



The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXVII

MILWAUKEE, WISCONSIN, AUGUST 20, 1927

No. 16

Pragmatic Pro-Romanism

EDITORIAL

The Call to Unity

THE BISHOP OF WESTERN NEW YORK

The Nature of the Church

REV. S. PARKES CADMAN

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Published by the MOREHOUSE PUBLISHING CO., 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

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DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch per insertion. Quarter pages 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. No discounts on time or space contracts. Not responsible for key numbers unless complete electro containing number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

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THE BOOKSHELF. About four times a year. Sent free on request. Agents also for (London) Church Times, weekly, \$3.50.

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EDITORIALS & COMMENTS

Pragmatic Pro-Romanism

A DISTINGUISHED Anglican clergyman, the Rev. Percy T. Fenn, D.D., contributes to the *Commonweal* (July 20, 1927) a short article on The Appeal of the Church of Rome, which must be very acceptable, in the main, to its readers, though its conclusion is that the author "could never be a Romanist." In the August *Atlantic Monthly*, Mr. Summerfield Baldwin writes of The Crucifixion of the Catholic Mind, showing most lucidly the great mass of obstacles which Roman Catholicism presents to any sincere religious thinker; this bids fair to be pleasing to most *Atlantic* readers, although its conclusion is that the author could never be anything but a Roman Catholic.

Dr. Fenn is against Rome because of its liturgical use of a foreign language, its allegiance to a foreign bishop, the celibacy of the clergy, compulsory confession, commercialism, medievalism, unreasonable use of the Bible, "the so-called Petrine figments," and the grasping at temporal power. But he admires it for a multitude of things, such as its organization, its missionary spirit and methods of propaganda and pedagogy, its church buildings, "alluring, inspiring, and homelike," restful, prayerful, and, above all, people-full. Apparently the cultured Anglican fashion of finding Roman churches invariably "tawdry," and the gibe of the "glorified soda-fountain" are going out of style. Rome bears "sublime witness to the Faith," practises an ascetic everyday life, both in radiant saints like Francis and in more ordinary humble folk, ascetic yet joyful; it gets people to church; it gets money; it enlarges its borders mightily; it succeeds, it works.

All this is quite sketchy and impressionistic, a facile and spontaneous tribute of admiration. After the heavy debates of the Roman controversy, from the Reformation down to a few years ago, with their weighing of claims and counter-claims in ecclesiastical jurisdiction; in dogma, in valid or invalid administration of sacraments, and after the great roundings of the tirade school of thought, this newer fashion of comparing the values of the Churches is refreshing. It is especially new as directed toward the Roman Catholic Church, and many staunch Roman Catholics have begun to respond in the newer style of address toward those whom they cannot regard otherwise than as outside the Church. Indeed it is a favorable time for Rome. In the present mood of America, the rebels,

great and small, are all out to get the scalp of Protestantism, Puritanism, and Prohibition (one scalp will do for all three), and often the most truculent anti-Christians will have a good word to say for the uncompromising, but very human, sturdy old Irish priest.

THE case for and against Rome, as Dr. Fenn puts it, seems to us rather an unsorted mixture of esthetic, moral, pragmatic, and a few dogmatic considerations, such as would naturally come out in casual discussion. It is somewhat as if one should say, "I like St. Francis, but I can't stand medievalism; I like ascetic life, but see no sense in celibacy; I like the way the Church gets money, but I abominate its commercialism; I like the Roman Catholic Church, but Roman Catholicism utterly repels me." There appears to be too little consideration of the possibility that the features liked are part and parcel with the features disliked, so that both have to stand or fall together. Dr. Fenn recognizes that Rome will not cut herself loose from medievalism, papalism, and other disfigurements; but he does not speak clearly of the relations of these with one another and with the whole system. It seems to us a piece-meal pro-Romanism.

IF you must take it as it is, or take it not at all, Dr. Fenn's answer is unequivocal: he can never follow Rome. Mr. Baldwin has said a great deal more against Roman Catholicism, with a more shrewd penetration into its inmost faults, we think; than has Dr. Fenn. Yet he cannot forsake it, because he recognizes that no one person's intellectual difficulties are sufficient to offset the intellectual belief of hosts of believers, that if the Faith is hard to keep, so is everything that is good, that it is true Christianity to mortify the senses and accept a certain measure of mental uncertainty, and more than all, that the Catholic Church, though a place of suffering and a house of bondage, is the house of the Beloved, and so is a house of rest.

At least there seems to be this element of agreement in the two writers, that one is not to go to Rome because it is big and successful. It is good and bad, reasonable and unreasonable, and we may and should admire and love it for all the goodness and reasonableness it has. We may also admire it in a lesser way for the bigness and success it has. But we are under the impression that we should not be true "converts" to it;

that Rome itself would not welcome us as converts, unless and until we could sincerely believe that it is simply *the Church*, however big or little it may be at the time, and however it may attract or repel us in heart and mind.

Its size and success, then, are subordinate points, by no means conclusive in any question of allegiance. From the beginning in the days of the Son of Man, neither bigness nor success has been one of the fixed "Notes of the Church." Rome does not offer itself to the world as the largest branch of the Catholic Church, or as the most successful of all Christian Churches: it offers itself as *the Church*. You may go through a pilgrim's progress toward Rome, from a time when you regard it as the abode of anti-Christ, through stages in which you "speak gently of thy sister's fall," then come to count it as a living branch of the Church, then as a particularly strong and healthy branch, generally right where your own branch is wrong, the greatest bulwark of Christianity against unbelief, and so on, as pro-Roman as you please. But it accounts not so of itself: it offers itself to you as *the Church*, and unless you accept it as the Church, its virtues are almost irrelevant.

Yet its virtues, and even its size and success, have a value as great examples of what Catholic life can accomplish. The impression is strong among us that Catholicism is growing vigorously, in contrast with the appalling losses of Protestantism. *The Decay of the Church of Rome* is an arresting book-title: many people have picked up the book with quickened hope; but after all, one imagines that the book itself will decay long before the Church of Rome does. How does Catholicism manage to keep going? We are venturing to suggest that there is something in the Catholic attitude to life generally—and here let us say plainly that we mean not only Roman but all full-fledged Catholicism—which is distinct enough to be marked, though perhaps it is not self-evident upon the surface.

Catholicism is strong in the consecration of the natural.

Now that does not mean the consecration of naturalism. Naturalism, taking natural categories as the final categories, observable facts as the ultimate facts, natural satisfactions as the only real values, natural laws as the only laws worthy the name, is sometimes consecrated, in a sense, by being enthusiastically approved of, and surrounded with a nimbus of emotion which may be accounted religious. Modern Protestantism exhibits something of this sort of consecrated naturalism.

The Protestantism of the Reformers did not. It was, and gloried in being, supernatural, otherworldly, and ascetic, though it rejected the supernatural character of some institutions (monasticism, visible Church, sacraments, to some extent) which medieval Catholics had accepted as divinely empowered. Its manner of emphasis upon the supernatural differed in some respects from that of Catholicism. But clearly enough Luther and Calvin did not go over to naturalism on the whole.

A greater revolution in religion than the Reformation came when in many quarters the old orthodox Protestantism gave way to naturalism, and Liberal Protestantism arose. Since then there has been a tendency to explain more and more of the Christian religion on a naturalistic basis—the Old Testament, then the New Testament, then Christ, and at length God. Naturalism tinged with emotion, naturalism consecrated by religious feeling, is the religion toward which much Protestantism is moving. And it suffers appalling losses.

WHEN we say that Catholicism consecrates the natural, we mean something very different. It is a process in three stages: it is a renunciation of the natural, then a victory over it, and then a taking of it into sacramental union with the supernatural.

Catholicism renounces the natural. When it looks upon "the world" ethically, that is, as society organized godlessly, on a natural basis only, it renounces it sometimes so forcibly that Christians have been called "haters of the human race." When it is confronted with the appetites of the flesh for natural satisfactions alone, it "mortifies" them, sometimes so forcibly that Christians have been called enemies of all pleasure—kill-joys. And when Caesar commands all men to fall down and worship him, the Catholic Church says, "Get thee behind me, Satan," sometimes so forcibly that Christians have been accused of being anarchists and plotters against all sound government. When the natural is most powerful, the Catholic Church renounces it.

Then the power of the natural is, in some measure, overthrown. There is the victory of asceticism. The Empire is shaken, the glamorous naturalism of Greek pagan life is destroyed, pantheism loses its power. St. Athanasius (surnamed *Contra Mundum*), St. Augustine, St. Gregory the Great, and all the mighty ascetics of the age of the Fathers, renounced the world and defeated it. The natural can never make a winning fight for long against those who renounce it.

Some phases of religion stop right there. Orientalism in religion tends to stop with the victorious renunciation of the natural, and some movements within Catholicism get no farther. But Catholicism in the main goes on and adopts the fallen adversary, takes up the thing it has trampled down, takes up the natural as the outward part, the subordinate part, of a sacrament. The Roman Empire falls, and is revived as the Holy Roman Empire. Sex-spontaneity is put down, and taken up and consecrated into the sacrament of Holy Matrimony. Money-power, the beauties of the landscape, the army, are subjugated and then consecrated. Water, wine, oil, salt, palms, bread, incense, fine clothes, pictures, are not thrown away, forsaken, as if God had no use for these natural things, but they become sacramental signs used as means for supernatural and spiritual goods.

This may appear to be a gaudy but false picture of the life of the Catholic Church. In truth, only a little of all this has been worked out thoroughly to its full success. Some of the means employed have been hideous, and the results at times disastrous. But we believe that, on the whole, the principle of consecration of the natural, by a renunciation of it, at least of its tyranny and self-sufficiency, by a conquest of it so that it can no longer exert its power without gainsaying, and by an adoption of it, through the whole extent of daily life, into a sacramental union with the ruling power from on high, has been the principle on which the Catholic Church has won its way so far as it has, and is the principle—surely no new secret of magic—upon which its future triumph depends.

A NEW demand has been made upon THE LIVING CHURCH'S Church Fund for Flood Relief, which we believe will meet with the hearty approval and coöperation of our readers. In a recent conference between Mr. Warren Kearny, treasurer of this special fund, and Bishop Bratton of Mississippi, it was decided to ask THE LIVING CHURCH to provide the salary of a special trained worker to visit the homes of both Negro and white families in Washington

Administering
Flood Relief

County, Mississippi (the Greenville area), in order to see that the babies and young children have sufficient milk and a proper diet. Bishop Bratton has other funds available for the purchase of milk and similar necessities, but it is proposed that the THE LIVING CHURCH, through its Church Fund for Flood Relief, provide the salary of \$150 a month for this special worker.

To this proposition the Editor has readily given his assent, believing that this work is in line with the purpose of contributors to the fund, and will meet with their approval. The need for this work is, we understand, very great, for the destitution following the flood has caused a great increase in infant sickness and mortality in this district, and neither the Red Cross nor any other agency is in a position to meet the situation. The Rev. Philip G. Davidson, rector of St. James' Church, Greenville, coöperating with Bishop Bratton and Mr. Kearny, has secured the services of a trained woman social worker under the Mississippi department of agriculture, who will give the next three months to making personal visits and administering this special relief work in the name of the Church.

Another project which Bishop Bratton is anxious for THE LIVING CHURCH to undertake is to provide funds to stamp out the pellagra epidemic, which has resulted from a lack of proper food among the destitute families. Owing to the peculiar diet required to combat this disease and the difficulty of securing the items of this diet, pellagra has not been controlled as readily as it should be, and there is great danger of the infection spreading. Generally a three weeks' supervised diet effects a cure, but at present there are no adequate funds available to provide this treatment. Mr. Kearny is at present awaiting a definite report as to the probable number of cases and the approximate amount needed. Upon receipt of this we hope to set aside an appropriate amount from the Church Fund for Flood Relief for this purpose.

Bishop Bratton's appeal for both of these projects has been urgent, and the generous response of THE LIVING CHURCH FAMILY to our frequent appeals has made a prompt response possible. It will be understood that the relief administered in the two ways outlined above will be to needy families and individuals of every sort, without inquiry as to their religious beliefs, but given freely in the name of the Church and her Master.

In addition to the above, the work of rebuilding and repairing churches and parish houses continues, money from the Church Fund for Flood Relief being disbursed by the treasurer for the purpose, and a careful account being kept for future presentation to THE LIVING CHURCH FAMILY whose contributions have made the work possible. The latest report at hand tells of repairing the foundations of Zion Church, St. Martinville, La., a little mission in the cure of the Rev. R. R. Diggs, at a cost of \$60.

There has been a fairly good response to the appeal in our issue of July 30th for clothing for Negroes in the Trail Lake district, but still more clothing will be required. The special need now is for underwear, socks, stockings, and shoes. The shoes are for heavy work, and wide lasts are preferable. This clothing should be sent, as previously indicated, to Mr. Will Hardy, Trail Lake, Washington County, Mississippi, and charges should be prepaid. At the same time a card should be sent to Mr. Warren Kearny, 520 South Peters Street, New Orleans, so that the boxes may be properly acknowledged.

Checks for flood relief should be made payable to THE LIVING CHURCH RELIEF FUND, marked "For Church Flood Relief," and sent to the publication office, 1801 Fond du Lac Avenue, Milwaukee, Wis. They

will be duly and gratefully acknowledged in the editorial columns of THE LIVING CHURCH.

AN encouraging news item from China, whence most reports tell of strife and chaos, is the report in the June *Hankow Newsletter*, which has just reached this country, of the Whitsunday ordination of three deacons and five priests. All of these except one were Chinese who, despite misunderstanding and persecution, are determined to carry the Christian religion to their suffering fellow-countrymen. Of them Bishop Roots writes:

Ordinations
in China

"I have naturally had a great deal of hesitation about going ahead with ordinations at this present time. But this class seems to be, all of them, such good material, and to be meeting the difficult situations of the present time in such fine spirit, and furthermore the standing committee of this diocese and all my counsellors here seem to be so unanimous in approving this step, that I could not doubt the wisdom of going ahead. I was especially satisfied with the statement of Newton Liu, when we were in the midst of a crisis a few weeks before. He said he hoped he could be ordained to the priesthood even if in the near future the mission had to be broken up and the foreigners go home; for in that case he would return to his country home, till his fields, and preach the gospel and administer the sacraments while making his own living, after the example of the Apostle Paul."

In such faithful Chinese Christians as these the spirit of the saints and martyrs throughout the ages lives anew, and it is upon them that the future of the Church in China depends. It is good to remember, in the midst of the disheartening stories that come with every mail from the celestial republic, that even if every foreign missionary is driven out of China, the foundations of the Faith have already been laid, and thousands of Christian Chinese will continue their witness to our common Master, and will prove anew that the blood of martyrs is the seed of the Church.

WORDS are slippery things. The word "mechanism" is in the regular everyday vocabulary of the magazine-reading public. It is used to denote a theory that the universe is like a great machine, which runs by physical force, without any interest in what it is doing, without mind, will, or purpose. But Canon Streeter, in his fine book on *Reality*, has pointed out something that is absurdly obvious after he has pointed it out: "mechanism" is derived from "machine," and you never yet saw a machine that was not invented, designed, made, and used by and for persons with mind, will, and purpose. Certainly it is a mistake to fight for the etymological meaning of a word when general usage has given it a different meaning. But this, as it happens, is such a delightfully *contrary* meaning. "Mechanism," as used, is contrary to theism, of course; but literally and etymologically the theist is ever so much more of a mechanist than his opponent.

Mechanism

ACKNOWLEDGMENTS

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DAILY BIBLE STUDIES

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

PATIENCE

Sunday, August 21st—Tenth Sunday after Trinity.

READ St. Matt. 13:24-30.

THIS parable teaches us to have patience. We are to fight evil as an enemy, but we must recognize that evil will not finally be mastered until Satan is cast into the bottomless pit. It seems strange to us that Satan should be permitted to tempt and trouble the world, but there are many strange things in life which we cannot explain. We must have faith in God's love and wisdom, and while we fight we must know that victory will come in His good time. We long for universal righteousness, and we long for the day when we shall be personally perfect. But we must be patient and battle on, knowing that we shall at last be more than conquerors through Him that loved us (Rom. 8:37).

Hymn 118

Monday, August 22

READ I John 5:18-20.

ST. JOHN makes a strong assertion which startles us a little: "Whosoever is born of God sinneth not." And yet we know that no man is sinless, and we confess our sins daily before God. The apostle refers to the root of all sin, namely, unbelief, and declares that faith in Jesus Christ holds us if we are born of God. We may—we will, alas!—sin in thought, word, or deed, but if we hold to our faith in Christ and are sorry for our sins, God is faithful and just to forgive us (I John 1:8,9). The Master taught the same lesson in the upper room when He said to Peter: "He that is washed (bathed) needeth not save to wash his feet." That is, God's children are His, and when they sin they are not cast away, but pardoned through the cleansing blood of Christ. Faith, then, leads to patience. At last we shall be free from sin when we are made perfect in Him.

Hymn 129

Tuesday, August 23

READ Romans 7:21-25.

ST. PAUL, like most of us, cries out in weariness of the perpetual conflict, but he finds joy and courage in the victory of Jesus Christ; and we, too, can find joy in Him, so that the very battle with sin will be almost a delight, because we know that victory will finally come. And besides, we know that we are really making progress through the spiritual nourishment which Christ gives through His church. Little by little, though we can hardly realize it, we are growing in grace, and the growth of the good seed is stronger than the growth of the tares. We cannot pull the tares up lest we weaken the wheat. But we can find peace even in the irrepressible conflict because that very conflict proves that we are Christ's. If there were no battle we would be outside the "Inner Circle."

Hymn 113

Wednesday, August 24

READ St. Matt. 10:16-22.

THE Christian life is not a life of ease. We are being educated. God is making us, and we must work with Him. Even Christ learned obedience by the things which He suffered (Heb. 5:8). If we endure to the end, if we persevere, if we "keep the faith," we shall be safe at the great Harvest time. Our greatest temptation is to give up the struggle. The world is so evil, there is so much wickedness, what is the use of striving? "It were imbecile hewing out roads to a wall." And that is Satan's chief desire—to discourage us and make us think "the struggle naught availeth." To "keep on" is the great Christian virtue. Persistence in preaching and practicing will have God's final blessing (Rev. 13:10).

Hymn 398

Thursday, August 25

READ Ephesians 4:11-15.

LET both grow together!" There lies the problem. But it does not mean that we are to be idle. The good seed must be made strong; we must overcome evil with good. Perchance in that which seems wholly evil there may be a germ of good. That which looks like a tare may be weak grain. Not condemnation, but salvation was the work of Christ (St. John 3:17). The poor sinner may long for goodness, yet in his weakness he has lost heart. The world in its blind misery is longing for peace, only it knows not how to find it. It is our blessed privilege to bring the message of salvation through Jesus Christ, and that message cannot fail. The Master so declares (St. Matt. 16:18, and St. John 16:33).

Hymn 404

Friday, August 26

READ St. Matt. 24:23-27.

THE tares in our Lord's parable were a kind of false wheat or grain, so closely resembling the true grain that it was difficult to tell one from the other in the earlier stages of growth. How true that is in life! Even Satan is transformed into an angel of light sometimes (II Cor. 11:14), and it is difficult to tell evil from good. We must be on our guard, and the Holy Spirit will guide us if we ask Him. Today there are false teachers who are apt to deceive us unless we hold firmly to the faith of the Gospels. Our only safety lies in obedience to God's will and in using the constant means of grace whereby Christ gives us wisdom and courage. Men may smile at us and call us "out of date" in our Christian service. But the Master bids us to be loyal to Him and His truth: "Be not afraid. Only believe."

Hymn 416

Saturday, August 27

READ St. Matt. 13:36-43.

THERE will be a glorious harvest in God's good time, and then the evil will be rooted out and the good firmly established. How blessed then will he be who has had patience and endured to the end! And how the old world, which God loves and for which Christ died, and to which Christ's ministers have told the story of salvation, will come out into the light and be purified and made a new earth! To that day we look forward eagerly. But meanwhile we must have faith in that final good, and do all we can to prepare men for its coming. The privilege is ours, while we struggle on, to be Christ's messengers and turn the hearts of the disobedient to the wisdom of the just. And while the evil is still here in us and in the world, we must fight on as children of light and wait patiently for the promised victory.

Hymn 477

Dear Lord, I grow so weary of the battle with sin in my own life and in the world. Evil seems so mighty and the temptations are so fierce. Give me patience and faith. And while I await the harvest-time help me to grow in grace, and help me also to tell the story of Thy redeeming love, that I may do my little part in making the world ready for Thy coming. Amen.

"INTO Thy Hands I commend My Spirit!" They are the last words of Christian resignation, most majestic in its self-control, most lowly in its recognition of the fact that we are recipients from first to last; they are the last words of a resignation which He practised most perfectly who is the Model and Prince of the humble; who being the infinite and the eternal, "made Himself of no reputation, and took upon Him the form of a servant."—*Dr. Liddon.*

The Call to Unity*

By the Rt. Rev. Charles H. Brent, D.D.

Bishop of Western New York

John 17: 20-23.—"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou has sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

THE CALL TO UNITY is from God to man. It is for our good that the appeal is made. Through unity alone can the Kingdom of God be set up among men. Through unity alone can the world believe and know that the Father has sent Jesus Christ to reveal Himself to the whole human race. It stands as the unalterable condition on which He can fulfil His mission to mankind. This no one doubts who accepts Jesus Christ as Lord and Saviour.

Like all God's calls it is an invitation to cooperate with Him. His will is part of His nature and is set once for all time. He lays no compulsion on us. He awaits our cooperative response which will lay hold of His will and make it our own. If unity has slipped away from our grasp, it is the common fault of the Christian world. If it is to be regained it must be by the concerted action of all Christians. Every section has shared in shattering unity. Every section must share in the effort to restore it.

The call to unity is like the flow of a river. It never ceases. It has been sounding with varying accent through the successive generations since the beginning. To us it has of late come with new force through the voice of God's spirit speaking to the many divided communions of our day, as the call of a shepherd to his scattered flock. We have responded to His call. We are gathered here at His bidding. He presides over us. In proportion to our obedience to His guidance we shall be able to promote His will and embrace it as our own. He appeals to us to hush our prejudices, to sit lightly to our opinions, to look on the things of others, as though they were our very own—all this without slighting the convictions of our hearts or our loyalty to God. It can be done. It must be done.

It is for conference, not controversy, that we are called. As God appeals to us sinners to reason together with Him, so we Christians mutually appeal to one another for a like fellowship. Conference is a measure of peace; controversy, a weapon of war. Conference is self abasing; controversy exalts self. Conference in all lowliness strives to understand the viewpoint of others; controversy, to impose its views on all comers. Conference looks for unities; controversy exaggerates differences. Conference is a cooperative method for conflict; controversy, a divisive method. I do not say there may not be occasions where controversy may be necessary. This is not one of them. This is a conference on Faith and Order. We are pledged to it by our presence. Let us play true to our trust.

* This is the sermon delivered by Bishop Brent in Lausanne Cathedral, August 3d, at the opening service of the World Conference on Faith and Order, reported in *THE LIVING CHURCH* of August 13th.

THE CALL OF CHRIST

IT IS the call of Christ which arrests us. What He said then with human voice, He repeats now through His indwelling Spirit. The general need of unity is set down by Him in a proverbial saying: "Every Kingdom divided against itself is brought to desolation; every city or house divided against itself shall not stand." This is as true today as when it was first uttered. It has been accepted by the world of men as applying to every department of life in its separate groupings—political, intellectual, scientific, social. In increasingly wide circles men are striving for unity. Lying at the center of all and providing the only enduring cement is religious unity.

The Gospel provides for intimate relationship with Christ. Our Lord speaks as He thinks. He thinks in terms of reality. All life is a symbol. He declares that of which it is symbolic. So He says not "I am like the vine, ye are like the branches," but "Abide in me and I in you . . . I am the vine, ye are the branches." Nature in its simplest manifestations preaches its eternal sermon, points to Him for whom it exists.

Again, have you not noted how to the very end of His ministry Jesus Christ presents Himself and those whom He commissions in pastoral terms? It is not "I am like the good shepherd." He is the reality of which the men who watched their flocks were

the shadows. It is "I am the Good Shepherd"; "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one flock, one Shepherd." The Shepherd can fold His flock only if He lays down His life in bringing them together. "Therefore," He says, "doth the Father love Me." He lays His life on His aim.

All this was counted as axiomatic even before the Gospels were written. St. Paul, writing when the Gospel was oral, strikes sectarianism of all ages between the eyes by calling divisions "carnal": "For whereas there is among you envying and strife and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? . . . For other foundation can no man lay than that is laid, which is Jesus Christ." Division in the eyes of this intense man is fatal to the life of the Church.

What I am about to quote is as familiar to you as anything in Scripture, but I repeat it as signifying at the earliest beginning of Christianity the mind of Christ on the indispensability of unity as read by His great apostle. Now it is the human body that is the symbol of which Christ and His Church represent the reality. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member but many. . . . Now ye are the body of Christ and members in particular." Again, the Church is spoken of as a house-

THE OPENING SERVICE

AT THE CATHEDRAL, LAUSANNE

August 3, 1927, at 10 A.M.

ORDER OF SERVICE

1. Organ Prelude.
2. Invocation and Bible Reading by the Rev. Pasteur G. Secretan.
3. Hymn (*Communio* 36, verses 1 and 2), sung standing.
4. Prayer (all seated).
5. The Apostles' Creed, said standing, every member of the congregation reciting the Creed in his own language.
6. One minute's silent prayer (all seated).
7. Sermon by Bishop Brent.
8. Organ Interlude.
9. Hymn (*Communio* 6, verses 1 and 4), sung standing.
10. Prayer, all standing; ending with the Lord's Prayer, said by each in his own language.
11. Benediction.
12. Organ, concluding voluntary.

hold "built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief cornerstone," or as a temple, or as the holy city, the heavenly Jerusalem. In every instance the symbol has unity as essential to its existence as light and heat are to the sun. So inherent is unity that it can admit of no racial, sex, or social distinctions but all are "one man in Christ Jesus."

THE NATURE OF UNITY

BUT THERE are still greater heights toward which we must rise. Either in the words of our Lord Himself, or of the spirit of our Lord speaking through a disciple in the early second century—it is all one—the kind of unity which the Church must exhibit is that which unites the Father to the Son. Earthly imagery is inadequate and heaven is called to bear its witness. "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou Father art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are One: I in them and Thou in Me, that they may be made perfect in one, and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me." If our Lord counts unity a necessity, how absolute must that necessity be! Upon it depends our ability to know Jesus Christ in His full splendor, to do His works, to evangelize the nations. The missionary quality of this prayer is passionate: "that the world may believe that Thou hast sent me . . . that the world may know that Thou hast sent Me." What a challenge to Christendom to set its own house in order before it further infect the Eastern world with sectarianism, that robs the Gospel of its corporate power and gives people a stone instead of bread! The hundred missionary societies in China today are as suicidal for Christianity as the civil divisions are to her national peace and prosperity.

Jesus Christ revealed by His life on earth exactly what the unity was between Himself and His Father. It is not so mystical as to be unintelligible to the simplehearted. We are not left as workmen without a pattern for their task. The kind of oneness exhibited by Christ with His Father on earth is clear beyond dispute—a paternal and filial relationship, and a liberty reached through absolute dependence consummated by supreme sacrifice. If individuals and groups were to practice these two principles, disunion would fade away like snow before a summer sun. When all Christians recognize God as Father and look on the things of others as of brothers, the family of God will be complete, a glorious Church without spot or wrinkle.

God calls man to unity—His ideal. Man calls to God for unity—his need. There are patches of unity already, it is true, in an underlying loyalty to Christ. But not enough to make Christianity effective as a peacemaker, a liberator, a universal power, or to satisfy the mind of God.

DIVISIONS IN THE CHURCH

SOME countries have a minimum of division at home, especially where there is a state Church. But such countries add to the rival denominations which split Christ in the mission field, and Christianity contradicts itself as a world religion. In other countries, as in America, Churches of every sort and every name obtain. The evil effect is most evident in rural districts where the churchgoing population is divided into impoverished rival groups without moral and spiritual potency. The Christian religion is often degraded into a weak philosophy, incompetent and futile. Some Churches claim exclusive possession of the truth as found in Christ and damn those who find other interpretations of His life and teaching.

The result is that not fifty percent of the population even profess to be followers of Jesus Christ, many of them because they are sadly perplexed and mystified by jangling claims and voices. Churches which have no real reason for holding apart still adhere to their shibboleths. Federative effort continues where organic unity is the only logical step. There is no one voice coming with force from every pulpit in every country, as there should be, on such great fundamental questions as peace and war, what constitutes Christian marriage, the social claims of Christ, the supra-national character of the Church. The Christ in one Church often cate-

gorically denies the Christ in a neighboring Church. It would be ludicrous were it not tragic. The situation is suicidal and we are here as a solemn protest against it. We try to get together in matters of practical import but as often as not we find ourselves thrown back on our conception of Christ, the nature of the Church, God's mode of governing His Church, the substance of the Gospel message. Christology may not be slighted. The value of theology must be admitted. The history of Christianity must be studied if we are to get anywhere.

Were there no call to man from God to unity, our need would none the less make its high protest to God in heaven for unity. But we would be hopeless and helpless in the organized confusion to which we are party. It is God who takes the lead. His will that they may all be one must eventually be man's will if to do God's will becomes the passion of the human heart. When Christians accept Christ as supreme, they cannot but walk as companions and friends. His life as portrayed in the Gospels is His reliable teaching. His words as interpreted by His life are final and our duty to obey becomes our privilege, our joy. It is to encourage such faith in God made manifest in the flesh that we are in conference. That is the meaning of faith rather than a form of sound words, however important they may be. To quote the words of Zinzendorf: "I have but one passion. It is He! only He!" Men like Sadhu Sindar Singh, Mahatma Ghandi, and Stanley Jones are helping us to realize this more and more. In proportion as we rally around the living Christ during these days shall we banish our prejudices, enlighten our understanding, and correct our mistakes.

Again, as to the means of establishing intimate relationship with Jesus Christ—for that is our chief quest and goal, is it not?—we dare not be exclusive in sacramental, in mystical, or in intellectual modes of approach. Christ's agile feet journey to the human heart along many and diverse paths. That He comes by these and innumerable other routes, who will deny?

After all it is not these central principles that should give us great difficulty. Rather is it that which lies at the circumference—the government of the Church, or order. Personally I should be well content were we to let this last vexed subject lie for the present. We cannot pretend that it is unimportant. By means of it the Church is held together in the fulness of organic life, world-wide and all-embracing. But we cannot in our brief conference cover the whole vast field. Moreover, if that conciliar action did not break unity, conciliar action cannot mend it. May it not be that, all other things being settled, we will grow into it as did the early Church?

But I must close. We are living in a world that has lost its way. Religion as summed up in Jesus Christ can alone hope to rescue it. It must be, as God's voice has warned us from the beginning, and our own experience has tragically confirmed, unified religion. God has used, beyond anything we had a right to expect, our divided Christendom. But now that we know the sin and disaster of sectarianism we cannot hope that He will use it much longer. All time lies before us. Let us keep the purpose of unity firm in our hearts.

God's Spirit is presiding over us to make us will and do His good pleasure. It is He that will change for us, in His own way and in His own time, the impossible into the possible, and bring about that consummation of Christian hope in a Church that will be one flock under one Shepherd.

LUX MUNDI

SAVIOUR, whose love is like the sun,
But knows no western track of night,
Shine on our souls when day is done,
That eventide may still be light.

Thine was the light that cheered our way
Through youth's desire and manhood's deed,
Now at the ending of the day
Peace at the last is all our need.

Give Thou that peace, O Saviour dear!
For Thou hast overcome with might
Death, and our sins, and every fear,
And opened heaven for our delight.

HOWARD CHANDLER ROBBINS.

The Nature of the Church*

By the Rev. S. Parkes Cadman, D.D., LL.D.

President of the Federal Council of the Churches of Christ in America

THE gist of my contribution to the Conference is irenic. It is animated by the conviction that the Christian Church is the most characteristic creation of our common faith, interpreting its realities to the world, which too often judges them by the Church rather than the Church by them. The examination of the several theories of her nature and polity is best left to brethren of piety and learning who are qualified to judge them impartially. It is therefore not necessary for me to do more than trace in barest outline the genesis and development of the Church as God's living organism for the world's redemption. She has produced historic councils and synods, powerful states and civilizations; but her chief glory consists of regenerated souls who are the living stones built into her spiritual fabric.

I am cognizant of the definite differences of Christendom concerning the conception and constitution of the Church. These differences are not to be glossed over as useless impedimenta, but discussed in a fraternal spirit, and in the light of the totality of Christian experience and Christian history. Whether these relate us to Jerusalem, Alexandria, Constantinople, Rome, Wittenberg, Geneva, or Canterbury, surely as believers in Christ we visualize the diversified wealth of our heritage, and as Churchmen we should feel at home in them all. Nor can the significance of our respective confessions and communions be sufficiently appreciated by those who refuse to recognize them as indispensable parts of an organic whole in the Kingdom of the Holy Spirit. The fuller knowledge of their evolution should deliver Christians everywhere from the confusions of sectarian strife, and reveal to them the catholicity which includes the historic Churches in the manifold wisdom and purpose of God. All are branches of the one Vine, and His life runs through every part.

The reformed communions, whether of Anglican, Lutheran, Zwinglian, or Genevan roots, may learn that the Roman Catholic communion has stood for nobler ideals than Protestantism is wont to concede. Roman Catholicism, on the other hand, might profit by recognizing that Protestantism chartered a new freedom for Christian faith and progress. As I interpret the past of the Church Universal, few if any of her priesthoods or prophetic orders, her sacramental or evangelical theologies, her various concepts of holiness or oneness, have failed to confer lasting religious benefits on mankind. If that past has any lessons of unity or plans for its advancement to unfold to us, we shall do well to embrace them for the furtherance of the Gospel. . . .

THE NAME OF THE CHURCH

HER New Testament name, *Ecclesia*, signified (a) the whole number of the elect who have been, are being, or shall be gathered into one commonwealth, (b) the entire body of those who throughout the world professed the evangel of their Redeemer, as the Church Catholic and visible, (c) the sum total of congregations in a given area, (d) the individual congregation, and (e) in at least one instance, the local Church as represented by its office-bearers. Her institutional forms first found shape in distinct, isolated assemblies, attracted by their common life in Christ, and related one to another by the personal influence and authority of His Apostles and their messengers. They were not yet bound into a harmonious whole by any permanent organization.

From these little groups of worshippers, with their local forms of government due to different circumstance, arose the conception of the all-inclusive federation of the Church Catholic and visible of the apostolic age. In a phrase reminiscent of her affiliation with the Jewish *Ecclesia*, St. Paul entitled her the

"Israel of God" (Galatians 6:16). St. Peter in his first epistle referred to her members as "an elect race, a royal priesthood, a holy nation, a people of God's own possession" (2:9). . . .

A comparison of St. Paul's Epistles with the letters of St. Ignatius reveals the magnitude of the changes effected during the intervening period in the polity if not in the nature of the Church. For Apostle and Father alike she was the greatest of all societies, charged with the highest and most honorable of missions: to interpret God to man, and to reconcile man to God. But St. Ignatius also embodied those ecclesiastical developments whose actual origins are still a matter of debate. His determined spirit was intent on the three ruling ideas of contemporary Christian thought; the glory of martyrdom, the paramountcy of the territorial episcopacy, and the extermination of schism and heresy. "Do nothing," he peremptorily wrote to the Magnesians, "without the presbyters and bishops." The threefold order of the ministry was invoked by him, and later by St. Cyprian, not in behalf of subsequent theories of apostolic succession or sacerdotal prerogative, but for the unity of the Church and the defense of her doctrinal purity. St. Cyprian's "high providential theory" that the Church is founded upon St. Peter, and her tangible bond one united episcopate, was set forth by the first martyred bishop of Africa to confute the Novatian heresy.

The original oneness of the apostolic Church, both as regards its community in the Spirit and the later communion of all believers in a visible society, was now attached to the episcopate to safeguard her against those centrifugal forces which became active after the death of the apostles. Sectional tendencies were rife; the heretical views of Docetists, Gnostics, and Montanists sharply challenged current orthodoxy. The sole available remedy for these evils lay in the enlargement and vigorous assertion of episcopal control. Opposition to it was equally determined. Yet he ill understands Christian history's unveiling of the progressive nature of the Church who thinks that she was most honored when least questioned. Dutiful and wise according to their lights, and encompassed by defenses which a providential guidance supplied, these servants of God whom I have mentioned and their fellow-laborers heralded throughout the Greco-Roman Empire the Gospel of inwardness and power which our Lord had first announced in Galilee.

Moreover, from its beginnings, Christianity was deemed by its followers an independent, catholic, self-sufficient religion, universal in scope, and absolutely separated from the pagan systems which ministered to the ambition of Rome as an imperial World State. Hence the persecution of the Church was but a matter of time, to be succeeded by an era of toleration, and finally by the edict which ended her humiliation and elevated her to the doubtful dignity of a state religion. It was at best a Pyrrhic victory. Nevertheless it meant that the Empire pledged itself to conduct its secular affairs in association with the officialism of the Church. If Constantine imagined she would reciprocate by becoming the willing instrument of imperial absolutism, he was doomed to disappointment. As a matter of fact, she became its formidable and subtle foe.

Ever and anon she demonstrated that civilization was the heiress not only of Hellenism but of Hebraism, and still more of the Christian evangel. The conviction that our Lord had founded and had intended to found a visible Church was fixed in the contemporary mind. She survived while imperial Rome perished, and at the dissolution of the old order she became the living center around which the new order crystallized. The sequel justified the methods used for its success to a far larger extent than some who sit in judgment upon those troubled eras can conscientiously concede. We need not render their guides blind homage, but we may consistently reverence their love for the Church which as an institution, and acting under pressure, they transformed into a fortress. . . .

* Dr. Cadman's paper, delivered on the third day of the World Conference, gives the view of Congregationalism and similar bodies regarding the nature of the Church. The text as here given is necessarily somewhat condensed.

THE MEDIEVAL CHURCH

TIME does not permit more than a passing reference to the medieval Church, or the sixteenth century revolt which compelled the Holy See to set its house in order, and sharply defined the doctrinal system of modern Catholicism as against Protestantism. The European chaos that followed was a tribute to the notable service of the Papacy as a cohesive and federating institution. "For nearly eight hundred years," says Dr. Herbert B. Workman, "Rome had stood, not merely for righteousness, but solidarity. Her bishops were not only the vicars of God; they were the symbols and source of a brotherhood that would otherwise have perished. Men remembered their services in the past, how they had tamed the barbarians, enforced law upon the lawless, preached the subordination of the individual to society, curbed the lust and despotism of kings, held up ideals of purity and truth in the darkest ages, saved the Church from the triumph of the Cathari, maintained a unity of faith and hope in the days when all creed was in danger of disintegration."

Before 1564, the date of the canons of the Council of Trent, the conception of the Church as Catholic, not only in her faith but in her organization, prevailed over the long-standing schism between East and West, and also against recurrent heresies. Nor did the continental reformers anticipate the dissolution of this catholicity. On the contrary, they endeavored to perpetuate it by their attempts to free the Church from medieval accretions, and to restore her apostolic simplicity in the light of the New Learning. The present condition of rival and co-existent denominations, differing in certain fundamental doctrines and principles of organization, would have been as obnoxious to the partisans of Luther and Calvin as to their most rigid opponents. But the conflict between them involved the State, and fostered its nationalistic tendencies in Catholic and Protestant countries. What was taken from priests was too freely given to princes. The divine right of the civil power was invoked against that of the Holy See, and in the outcome Protestant Christianity frequently submitted itself to the jurisdiction of the temporal sovereignty.

Rome, as we know, became one of the divisions of western Christendom. The splendid project of Hildebrand, for the moment successful and in part deserving success, to enforce in the monarchs and peoples of Europe a higher morality, respect for the spiritual mission of the Church, and a sense of their common civilization, was foredoomed for lack of elasticity. It was ultimately defeated by the expanding life of nations which the medieval Church knew better how to create than to control. Beneath the treacheries, grievances, complaints, and conflicts of her Babylonian captivity and its consequences, lay the fundamental error of her rulers, who could not or would not perceive that feudalism was no longer possible as an organic system. The outcome was far too complex and extensive to be characterized in a phrase. But it may be said that northern Europe's release from Roman supremacy was counterbalanced by its loss of religious catholicity. The wounds inflicted then and later have not been healed. The universality and unity originally shattered under Boniface VIII and Clement V have not been repaired. Nor has the Papacy resumed the spiritual lordship which it claims as the sole inheritor of the tradition of the pre-Reformation Church.

In Protestantism the necessity of a logical basis for conscientious dissidents from established Churches, and for large bodies of Christians living in lands that forbade the union of Church and State, led to the formation of a theory of the Church contrary to that of the early reformers and deplored by the traditional communions. According to this sixteenth century idea,* the Church Universal is not a visible organization, but the sum total of all faithful souls who group themselves in fellowships fashioned for their needs and convictions, and who obey what they hold to be the precedents of Holy Scripture. An historical survey of the post-Reformation Church, considered as a definite and catholic organization, is beyond our present scope. The stream of her continuity has been diverted into many channels requiring specific exploration. Yet I venture the assertion that all Christian fellow-

ships have their synthesis in their mutual vitality, and that its fuller realization is responsible for this conference.

DESIRE FOR REUNION

PRINCIPAL A. E. Garvie observes that "never before was the desire so keen and the endeavor so steadfast for the reunion of divided Christendom." He speaks authoritatively for the Congregational Church, which I have the honor to represent. We accept without hesitation as our brethren all disciples of the Lord, and acknowledge the validity of the faith and order of all Christian bodies. It is our conviction that believers of every persuasion are one organism animated by a common religious life, knit together by the unity of one spiritual discipline, and held by the tie of a united hope. The recent reorganization of the British Commonwealth of Nations upon the basis of absolutely free and equal self-governing states, between which there is no question of superior or inferior status, though all gladly recognize in the Motherland the *primus inter pares*, exemplifies the theory of Congregationalists that the Church is best united by flexible ties, unhampered by onerous restrictions, and having the pliability of life as against the rigidity of uniformity, combined with hearty acknowledgment of the historic past. The adaptation of her branches to their respective necessities is thus secured, and their contributions to the aggregate of human good facilitated.

We do not maintain that this form of organization, or for that matter any other, can claim exclusive scriptural or apostolic sanction. Yet it may be urged that the test of the true Church is not conformity to type, but effectiveness in fulfilling the Will of her Lord, and therefore that organization need not be of a single type. In the sequence the Congregational position thus stated leaves us free to find, if possible, a *modus vivendi* which assumptions of finality in organization would seem to exclude. If the principle of inclusion could predominate in our counsels, and some existing conditions of fellowship unknown to Christ or to His Apostles were submitted to the control of that principle, many of the barriers between us would fall like the walls of Jericho. The sense of unity that prevailed in the earliest Churches is the lost secret which may be rediscovered by this conference of modern Churchmen.

Christians cannot afford to hold lightly or neglect any aids and expedients for the welfare of the Church Catholic and of humanity. But aids and expedients should not be elevated as part of the essence of God's message to man in the Gospel, nor allowed to obscure the ideal of Christ for His *Ecclesia*. The exaltation of means into ends and the ascription of changeless merits to subordinate things are the gravest obstacles to unity we encounter.

Nevertheless, one is aware that while as individuals all Christians are alike priests, yet as members of a spiritual corporation they have their several and distinct offices. What the final organization of the Church as a living, growing organism shall be is perhaps not within our power to state. Neither our hopes nor fears, nor even the prophetic soul within her, decree her destiny. This is in the sole keeping of her living Head. Moreover her more heroic past has so often proved too hard for the earth. Yet the nobler eloquence of her message of peace and goodwill cannot be eluded nor the formative powers she possesses abrogated. . . .

In behalf of the Church's higher unity and loyalty, the wisdom of this conference, under the Holy Spirit's inspiration, may bridge the gulf between freedom and authority. If when clearly apprehended and defined these are complementary, why should not the very nature of the Church and of her sacred ordinances imply an order which begins and ends with freedom, passing from that freedom which obeys lawful authority to the larger freedom to which such obedience leads? At this juncture, however, her dogmas intervene with their Roman Catholic assertion of infallibility for an office and their Protestant assertion of infallibility for a book. The strongest arguments against these outpacings of God's purpose in relation to Church or Bible are derived from moral sources. If we are ready to admit that both are essentially vital and progressive and subject to the conditions imposed upon their revelation by human elements, we have at our command those ethical weapons that cut through the tangle of scholastic reasonings.

* This date is accurate because, although the idea prevailed before this time, the Elizabethan Congregationalists were the first to give it emphatic expression. Their watchword was "Reformation without tarrying for any."—S. P. C.

The Church as the extension of her Lord's Incarnation has been and must always be the companion of earthly circumstances. She has followed their lead, not always to her spiritual advantage, but because in the main they offered her the best available guidance for the shaping of her course. If this is a correct statement of her historic policy, I see no reason why we should have to appeal to precedents, however venerable, for the solution of every problem. We are not prepared to say that we do not in the least care about what happened in the past except as it enables us to see our way through that which is happening now. Quite otherwise, the stress upon origins in creed or organization, whether conforming or non-conforming, is illuminating. But I know no theory of the Church, her doctrine, her ministry, or her Sacraments, which contains their measureless significance for the transmission of God's saving grace. In Goethe's words:

"All theory, my friend, is gray,
But green is life's bright golden tree."

Our finest conceptions of the Church are therefore tentative and predictive rather than absolute and final. None has so wholly embodied the holy mysteries of redemption as to be immune to the ameliorating, expanding influence of time and the Lord. . . .

THE WITNESS OF THE CHURCH

I DO not presume to discuss at length the contentions crystallizing around the affirmation or denial of Catholic doctrine as the inevitable outcome of New Testament teaching. Yet it seems clear that no historic or local communion has hitherto borne an exclusive witness to the saving truths of God. This witness is to be found in the joint consent and fidelity of all the Churches as guardians of the universal tradition of the Gospel.

The principle of development, congenital to the living organism of the Church, explains the evolution of her doctrinal and sacramental systems. From the first, believing men made trial of new theories for their faith, formulated the doctrine of the Trinity, allowed some to maintain, without expulsion from the Church, the "adoptionist" conception of our Lord's Sonship for seven hundred years, and arrived at other decisions of lasting significance. In brief, Christian theology was treated as a vital science in which no article was so perfect in its primary stages that it required nothing in addition. The Apostles and their successors received from our Lord the seed of faith, and the nucleus of a coherent system of belief; a vital seed, a vital nucleus, to be developed according to their potentialities under the Holy Spirit's illumination.

We reverently believe that He has brought us to this place for the furtherance of His will. We would not, therefore, needlessly restrict our conciliar activity. In truth, it is already narrow enough, and the avenues leading toward federation all too few, without being hampered by avoidable embarrassments. The reciprocal gifts of the conference should confirm the truth that the Church has wrought successfully under diverse forms and policies. It should teach us that those who refuse to consider any other system than their own labor under the mistaken impression that the Spirit abandoned His mission when their particular system was evolved. It should show us that catholicity becomes sectarian when imprisoned within the frontiers of any single form of Church development. It should enforce afresh the lesson that God has been pleased to reveal Himself in sundry times and divers manners, ever old and ever new, the new being but an expansion of the old, and both a continuance of His redemptive purpose. It should lead us to those serener heights where hard and fast lines of system melt without change of creed, while spirituality and charity attain their native universality.

In firm reliance upon Him who has called us to do His work in the world, we may better understand whether the Church is an absolute or a relative institution; the episcopacy as an ancient and essential center of Christian history, doctrine, and work; and conceive of the holy sacraments in sympathetic and inclusive ways as against those which are separative. The connection of an absolute external authority over the Christian life with the individual believer's experience of that life requires elucidating. How the doctrine of an indispensable sacerdotal mediation through the ordained priesthood can be adapted to the religious needs of a

democratic age is a matter upon which I for one crave light. I appeal to historic communions whose roots stretch back far and wide in the religious consciousness of the race to share with us any secrets of the Lord's Presence in Church and sacrament which He has vouchsafed to them. Above all else, some of us would fain know if there is a possible agreement between those who seek God in man as the Reason within his reason, the Conscience within his conscience; and others who, while assenting to man's creation in the divine Image, confess the Deity's eternal and transcendent Being.

Indeed, the guidance of the conference upon these and other momentous issues which are implicated in the subjective and objective ideas of the faith is earnestly solicited by many of us who approach them with eager and open minds. The cherished elements of all creeds must focus in our Blessed Lord. Some of these are enriched by ageless memories of Apostles and Fathers; others by the devotional enthusiasm of the Middle Ages; still others by the Reformation and Counter-Reformation Movements; and not a few by the Puritanism and Evangelicalism which have played a signal part in modern Churchmanship, especially in Great Britain and America. All belong to the implicit or explicit Catholicism which shall yet regain undiluted its original significance, because the Church is God's living organism who shall fulfil Christ's own promise that against her the gates of Hades cannot prevail, for hers is the deathless life of the Deity Himself.

THE GREATEST MISSIONARY WORK

I CANNOT but feel that the greatest missionary work that one can do, the work most needed, is to try and arouse vocations for Orders, or to make it possible for men who wish to study, to do so. We need men and we need money for seminary education. We need men, men trained, thoroughly trained with the best education. Sometimes there is a talk about supply and demand. There is demand enough, the harvest is plenteous enough and the laborers are so very few. But is the principle a true one? Did men ask that our Lord should come down to save them? Was it the law of supply and demand that took St. Augustine to England? Did the English people send to Gregory to send them men according to certain specifications enclosed? They came taking their lives in their own hands, that whosoever would, might hear. Let every man that loves God look back on the sins of his youth, and ask himself how much gospel he then asked for. As Father Kelly, of the Society of the Sacred Mission, a society given up to the training of clergy with a large house in England and another in South Africa, very strongly puts it in his book on England and the Church, which I wish every one might read: "If we are content, and it is my dread that we are content, to supply existing requirements, let us have no fear. The supplies are failing, it is true, but the demand will soon fail accordingly, and the one will be overtaken by the other as the candle gutters out into darkness."—*Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee.*

THE EPISCOPAL CHURCH is a historic part of the visible Kingdom of God. It is not the whole of the Kingdom, but a part of it. For you must remember that when our Lord established His Kingdom on earth it had a visible organization, with its ministry and its disciples. That original organization has not ceased to exist; through all the centuries it has persisted. Although it has not kept its original unity, the living parts remain, and the Episcopal Church in America is one of those parts. Our history runs back nineteen centuries. He who by baptism becomes a member of the Kingdom of God is likewise, if such be the intention of the one who baptizes, a member of the historic expression of the Kingdom which still remains as the evidence of the invisible realm in which God brings men's souls into union with Himself. That act of baptism is an act of union with the visible portion of the Kingdom, His Church, if such be also the intention of the one who performs the baptism. The child becomes a member of the invisible Kingdom and the visible Kingdom by the same act. Consequently, since it is only a matter of plain history that the Episcopal Church is a portion of the original organization and has never lost its historic identity with the Church which Christ founded, it follows that when a priest of the Church performs a baptism he is making the child a member of the Kingdom and of the Church by the same act.—GEORGE PARKIN ARWATER in *The Episcopal Church.*

THE MALADY OF DISCONTENT

BY ARNOLD N. HOATH

A YOUNG girl, who was asked if her habit of reading on the street car as she journeyed to her office in the mornings did not hurt her eyes, replied, "Yes, but not half so much as looking at the people about me."

Should not one expect that after their night's rest, those who are hurrying to work would express a radiant joy in living, an eagerness to be at their business and engaged in accomplishing something of value, and a glad desire to face problems and to delight in the exhilaration of overcoming difficulties? But the face of the average person is not radiant or glad or eager, but heavy with a physical fatigue, or stupid with a mental boredom, or dull with a spiritual vacancy. St. Paul says that no matter how tired he was, no matter how perplexed by the difficulties that upset his plans, no matter how disappointed with the faithlessness of those upon whom he had counted, he looked upon life cheerfully, for calm and contentment were in his heart. That was because he was inspired by a great purpose which called out all his interest. But so often, today, people have no big purpose and consequently no big interest, and life is eaten through and through with discontent.

The malady of discontent! In every generation this disease has spent its evil power upon the heart of life, although our own generation seems to be especially susceptible to it. But that may be because knowledge of our own generation is fresher and more extensive than it is of previous ones. Centuries ago, the Indian, Gautama, was driven by his discontent to found the great ascetic religion of Buddhism. In ancient Greece, Epicurus by his philosophy hoped to escape the ravages of this malady which afflicted so many of his contemporaries.

Our age is not alone, then, in its susceptibility to this complaint, for all generations have known it. Nor is there any class or group of citizens which seems able to ward off this disorder. Fortunate and unfortunate (as the world views fortunate), rich and poor, all are susceptible to the disease of boredom and discontent. It is as true today, as in the olden age which fairy stories tell about, that the demon Discontent can break into even the crystal palace of a prince. And when he does the castle will dissolve into the air, leaving naught but space and emptiness.

Let us see how this discontent is expressed today. Not youth alone but all ages have become obsessed with the notion that the self-expression which they seek means freedom from social conventions, and from loyalties to affection which stand in the way of an unlimited round of pleasure. Happiness is sought in the gratification of personal tastes and feelings, and in the freedom to live one's life in one's own way. So it is that the only authority that is recognized is the authority of one's own desires. So it is that the realization of the shortness of life, instead of turning the thoughts to permanent realities, leads them to consider the desirability of crowding the days with pleasure, while there is yet time. But this restless seeking for fun does not discover any abiding happiness, and, as we tire of old pleasures, like Xerxes we offer our rewards to the inventors of new and novel amusements.

Apparently we have yet to learn that the self-expression which seeks its satisfaction amidst the cheap and vulgar sensations which make up so much of what we euphemistically call pleasure, is not an expression of our whole self. The highest parts of the brain, and the spiritual nature that is at home only in an environment of eternal values, demand as full expression as the purely physical elements of our nature. Therefore the shallowness and emptiness of much of our pursuits must needs be irritating to that part of us that is made in the image of God. When our best self is ignored, and our spiritual nature is denied converse with great and permanent realities, man's heart can find no satisfying contentment. As the wood nymph, Daphne, pursued by the eager sun god, Apollo, evaded his embrace by turning into a laurel tree, so happiness, pursued by physical and emotional methods only, eludes us by turning into something else just as we think our tiring chase is about to be successful.

In the first place, then, our incessant rushing about after happiness robs us of all opportunity for the quiet and deep thinking that brings peace to the highest parts of the mind. It is our mental capacity and reach that distinguishes us

from the animals. To ignore that which is distinctively human and to seek happiness on the animal plane, must result in disappointment to minds that naturally soar among the eternal ideas and ideals of the universe. Only when we cease from nervous haste and give ourselves to genuine thought do we make the great discoveries of life and enter into the secret of a happiness deep and boundless. There can be no poise where there are no big convictions within the heart.

Secondly, the mad rush for pleasure leaves little or no time for the comradeship with God without which the eternal spirit within us is lonely. When we are still and have learned to know God, life can no longer be dreary and monotonous, but a glorious romance will color the events of the daily round. Interest and contentment will come upon us suddenly like a cool breeze after a sultry day.

Thirdly, when we live mainly for the trivial and superficial pleasure of each day as it comes, we enter into conflict with the fundamental law of the universe that whosoever would save his life shall lose it. If a man is to be at peace he must cease to live for himself, and if he is to find happiness he must lose himself in something greater than his own life. Forgetting about our own pleasures and striving to add to the joy of others, happiness comes unexpectedly and takes us by surprise. The method of Jesus is the remedy for the malady of discontent. For Jesus went about performing big and little acts of service for society, giving His sympathy, His interest, His patience, and His love. As we capture this spirit of Jesus our heart will expand into the fulness of the joy in living. To practise the way of Jesus in the spirit of Jesus is to know the melody of happiness and contentment.

To read widely, and ponder deeply, to love generously; to think little of ourselves, much of others, and most of all of God; to be concerned not with our own joy but with the joy of others: this is to be merry in the deeps of the soul.

MAN'S GREATEST NEED

SPIRITUAL THINGS are not discerned by the eye of flesh. Not every man realizes the value of friendships. He debases a friendship by making it serve some personal end, then loses it and only too late realizes that what he hoped to gain selfishly was of no value compared with the satisfaction in the friendship which he sacrificed. Not every man perceives that his work is a blessing, an opportunity to create, to grow, to have some definite usefulness which men respect, to give some outlet to his powers, to occupy and engage his attention, to give some means of expression to his personality. He may look upon it as mere work, a way to earn a living. He aims to become superior to the necessity of work, and when free from the opportunity to work, he begins to shrink and shrivel. He is an unattached and unrelated energy, turned to self destruction. He becomes unhappy and finally despairs. Life has no joy for him.

Not every man perceives his relation to God. He does not realize that peace, love, joy, long suffering, gentleness, and goodness are the very things which he had hoped to gain when he was directly aiming at power and possession. He does not realize that serving God brings at once the things which he hoped to find at the end of a long, hard task.

Not every man is sensitive to beauty or joy. It requires greatest self-control, a sublime sense of proportion, a keen sense of values, and a robust faith in the present, to extract the immediate wholesome values of the passing hour.

So not every man is conscious of his greatest need, the need of spiritual power. When he first comes to the Holy Communion he may do so for reasons which are not the reasons of the one who has learned to see God. But later, when the sense of the passing of temporal things seizes him, when sin assails, or sorrow sears his heart, when his own human strength gives way, and he sees life in its larger relations, when his petty successes which once gave him such complete self-reliance and independence, and made him so confident in his ability to face life alone, when such successes fail to avert the tragedies of our daily experience, and the man feels the human foundations tottering, then he will come to his communion with a more complete conformity to God's will, with a more earnest desire to make God a partner in life's enterprises. Then he will see the truth of the saying that "the things that are seen are temporal, but the things that are not seen are eternal."—GEORGE PARKIN ATWATER, in *The Episcopal Church*.

MAKING "big" money, and using it in a "big" way, often presents a pathetic contrast instead of a glorious harmony.

—Rev. William Porkess, D.D.

Some Christian Sanctions of the Social Hope*

By the Very Rev. Howard Chandler Robbins, D.D.

Dean of Cathedral of St. John the Divine, New York City

ONE of the questions which comes home to social workers with especial force is the question of the proper attitude of a Christian toward the making of money. What we need to know, of course, is the position that Christ would have us take and hold in respect to this very interesting and debatable question. A modern and popular life of Christ, written from the standpoint of a communist, represents Him as hating money, as having nothing to do with it, and as calling upon His followers to follow His example. That view is not borne out by the New Testament. Christ did not hate money. If he had done so, He would not have told the parable of the talents and praised the thrifty trader. Neither would He have told, as He did, many parables of stewardship, because stewardship implies the use of money. What Christ hated was not money, or the making of it, but the love of it, the undue value so readily placed upon the possession of it, the shameless and idolatrous bowing down to it as though it were a god.

Public opinion has been to a considerate extent quite Christianized in this matter. Public opinion holds that there are certain professions in which work must be done in a disinterested spirit because the public welfare requires it. In the idealistic professions it is taken for granted that the work is to be looked upon, not as means of self enrichment, but as a means of rendering public service. The fact that the worker is rendering public service is his main incentive, and constitutes his chief reward. Other forms of compensation, such as salaries, preferment, public recognition, etc., may figure in a subordinate way, but they are to be kept subordinate. When they become unduly prominent, public opinion takes offense.

The ministry, of course, is an obvious example. A mercenary clergyman is quite rightly felt to be a disgrace to his calling. The trafficking in spiritual things brought upon Europe the whirlwind of the Reformation, and put an end to the abuse of simony. But the ministry is only one among a number of professions in which the same idealistic standards prevail.

For instance, there is the profession of letters. In the case of men of letters, we expect that literature shall be more to them than merely a means of livelihood. We expect them to write with a consciousness of vocation, and with an honorable devotion to their art. We are not pleased when a clever journalist sells his pen to his publisher, and writes editorials which run against the grain of his personal convictions. Still less do we care to see an author load down a book with scenes of lechery in order to commend it to the large section of the reading public which is afflicted with salacious tastes. In the case of a widely advertised and malignant libel of the Protestant clergy of the middle west, the book has already proved itself a boomerang. It is being taken, and perhaps justly, as a picture, not of its intended victims, but of the mind of its author and of those who sympathize with him in prejudice and futile hatred.

We do not expect physicians to be mercenary, and when we find some of them charging exorbitantly for their services, the caustic comments of their patients show how high the standard is by which they have been judged. It is a credit to the profession as a whole that the standard of what is expected of physicians is so high, and that so many of them fully measure up to it. A large part of the work of physicians is done among the poor, in free clinics; most of it is quite without compensation except from the consciousness of service rendered to suffering humanity. Every discovery that a physician makes is communicated freely to his colleagues. It is a viola-

tion of professional honor to attempt to exploit it for personal profit. All the world is welcome to whatever knowledge Dr. Troudeau gained at Saranac in the treatment of tuberculosis, and no royalties go to the estate of Louis Pasteur from your purchase of pasteurized milk.

The same generosity of motive is found among teachers. Many of them are gifted with technical knowledge for which there is urgent demand in commercial quarters. And yet they are willing to remain in the schools and colleges of our country at salaries which do not compare favorably with the wages earned by manual labor. They remain at their posts because they are conscious of vocation; they love the work to which they have been called.

So one might go on, but further illustration is not necessary. The point I have in mind is this: Public opinion is right as far as it goes, but public opinion has not gone far enough. It is absurd to think that one fifth of human society must be animated in its work by generous and altruistic motives, and that the other four-fifths need not be. It is evidently not true. Suppose, for instance, that it were the practice of engineers to desert their engines when in danger, or of telephone operators to flee, or of firemen to play safe, or of nurses to desert their patients when the disease turned out to be contagious—confine their ministrations to cases of gout or broken collar bones, and run away from influenza or scarlet fever! Suppose, in short, every one made it his first business to protect himself, and refused to do the things that, as the saying is, money wouldn't hire one to do? If, when the pinch comes, people in every walk of life were not ready to do their work, more or less instinctively, perhaps, but none the less loyally from motives of service instead of from motives of self-seeking, society could not hold together for an hour.

They are ready. There is a deal of generosity latent in human nature. Frail though it is, and all too easily tempted into selfishness, human nature is not wholly selfish even now. There are great stores of humane and generous feeling that can be appealed to, and that can be mobilized into social service when once the higher command comes to men and women and sweeps them up out of their selfishness and pettiness into some great passion of fraternity, some great enterprise of service. The problem is how to get at those latent possibilities, how to appeal to and develop them. That is where our responsibility lies. There are those who tell us that war is the only way, that war is, as General von Bernhardt put it, "God's bitter purge, needed to save society from materialism." That is irrational and muddle-headed cant. It is on a par with the logic of Charles Lamb's Chinaman who thought that the burning down of the house was the only way to get roast pig. What is needed is not war, but the moral equivalent of war. We find that in the social vision. We must not think of war as a necessary breeding place for the heroic things of human life. On the contrary, we are now at last beginning to see war in its true colors. We are at last beginning to think of it as a monstrous and brutal impediment which stands in the way of some of the dearest loyalties, some of the most generous and unselfish sympathies that human experience can hold.

One of the tasks which lies close at hand for the social worker is to secure a fuller measure of coöperation between religion and science in the crusade against disease. Pasteur used to think of the "peaceful strife of science." Modern science is constantly engaged in waging that peaceful strife, and religion should commend it to men's consciences as one of the "moral equivalents of war," to revert to William James' suggestive phrase. It has already won many notable victories. It has eliminated certain plagues, such as yellow fever and typhus, from places in which it has had free scope. The bells should have been pealing in our churches when the news came

* A sermon preached in St. Paul's Church, Des Moines, Ia., on May 15th, at the seventh National Conference on Social Service of the Church.

not long ago that, thanks to American initiative and the cooperation of the government of Ecuador, yellow fever had been eliminated from the once deadly but now salubrious port of Guayaquil. Science could eliminate tuberculosis, given the time and the means. It is busy day and night in trying to find a remedy for cancer, and already has made such progress through operations in the early stages of the disease that from fifty to one hundred thousand lives could be saved annually in the United States if our people were generally acquainted with what science can tell them, and were to take advantage of its help. Science is studying with absorbed attention the conservation of the health of children by diet, clothing, and medical attention. Think what the effect would be if, behind this will and effort of science, there were suddenly put the whole militant force of organized religion! Think what it would mean if our Churches of every name, stirred to action by their departments of social service, should declare war upon disease! Surely this is a proper task for a Christian people. Our Lord set His face against disease. The war against it was part of His own program for God's Kingdom: "Go and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the dead are raised, to the poor the Gospel is preached."

We stand today at one of the turning points of universal history. We stand upon the very threshold of a new and kindlier civilization, one with less greed in it and more loyalty; with less acquisitiveness and with more willingness to serve. If we are to go forward, we must begin by a great act of social penitence, by a great acknowledgment of corporate shortcoming. We call ourselves civilized, but it is doubtful whether the far future will apply the term to us. It may be that the man of the thirtieth century will speak of the barbarities of the present age much as we do of the savageries of the tenth century. He will wonder that a community dared to call itself civilized while men robbed one another, and trod one another down in merciless competition, and suffered one another to live in destitution, and enticed one another to evil, and had so little pity for one another's pain.

Because the man of the distant future is going to be an improvement upon us. Perhaps not physically, although we hope that he will be; and perhaps not even intellectually, although again we hope so; but quite certainly socially an improvement, of that we can be sure. The thing which will chiefly differentiate him from ourselves will be the development in him of a new and higher type of social consciousness. He is going to feel in exhilarating fulness what only our poets feel now, and they only in inspired moments, and that is cosmic consciousness; the sense of the oneness, past, present, and future, of all human life; the sense of release from selfishness and lonely or morbid egotism; the sense of the liberation of personality which comes from its willing, great, and loving union with the whole. Selfishness is the greatest obstacle that exists in the way of complete human happiness and perfect human fulfillment. This fact was in the mind of Jesus when He told men that if they saved their lives they would lose them, and that if they lost their lives, they would find them. One day, men will understand this paradox. They will enter into the social consciousness to which Christ is forever calling them. They will love their neighbors as they do themselves; and then, through their loving cooperation, the world will be transfigured into a beauty not yet dreamed of; shot through with a joy such as the imagination of today has scarcely the power to forecast.

Yes: as Christians, we have a right to share our Saviour's hope, His belief in the meaning and worth of human personality. For the life of nature and the life of humanity is a development. The world is not stupid and meaningless and banal. It is in process of becoming. It is progressing through pain, through effort from which none can escape, through self-discipline to which all are called, and through agonizing but fruitful endeavor, to a future, even now discernible, that shall be the compensation for every pain. And it may be that we who stand upon the threshold of a coming order are to be congratulated. It may be that in coming days men will look back with something like envy to the life of today, and wish that they might have lived as we do in a creative epoch, and have had part in its travail, in its mighty questing and adventuring, in its preparation for a Christian future for mankind.

TOO MUCH CRITICISM

BY THE REV. ARNOLD A. FENTON

WE seem today to be passing through a period of unusual criticism aimed at various institutions, of which the Church is the most popular. We find ourselves profoundly swept into depressive currents, and the outcome is that most people are rendered incapable of any real purpose or service. We become subservient to a vast amount of hopeless and stagnating fault finding, utterly worthless in its aimless attempt to save the world. Many would offer us a scheme to win the whole of mankind in one stroke, but in all my reading I have seldom met the man or woman who, besides devising plans, boldly asserts he or she will head them. I would not have my reader labor under the delusion that my prejudices are entirely against the critic. I merely state my impressions as a student. Every age and every nation has aspired and thrived under the keen analysis of the master critic, but we are literally swamped by critics.

On the other hand there is the person who does not tell what ought to be done or what he personally expects to do, but sets out quietly and consistently to minister to the fallen. Herein lies not only an ideal but a hard accomplishment. Freedom of thought and speech has made criticism the road of least resistance, but in personal service there is involved sacrifice as well as motive power.

We are a people always anticipating the future, and concerning it we are unusually optimistic. If we are looking ahead, then, we are to a great extent centering all our zeal and interest on youth—men and women of the future. What youth today wants and sadly needs are more of those unheralded folks who, by personal service, set a standard for them to follow.

Some years ago I had the great pleasure and privilege of coaching a group of boys in football. I found that when I resorted to criticism results were poor. When I actually demonstrated to them their mistakes their attitude both toward the game and toward me changed. This pertains to humanity in general. The true values of life are measured in terms of service.

ST. PAUL'S

CAUGHT in the City's maelstrom, old St. Paul's
 Standing in quiet dignity recalls
 Days that are past, and noble men who trod
 The country ways, and went to worship God.
 The grassy churchyard in the days of yore
 In gentle slopes led to the river's shore
 And lofty elms lent a grateful shade
 To stalwart youth and shy Colonial maid.
 The bolder ones, the soldiers loved to bring
 Clad in the scarlet tunics of the King,
 Until the Revolution came and rent
 This atmosphere of calm and sweet content.
 Can you not see them gathered on the porch
 Where Whig and Tory raised alike the torch
 Of loyalty to King or love of land,
 Where men of honor had to take their stand?
 Within the church, upon a winter's night,
 A cheery glow of mellow candle light
 Fell from the chandeliers of matchless glass
 In prismic colors, none could e'er surpass.
 The lofty pulpit reached by winding stair
 Was crowned by Wales' Insignia, high in air;
 And to this day, the Prince's feathers stand
 A royal relic of the older land.
 In quaint square pews so hospitably inclined
 Whole families on Sundays you would find:
 The courtly parents, sitting bolt upright,
 The tiny children, wholly out of sight.
 George Washington himself, while President,
 Came often to the church on worship bent.
 For old St. Paul's still proudly raised her spire
 When Trinity was ruined by the fire.
 This fine old church in midst of traffic's roar
 Invites you still to enter at her door
 To rest awhile or meditate or pray,
 A haven for men's harassed souls today.
 So may she shed abroad eternal peace;
 Her Godly ministrations never cease.

HELEN R. STETSON.

The Call to the Sister's Life

By a Religious

IT WILL be well, perhaps, at the beginning of this chapter to give a few facts in regard to sisterhoods in the Anglican communion; for strange as it may seem, it is a very frequent experience to find many, even among Church people, who are ignorant of the fact that there are Sisters today in the American Church, and in the Church of England. The common opinion is that they all disappeared in the reign of Henry VIII and have never been heard of since.

The truth is that there are more Sisters today in the Church of England than at any period of its history, while in this country the number is considerable, though of course much less than in England, and in both Churches the demand greatly exceeds the supply. There are about fifty sisterhoods in the Church of England and sixteen in the American Church. The names of these latter and the scope of their work may be found in the *Living Church Annual*.

Let us now consider what we mean by Sisters, that is, technically speaking, a Sister in religion. A Sister is one, who having been called by God, binds herself by vows to give herself, her life and all her possessions, to Him forever. That is, she takes the three vows of all Religious: poverty, chastity, and obedience. There are some communities in which the vows are taken only for a limited time, but in that case the intention is that they shall be perpetually renewed; for unless the dedication is for life the true ideal of the Religious is completely undermined. How quickly would the sanctity of married life be destroyed if the vows of bride and groom were taken only for a period of years! Alas! that in these days, we too frequently have opportunity to prove the truth of this. And the Religious is in very deed the bride of Christ. To her is given the highest vocation possible to woman. Her call is to be, not to do, to a state of life, not to certain good and useful activities. The circumstances of her life may or may not demand of her many external works, but whether these be her lot or not the status of her life does not change, she is always a Sister.

There are, of course, the two great divisions of contemplative and active orders. Those for women, to whichever class they belong, were always enclosed until comparatively recent times. The Sisters of Charity, founded in France in 1633, by St. Vincent de Paul, were the first nuns to brave public opinion and go about the streets. It is often difficult, however, to draw a distinct line, for all, even among the contemplatives, do some work; as, for example, St. Theresa, one of the greatest of all contemplatives, yet an indefatigable worker and traveler, though during most of her life an invalid. And, on the other hand, those who lead lives of the greatest activity find it necessary to give at least four or five hours daily to prayer. For all work which is to endure and be fruitful of good must be the outcome of prayer, but it is also true that prayer which is barren of all fruit and which has no interests except in those which center around one small soul is not real prayer, and the soul which spends its life so selfishly must always grow less instead of greater. On the revival among us of the Religious life, which began about the middle of the nineteenth century, active orders were the first to spring up; and they are still the most numerous, although there are now several communities which spend the larger part of their time in prayer. Religious have always been pioneers, and as the monks and nuns of old led the way in arts, science, literature, the instruction of youth, and the tilling of the soil, so in these days they have done likewise in nursing, social service, and all sorts of institutional and educational work. In every generation, as the need arises, the Holy Ghost leads them forward to help their fellow-men on toward the Kingdom of God, sometimes in one way, sometimes in another. It is evident, therefore, that occasionally existing orders will find it necessary to alter their plan of work, or that sometimes entirely new sisterhoods will be called into being.

The great work to which all Religious are bound is the daily recitation of the Divine Office, the Work of God, as St.

Benedict calls it. This is the golden chain which binds them all together, in all ages, in all places. The rule of every community must provide for this; in every other particular they will vary according to the necessity of their work and surroundings; even the interpretation of the vows will differ. This creates in each community a special spirit which comes to be a distinguishing mark of the order and of the individual members thereof. Even as the flowers and fruits of one plant differ from those of another, in form, color, and perfume, so in the Garden of the Church does each Religious community bring forth its own particular blossoms and fruits for the Master's use, giving a variety which is pleasing to the heavenly Bridegroom, who called them all into existence.

LET us now try to answer a few of the questions which are constantly being put by those who know nothing, or very little, of sisterhoods:

1. Why should one break the ties of family which are plainly created by God? Is not the command to love father and mother as binding on her as on her brothers and sisters? The answer to this is self-evident. In every family, as the children arrive at maturity, they must launch out for themselves; it is the law of nature manifested in every form of life about us. Truly family ties must not be roughly broken, they must be considered, but anyone who is free to marry is surely free to obey the Voice of God, who never calls to anything which conflicts with one's duty. It is often the case that upon the daughter who is already a Religious, or who desires to be, that the burden of the family cares is thrust by the others, who have gone forth to their own pursuits or who have formed other ties.

2. Why cannot one remain at home and be just as good a Christian and do just as good work? Quite true, there are numbers of women who are much better Christians and do much better work at home than they would do in a Religious community; but the reason is that God has not called them to the Religious life, and He has called them to stay at home. It is by fulfilling the will of God for us that the life and work of each is blessed. It would be just as wrong for the woman who is not called to it, to persist in entering the Religious life through self-will, as it is for the woman who is called to turn away from it. For this latter, there can be no question; if she does not obey, her life in the world will deteriorate. She will not be so good a Christian because she is not doing God's will.

3. Does not one's life become narrow and self-centered by cutting one's self off from the world and from all social intercourse? It is quite easy to recognize, in this age of specialization particularly, that it is impossible for a life to bear good fruit, if it is to spread forth aimlessly in all directions. The span of the longest life on earth is not great enough to accomplish much in any one field; even for that, great concentration is necessary, and concentration requires the elimination of all distractions. On the other hand, while it is true that the Religious is set apart from the world, yet she remains in it while not of it, and by her loving sympathy and prayer for the joys and sorrows of others, the circle of her life widens out to all the world; stooping with one hand to her brethren of the earth, with the other she reaches up to heaven. Father Benson of happy memory, the founder of a large Religious order for men, used to say that Religious should never read anything in the newspaper that they could not pray about. Those who knew him will remember how he read the papers: no item ever seemed to escape his eye, and he took it all to God in his prayers. Surely the whole world was the better for that saintly life, which was not confined within the walls of his cell but reached out to the furthestmost ends of the universe.

4. Does not a life bound by rule tend to make one unnatural? The difference between a life lived without restraint of rule and one lived under obedience, is like that between the untrained plant and the same plant trained to the stake and cultivated by the careful gardener. The life which is governed only by self-pleasing soon becomes cramped and bound by the

chain of habits which it forges for itself, while the life which is lived according to the rule of righteousness is free to grow to its highest development. Though it may not be natural, it will not be unnatural, but supernatural, which is what it is meant to be.

5. Does the Church need Sisters today, when there are so many good and devout women who are able and willing to do her work? As has been said already, the demand for Sisters is constant and increasing in almost every department of labor in the Church. The reason is not hard to find, a Sister has her community upon which to draw for wisdom, knowledge, and strength. This is one of the advantages of the common life. Her sole desire is to please God and to accomplish His will. But apart from the question of external work, the Church and the world need Religious, perhaps more than ever before in the course of history. What is it that alone will bring love and joy and peace and happiness to this grief-laden world? What is it that will solve all its problems? What is the one thing that is needed? That hungry, empty souls cry out for? It is God; though, alas! they know it not! But in the houses where dwell those specially consecrated to Him, there kneeling day by day before His altar they plead the cause of their brethren, they offer their prayers and their lives for the healing of the sin-sick world. From these centers flow out the grace and power and strength of the Holy Spirit. Witnessing by their words, their lives, their very dress, to the reality of the Christian religion, they go forth true Christophers—Christ bearers—to all the world, bringing to them the one cure for all their ills, the peace of God which passeth all understanding.

LET us think what manner of persons are needed as recruits for sisterhoods. It is, of course, desirable that the aspirant should be young. It is evident that a person of mature age cannot so readily adjust herself to an entirely different form of life, nor be so easily moulded to the spirit of the community. Her physical strength also may not be able so well to bear the strain of hard work. On the other hand, neither is it well to have one come too young, before she has had an opportunity to learn anything of the practical side of life, or to gain any knowledge of human nature. This is often a vexed question, for while in some communities there is a fixed age limit yet others have no restrictions. The best way is to leave it to the Holy Spirit, who calls whom and when He chooses; then each individual case can be decided on its own merits.

There should be a fair amount of physical strength, though here, too, exceptions may often be made; the intelligence should not be below the average, and a fund of common sense is a very desirable asset.

So much for the physical and mental equipment, now for the spiritual. The aspirant should bring with her a steadfast belief in her vocation, a determination to accept cheerfully and willingly all that the new life may demand of her, a desire to give herself completely to whatever God's will may be for her, a great respect for both her superiors and her equals among her associates, and a spirit of generosity and self-sacrifice; and through all must run the golden thread of love.

It will be observed that no mention has been made of any requirement of property. The rules respecting this have varied widely in all ages, and do so now. But God will never allow the soul whom He has called to be kept back for lack of wealth, either of money or of mental attainment. Quite true that our offering to God should be of the best, not of the useless, the worn-out, or the failure, yet God sees not as we do, and from the vile earth of human nature He brings forth the finest gold, the most brilliant jewels, the fairest flowers. The one requisite, therefore, which Religious have a right to demand of an aspirant, is that she have a vocation to their community. If that be true, all else will fall into place. It is the only thing of real consequence.

Usually the woman who desires to enter a sisterhood will mention it to her confessor, who will then advise her as to the best method of procedure and the choice of the community. The next step will be for her to get in touch with the Mother Superior, who will arrange for her to come to the convent, first as a visitor, and then as an aspirant. The time required for this will vary according to circumstances, as well as the custom of the community. At the expiration of her visit the aspirant will be admitted as a postulant. This means that she will be admitted into the novitiate, where she will attend the classes and instructions of the novice mistress. She will be trained in the

ways and rule of the community, and also be given some work, often the humble household tasks. In six months, or more, her name will be brought before the chapter for election as a novice. If she does not wish to go on, she has the opportunity to withdraw, without any reflection on her conduct. If the Sisters are not satisfied with her, they will refuse her; but if all goes well and she is elected, she is clothed with her novice's habit, and given her name in Religion. This is but another stage, however, for there are two or more years of testing before she is again brought before the chapter for election as a professed Sister. Here again she may put aside her habit and return to the world, or, on the other hand, the Sisters may send her away. In some orders she takes her vows only for a period of years, and is known as a junior professed; after which there is another election. This is an additional safeguard against mistakes on both sides, but in most communities the novice is professed for life at the end of the novitiate.

THIS is the external side—but what words can express that other side—the interior. How can the wonder, the joy, the blessedness, the glory, of the call to a Sister's life be shown forth in cold print? How does this call come? Ah! that is to each one a secret between herself and her Divine Spouse! To some the Voice rings out clear and strong, in unmistakable accents in the days of their youth; to others, it will at first be faint and low, and the possibility of fulfilment will seem far away. Sometimes it will come through the sacraments, a friend, a sermon, a book, a prayer; for the Holy Spirit speaks when and how He pleases, and no one may know the time or manner of His coming. When once the divine message is received and clearly understood, what agony of unworthiness, what weight of awe and wonder, what fainting of weakness comes upon the soul! For she is not the chooser, but the chosen one. Then out of the darkness, how does the tempter bring up, one by one, the obstacles to hold her back. Who, he asks, is she to presume to think of such high things? How can she bear to bring such grief to the loving home circle? How can one so weak and poor, and with such lack of power and ability, hope to be accepted by a Religious community? But if only the soul has faith and courage, gradually these difficulties will be overcome, the mists will clear away, and she will be led on, step by step, until finally the wonderful moment will come, when she will find herself standing at the threshold of the new life, ready to cast all things behind her, to go forward blindly into the darkness, holding tightly to the Hand which had guided her thus far. Looking back at the trials through which she has passed, and marveling at the grace which has upheld her through them all, she realizes that as her need is so will her strength be, and with trusting heart she steps across the sill of the convent door. Will she find naught but peace and joy henceforth? No, verily. For the devil goes about the cloister quite as eagerly as in the world. No accusation ever had so little truth in it as that which taunts the Sister with seeking the Religious life in order to avoid temptation. This the postulant will soon discover for herself. She will be assaulted on all sides from within and without. Hidden weaknesses and faults in her character will appear, whose existence she has never even suspected. No matter how pliant and gentle her nature, she will find obedience even in small details a much more difficult matter than she had anticipated. Her preconceived ideals of what the Religious life should be will often lie shattered at her feet. There will come moments when she would fain lay down her vocation and cry out that it is too heavy a burden for her to bear. But those are only the clouds, which though they hide from her for the moment the face of the Son of Righteousness are filled with fruitful showers of grace, which falling upon the hard soil of the natural woman will produce the fruits of the Holy Spirit. Once more she will lift up her eyes to the hills, from whence cometh her help and she will hear the voice of the Divine Lover calling her to go on from strength to strength. So she will follow on, often stumbling, and falling in the way, but rising again with renewed energy till finally will come the most supreme day of her earthly life—the day of her profession. How will her heart sing with joy and exultation in those blissful moments between the hour when she hears that the voice of her community has sealed her vocation and that in which she kneels before the Altar to make her Life Vows. In a spirit of mingled awe, humility, and gratitude, the words of little Samuel rise instinctively to her lips, "Here am I, for

(Continued on page 529)

BISHOP CAMPBELL'S ACTIVITIES

NEWS from Liberia takes a long time to reach this country. The July number of the *Liberian Churchman* has just arrived, and from it we are able to glean a number of interesting facts about the activities of the Rt. Rev. Robert E. Campbell, D.D., O.H.C., Bishop of the district. For instance, the following paragraph by the Rev. James Dwalu, principal of the Hoke Ramsaur Memorial School for Boys, at Pandemai, in the Bassa district, tells of the Bishop's visitation to that remote station, and also reveals incidentally that Bishop Campbell has grown a beard:

"It was a happy day for us at Pandemai to welcome Bishop Campbell and with no little pride did we proclaim him among our heathen friends as the Bishop of all Liberia, for we had no difficulty in proving our claim. Father Campbell was known in this section, possessing a well-grown beard. To all Africans this is a convincing sign of authority—and we were not a little pleased that our heathen friends might again have this outward sign to them of superiority and leadership. During the Bishop's stay at Pandemai he officiated in the service of the Church, and administered the sacrament of Holy Confirmation to a class of seventeen boys from the mission school, the beginning of the Church among the Buzi people."

A cross-section of the daily activities of a Liberian bishop is revealed in the following extract from Bishop Campbell's diary:

"February 16. To Cape Mount from Monrovia in a surf boat.

"February 17. Reached Cape Mount at 4 P.M.

"February 20. Sexagesima. I celebrated the Holy Communion at 7 in St. George's (Irving Memorial) Church, Cape Mount. I attended Morning Prayer, and listened to an excellent sermon by Fr. Gorham, O.H.C. After Evening Prayer at 4:30 I made an address.

"February 21. Busy all day writing letters. Rev. Mr. Webster, who has been at Cape Mount as a voluntary worker since last October, left tonight in a surf boat for Monrovia, whence he sails for America.

"February 22. In company with Fr. Gorham, after farewells to the workers at Cape Mount, I set out in a gig across Fisherman Lake to Bendu. We were met by Mr. Digges, who showed us our quarters in town, and promised us carriers for our journey tomorrow.

"February 23. In the Church of Our Saviour Fr. Gorham celebrated the Holy Communion, assisted by the Rev. J. G. Coleman. At 8 A.M. we said farewell to our host, and traveled to Balomah, nine and half hours. We stayed in the Fannie Schuyler School, finding everything in good condition, although many people asked anxiously when Miss Seaman is expected to return.

"February 24. In St. Andrew's, Balomah, at an early hour the Rev. H. R. N. Woart presented a class of four for confirmation. I then proceeded to celebrate the Holy Communion, and preached. This day we traveled as far as Gwan on the Loffa River, nine hours. Notice the absence of palm trees.

"February 25. Crossing the Loffa River, we fared to Yangaia, arriving a little before noon. The assistant commissioner for District No. 1, Mr. G. W. Washington, supplied us with excellent quarters and rice and fowls. This is the Gola country.

"February 26. Sat down all day, to allow the commissioner and the paramount chief an opportunity to collect carriers to take us through the Gola Forest. People in this town are very generous, bringing an abundance of food for our boys and ourselves.

"February 27. I never like to travel on a Sunday, yet in this case it seemed unavoidable. Fr. Gorham celebrated the Holy Communion in our native house at an early hour, with several of the Christians in town attending. We journeyed to Gola Jenne, eight hours, having twenty-five carriers to accompany us. The town being small, we settled ourselves in the open palaver house for the night.

"February 28. Walked all day through the big bush, over a road so faint in places that, had there not been competent guides, we all would surely have been lost. Plenty of signs of elephants and other big game. No towns, twelve hours tramping brought us to our camp.

"March 1. Last night at midnight a big tornado blew up, and drenched us all. Eleven hours steady travel brought us to Zuhi, on the Kaiha River, where the chief accorded us a grand welcome.

"March 2. Ash Wednesday. Fr. Gorham and I both felt quite content to spend the day resting. I celebrated the Holy Communion, with only our own servants in attendance, there being no Christians in town. I 'dashed' the headman and the carriers who have done so nobly for the past three days, and sent them home with a letter of commendation. Zuhi stands on a magnificent promontory, surrounded on three sides by the river. Splendid site, and generous people.

"March 3. To Ndome-Mano, three hours. Here we were met by Mr. Harris, D.C.'s clerk, who attended to our housing, and undertook to gather the necessary carriers for us on the morrow.

"March 4. To Galema, twelve hours, passing but one little half-town en route. Galema is the first Gbande town. Fr. Gorham and I arrived far ahead of our carriers, and had quite a vexing wait for the tired men to come straggling in, hungry and thirsty as we were. We cannot blame the men, for they have carried our loads uncomplainingly all day, and with no food at all.

"March 5. To Pasolahun, three hours. Royal welcome from the chief and people.

"March 6. First Sunday in Lent. At an early hour Fr. Gorham celebrated the Holy Communion in the open barre. The chief and all his court attended in state. He has a son in school at Mbolahun. At night we held an out-of-doors mission service for the people, who thronged about us in a countless multitude to hear the Word of God.

"March 7. To Wulowohun, seven hours. Big dance in town by the girls from the near-by gree-gree bush. We could not see it, because all men had to stay indoors as long as the ceremonies lasted.

"March 8. We reached Holy Cross Mission at about ten o'clock. The church bell rang, and the whole population rushed out along the trail to greet me, kneeling to receive my blessing. We all gathered in St. Mary's Church for a few minutes of prayer.

"March 11. During the past few days I have been resting. Today I received a formal visit from our paramount chief, Foli, and his sub-chiefs, quite a crowd in all. I gave them a present of some cloth and tobacco that I had brought from the coast for that very purpose. They were highly pleased, of course.

"March 12. Held a formal conference with the mission staff. The work has grown beyond anything I had dreamed. While I was still in charge, we had the boys' school and the dispensary; but now with the new hospital compound and Dr. and Mrs. Maas living here, it makes one of our very finest mission centers.

"March 13. Second Sunday in Lent. I celebrated the Holy Communion in the monastery chapel at 7; at 9 in St. Mary's Church I formally installed Fr. Gorham as the prior of the mission, and also preached."

THE CALL TO THE SISTER'S LIFE

(Continued from page 528)

Thou didst call me!" Then at last comes the wonderful and glorious moment so long anticipated, so eagerly desired, when with heart aflame with love and joy she can say, "My Beloved is Mine, and I am His!" Now will all the "crooked ways be made straight and the rough places be made plain"? No, not even now, but the happy Sister has learned not to expect it, nor even very much to desire it or to consider it. Leaning on the arm of her Beloved she fares forth through the wilderness of this life, knowing that she has only to trust herself to Him, and that at last she will come to the Promised Land.

O you to whom that tender Voice may even now be calling, turn not aside from it! Refuse not the greatest gift that can be offered to you, the call to the Sister's life, a vocation to be the Bride of the Lord!

Fathers and mothers who desire the highest good for your beloved daughter, who long so ardently for her happiness, who have sacrificed so much for her welfare, will you selfishly cast yourselves between her and such joy? Will you presumptuously refuse her to the Lord Almighty? Or will you generously and gladly send her from you to receive that glorious crown, while you rejoicing in her happiness are conscious that your sacrifice will bring you rich reward both in this life and in the life to come?

THROUGH A GLASS, DARKLY

PAINFULLY, day by day, unseen by men,
The monk carved figures on his miserere,
His penance seat; spent hours in arches airy,
Fashioning rose and lily, eagle and wren;
Chiseling saints and angel choirs, and then,
Stopping a space to say his Ave Mary,
And turning into stone each visionary
Least whim of love, made beauty past his ken.

In a small church seen only by a few,
Rid by dark pine trees, painfully today,
With fingers sore, my paints I mixed and poured
To make the painted windows flame anew.
Through that blue gleam of light and pain, I may
Perhaps, with my lame fingers serve the Lord.

MARGARET FOSTER SHAFER.

AROUND THE CLOCK

By Evelyn A. Cummins

CHESTERTON maintains that a man who amounts to anything is naturally a talker. If a man talks a great deal Chesterton thinks he really has something in him. He does not believe in "strong, silent men." We may not agree with him, and there may be people who don't know anything and talk a lot, but here is what G. K. has to say in his weekly editorial in the *London News*:

"It is nonsense to assume that a man must have something in him merely because you cannot get anything out of him. It is a pure paradox itself. The natural and sensible assumption would be that a man who has anything to say will want to say it. And, nine times out of ten, anybody who really has anything to say, does want to say it. He would be rather an unpleasant fellow if he did not. Indeed, he would be not much more reputable than a miser. It is no more admirable to have valuable suggestions to make and not put them into circulation than it is to have valuable coin of the realm and keep it stuffed into a greasy old stocking.

"Of course it is quite true that various accidents or conditions may keep a worthy man silent when he really is in the right; such as his being shy, his being born deaf and dumb, his being gagged by burglars and left alone in the coal-cellar, his being entrusted with a secret, or his being afflicted with a stammer. But these are exceptions. There may be strong silent men, as there may be strong deaf men, or strong short-sighted men. But deafness does not strengthen anybody; nor does strength in itself obscure the eyesight. The truth is that the whole of this notion is, if not entirely nonsensical, at least entirely poetical."

A YOUNG cousin of mine, who lives on the island of Guernsey, and bears the poetic name of Christopher with several others, though Robin is not among them, was warned the other day by his mother not to go too near their horse's heels. "If he kicked you," she said, "you might wake up in heaven."

And Christopher replied, "I didn't know horses could kick so far."

EVIDENTLY H. L. Mencken and Principal L. P. Jacks have other things in common besides editing magazines, for Dr. Jacks recently expressed some of his ideas about government and democracy which quite seem to agree with some of Mencken's apparent feelings on the same subjects. Dr. Jacks is a wonderfully versatile writer, and besides his editorial, scientific, and theological work, writes novels as well.

At a luncheon recently at the Cecil in London Dr. Jacks said: "You cannot get self-government out of people who are incapable of governing themselves. There is no system, neither socialism nor anything else, there is no magic formula, there is no slogan, there is no political incantation, like 'Liberty, Equality, and Fraternity,' that can turn a multitude of people who are incapable of governing themselves individually into a self-governing state or true democracy. It cannot be done.

"Extension of the franchise will not do it. If your extension of the franchise merely means that people are going to use their votes in order to interfere with other people, you will never get a true democracy out of that. The love of power which Plato found a fatal disqualification in the statesman, in the ruler, is an equal disqualification in the humblest voter or in any class to which the vote may be given. . . .

"You may send your voter to the School of Economics, to the School of Political Science; you may equip him with all the social sciences; but if he uses all that simply for the purpose of interfering with other people, while he remains incapable of controlling himself, that voter's citizenship is on a false basis, and he will remain equally unfitted to play his part in a self-governing democracy, as he would have been if you had left him totally uneducated. . . .

"There is one test of the qualification of a voter or a class of voters which, so far as I know, has never been applied. It is the test of personal self-control. Personal self-control is, in my opinion, the only possible basis for a self-governing community."

LINCOLN College, Oxford, is celebrating its quincentenary by a large addition to its buildings. Owing to the shortage of rooms for the present number of undergraduates, the present rector gave up the rector's lodgings in college and took rooms

over a shop on the other side of the Turl. His quarters were then turned into ten sets of rooms. The new buildings will include a suitable house for the rector. The buildings will be on the opposite side of Turl street from the college, and will be connected with it by a bridge over the street.

THE following conversation between a surgeon and a Negro woman patient that recently took place in a Shreveport sanitarium, is given here verbatim, as reported in the *Shreveport (La.) Times*:

Question: "Dr. H., is you a church membah?"

Answer: "Yes."

Q.: "What Church does you belong to?"

A.: "Baptist."

Q.: "I'se a Baptist, too. Doctor, can I pray?"

A.: "Yes."

Q.: "I'se gwine to pray out loud."

A.: "Go to it."

"Lawd, this is Tildie. I'se in de santarim, on de foth floor, up in de op'ratin room; gwine to be op'rated on. Dr. H., he's gwine op'rate on me. I h'ar he's a good doctor an' I trusts him—but, Lawd, I wants you here to strengthen his knees and for Christ's sake guide the hand that holds the knife. Ahmen."

TO celebrate the centenary recently of the setting out of Mr. Pickwick and his companions on their famous journey, members of the Dickens Fellowship drove in a coach from the Golden Cross, Charing Cross, London, to the Bull Inn in Rochester. Those who made the trip were clad in the dress of the times and the trip caused quite a stir on the streets and by the way.

THE west front of Belfast Cathedral is almost completed. It was dedicated early in June by the Primate of All Ireland (Archbishop D'Arcy) at a special service.

After the World War a sum of £10,000 was raised as a thank-offering for victory and a memorial to the fallen. With this sum the Cathedral board decided to complete the front of the Cathedral. It was thought that this would form a suitable memorial for those who fell in the Great War.

The arches of the portico are recessed and ornamented with mouldings and carvings, and the tympana over the doors figured with sculpture which typifies the self-sacrifices and heroism which led to victory. Over the north door is the scene of the Crucifixion, with the text: "He that loseth his life shall find it." Over the south door is the scene of the Resurrection with the text: "O grave, where is thy victory?" and above the central door, Christ in Glory, with the text: "He shall reign for ever and ever."

THESE are some of the sayings taken at random from *The Wit and Wisdom of Dean Inge* as selected and arranged by Sir William Marchant:

"The ascent of the soul to God, which is made by thousands in the short spell of a single life, may be an earnest of what humanity shall one day achieve."

"The world is a hymn sung by the creative Logos to the glory of God the Father."

"The beauty of the world, as many have felt, is the strongest evidence we have of the goodness and benevolence of the Creator."

"Joy is the triumph of *life*; it is the sign we are living our true life as spiritual beings."

"Doctors are fond of sending their fashionable patients to take a rest cure. In nine cases out of ten a work cure would do them far more good."

"The wisdom of the wise is an uncommon degree of common sense."

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.

PRAYER BOOK REVISION

To the Editor of *The Living Church*:

THE FREQUENT correspondence appearing in *THE LIVING CHURCH*, dealing with matters pertaining to Prayer Book revision, would seem to indicate that a considerable public opinion exists in favor of keeping the revision open beyond the 1928 General Convention. If we are to be given a service book which is to be liturgically decent, and rhetorically dignified, it seems that further effort must be made to correct the revised book at these various points which your correspondents have indicated.

If this is done, may we not hope that the Commission will make some effort to consolidate the now scattered Communion devotions? Is any useful liturgical principle served by placing a part of them before the Preface? The rubrics that are inserted to govern the use of these devotions are in accord with the history of their insertion in the English Mass rite, as preparatory devotions for those planning to receive Holy Communion. Is it particularly truthful to invite all who desire to "draw near with faith and take this Holy Sacrament," at a time in the Mass when the Sacrament is not on the altar, unless it be in the tabernacle, reserved from some previous Mass? Either we have a pious fiction here, or else an explicit reference to the reserved Sacrament.

But even though the church in which Mass is being said have an altar with tabernacle in which the Sacrament is reserved, still it is conceivable that another should exist in the church, where, naturally the Sacrament could not be. What then? The child, *e.g.*, who has learned his Catechism understands that the Church teaches and believes in the Real Presence. He then goes to Mass and Holy Communion, only to discover that in practice he is invited solemnly by the celebrant to draw near; if he does so, when invited, it would be only to receive what he knows still is to be nothing but bread and wine, but which the celebrant insists on calling "this Holy Sacrament." Either he is confused, or else he is further convinced that religion deals with unrealities, or as he prefers to term them, bunk.

In the interests of liturgical propriety and simple reality, may we not hope that the Communion devotions will be gathered together and that the celebrant be directed to say them immediately before the communion of the people; to those who have, in fact, drawn near to the altar?

(Rev.) JOHN E. WILKINSON.

Marshfield, Wis., August 4th.

WHAT YOUTH THINKS

To the Editor of *The Living Church*:

THOSE OF US who belong to the older generation can remember when youth copied age. The tiny tot carried a small tin of crushed gingerbread in his pocket, in imitation of the hired man's fine-cut chewing tobacco; and, as he grew older, smoked leaves and corn silk until the day when he could smoke cigarets behind the barn. To appear a man was the height of youthful ambition. The little girl liked to dress up in her mother's long clothes, and used to play house with the same glee that the boy played store.

All this belongs to another age. The boys and girls of today are born old. Apparently, there is less time between incarnations. Moreover, instead of youth copying age, age copies youth. Grandma bobs her hair and puts rouge on her face. Grandpa puts away the pipe of dignity for the cigaret of impudence; and even the clergy, once a bulwark of conservatism, are found seriously considering youth's views on religion and advocating serving up religion and morals in a form sufficiently palatable to tempt the jaded appetite of blasé youth. Age has lost its nerve. A younger generation that used to be spanked is now encouraged to run amuck; and what youth thinks is given an attention unprecedented in human history.

But why confine our investigations to what youth thinks of religion? There are other questions that concern even those who are not religious. If the views of youth on religion are worth serious consideration, if the opinion of the younger generation is of moment on questions affecting the welfare of the

soul, surely a little attention should be paid to youth's opinion on other pressing questions of the day. If prominent clergymen from university towns deem youth's opinion on religion and morals worthy of pen, ink, and oratory, why doesn't the progressive banker, for instance, give us youth's opinion of our present financial system?

The writer recently visited a college town. In a candy-kitchen, owned by one of the unheralded sons of Themistocles, he found, displayed under the show-case, a collection of checks, bearing such legends as "No Account" and "Insufficient Funds." Our Greek friend used this method of advertising modern thought in money matters.

It is quite evident that modern youth in our colleges is not only dissatisfied with present-day religion, but also with present-day banking. The latter is quaint and hoary with age. It is high time that we revise our commercial code. Our banking system does not conform to the spirit of the age. Overdrafts belong with the discarded dogmas of original sin and total depravity. If our banks are to attract, instead of repel, the younger generation, they should honor every check; they should loan without collateral; they should match freedom of thought with the free and unrestricted use of the funds at hand. "Youth must be served."

Moral standards in an age of change is not half so important a question, to the youth of today, as financial standards in an age of no change—witness the repudiated checks aforementioned. If our banks were what they should be, if they made their appeal to the spirit of the day, instead of a hide-bound capitalism, they would attract the younger generation. Free thought, by all means; but free money, what a thought!

Ishpeming, Mich., August 10th. (Rev.) C. G. ZIEGLER.

ST. STEPHEN'S COLLEGE

To the Editor of *The Living Church*:

MAY I HAVE the courtesy of a small space in your columns to deny a rumor which seems to have become current to the effect that St. Stephen's College has abandoned its connection with the Episcopal Church and has become a secularized institution? There is no foundation in fact for this report.

What St. Stephen's College has done is to enlarge the scope of its work. In former years it existed almost entirely for the purpose of training men who intended to go into the ministry of the Church and to some extent men who expected to serve it in lay capacities. It is now, and has been for some years, the avowed purpose of the college to serve in the name of the Episcopal Church the large community surrounding Annandale, nearly one hundred miles in every direction, which contains no men's college, and to provide a thorough general collegiate training in arts, letters, and sciences for men of all denominations. The college also wishes to provide for those who desire it, from all parts of the country, a somewhat different method of instruction than that common in American colleges, a method which stresses individual and original work on the part of the student.

The college has enlarged its board of trustees, according to a new charter procured from the state of New York last spring, including in the membership of the board a certain number of persons, mostly of the neighborhood, who are not Episcopalians. A majority of the board continues to be Episcopalian, and the president of the college must also be an Episcopalian. The Bishop of New York, three persons elected by the province of New York and New Jersey, the director and the secretary of the New York Society for the Promotion of Religion and Learning, and one member of the standing committee of the diocese of New York—all of them Episcopalians—are members *ex officio* of the board. The charter provides that the services shall always be those of the Episcopal Church and under the direction of the diocesan. These provisions insure that the college will remain Episcopalian in religious policy, but also insure that the instruction shall be in no sense narrow or partisan. There has been and is no desire on the part of those associated with us who are not Episcopalians to change in any way the religious policy of the institution.

It may seem unnecessary to say all of this through the Church press, but it seems advisable in view of the fact that many persons, apparently misled by rumor, have expressed themselves as distressed at what they deem a secularization of a Church institution.

(Rev.) BERNARD IDDINGS BELL,
President of St. Stephen's College.

Annandale-on-Hudson, N. Y., August 10, 1927.

MR. WELLS DEFINES A CATHOLIC

To the Editor of *The Living Church*:

ACCUSTOMED as we are to reading and hearing all sorts of definitions of what a Catholic really is, it was a surprise to come upon the following startlingly accurate and penetrating paragraph:

"Another test issue is the question whether the Mass performed by a properly qualified priest is not the central fact of Christian religious life. If your answer is yes, you are a Catholic, and if no, a Protestant. All the other points at issue among different sorts of Christians are subordinate to that, and you will find that the decisions people make upon them are always more or less clearly consequent upon that primary decision. Your attitude toward education will be different, toward literature and history. You will face death differently and pain differently."

It was found in an article in the magazine section of the *New York Times*, on a recent Sunday; and the writer was H. G. Wells! Many, familiar with that writer's convictions upon a great many subjects and his versatile inquisitiveness about the world in general, might infer that one possessing such illuminating knowledge would of course grasp its significance and importance for his own soul. But to come at the knowledge of the truth, and to give it loving and loyal acceptance, are, alas, two different processes of human behavior. Faith is still a gift, and rarely comes to us unbidden and unsought.

Elizabeth, N. J., August 2d. (Rev.) PAUL ROGERS FISH.

"MODERATE CHURCHMANSHIP"

To the Editor of *The Living Church*:

THE REPLIES to the breezy letter from Amarillo, Tex., on the subject of the "moderate" Christian clergyman are hardly to the point; these replies are heavy and take an interesting suggestion too seriously.

We may tolerate, under certain conditions, the "moderate drinker" but the "moderate" Christian is impossible. The moderately fresh egg, the moderately virtuous damsel: these are not necessary to all of us; and no more is the "moderate" rector.

The letter of the Rev. Gilbert Symonds is most interesting; but does the Glendale clergyman really expect us to label him a "moderate"? I doubt it! We have seen two interesting articles by Mr. Symonds on certain doings in an Ohio college town! And not long ago Mr. Symonds had a sermon printed in the Church of England newspaper; it was as "moderate" as the sermons of the prophet Amos!

But thanks for the breezy Amarillo letter!

Boston, August 7th. MATTHEW F. STINSON.

SYNOD OF SECOND PROVINCE

To the Editor of *The Living Church*:

WILL YOU KINDLY give notice in your paper that the synod of the province of New York and New Jersey is expected to meet in Rochester, N. Y., on the 15th, 16th, and 17th of November, 1927?

(Ven.) ROY FARREL DUFFIELD,
Garden City, N. Y., July 25th. Secretary.

A PRAYER

IF I aspire to take a prophet's name,
Remind me, Lord, that sun and moon and earth
Serenely flowed along, that no white flame
Of kingly star or singing sky my birth
Saluted royally—that there was dearth
Of frankincense and myrrh, that no man came
From lands afar a marvel to proclaim,
Nor shepherds watched nor heard angelic mirth.
If I must drink of blood and gall and tears,
Give me the strength, O Lord, for that dark brew;
If there be harvests full to bless the years,
Give me the vision still, O Lord, of You
Subduing angry waters in the night—
And roads that lead to light, . . . and light, . . . and light!

E. D. TODD.

THE MONKS OF UNITY

A YEAR or so ago mention was made, in the press, of a group of Benedictine monks at the priory of Amay in Belgium, who were engaged in the study of the question of the reunion of Christendom, with special reference to the Orthodox Churches of the East, and the Anglican Church. Their method is wholly non-controversial, and their aim is to gain and disseminate a true knowledge of the facts concerning the principal non-Roman Churches; they are not "out for" individual conversions, which are often the cause of much bitterness between various religious communions. A priest who worked in this for three years, and is now in England, who is a great province linguist and has a considerable knowledge himself of the Roman and Orthodox Churches, sends in a letter some interesting particulars of a visit recently paid to Belgium, from which we are allowed to make the following extracts:

"Early in April, I paid a flying visit to Louvain, at very short notice, and spoke to a meeting of university professors and students, with Monsignor the rector in the chair. They were most cordial and enthusiastic. I have now just returned from Amay where I stayed four days. There is a really marvelous atmosphere of charity, broad-mindedness, enthusiasm, wisdom, and humility. One never needs to wonder whether one will be understood, and whether any feelings are being hurt. Dom Beauduin, the Superior, is a striking person. He was the initiator of the liturgical movement, also professor of dogmatic theology in the Benedictine College of St. Anselm at Rome. He met me at the station, and insisted on carrying my bag. He never talks of himself, waits at table on the guests, does his full share of manual labor, and is full of vivacity and always laughing.

"I held forth at length to the Community on two occasions, and answered numerous questions. I was told I had *des choses fort consolantes*. They were especially interested in our religious orders, our parochial life, and liturgical customs. Our method of communion in two kinds struck them very much, and they seemed to favor our vernacular liturgy. All through not a word of controversy; they tried to find Roman parallels for our ideas and customs, and spoke with great admiration of the Anglo-Catholic movement. Their chapter Mass is the Byzantine rite, alternatively Greek and Slavonic; there is also a Latin chapel where they say the offices. The ornaments of the church and ministers would meet with the approval of even Percy Dearmer, I think—enormous gothic chasubles, regular *paenulae*, two fat candles, and a crucifix on the altar, and nothing else. They are as keen on primitive customs as the most moderate Anglican, and never have extra-liturgical devotions to the Blessed Sacrament. I had long talks with all the monks. This spirit of enthusiastic charity, and desire to understand their separated brethren is bursting out all over the place, in France too. It is much fostered by personal contacts, and I am trying to put people in touch with one another. Some theological students have started corresponding. Reunion may still be remote, but this new spirit is going to be a very great force, and will have all sorts of reactions and repercussions on Christian work in general. All this ardor and love cannot be generated for nothing."

The monks publish a monthly review, *Irenikon*, which deals with questions of Reunion.—*Church Chronicle* (South Africa).

ONLY GOOD CAN OVERCOME EVIL

IF WE NEVER went where we would not be ashamed to have our Best Friend with us; if He were always welcome to bless and guide, there would be very little sin and misery in the world today! After all, we have to go back to Christ and learn what was His attitude toward "the world." He said: "I am come that they might have life and have it more abundantly." But He Himself was that Life which was in the world, yet not of it. He lived among men and women of all sorts and conditions, eating and drinking with publicans and sinners or scribes and pharisees. He mingled with them in social pleasures, in sorrow, bereavement, or occasions of joy. He was there to cheer, or advise, or comfort, to warn, or rebuke, or forgive. He came not to condemn, but to save the world. To His disciples He said: "In the world ye shall have tribulation, but be of good cheer. I have overcome the world." He overcame by transforming it. He did not go about hunting evil, neither was He afraid of contact with it, for His purity was a safeguard. He overcame evil by putting good in its place. And here is our example—and lesson: denunciation, legislation, or force of arms can never by themselves keep evil out of this world. Only positive good, put in its place, can overcome evil.—REV. T. T. WALSH, in *Church Facts and Principles*.

God has spoken clearly, and for all time, that worship must be the towering summit of all heights.

—Rev. William Porkess, D.D.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

OUR WONDERFUL WORLD. By Emery Lewis Howe. The Abingdon Press. \$1.40.

THIS is the most interesting book for children that I have seen in a long time. In excellent English and charming style, it tells the life story of the common insects, spiders, earthworms, ants, bees, and others. In the "busy plowmen" (earthworms) the child gets a glimpse of the marvelous way in which all life works together, in the labor of the bees he sees something of the necessity of anticipating the needs of the future, while the life of the common spider is seen to be full of adventures and wonders.

The story of each aspect of God's world is beautifully and simply told, and the book is free from sentimentalizing, for it sets forth the facts of life which are at once more thrilling and a better preparation for the child's moral and intellectual growth than the greatest works of man's imagination. Here in the romance of the truth the child sees something of the beauty and glamor of the universe and he learns in observation and reverent interest in the life around him to see the lessons which such scrutiny must teach. This sort of stimulus should be the beginning of a development of habits of mental alertness and reverence—in short, a book of this kind is not only entertainment but practical and excellent training as a foundation for the Christian life.

ELIZABETH B. BUSSING.

THE GREEK ORTHODOX CATECHISM: A MANUAL OF INSTRUCTION ON FAITH, MORALS, AND WORSHIP. By the Rev. Constantine M. Callinicos, D.D. Published under the auspices of the Most Rev. the Archbishop of Thyateira. Morehouse. \$1.25.

IF ONE were asked for a summary statement of the belief and practice of the Greek Orthodox Church no other book than this would serve the purpose. Written primarily for the purpose of teaching Orthodox whose language is English, it has the added advantage of making accessible to countless other English-speaking people some sort of introduction to the Eastern Church's teaching. Thoroughly Orthodox as it is, it is yet so phrased and expressed as to communicate, not only to state, its contents. Particularly interesting is the second section on Ethics. The threefold division of Orthodoxy in theory is thus divergent from our own usual grouping—"doctrine, discipline, and worship." The brief volume is very well done in every way. The pictures are particularly good. The Greek priest, who is a protopresbyter in Manchester, speaks authentically in our language for the teaching of his Church, and we are greatly in his debt.

F. G.

TWO BOOKS of abiding value have come to hand. One is *The Truth About Mormonism*. By James H. Snowden, D.D., LL.D. (Doran. \$2.50). It is a very complete account of the history and principles of Mormonism; and because of its fairness and careful accuracy, affords a final book on the subject for those who would desire dependable and unprejudiced information. Necessarily such a book reveals the dark side of Mormon history—initial fraud, unscrupulous propaganda, violence, etc. But the other aspects of the movement are not overlooked, and the psychology of Joseph Smith, as well as the remarkable statesmanship of Brigham Young are done justice to with commendable candor. There is a full bibliography and a good index. The general reader is kept in view, and he will find the book easy to read and most interesting as well as informing.

THE OTHER BOOK is *Confirmation, or the Laying on of Hands. Vol. I. Historical and Doctrinal*. By various writers (Macmillan for S.P.C.K. \$5.00). There are seven papers, covering: 1. The Laying on of Hands in the New Testament, by W. K. Lowther Clark; 2. The Theory and Practice of Confirmation in the Church up to the Reformation, by A. J. Maclean; 3.

Confirmation in the Anglican Communion, by S. L. Ollard—filling over half the volume and affording valuable information not hitherto available; 4. Confirmation Rites, by C. L. Feltoe; 5. Confirmation in Churches of the Latin Rite and the Eastern Orthodox Church, by T. J. Hardy and R. M. French; 6. The Relation of Confirmation to Baptism, by K. D. Mackenzie; 7. The Theological Implications of Confirmation (a thoroughly sound and Catholic paper) by H. Maurice Relton. There is a good bibliography of Anglican treatises on the subject, and a sufficient index. Most of the papers will interest intelligent laymen; and for the clergy the book fills a gap—as being a long-desired all-round treatment by competent scholars of the manifold aspects of Confirmation. If only our Protestant friends would read it!

THE BLESSED VIRGIN'S honor is exceedingly precious among those who realize her part in the Incarnation and the practical connection between the "reverent regard" (as Bishop Pearson puts it) which we rightly pay her and the much higher adoring honor which we pay to her divine Son. But the manner in which she is honored in some quarters is calculated to drive the dear Lord out of sight, and even to imperil monotheism. And the vulgarity of much of the literary and pictorial art devoted to her glory actually dishonors her among many. Realizing this, the Rev. M. R. Newbolt, of Brighton, England, has written *The Blessed Virgin* (S.P.C.K., Macmillan. \$1.40), with the aim of *doing justice* to her claim on our love and reverence, without either infringing upon the honor of her Son or violating good taste—*i.e.*, without vulgar travesty. The result is a book that fills a great need in a worthy manner. Every really devout believer will find it most helpful and inspiring, a book that will be re-read.

MR. HILAIRE BELLOC is editing The Calvert Series of handy volumes designed to show that the case for Catholicism in its Roman form is one that can be approved without abandoning open-mindedness, common sense, and rational judgment. In *The Catholic Church and History* (Macmillan. \$1.00), he makes a contribution of his own to the series, endeavoring to meet the objections to the papal system and teaching that are based upon historical grounds. He furnishes interesting reading; but we notice two serious limitations. In the first place, he everywhere assumes that Catholicism necessarily includes subjection to modern papal claims, and nowhere reckons with the Catholic claim of the Eastern Orthodox and Anglican Churches. Secondly, he nowhere faces the Anglican argument that, whatever may be conceded as to there being a generally recognized "primacy" of the Roman see in the ancient Church, the modern papal claim of universal "ordinary jurisdiction," so far from being a legitimate development of this primacy, is fatal to the God-given powers of the episcopate and has never in any age received acceptance in the Orthodox East. There is a decided incompatibility between an *ex officio* chairmanship or leadership, such as the ancient Roman see enjoyed, and the absolute autocracy of Vatican definition. The growth of the latter out of the former was indeed *gradual* and continuous, as the author emphasizes; but this fact in no wise alters the subversive fungus nature of the growth. The restoration of Catholic unity waits on the restoration of the *kind of primacy* that can claim antiquity in its favor—*i.e.*, the restoration of Catholic liberties.

The Ministry of Laymen—a Plea for Lay Evangelism. By Leon C. Palmer, executive secretary of the National Commission on Evangelism, with a foreword by Bishop Murray and a preface by Bishop Darst, is published by the Brotherhood of St. Andrew at 25 cts. To those who have the zeal and purpose of evangelistic work, even for intelligent ability to interest men in the Church, this modest little book will be of great use.

Church Kalendar



AUGUST

21. Tenth Sunday after Trinity.
24. Wednesday. St. Bartholomew, Apostle.
28. Eleventh Sunday after Trinity.
31. Wednesday.

CATHOLIC CONGRESS CYCLE OF PRAYER

ELEVENTH SUNDAY AFTER TRINITY

St. John's, Portsmouth, N. H.
All Saints', Shenandoah, Pa.

APPOINTMENTS ACCEPTED

BREWSTER, Rev. H. S., formerly rector of St. Paul's Church, Modesto, Calif. (SanJ.); to be Dean of Gethsemane Cathedral, Fargo, N. D. About September 15th.

LEWIS, Rev. JOHN R., D.D., formerly priest-in-charge of St. Peter's mission, Key West, Fla. (S.F.); to be priest-in-charge of St. Patrick's mission, W. Palm Beach, Fla. Address 416 N. Sapodilla Ave.

MACDONNELL, Rev. ARONAH H., formerly priest-in-charge of the missions at St. Helena and Mt. Winans, Baltimore, Md.; to be assistant at St. Timothy's Church, Roxborough, Philadelphia, Pa. New address, 533 Rector St., Roxborough, Philadelphia, Pa. October 1st.

POOL, Rev. HARRY R., formerly rector of All Souls' Church, Littleton, N. H.; to be rector of St. Michael's Church, Brattleboro, Vt. September 18th.

WILLIAMS, Rev. WILLIAM HALL, formerly rector of St. Mary's Church, Rockport, Mass.; to be chaplain of School for American boys at Chateau Neuvic, Neuvic-sur-L'isle, Dordogne, France.

RESIGNATION

JACKSON, Rev. ROBERT A., as priest-in-charge of St. Patrick's mission, W. Palm Beach, Fla. Address, 814 Spruce St.

NEW ADDRESSES

BLODGETT, Very Rev. FRANCIS B., Dean of the Cathedral of St. Paul, Erie, Pa. (Er.), formerly 620 Cherry St.; 129 W. 6th St.

DIX, Rev. PERCY, formerly Box 102, Latrobe, Pa.; Box 182.

HALDEMAN, Rev. THOMAS J., rector of Holy Trinity Church, Pueblo, Colo., formerly 221 Broadway; 331 W. Evans Ave.

HAUPT, Rev. WILLIAM H., formerly of Oskaloosa, Iowa; 211 S. 42d St., Philadelphia.

PIPER, Rev. LAURENCE F., rector of St. Paul's Church, Concord, N. H., formerly 37 Washington St.; 38 Ridge Road, October 1st.

TOMLINS, Rev. W. H., retired priest of the diocese of Springfield, formerly 19th and C St., Granite City, Ill.; 2406 Edison St.

SUMMER ADDRESSES

LEWIS, Rev. ARTHUR F., rector of St. Michael's Church, Naugatuck, Conn.; 307 Bozeman Ave., South, Bozeman, Mont., until September 15th. Naugatuck, Conn., after October 3d.

SETTLE, Rev. THOMAS L., rector of Church of Good Shepherd, Lexington, Ky.; in charge of Christ Church, Bay Ridge, Brooklyn, during the absence of the rector, the Rev. John H. Fitzgerald.

DEGREE CONFERRED

CHICAGO LAW SCHOOL—Ph.D. upon the Rev. William W. Ridgeway of St. Luke's Church, Niles, Ohio.

CORRECT ADDRESS

LANE, Rev. EDWIN S., Dean of Trinity Cathedral, Phoenix, Ariz., 42 W. Culver St.; not 89 W. Culver St., as given in the Clergy List of the *Living Church Annual*.

DIED

EASTMAN—Entered into life, ANNA SARA RIDG EASTMAN, daughter of Sanford Eastman, M.D., and Sara Antoinette (Schuyler) Eastman, July 8, 1927.

MEMORIALS

Anna Sara Ridg Eastman

In the dawn of July 8th, while the birds were singing, there entered into paradise a soul of unusual loveliness. Her unselfishness made her loving service for others a joy to her and to them, and her bright buoyant spirit brought happiness to many. A devoted member of the Church, she took keen pleasure in various forms of Church work. For years she taught the children of an infant class with sympathetic understanding of them, and a deep reverence for holy things, and her influence is still felt by those now grown to manhood and womanhood.

The rare beauty of her inner life shone through the weakness of three months of illness when prayers, and sentences of trust and praise from the psalms were often on her lips. She passed into the presence of the Lord she so truly loved and served with a face of radiant peace.

"At dawn of love, at dawn of life,
At dawn of peace which follows strife.
At dawn of all we long for so,
The sun is rising, let us go."

"And so 'she' passed over, and all the trumpets sounded for 'her' on the other side."

Caroline Frape

CAROLINE FRAPE, beloved wife of Albert Frape, age seventy-nine years, entered into rest on August 10th, at her home in Milwaukee, Wis. Services were held August 13th, in all Saints' Cathedral. Interment at Forest Home Cemetery.

May Bishop Thompson

In loving memory of MAY BISHOP, wife of John Walcott THOMPSON and mother of Walcott, Hildegard, and Dorothy Jane, who entered life eternal, August 22, 1926.

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

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.

POSITIONS OFFERED

MISCELLANEOUS

CHOIRMASTER-ORGANIST FOR CATHOLIC parish in New Jersey, forty miles from New York. Boy choir. Moderate stipend, good teaching field. Box J. S.-905, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

MISCELLANEOUS

A LADY OF CULTURE AND REFINEMENT would like a position as companion, social secretary, chaperon (resident or otherwise). Hotel hostess, corridor desk, linen closet, information. Free to travel, or go anywhere. Can give highest credentials. K-924, LIVING CHURCH, Milwaukee, Wis.

A WOMAN WHO HAS TRAVELED EXTENSIVELY and who has held difficult executive positions, would like the post of hostess in a boys' school, matron in a Church institution, or executive secretary in a school. Address, Box K-918, LIVING CHURCH, Milwaukee, Wis.

CATHEDRAL TRAINED ORGANIST—Choirmaster, fifteen years' service, desirable position. Modern three-manual organ, living salary, and use of organ for teaching and practice, necessary. Recitalist of reputation. Desire location September 1st. Address Box H-907, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, F. R.-826, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER DESIRES change. Associate Royal College of Organists. Highest credentials verify unusual success with choir and as concert organist. Box H-920, LIVING CHURCH, Milwaukee, Wis.

WANTED—POSITION BY CATHEDRAL trained organist and choirmaster. Adult or boy choir. Expert choirmaster, brilliant concert and Church organist. Experienced. References. Address ORGANIST, K-923, LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers—(round). Sr. EDMUND'S GUILD, 179 Meinecke Ave., Milwaukee, Wis.

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

VESTMENTS

ALTAIR LINENS: PLAIN OR HAND-embroidered. Silk Altar Hangings, Stoles, Burses, Veils, Markers, Damasks, Fringes, Surplice linens. Materials stamped for embroidering. MISS M. C. ANDOLIN (formerly with Cox Sons & Vining), 45 West 39th Street, New York City. Interviews by appointment. Telephone, Penn. 6288.

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, ALTAIR 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.

CHURCH LINEN

PURE IRISH LINEN AT WHOLESALE prices for Altar Guilds, rectors, and others. Also Handkerchiefs. Samples on request. MARY FAWCETT, 115 Franklin St., New York City.

CHURCH FURNISHINGS

PAINTINGS, ALTARS, PEWS, CHANCEL Furniture, Altar furnishings. State what is wanted and catalogs with prices will be sent you. KLAGSTAD ART STUDIO, 307 W. Broadway, Minneapolis, Minn.

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.

PERSONAL RELIGION

THE HENRY STREET CHURCHMAN, A booklet issued monthly in the interest of Personal Religion, and containing a devotional paragraph for every day based on Christian sacramental principles. Copy free on request. REV. HARRISON ROCKWELL, 143 East 39th St., New York.

If you don't find just what you want listed in this department insert a Want Ad of your own—the cost is low.

BACK NUMBERS

WANTED: COPIES OF VOLUME I OF THE LIVING CHURCH, 1878-1879. If you have any of these early numbers, kindly write THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis., stating price.

MISCELLANEOUS

SYRACUSE UNIVERSITY OFFERS EVENING College Courses leading to Degrees in Business, Science, Art, and Literature, to those who must use their daytime hours for earning a living. A bulletin sent on request, to the Rev. KENNETH V. MACDONALD, P. O. Box 204, Fulton, N. Y.

HEALTH RESORTS

S. T. ANDREW'S REST, WOODCLIFF LAKE, N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10-\$20. Age limit 60.

S. T. PHOEBE'S HOUSE OF REST IN Litchfield Hills. Church privileges. Address DEACONESS-IN-CHARGE, Lakeside, Conn.

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE. Lovely ocean view, table unique, managed by SOUTHERN CHURCHWOMAN.

Los Angeles

EPISCOPAL DEACONESS HOUSE— Beautiful location, sunny, attractive rooms. Excellent board, \$15 and \$18 per week, 542 SOUTH BOYLE AVE., Los Angeles.

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

New York

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room, and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.

Washington, D. C.

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RETREATS

BURLINGTON, VERMONT: THERE WILL be a retreat for priests at Rock Point, Burlington, Vt., September 12th to 15th. All clergy are welcome.

WEST PARK, ULSTER CO., N. Y.—RE-treat for priests will be held (D. V.), at Holy Cross, beginning Monday evening, September 19th, ending Friday morning, September 23d. Conductor: Father Harrison, O.H.C. No charge. Address THE GUESTMASTER, Holy Cross, West Park, N. Y.

RADIO BROADCASTS

KFBW, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 372 meters. Noonday 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.

WEBB, 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, 399.8 meters. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

WIBO, EVANSTON, ILL., ST. LUKE'S Church, 226 meters. Sunday mornings, choral Eucharist and sermon by Dr. George Craig Stewart, 11:00 A.M., C. S. Time.

WNBR, MEMPHIS, TENN., 316 METERS. Every Wednesday at 6:00 P.M., C. S. Time. Bible class inaugurated by the Very Rev. T. H. Noe, Dean of St. Mary's Cathedral (Gailor Memorial). In the classes Dean Noe will answer questions mailed to him by the listeners.

WTAQ, EAU CLAIRE, WIS., 254 METERS. Services from Christ Church, Eau Claire, second and fourth Sundays at 11 A.M., C. S. Time.

CHURCH SERVICES

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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.

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High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.
Work Day Services: Mass, 7:00 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
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Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.
Wednesdays, Thursdays, and Holy Days

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Amsterdam Avenue and 111th Street
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Sundays
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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.
WEEKDAYS (In Chapel)
The Holy Communion 7:30 A.M.

Church of the Incarnation, New York
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While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood. Readers who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, 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.

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BOOKS RECEIVED

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

D. Appleton & Co. New York City.
A History of the People of the United States During Lincoln's Administration. By John Bach McMaster. Price \$5.00.

Albert and Charles Boni. New York City.
The Russian Imperial Conspiracy. By Robert L. Owen. Price \$2.00.

George H. Doran Co. 244 Madison Ave., New York City.

Overcoming Handicaps. By Archer Wallace, author of *Stories of Grit, Canadian Heroes of Mission Fields Overseas.* With an Introduction by Rev. Frank Langford, B.A., secretary of the Board of Religious Education of the United Church of Canada.

Houghton Mifflin Company, 2 Park St., Boston, Mass.

Witch Wood. By John Buchan, author of *The Three Hostages, John Macnab, The Dancing Floor,* etc. Price \$2.50.

New York Sabbath Committee. Bible House, Astor Place, New York City.

Influence of the Weekly Rest-Day on Human Welfare. Price \$1.00.

BOOKLETS

Lawrence-World Publishing Co. Detroit, Mich.
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NEW DEAN OF

NORTH DAKOTA CATHEDRAL

FARGO, N. D.—The Rev. Harold S. Brewster, rector of St. Paul's Church, Modesto, Calif., has been elected Dean of the Cathedral at Fargo, and will begin his duties the middle of September.

The Rev. Mr. Brewster was born in Northampton, Mass. He was ordained deacon in 1905 and priest in 1906 by Bishop Vinton. His first cure was at Christ Church, Fitchburg, Mass., then going to St. Paul's Church, Englewood, N. J., and then to St. Agnes' Church, East Orange, N. J. In 1908 he became vicar of St. James' Church in Holy Trinity parish, New York, which cure he held until 1914, then becoming vicar of St. John's Church, Bisbee, Ariz. He became rector of St. Paul's Church, Winslow, Ariz., in 1918 which cure he held until becoming rector of St. Paul's, Modesto, in 1920.

Mr. Brewster is author of *The Simple Gospel*, published by the Macmillan Co.



THE DELEGATES AT LAUSANNE

Photographed on the steps of the Lausanne University. Bishop Brent, chairman, is second from the right on the second step, with the Bishop of Bombay on his left. Close observers may discern the Editor of THE LIVING CHURCH, modestly inconspicuous, in the last row.

World Conference Reports on Gospel, Nature of Church, and the Creeds

Unanimous Acceptance of Apostles' and Nicene Creeds in Special Committee

The Living Church News Bureau
Lausanne, Switzerland, August 13, 1927

(Special Radio to THE LIVING CHURCH)

ON THE FIFTH DAY OF THE WORLD Conference on Faith and Order, meetings of the general body were suspended and the conference was divided into representative sections, each containing about one hundred members. The sections considering the Gospel, the nature of the Church, and the Creeds have reported their agreements, together with a statement of differences in each case. The Gospel report was fairly satisfactory; the other two were excellent. There was unanimous acceptance of the Apostles' and Nicene Creeds as a standard of faith, and a satisfactory statement on the nature of the Church and points at which divergences arise. These reports have been discussed in the full conference, but there has been as yet no final vote on them. A refreshing feature of the reports is that

they contain no compromising ambiguities.

The American members of the representative sections are as follows:

"The Church's Message to the World": Clifford W. Barnes of Chicago, president of the Chicago Sunday Evening Club; Bishop Cannon of Washington, the Rev. Graham Frank of Dallas, Tex.; Bishop John Hurst of the African Methodist Episcopal Church, Bishop McConnell of Pittsburgh, the Rev. R. T. Moore of Nashville, Tenn.; the Rev. H. B. Master of Philadelphia, the Rt. Rev. Edward L. Parsons, Bishop of California; and the Rev. S. M. Swemer of New York.

"Nature of the Church": The Rev. S. Parkes Cadman of Brooklyn, the Rev. L. C. Clark, Washington; the Rev. St. John Bagnell, Harrisburg; R. H. Riero, Brooklyn; the Rev. Henry Atkinson, J. A. Marquis, William P. Merrill, the Rev. M. G. G. Scherer, and A. Steimle, all of New York; Philip Bird, Utica, N. Y., and Frederic C. Morehouse, Milwaukee.

"The Church's Common Confession of Faith": The Rev. Peter Ainslie of Baltimore, the Rev. William E. Barton, Foxboro, Mass.; the Rt. Rev. William T. Manning, Bishop of New York; the Rev. Arthur Brown and George Zabriskie, New York; the Rev. Chester B. Emerson, Detroit; the Rev. William S. Day, Bridgeport, Conn.; the Rev. R. M. Houghton, New Haven, Conn.; Mrs. A. J. Lyman, Brooklyn; Bishop McDowell, Washington; President J. Ross Stevenson, Princeton Theological Seminary; the Rev. W. O. Thompson, Springfield, Ohio; the

Rev. M. H. Turk, Portland, Me.; and the Rev. James I. Vance, Nashville, Tenn.

FREDERIC C. MOREHOUSE.

Delegates From All Over World

(By World Conference Press Service)

LAUSANNE, SWITZERLAND, Aug. 1.—Here in the capital of one of the loveliest of all Swiss cantons the ecclesiastical envoys to the World Conference on Faith and Order are assembled. They represent all the main groups of Trinitarian Churches with the exception of the Church of Rome.

The picturesque city of Lausanne has had an interesting history, but the Faith and Order Conference is going to add a page that will be read by all those who are interested in the cause of Christian unity. Lausanne is old, reaching back into the fourth century. It has been witness to events of large significance but none before in the field of religion so representative of the Christian communions from the East and West and so international in its nature.

Delegates are here from far and near. The Australians have been two months on the way, but they are here. Orthodox Metropolitans are here from Greece, Bulgaria, and India. The Patriarchs of Alexandria and Antioch and Jerusalem are here. Archbishops from Dublin, Sweden, the Netherlands, and Sydney are here. Bishops are here, large numbers of bishops: Bishop Brent of Western New York,



SOME "OLD TIMERS" OF THE DIOCESE OF CHICAGO

LEFT TO RIGHT: Rev. C. A. Cummings, Dr. James S. Stone, Bishop Griswold, Rev. H. L. Cawthorne, Dr. W. C. DeWitt, Rev. J. H. Dennis, Rev. N. B. Clinch.

Chicago Daily News Photo.

Bishop Manning of New York, Bishop Perry of Rhode Island, Bishop Parsons of California, from the American Episcopal Church; Bishop McDowell of Washington, Bishop Hughes of Chicago, Bishop Darlington of West Virginia, Bishop Moore of Texas, from the American Methodist Church. From the Church of England there are the Bishop of Gloucester, the Bishop of Manchester, the Bishop of Ottawa, the Bishop of Edinburgh. From India come the Bishop of Dornakal and the Bishop of Tinnevely and Madura.

The Bishop of Adelaide is here from Australia, and from the Church of Ireland there is the Bishop of Limerick. There are canons, deans, and archdeacons. The delegate membership list shows that many of the most prominent men from the Protestant communions and from the Anglican and Eastern Churches will participate.

When a group of American Churchmen visited leaders in different parts of the world in 1919 with a view to calling such a conference as this it is doubtful if they hoped for such cooperation from the Churches of the East. But the Eastern delegates are present. While they are against such a doctrine as papal infallibility, let no one think they are Protestants.

OPENING SERVICE AUGUST 3D

The opening service will be held on Wednesday, August 3d. It will take place in the Cathedral church. No finer ecclesiastical building can be seen in all Switzerland.

The organization of the conference is complete. It will be reported in three languages: English, French, and German, and all the program addresses will be translated into these three languages as they are delivered.

If there is one desire most prominent in the hearts of the delegates and alternates here at the present moment it is to get to work, to start on their three weeks of labor. Already the business committee of the Continuation Committee has held two sessions, at which Bishop Brent was elected chairman of the conference and Principal A. E. Garvie of New College, London, as deputy chairman.

There are those who think three weeks is too long for such a conference. But surely not on such a subject. There are those also who say it will take an eternity to come to an agreement on such a vital issue. Well, what if it does? If the conference method is the way, then let that method proceed and let this be followed by other meetings on the subject of unity.

Bishop Manning of New York, who is here, says: "The differences that divide Christians cannot be removed at once, but we hope the World Conference may lead to fuller mutual understanding, create the atmosphere of fellowship and brotherhood, and prepare the way for Christian unity."

"Though the conference cannot arrange terms of reunion, which is reserved to the governing bodies of the Churches themselves, yet I feel that it will emphasize the profound need of unity, strengthen the desire for it, and open the way to it. It is a most significant thing that the representatives of the Churches should be coming together with the desire and hope of finding the way to reunion. This is the first great step.

"In my opinion, the greatest of all questions before the Church and world today is Christian unity, for in the Christian religion is the one real hope of civilization. The Church stands now before the world with its life enfeebled and its message weakened by its own differences and divisions."

CONVENTION AND CONFERENCES OF UPPER SOUTH CAROLINA

COLUMBIA, S. C.—Following the younger boys' camp, the annual Young People's Service League convention of Upper South Carolina, a camp for younger girls, a clergy conference, and a laymen's conference, were held at See Off.

Those who were connected with this work were pleased far beyond expectation at the results of these new ventures. In both the younger girls' camp and the younger boys' camp there were courses on the Bible and Prayer Book in the morning. Through the rest of the day there was fine fellowship in worship and play.

The Y.P.S.L. convention, though small on account of the distance from the parishes, was filled with a spirit of devotion and worship surprising even to those who are accustomed to work among young people.

The clergy in their conference had the privilege of the presence of the Rev. Dr. C. B. Wilmer of the University of the South, Sewanee, and the Rev. Bertram E. Brown of Tarboro, N. C.

The laymen's conference was the smallest of the groups which gathered at Camp See Off, and yet it was wonderfully worth while for those who came, giving them a better understanding of the plans of the diocese in this connection.

The development of Camp See Off is gradual, both on account of limitation of funds and the new character of the work. In addition to the two buildings which were built a year ago tents have been used this year by the campers. There is being erected a chapel. During the past two years the campers have worshipped at an outdoor chapel under the trees.

HYMN CONTEST

NEW YORK—President Milton S. Littlefield of the Hymn Society, a national organization of hymn writers and composers, announces the offering of a prize of \$100 for the best words for a "hymn for airmen," submitted before October 12th. The judges of the contest are the Rev. Dr. William P. Merrill, pastor of the Brick Presbyterian Church, the Rev. Dr. W. Russell Bowie, rector of Grace Episcopal Church, and Dr. George Elliott, editor of the *Methodist Review*, all of New York City and all authors of hymns. Manuscripts are to be submitted to Carl F. Price, 1868 Amsterdam Avenue, New York, chairman of the executive committee of the Hymn Society.

"Palmer's book is a wonderful contribution to the subject," says Bishop Darst.

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Wycliffe College Makes Plans to Hold Jubilee Celebration Next September

Vacation Bible School Closes at Christ Church, Toronto—Centenary of St. James' Parish, Pictou

The Living Church News Bureau
Toronto, August 12, 1927

THE JUBILEE CELEBRATION OF WYCLIFFE College, Toronto, on September 21st to 26th inclusive, will be marked by the attendance of many graduates and prominent Anglican clergy. There are some 300 theological graduates and an effort is being made to have as many as possible here for the jubilee.

On September 22d an address will be given by the Rt. Rev. H. W. K. Mowll, D.D., Bishop of Western China, formerly dean of Wycliffe College, and the service will be taken by the Rt. Rev. William Charles White, D.D., Bishop of Honan, the Rev. Thomas R. O'Meara, D.D., principal of Wycliffe, and the Rev. Dyson Hague, D.D., president of the alumni association.

On Thursday evening an impressive gathering will take place when the jubilee convocation will be held in the University of Toronto Convocation Hall when honorary degrees will be conferred on the following: the Most Rev. David Williams, Archbishop of Huron; the Rt. Rev. John Taylor Smith, of England, late chaplain-general of the British forces; the Ven. Robert B. McElheran, Archdeacon of Winnipeg; and the Rev. Canon Bernard Bryan, first graduate of Wycliffe College.

On Friday afternoon, September 23d, there will be a reception to graduates, their wives, and special guests by the Rev. Thomas R. O'Meara and Mrs. O'Meara. At 8 o'clock the same evening a jubilee thanksgiving service will be held in St. Paul's Church, Bloor Street, with the Rev. Canon H. J. Cody, rector, in charge. The speakers will be His Grace, Archbishop Matheson, Primate of all Canada, and the Rt. Rev. John Taylor Smith.

In addition to important sessions of the association, there will be on Monday, September 26th, a jubilee dinner at Hart House, when the Rev. Thomas R. O'Meara will be in the chair and the speakers will include the Rt. Hon. Sir William Mulock, chancellor of the University of Toronto; the Rev. Provost F. H. Cosgrave, representing sister Anglican colleges in Canada; the Ven. W. J. Armitage, D.D., Ph.D., representing graduates in Eastern Canada; the Rev. W. H. Vance, D.D., representing graduates in Western Canada; the Rt. Rev. W. C. White, D.D., Bishop of Honan, representing graduates in overseas mission fields; the Rev. A. C. S. Trivett, sub-dean of Holy Trinity Cathedral, Shanghai, China, representing graduates outside of Canada and not in missionary service. The Rev. Canon H. J. Cody, D.D., LL.D., will give the final message of the jubilee celebration.

VACATION BIBLE SCHOOL AT
CHRIST CHURCH, TORONTO

The closing exercises of the daily vacation Bible school conducted during the past month under the auspices of Christ Church, Deer Park, Toronto, took place in the gymnasium of the church. The Rev. H. F. D. Woodcock, rector of Christ Church, delivered a brief address touching on the work of the school and the enthusiasm of both teachers and children. A

program of songs and recitations by the children was a pleasing feature of the closing ceremony. A fine display of the work accomplished by the children added interest to the occasion. A donation of these articles was made by the children for charitable purposes.

The work of the Deer Park vacation school, which was financed entirely by the congregation of Christ Church, without cost to the pupils attending, occupied four weeks, five mornings a week from 9:15 to 11:45. It was in charge of three qualified and salaried school teachers, and three or four members of the congregation as assistants. During the four weeks there was an average daily attendance of seventy-five boys and girls between the ages of four and fourteen. The curriculum included a little Bible study, sewing, weaving, and basketry for the girls; carpentry, toy making, and manual training for the boys; with plenty of recreation and two or more picnic outings a week. The idea of the vacation school is to give the children some place to go during the holiday months and to keep them out of danger on the streets.

CENTENARY OF THE CHURCH AT PICTOU, N. S.

This month the Anglicans of Pictou will celebrate the 100th anniversary of the establishment of St. James' parish. The present rector of St. James' is the Rev. A. E. Andrew, who resigned from that charge during the war to go overseas, coming back with distinguished honors.

MISCELLANEOUS NEWS

The Bishop of Montreal has just returned from a visit to England.

A gift of \$1,000 has been promised to the building fund of the new Christ Church Cathedral, Victoria, by the women's guild of the Cathedral parish. The money is to be devoted toward the cost of the narthex.

On August 1st an institution service was held in St. James' Church, Rainy River, diocese of Keewatin, when the Rev. A. R. Nash, formerly of Manville, Alberta, was instituted into the incumbency of St. James' Church. Acting on mandate from the Bishop, the Rev. Canon Loft-house officiated and preached a most appropriate sermon to a large congregation.

Word comes from England of the death of Mrs. Sophie Brigstocke at "Church House," Crewkerne, Surrey, England, at the age of 96. From 1873 to 1899 her husband, the late Ven. F. H. J. Brigstocke, was rector of Trinity Church, St. John, N. B., and it was during his rectorship the present beautiful building was erected. Mrs. Brigstocke was the supervisor of the weaving of the very handsome chancel carpet in Trinity Church, which was woven by hand with Berlin wools by some forty ladies of the congregation, and is a most beautiful piece of workmanship, probably the only one of its kind in Canada.

The eighty-second anniversary of the founding of the Church in Port Stanley, Ontario, was celebrated with special services at which Professor S. E. McKegney of Huron College, London, preached. This historic church came into existence as a mission, the first visiting missionary being the Hon. and Rev. Charles Stewart of St. Thomas.

Archdeacon Rix, administrator of the diocese of Caledonia, and rector of St.

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Andrew's Church, Prince Rupert, is now on a three months' tour of the east in an effort to raise from twelve to fifteen thousand dollars now needed to complete the endowment of the bishopric here before a bishop will be appointed.

A special committee has been appointed to arrange for a series of parochial missions to be held next year in the diocese

of Huron in coöperation with Church Army representatives.

The annual meetings of the Missionary Society, the General Board of Religious Education, and the Council for Social Service will take place the first week in September at St. Simon's parish hall, Toronto. The General Synod meets the following week at Kingston.

Bishop Nicholai of Serbia Preaches at Cathedral of St. John the Divine

The East and the West is Topic—
New Sanctuary Lamp at All Saints' Chapel, Trinity Church

The Living Church News Bureau
New York, August 13, 1927

ON SUNDAY, AUGUST 7TH, AT THE LATE Eucharist at the Cathedral of St. John the Divine, the completed portion of the great edifice was filled with a congregation that had come to welcome and to hear the Bishop of Ochrida, Serbia. As previously stated here, Bishop Nicholai



RT. REV. NICHOLAI VELIMIROVICH
Bishop of Ochrida, Serbia

has come to America as the guest of the Carnegie Endowment for International Peace and of the Institute of Politics at Williamstown. A committee of distinguished people was chosen to welcome him, the chairman of it being the Very Rev. Howard C. Robbins, D.D., Dean of New York Cathedral.

The Bishop's visit here, falling on the first Sunday after the convening of the World Conference at Lausanne, naturally directed our thoughts to the important subject of effecting visible unity among the Christian Churches; it was to be expected that he would speak on some phase of that topic. He declared that one of the greatest world problems of today is the relationship between the East and the West, and, coming from the Balkans, from between the East and the West, he maintained that it was possible from there to see what those living elsewhere cannot. He likened the two great divisions to twins, separated and suspicious of each other.

"The East says it represents wisdom and the West says it represents power," said the Bishop. "The East has been striving all through the years to get more wisdom, and the West has been striving all through the years to get more and more power.

"What is wrong with the East is that it lacks divine revelation, and what is wrong with the West is that it lacks divine inspiration. Both lie down and the result is that both become confused.

"In consequence the wisdom of the East has sunken into a spiritual sadness, nothingness, idolatry, ignorance, and laziness. The power of the West has sunken into brutal wars, revolutions, suicides, divorce, fear, crime, troubles everywhere that cannot be settled merely by human power.

"In the East the wisdom has been collected without Christ, and in the West the power has been collected without Christ. So both are powerless. Him who brings a better wisdom and a better power, Him who is wiser than the East and stronger than the West both have failed to heed, and as long as this is the case the East and the West always will be hostile to each other.

"In all this clamor Christ soothingly whispers through the generations, 'Without Me ye can do nothing.' He is wiser than the East, He is stronger than the West. Christ ought to come to the East to clean their minds and to elevate their hearts. He ought to come to the West to instill more kindness, more brotherly love among each other.

"What we need today most of all is that Christ's revealed wisdom should rectify and vivify the wisdom of the East, and that His divine inspiration should spiritualize the power of the West."

Dean Robbins, who was the celebrant at the Eucharist, was assisted at the altar by the Rev. Cranston Brenton, sacrist of the Cathedral, and by the Rev. Harrison Rockwell, vicar of All Saints' Church. At the conclusion of the service Bishop Nicholai said a prayer for unity and gave his blessing.

As the prelate is in America in the interest of international peace, a statement from him given out upon his arrival follows:

"I realize that peace is a difficult thing among civilized people. In fact, it is cheaper, nations find, to devote a third or a half of their entire budget to war rather than to peace, because peace demands of the human race unselfishness and abnegation and patience, and these are attributes that few people today wish to exercise. To be rich in these qualities is worth more than a whole nation's budget.

"I come to advocate a world peace based upon spiritual rights rather than upon material forces. All other mediums have failed to bring about peace, and it now seems fair to give Christianity the opportunity. While the League of Nations and the Locarno pact have achieved something toward world peace, they have gone but a small way. There must be something

BISHOP NICHOLAI

of Ochrida, Serbia

is now in this country as a guest of the Carnegie Endowment for International Peace. His book,

THE SPIRITUAL REBIRTH OF EUROPE

is therefore of particular interest at this time. In it he voices a call for reunion between Anglican and Orthodox Christianity.

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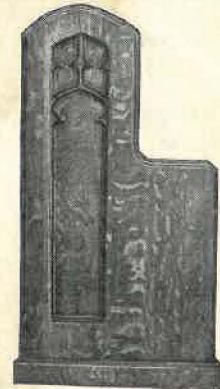
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more, and that something must have for its basis Christianity. The United States has not shared in the League of Nations, nor has it shared in the Locarno pact. Now the civilized world looks to America to give her opinion, for it is not yet spoken. May it not be on the basis of spirituality?

"First the Christian people must come together in small groups, then in communities, then in states, and then in nations. When these have all been welded together in a great movement for peace, it will be time to draw in other sects and other creeds. The one thing must be first done well before another is started. It is futile to bring together varied faiths and religions at the start. It is better that the Christian people first band together to this end."

NEW SANCTUARY LAMP AT TRINITY CHURCH

There has recently been hung in All Saints' chapel of Trinity Church, Broadway and Wall Street, a beautiful bronze sanctuary lamp, given by friends in memory of Ambrose Spencer Murray, Jr., sometime a vestryman of Trinity parish. The lamp, which was made in England, is hexagonal in form; it is decorated with the symbolic grape vine and with angelic figures.

This chapel, where the sacrament is perpetually reserved, is reached from the church through the door at the end of the right or north aisle, and to it this devotional aid brings many for the purpose of prayer and meditation.

HARRISON ROCKWELL.

Pleads for Better Application of the Word of God in Our Daily Lives

Recent Bomb Outrages Laid to Ignorance—The Rev. S. C. Fish Recovering from Recent Fall

The Living Church News Bureau
Brooklyn, August 13, 1927

IS IT NOT OUR OWN FAULT? HAVE NOT WE been sitting idle in the market-place?", were the questions put by the Rev. W. Jusserand De Forest, of Philadelphia, in a sermon preached Sunday, August 7th, in the Church of St. Mark, Eastern Parkway, Brooklyn. Mr. De Forest is in charge of the parish during the absence of the rector, the Rev. A. L. Charles, and his questions were in reference to the recent bomb outrages in our cities, which he laid to ignorance. Taking as his text The Seed is the Word of God, he showed that the sermons preached week after week are the seed, which, if we did our part faithfully, we would take away with us and never lose an opportunity to use. "How many," he asked, "if questioned as to the sermon they heard last Sunday in any parish can give an intelligent answer; it is so often forgotten." He made a strong plea that each of us should use these lessons given us by our rectors,

both for our own good and for the betterment of those who have shown how sorely they need them.

REV. S. C. FISH CONVALESCING

The Rev. Samuel C. Fish, rector of St. Ann's Church, Bridgehampton, St. John's, Southampton, and the Church of St. Mary, Hampton Bays, is recovering from the effects of a bad fall in which he broke his arm and cut his head quite seriously.

BISHOP NICHOLAI PREACHES

Bishop Nicholai, of Ochrida, Serbia, was the preacher on Sunday afternoon, August 7th, at the Cathedral of the Incarnation, Garden City.

SPECIAL PREACHERS AT SUNDAY EVENING SERVICES

St. James' Church, St. James, is making a special feature of the Sunday evening services. On Sunday, August 14th, the Rev. Philip J. Steinmetz, D.D., rector of St. Paul's Church, Elkins Park, Philadelphia, was the preacher, and on August 21st the sermon will be preached by the Rt. Rev. Frank W. Creighton, D.D., Missionary Bishop of Mexico. The rector of the parish is the Ven. William Holden, D.D., Archdeacon of Suffolk County.

MARY E. SMYTH.

LAY CORNERSTONE OF CHURCH IN HAITI

PORT DE PAIX, HAITI—On Sunday, July 24th, Bishop Carson laid the cornerstone of Holy Innocents' Church, Port de Paix. He was assisted in the service by the Rev. Elie O. Najac, rector, and the Rev. Victor Holly. There was a large congregation present, the Masonic Lodge of the city attending in a body, and also the municipal band. Addresses were made by the Rev. Mr. Najac and the Bishop.

Among the list of articles deposited in the stone were the following: a copy of THE LIVING CHURCH, of June 25th, containing references to the Church in Haiti; a copy of the Cathedral Age of the diocese of Washington, containing a reprint of an article by Bishop Carson which appeared originally in the Spirit of Missions; three small stones from the Jordan, and a small mahogany cross made from a piece of wood from the first church in the New World—St. Nicholas Church, Santo Domingo, begun in 1506. This piece of wood was given to Bishop Carson by

the secretary of the Archbishop of the Dominican Republic.

Actual work was begun on this church several months ago but the ceremonial function of laying the cornerstone was delayed until the Bishop might be present.

Port de Paix is the mission farthest north in Haiti, work having begun there in "an upper room," literally, just four years ago. Under the leadership of the Rev. Mr. Najac it has met with encouraging success, so much so that the Rev. Victor Holly, recently ordained, has been assigned as curate to the mission.

BISHOP TRAVELS BY PLANE

SEATTLE, WASH.—A telegram just received from Washington gives the information that the Bishop of Alaska, the Rt. Rev. Peter Trimble Rowe, D.D., unable to await the government boat for the Arctic, made the trip to Tiagara from Nome and return by airplane for the visitation of missions. He returned to Nome August 10th.

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Missionaries of Dioceses of Hankow and Anking Remain at St. John's for Summer

Study Chinese Language and Attend Lectures—A Secretary Offers Services to Red Cross Unit

The Living Church News Bureau
Shanghai, July 17, 1927

A REPRESENTATIVE FEW FROM THE DIOCESES of Hankow and Anking are remaining at Seaman Hall, St. John's University, for the summer. Uncertain as to future plans, the group lives from day to day watching the situation. Unable to go back to their own stations, loath to leave China, these eight or nine missionaries study the Chinese language, read books on Chinese philosophy, and attend lectures on Buddhism or the famous *San Min Chu I*. It is certain if these missionaries ever do return to their stations they will return with a deeper understanding of the Chinese people. Ample opportunity is given for discussion among themselves. Each member of the group has his own idea as to the situation. No two people see it quite from the same angle.

One, a doctor, whose life work of twenty years has been swept away by the taking over of the hospital in Anking by the Nationals, has gone up to Hankow to alleviate the suffering of the very ones who have caused such chaos and ruin in the Yangtze valley. Another, a secretary, after experiencing heart-breaking days in her own station, has offered her services to the Red Cross unit in Hankow and is enduring the summer heat of that city that the unit's finances may be kept in order. Two of the group plan to go back to their diocese in the fall and work in whatever capacity Bishop Roots can use them, trusting that they can contribute something to the steadying of the Church's misfortune.

Those who have been educationalists realize with aching hearts the tragedy of unopened schools and colleges, but feel that nothing can be done under present conditions. Were there a strong government with which to cope, an attempt might be made to mitigate the evil. But the Nationalist party has now divided into conservative and communist groups—the Nanking government representing a more conservative nationalism, and the Wu-Han government advocating radical measures compatible with Sovietism. Neither has succeeded in winning the wholehearted allegiance of the people. Nor do the people look for relief from Peking. A certain element looks toward the Nanking government as the most promising of all the factions and see in General Chiang Kai-Shek a national hero. The general's lack of finances, however, weakens his position, and his proffered solution by means of the salt gabelle proved impractical. The drive toward Peking has been delayed and Chinese rumor hints that Shanghai may be made the center of attention before Peking is acquired. The Chinese living in the foreign concession of Shanghai have refused to pay the increased taxes levied on all concession property. Some of us predict that Shanghai will inevitably go to the Nationalists and no longer exist as a foreign settlement. Others feel the attitude of the Chinese to be so very unfair that the utmost struggle should be made to maintain international rights. Certain it is that no one person

pretends to see the final issue of the trouble here in China.

It remains for the missionary group to watch and wait and pray. Occasions of deep rejoicing are afforded by the heroic stand of individual Chinese clergy and Christians. That the Church out of all this trouble become indigenous to China is the hope of the missionary, and as one dares to take to himself the privilege of a prophet such will be the one happy issue out of all this present upheaval and chaos.

E. E. FUELLER.

BISHOPS TO MEET AT GRAND CANYON, ARIZ.

GRAND CANYON, ARIZ.—For the first time in the history of the domestic missionary work, the council of the continental missionary bishops, of which the Rt. Rev. Walter Mitchell, D.D., Bishop of Arizona, is secretary, will meet in Arizona.

At the last meeting held in Manitou, it was decided that the meetings in future should be held in the various missionary districts, so that so far as possible the bishops should secure first-hand knowledge of the work for which appropriations would be sought.

The first meeting under this arrangement is to be held at the Grand Canyon, September 21st and 22d.

Immediately after adjournment, as many bishops as possible will go to Fort Defiance, Ariz., to visit the Church Hospital on the Navajo Indian reservation. Here it was that the data was secured by Dr. Richards, one of the recognized experts which enabled Dr. Naguchi, a Japanese scientist connected with the Rockefeller Institute, to isolate for the first time the trachoma germ, announcement of which was made at the meeting of the American Medical Association in Washington last May.

Also for the first time there has been secured a missionary to work among the Navajo Indians at Fort Defiance, in the person of the Rev. W. B. Heagerty, M.D.

BAPTIZE AND CONFIRM JAPANESE NURSES

NEW YORK—Writing on July 4th to the Department of Missions, the Rev. N. S. Binsted, chaplain of St. Luke's Hospital, Tokyo, says:

"We had a glorious service at St. Luke's Chapel last night. I baptized nine Japanese student nurses and two foreign nurses, and Bishop McKim confirmed five other graduate nurses. It was a grand sight to see Dr. Teusler standing as godfather to eleven of his nurses at one time! Too much praise cannot be given the Rev. Mr. Takeda and Mrs. Ferauchi, the deacon and Bible woman at the hospital.

"The question has been asked by many, 'What effect will the Government license (*Senmon Gakko*) have upon the Christian work in the Nurses' Training School?' I know of no better answer than this, that the first class entering under these new conditions is now the first entirely Christian class in the history of the school. Tell everyone to rejoice with us."

At the same time Mr. Binsted sent a draft for the amount of 45 yen for a thankoffering from the congregation of St. Luke's Chapel. It proposes to make this offering an annual one.

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NEEDS OF THE CHURCH IN NORTH TOKYO AND TOHOKU

TOKYO—Four Japanese deacons were advanced to the priesthood last year in the Tohoku district, and there were two ordinations to the diaconate in the district of North Tokyo, and one to the priesthood.

There were three consecrations of churches during the year, at Mito, Wakamatsu, and Kukatsu. Two parish houses were dedicated, one at Shimodate, in the district of North Tokyo, and one at Koriyama, in the Tohoku district.

The confirmations were more than double those of the previous year, there was an increase of fifty per cent in the number of baptisms, and reports from nearly every station tell that attendance at services shows an encouraging increase.

The work is handicapped severely by want of equipment. Only the most urgent needs are printed in the Program for Advance Work and none of them has been answered as yet.

"We are struggling with insufficient force and equipment at the following important places in the Tohoku district," says Bishop McKim. "I take them in order as we enter the Tohoku, from Tokyo.

"Shirakawa, a large town where we have neither land nor buildings.

"Koriyama, a flourishing city where we have land and parish house, but no church or rectory.

"Taira, no land or buildings.

"Morioka, a city of 50,000 people, a large educational center where we have a good lot, well located, and a parish house, but no church building.

"Odate, a good lot and kindergarten building, no church.

"Noshiro, a lot and parish house.

"Akita, well equipped with the exception of a church, which is a much felt want in a large city of attractive buildings.

"Hachinohe, land and parish house, no church.

"Tsuruoka, neither land nor buildings, our people worshipping in a little dark building on a back street. A good lot could be bought for \$4,000.

"Yonezawa, a city of 30,000 people where we have a lot and parish house, a church is badly needed.

"All of these cities range from 10,000 to 60,000. There are many other smaller places where we have Christians but no resident worker, which should be occupied. I have mentioned only those in which a catechist or priest is resident."

JAPANESE PEERS KNOW OF CHRISTIANITY

TOKYO—Missionaries in Japan are taking new courage for their tasks from the shelving of the law proposed by the Minister of Education to control all religious teaching. The bill was decisively beaten in the House of Peers.

"Christianity found friends in many unexpected quarters when this bill came before the Diet," writes one missionary. "Many objectionable features were stricken out or modified. In the Diet there was revealed in a singular way the intellectual change that has taken place in Japan. The debates were keen, intelligent, fair, and revealed a knowledge of Christianity and a wish to promote its growth that should hearten any doubting Thomas. The bill was finally shelved in the House of Peers."

One of the leading Japanese papers said in connection with the defeat of the bill: "Among the factors which impressed them (the Peers) was the extent of the indirect influence of Christianity among the people of this country. . . . The Christians are numerically a small body, but for every family that numbers professed

Christians among its members, there are many who have come in contact with Christian work and teaching, and, though not adherents of any Christian body, are averse to any step that would hamper the liberty that Christians value. . . . The episode effectively illustrates the general sympathy of the people of Japan, and their legislature, with the Christian movement . . . and the power of a vigorous and educated minority to influence the course of government."

NEW ORLEANS WOMEN SORT CLOTHING FOR FLOOD RELIEF

NEW ORLEANS, LA.—At the request of Warren Kearny, treasurer of THE LIVING CHURCH'S Flood Relief Fund, Mrs. Edwin T. Merrihew, Jr., president of the Woman's Auxiliary of the diocese of Louisiana, has appointed a committee, composed of the supply secretaries and three members of each of the New Orleans branches, to assist in the work of unpacking and sorting the clothing received from all parts of the country in response to the appeal made through THE LIVING CHURCH for the benefit of the flood sufferers.

A complete inventory is being taken of each package as it is received, and the clothing will be sorted according to sizes, weights, and other classifications, so that when requisitions come from the clergy and others the committee will be able to fill them without delay.

This service on the part of the Woman's Auxiliary has been undertaken with enthusiasm and with a feeling of gratitude that they are permitted to do their part as Churchwomen for the relief of members of the Church who have passed through the horrors of the recent flood and sustained such severe losses.

RETREAT OF VERMONT CLERGY

BURLINGTON, Vt.—The annual retreat for the clergy of the diocese of Vermont will be held at Rock Point, Burlington, from September 12th to 15th.

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