



The Living Church

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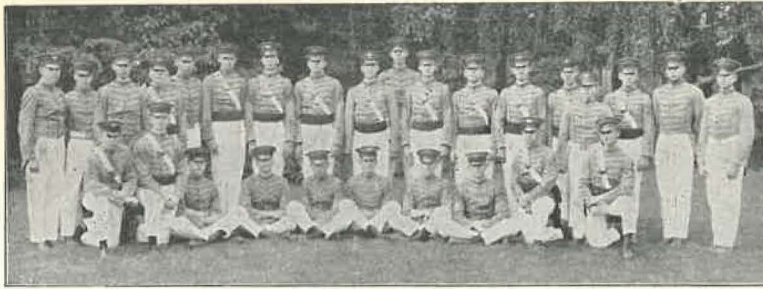
Lausanne Conference is Ended

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EDITORIALS & COMMENTS

Lausanne Conference is Ended

Lausanne, August 22d.

LAUSANNE has now found its voice. Difficult though it was to fix on exact language on highly debatable subjects within the short time allotted to them, the conference had, by vote, "received" five out of six of the sectional reports, and had "adopted" an admirable preamble written by Bishop Brent, before seven o'clock of Saturday, August 20th, when final adjournment was had.

The form of sanction given by vote to the completed instruments was substantially that which I outlined last week:

"We, representatives of many Christian communions throughout the world, assembled to consider, under the guidance of the Holy Spirit, the things wherein we agree and the things wherein we differ, receive the following series of reports as containing subject matter for the consideration of our respective Churches in their common search for unity."

Since the preamble alone was "adopted"—and that unanimously, including, I think, the entire Orthodox delegation—and the sectional reports were only "received" "for the consideration of our respective Churches," it follows that neither the conference nor the constituent "Churches" are committed to the letter of the reports themselves. Obviously, with every precaution to avoid any expression that could compromise any one, while frankly stating both agreements and disagreements, there could not fail to be expressions here and there such as failed adequately to express the full position of one or another body. In the printed text, to be found in this issue, there will occasionally be found language that is not precisely what an Anglican would write. Yet I cannot feel that anywhere there is an expression that is open to serious criticism, when the circumstances of the writing are remembered. In any event, I would bear testimony to the cordiality with which comments on any failure to indicate the Anglican position were invariably received, and the scrupulous care that was taken to present that position, and the position of any other group represented.

The language speaks for itself. It should be not only read but studied with care. Many of us were amazed at the extent to which Protestants themselves desired to be ranged on the side of Catholic doctrine. Thus, in the debate on the report on the Sacraments, the text,

tentatively accepted and before the Conference on final debate, contained the statement: "We believe that in the Holy Communion our Lord is present." A Congregational minister moved to prefix "especially" to "present." On a show of hands, all but seven in a house of more than a hundred voted for the amendment. The seven were sufficient to kill the amendment, for it is the rule that only a vote unanimous or *nem. con.* is effective, in order that no minority, however small, may be overridden; but the vote was very significant notwithstanding. Equally significant are some of the declarations that were accepted—always only to be "received"—by unanimous vote. True, we must allow for the fact that one could vote to "receive" that for which he might not be willing to vote wholly to endorse. But the whole spirit was one of insisting that, at least substantially, every sentence should be acceptable to all the members.

As we read the language relating to the Gospel, the Church, the Creeds, the Ministry, and the Sacraments, the extent of agreement unanimously voted is seen to be really remarkable, while such positions of special groups as could not be unanimously accepted are carefully noted. Thus there is a constant avoidance of any attempt at compromise.

For this large measure of agreement, for this spirit of harmony, for this frank recognition of differences, may God be praised!

I WROTE last week that the Eastern Orthodox delegation had given notice that they would refrain from voting on each of the sectional reports except that on The Gospels, which they accepted. It was a disappointment. Since scrupulous care had been given in every section to state their own position, generally in a form of words submitted by their representatives, it had been hoped that they would find themselves able to join in the very limited degree of acceptance involved in voting to receive."

This they felt unable to do. To them, the statement of antagonistic principles, held by different Churches or groups was akin to an admission that both opinions might legitimately be held in the Church. The intention was simply to discover and to state actual facts. Some hold thus, some hold so. The conference was not an ecumenical council competent to determine between

the antagonistic principles. Its much humbler lot was simply to seek to state what positions actually are held by the different factors in so much of Christendom as is here represented, with neither criticism nor defense of the fact. To us this did not seem to be the acceptance of a compromise; to them, it did. All the factors in the conference had accepted the principle that they would permit neither compromise nor vagueness, and I think, and hope, that each maintained that position throughout. If the Orthodox felt that it would compromise them to recognize the actual fact that such-and-such opinions are held by sections of Christendom—it is not stated that they are held within the communion of the historic Church—they were bound to adopt the course they did. But I think the grave difficulty of a sparse or complete lack of understanding of the western languages used in the conference gave them a distorted idea of what the statements implied.

And I want to bear witness to their continued helpfulness and forbearance after, as before, their statement. They did not withdraw from the conference. They simply abstained from the formal votes to "receive" the sectional reports other than that on the Gospel. Yet when, last of all, the preamble was presented, and the conference was asked to "adopt"—not merely to "receive"—it, the whole delegation voted in the affirmative and several of them joined heartily in the applause at the unanimous vote. Yet the preamble itself contained the enacting clause by which the reports following were said to be "received."

It is the first time that East and non-Latin West have ever met together in this fraternal manner on such magnitude. It would be too much to expect entire understanding of each other at this stage. The Orthodox were justified in their attitude of extreme caution.

But their scholarly representatives, of whom there were about thirty, performed a very real service during every debate. They kept the conference from even the semblance of Pan-Protestantism. With Anglicans, with whom almost invariably they voted, they supplied much of the Catholic element that has been so largely manifest in the conference. And certainly it gives one a curious thrill to sit in an assembly in which a foreign looking but obviously intellectual delegate rises and is promptly recognized by the presiding officer as, we will say, "the Archbishop of Nubia." And alas for the Western tongue when it essays to designate the personal names of these our eminent colleagues! Most of them address the conference in German, often of a broken character, and not many of them speak English, nor do many of us speak modern Greek or Russian. One of them, coming from far Damascus, spoke the greetings of his Church in Arabic. I could but think how much more rapidly Anglo-Eastern understandings could be reached, if we did not have to reach them, and they us, through the medium of German language and literature.

NOT until within two hours of the closing day was there any semblance of real discord.

I have said that five out of six sectional reports were "received" by unanimous or *nem. con.* votes, the Orthodox having refrained from voting on all but the first.

After four o'clock on the final day there was presented the sixth of the sectional reports, on the subject, The Unity of Christendom in Relation to Existing Churches. Written by the Archbishop of Upsala, it had already been presented in tentative form, had been radically criticized, and had been referred back to the drafting committee for further consideration. I think we all hoped and believed that it would come back to

us in reasonably satisfactory form such that, with possibly a few amendments, it could be "received" as on a par with the other reports. Such had been the procedure with respect to each of them.

But our hopes were not realized. When, two hours and a half before the time for final adjournment, the revised text was in our hands, and the subject was immediately presented for consideration, we discovered that the general character of the language was very little changed. From beginning to end there was no intimation of the fact that "existing Churches" comprised anything whatever except the Protestant denominations. Every paragraph, every sentence, obviously contained that implication, though, of course, not directly expressed.

The Archbishop of Upsala had gone home. The Archbishop of Armagh and a French and a German speaker presented the subject and consumed a full hour of the precious two and a half between them. I think very many of us were in consternation. There was no time for mutual consultation. To "receive" the report as on a par with the others would be to interpret the whole conference and its pronouncements from the standpoint of Pan-Protestantism. It would have meant the failure of the hopes in which many of us came here, the triumphant "I told you so" of those who advised us not to come and prophesied that we should all be engulfed in the waves of Pan-Protestantism. Moreover the Orthodox, on whose assistance we should normally have counted, had eliminated themselves by their prior announcement that they would refrain from voting on the sectional reports.

To improve the report by amendment at the late hour was obviously hopeless. Indeed it gave no opening upon which amendments could be hung even if time had been unlimited. I do not think anything acceptable could have been made of it, especially since various members of the section, realizing its limitations, had sought to remove or lessen them before the report was presented—and had failed.

It was moved that the report be "received for reference to the Continuation Committee" rather than on a par with the foregoing reports. One felt immediately the sense of hostility throughout the house. One recognized that Protestantism had set its heart on this acceptance of its sole position. A Chinese Congregationalist wildly asserted that he had only been able to vote for the other reports on the expectation that this one would be adopted and wished to change his vote to the negative on all that had gone before. Nothing could conceal the immediate feeling of rage toward the introducer of the resolution—it chanced to be Mr. Morehouse; and some of the Anglican delegates were foremost among these Protestant stalwarts.

I am close enough to Mr. Morehouse so that I can say, without fear of offending him, that I thought he performed his work clumsily and badly. He was obviously nervous and not at his best. It is not easy to rebut the eloquence of a full hour within time limits of five or ten minutes, and the limits were rigidly enforced before he could add any graciousness or irenic words to the protest he had felt impelled to make. But since unanimous acceptance of the report was obviously impossible, the great Protestant majority in the house could do nothing but rage; and they obviously raged. I wondered, in my detached way; whether Mr. Morehouse might not be lynched on the spot.

But Bishop Brent, in the most gracious way, suggested from the platform that, under the circumstances, Mr. Morehouse's resolution undoubtedly presented the best way out of the difficulty. So did Dr. Garvie, the engaging Congregationalist vice-chairman. So did

Bishop Gore, though unfortunately I could not hear his remarks very clearly. So did Dr. B. T. Rogers. So did the Archbishop of Armagh, who had consumed so large an amount of time in recommending the document at the outset. And I shall ever be grateful to Dr. George Craig Stewart for rising to second the resolution at the height of its obvious unpopularity.

It was an unhappy incident. But the report so obviously presented *only* the Protestant position, without even expressing the feeling after a larger Catholicity that so many of the best on the Protestant side have continuously shown, that I wonder that its author, or anybody else, could seriously have supposed that it could secure the necessary unanimous acceptance in a body in which Anglo-Catholics are by no means a negligible factor either in quantity or in ability. And it hurt me that Protestants *wanted* this one-sided action after we had been in such close fraternal relations for three whole weeks and had learned to have so high a regard for one another. Also I would have supposed that all the Anglican representatives would have rallied unanimously in vindication of what I supposed was the commonly accepted Anglican position as compared with that of Protestantism. They did not. I want to attribute their failure to do so entirely to Mr. Morehouse's bad presentation of the matter; but—why could they not present the matter to themselves?

At any rate the Anglican representatives were divided. Some sympathized with the Pan-Protestant report, some did not; though since the entire failure of the report was the only alternative to the pending resolution, I presume they all voted for the latter or refrained from voting at all. I was sorry for them, as for all the Protestant element who found themselves impaled on one or the other of the horns of this unhappy dilemma. They took it hard.

But the Protestant element under the leadership of the Archbishop of Upsala created this condition themselves, without the slightest necessity. From every point of view their document was not fit to stand on a par with the other sectional reports. At best it was petty, inadequate, affording no assistance to the solution of its difficult problem. It was nineteenth century Protestantism injected into the twentieth century.

WELL, it is over. We are saying good bye, and going home. Personally, I heartily approve the substance of all the reports that have been received, and I hope that American Churchmen generally will agree with me.

And the experience has been a happy one. We have learned much from one another. Protestantism itself, in the persons of its strongest men, craves, earnestly craves, something spiritual from Catholicity. We are in a transition stage. The Holy Spirit is transforming our minds more rapidly than we have supposed. We are getting into the *will to unity*. And that is a long step.

We have gone as far as is possible at the present time; to try to go farther at this date would be perilous.

But not for always. We shall grow together. Difficulties will clear away. The Holy Spirit will lead us. Truth and unity will not always be apparently incompatible.

Finally I want to pay my tribute to the graciousness of Bishop Brent. He has been at his best; magnificent. He has poured oil on troubled waters; and it was the best quality of oil.

And in his person he has commended the historic episcopate to those who misunderstand it, better than many tomes could do.

SIXTY distinguished physicians were asked by *The Homiletic Review* "whether in their professional ministrations they had observed any phenomena which seemed to point to the continuance of life after bodily dissolution," and particularly "whether they had noticed anything in human life analogous to the germ in the seed or the acorn." The replies appear in the August and September numbers of the *Review*. The answer is "No," to both questions, though many added to this negative a strong positive confession of faith in a future life.

Physicians
on Immortality

And what else did anybody expect? We who have believed in survival after bodily death certainly have not done so on the strength of any supposition that there were physical phenomena connected with the dying or dead body that indicated such survival. The movies, indeed, have sometimes shown us souls floating up from their bodies at death, but the motto that "seeing is believing" does not apply to the movies.

Most of us have made more or less use of St. Paul's analogy of the seed "dying," as it were, and coming up into a more glorious new life according to its type. It would be highly interesting if any cell or particle of a human body could be identified as a germ which will continue to live until it is "clothed upon" with the glorious resurrection-body. But of course it turns out, according to our present observations, that this is a matter of analogy, not biology.

Meanwhile, we continue to believe that a soul is a soul, not a body, and that the resurrection of the body will be a resurrection of the dead.

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(Continued on page 622)

DAILY BIBLE STUDIES

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

OUR NEED OF GOD

Sunday, September 11: Thirteenth Sunday after Trinity

READ St. Luke 18:10-14.

HERE is an astounding declaration. The Pharisees were the strictly religious people among the Jews, leaders having authority. The Publicans were the outcasts, sinners, despised by the leaders. Yet Christ emphatically gives the palm to the Publicans. It is good for us sometimes to be aroused from our self-satisfaction and religious equanimity. Saul of Tarsus had to be thrown to the earth before he realized his need of God. And the reason why, in this parable, the Publican was justified rather than the Pharisee was because the Publican confessed his need of God, while the Pharisee was sufficient unto himself. The cry of a sincere Christian is: "I need Thee, O Christ!"

Hymn 239

Monday, September 12

READ St. John 15:1-5.

HOW manifest is human need! We are absolutely and constantly dependent upon God. Physical life, the strength of our five senses, the power of thought, food, clothing—and even as we write the list we rightly cry with the Psalmist: "The eyes of all wait upon Thee." No man is so foolish as the self-confident man who forgets God and leaves the divine Power out of his calculations. St. James laughs him to scorn (James 4:13-16). Any worldly knowledge or study leaving God outside of its reasoning is unscientific. Christ's great declaration—"Without Me ye can do nothing"—is an assertion of fact which we find verified by our experience, and which, when acknowledged, leads us to a wonderful revelation: "God, my Infinite Father, is caring for me, and He will care unto the end."

Hymn 245

Tuesday, September 13

READ Isaiah 25:1-4.

THE chosen people learned this lesson of God's care for human need from the first days. His message to Abraham, Isaac, and Jacob was this: "I am thy strength." And later, the inspired poets sang it and the inspired prophets declared it. And finally, when the divine Love could no longer contain itself, God Himself came to earth and established the truth in such a blessed fashion that it was called the "Gospel," the "Good News," and those who accepted it were called after the name of Him who came to prove the divine care and to make it manifest. To rejoice in His salvation, to rely upon Him for strength, to go forward in His name and to grow into larger knowledge is the glory of the Christian, bringing at once peace and enthusiasm into human life and human struggle.

Hymn 220

Wednesday, September 14

READ Psalm 51:7-13.

THE greatest need of humanity, and the need which demands first aid, is freedom from the burden of sin. We know how we are "sore let and hindered in running the race that is set before us," and there can be no healing or cleansing found on earth. Then we turn to Him who came from heaven, and lo! "He is the Fountain for sin and for uncleanness." How foolish is he who will not confess his sin! How unwise to care for physical bathing daily, while the spiritual part is neglected! Thoughts, words, deeds consciously or unconsciously have

stained us. Sensitiveness to uncleanness is the part of cultured intelligence. To know the joy and health of living, when before the Cross we kneel for mercy, is to be justified as was the Publican. And in the Holy Communion we have the pledge, the assurance of pardon and peace.

Hymn 333

Thursday, September 15

READ St. John 1:9-13.

WE need Christ to explain to us the meaning of life. "What am I? Whence came I? Whither am I going?" The doubter stays not for an answer. The Pharisee, ancient and modern, is satisfied with his own answer. And the dear Christ with His words of life weeps over a Jerusalem knowing not who is in her midst. But to those who listen He cries: "Ye are God's children." How clearly is our need thus met! For if I am God's child I will love Him, I will serve Him, I will ask for and rely upon His guidance, I will ask Him to lead me into all truth. Thus from the confusion of ignorance and doubt and indifference and pride, I find the meaning of life: I am being educated for a more advanced experience, and the Lord is teaching me. Meanwhile, I serve.

Hymn 502

Friday, September 16

READ I Cor. 2:9-11.

I NEED yet another comfort, that I may go forward fearlessly. What is beyond this life? Where and what is the place whither my dear ones have gone? Am I to go on blindly, trusting and working but not knowing what is beyond the horizon? It is an importunate need and calls for satisfaction. And the Christ answers: "Be not afraid." "In My Father's House." "Eternal Life." "I go to prepare a place for you." "Today, with Me in Paradise." And St. Paul, who was caught up, and heard and saw, but found no language to describe, echoes the Master's answer by inspiration and makes Isaiah's prophecy a glorious fulfilment: "God hath revealed by His Spirit the things He hath prepared for them that love Him." And the Christian, confessing his need, makes his response: "I know whom I have believed."

Hymn 542

Saturday, September 17

READ Isaiah 43:1-4.

THIS great truth of our need of God has another, a complementary, truth which is wonderful indeed. God needs me! He needs me because I am His child. He proved His need for me by coming to the world to seek and to save. He needs me because He loves me. He needs me to tell others of His love. If an earthly father needs his child because he loves him, how much more, since He is perfect and His love perfect, must my heavenly Father need me. How the dear Christ, who died for me, must long for me to accept Him and love Him and serve Him! His message is, "Come." He longs for me to come in prayer. He waits for me to come to the Holy Communion. He needs me—O the wonder of it!—just because I need Him and He loves to satisfy my need.

Hymn 139

Dear Lord, I need Thee. Thou only canst make me clean. Thou only canst give me strength and explain to me my life. Thou only canst open to me the kingdom of Heaven. And Oh, my Christ, Thou art calling me to come to Thee, and so I know Thou needest me. Dear Saviour and Friend, I come, I come. Amen.

The Lausanne Papers

As "Received for the consideration of our respective Churches in their common search for unity."

PREAMBLE

WE, REPRESENTATIVES of many Christian communions throughout the world, assembled to consider, under the guidance of the Holy Spirit, the things wherein we agree and the things wherein we differ, receive the following series of reports as containing subject matter for the consideration of our respective Churches in their common search for unity.

This is a conference summoned to consider matters of Faith and Order. It is emphatically *not* attempting to define the conditions of future reunion. Its object is to register the apparent level of fundamental agreements within the conference and the grave points of disagreements remaining; also to suggest certain lines of thought which may in the future tend to a fuller measure of agreement.

Each subject on the agenda was first discussed in plenary session. It was then committed to one of the sections, of more than one hundred members each, into which the whole conference was divided. The report, after full discussion in subsections, was finally drawn up and adopted unanimously or by a large majority vote by the section to which it had been committed. It was twice presented for further discussion to a plenary session of the conference when it was referred to the Churches in its present form.

Though we recognize the reports to be neither exhaustive nor in all details satisfactory to every member of the conference, we submit them to the Churches for that deliberate consideration which could not be given in the brief period of our sessions. We further recommend that the whole material should be referred to a small commission of qualified men representative of the various groups—Orthodox, Evangelical Lutheran, Presbyterian, Methodist, Anglican, etc.—and charged with the duty to carefully examine these propositions in the light of the discussions and to report thereon to the Churches. We thank God and rejoice over agreements reached; upon our agreements we build. Where the reports record differences, we call upon the Christian world to an earnest reconsideration of the conflicting opinions now held, and a strenuous endeavor to reach the truth as it is in God's mind, which should be the foundation of the Church's unity.

I

THE CALL TO UNITY

GOD wills unity. Our presence in this conference bears testimony to our desire to bend our wills to His. However we may justify the beginnings of disunion, we lament its continuance and henceforth must labor, in penitence and faith, to build up our broken walls.

God's Spirit has been in our midst. It was He who called us hither. His presence has been manifest in our worship, our deliberations, and our whole fellowship. He has discovered us to one another. He has enlarged our horizons, quickened our understanding, and enlivened our hope. We have dared and God has justified our daring. We can never be the same again. Our deep thankfulness must find expression in sustained endeavor to share the visions vouchsafed us here with those smaller home groups where our lot is cast.

More than half the world is waiting for the Gospel. At home and abroad sad multitudes are turning away in bewilderment from the Church because of its corporate feebleness. Our missions count that as a necessity which we are inclined to look on as a luxury. Already the mission field is impatiently revolting from the divisions of the Western Church to make bold adventure for unity in its own right. We of the Churches represented in this conference cannot allow our spiritual children to outpace us. We must gird ourselves to the task, the early beginnings of which God has so richly blessed, and labor side by side with the Christians who are working for indigenous Churches until our common goal is reached.

Some of us, pioneers in this undertaking, have grown old in

our search for unity. It is to youth that we look to take the torch of unity from our failing hands. We men have carried it too much alone through many years. The women henceforth should be accorded their share of responsibility. And so the whole Church will be enabled to do that which no section can hope to perform.

It was God's clear call that gathered us. With faith stimulated by His guidance to us here, we move forward.

II

THE CHURCH'S MESSAGE TO THE WORLD—THE GOSPEL

WE, MEMBERS of the World Conference on Faith and Order, met at Lausanne, August 3-21, 1927, are agreed in offering the following statement to the several Churches as the message of the Church to the world.

(1) The message of the Church to the world is and must always remain in the Gospel of Jesus Christ.

(2) The Gospel is the joyful message of redemption, both here and hereafter, the gift of God to sinful man in Jesus Christ.

(3) The world was prepared for the coming of Christ through the activities of God's spirit in all humanity, but especially in His revelation as given in the Old Testament; and in the fulness of time the eternal Word of God became incarnate, and was made man, Jesus Christ, the Son of God and the Son of Man, full of grace and truth.

(4) Through His life and teaching, His call to repentance, His proclamation of the coming of the Kingdom of God and of judgment, His suffering and death, His resurrection and exaltation to the right hand of the Father, and by the mission of the Holy Spirit, He has brought to us forgiveness of sins, and has revealed the fulness of the living God, and His boundless love toward us. By the appeal of that love, shown in its completeness on the Cross, He summons us to the new life of faith, self-sacrifice, and devotion to His service and the service of men.

(5) Jesus Christ, as the crucified and the living One, as Saviour and Lord, is also the center of the world-wide Gospel of the Apostles and the Church. Because He Himself is the Gospel, the Gospel is the message of the Church to the world. It is more than a philosophical theory; more than a theological system; more than a program for material betterment. The Gospel is rather the gift of a new world from God to this old world of sin and death; still more, it is the victory over sin and death, the revelation of eternal life in Him who has knit together the whole family in Heaven and on earth in the communion of saints, united in the fellowship of service, of prayer, and of praise.

(6) The Gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who believe in Christ. It is the comfort of those who suffer; to those who are bound it is the assurance of the glorious liberty of the sons of God. The Gospel brings peace and joy to the heart, and produces in men self-denial, readiness for brotherly service, and compassionate love. It offers the supreme goal for the aspirations of youth, strength to the toiler, rest to the weary, and the crown of life to the martyr.

(7) The Gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society at present, into the enjoyment of national well-being and international friendship and peace. It is also a gracious invitation to the non-Christian world, East and West, to enter into the joy of the living Lord.

(8) Sympathizing with the anguish of our generation, with its longing for intellectual sincerity, social justice, and spiritual inspiration, the Church in the eternal Gospel meets the needs and fulfills the God-given aspirations of the modern world. Consequently, as in the past, so also in the present, the Gospel is the only way of salvation. Thus, through His Church, the living Christ still says to men, "Come unto Me!

... He that followeth Me shall not walk in darkness, but shall have the light of life."

III

THE NATURE OF THE CHURCH

WE, MEMBERS of the Conference on Faith and Order, are glad to report that we have been able to arrive at substantial accord in the following statement of our points of agreement and difference:

I. God who has given us the Gospel for the salvation of the world has appointed His Church to witness by life and word to its redeeming power. The Church of the Living God is constituted by His own will, not by the will or consent or beliefs of men whether as individuals or as societies, though He uses the will of men as His instrument. Of this Church Jesus Christ is the Head, the Holy Spirit its continuing life.

II. The Church as the communion of believers in Christ Jesus is, according to the New Testament, the people of the New Covenant; the Body of Christ; and the Temple of God, built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone.

III. The Church is God's chosen instrument by which Christ, through the Holy Spirit, reconciles men to God through faith, bringing their wills into subjection to His sovereignty, sanctifying them through the means of grace, and uniting them in love and service to be His witnesses and fellow-workers in the extension of His rule on earth until His Kingdom comes in glory.

IV. As there is but one Christ, and one Life in Him, and one Holy Spirit who guides into all truth, so there is and can be but one Church, holy, catholic, and apostolic.

V. The Church on earth possesses certain characteristics whereby it can be known of men. These have been, since the days of the Apostles, at least the following:

1. The possession and acknowledgment of the Word of God as given in Holy Scripture and interpreted by the Holy Spirit to the Church and to the individual. (*a*)

2. The profession of faith in God as He is incarnate and revealed in Christ.

3. The acceptance of Christ's commission to preach the Gospel to every creature.

4. The observance of the Sacraments.

5. A ministry for the pastoral office, the preaching of the Word, and the administration of the Sacraments.

6. A fellowship in prayer, in worship, in all the means of grace, in the pursuit of holiness, and in the service of man.

VI. As to the extent and manner in which the Church thus described finds expression in the existing Churches, we differ. Our differences chiefly concern:

1. The nature of the Church visible and the Church invisible, their relation to each other, and the number of those who are included in each. (*b*)

2. The significance of our divisions past and present. (*c*)

Whatever our views on these points, we are convinced that it is the will of Christ that the one life of the one body should be manifest to the world. To commend the Gospel to doubting, sinful, and bewildered men, a united witness is necessary. We therefore urge most earnestly that all Christians in fulfilment of our Saviour's prayer that His disciples may be one, reconsecrate themselves to God, that, by the help of His Spirit, the body of Christ may be built up, its members united in faith and love, and existing obstacles to the manifestation of their unity in Christ may be removed; that the world may believe that the Father has sent Him.

We join in the prayer that the time may be hastened when in the name of Jesus every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father.

NOTES

a. Some hold that this interpretation is given through the tradition of the Church; others through the immediate witness of the Spirit to the heart and conscience of the believers; others through both combined.

b. For instance:

1. Some hold that the invisible Church is wholly in heaven; others include in it all true believers on earth, whether contained in any organization or not.

2. Some hold that the visible expression of the Church was

determined by Christ Himself and is therefore unchangeable; others that the one Church under the guidance of the Holy Spirit may express itself in varying forms.

3. Some hold that one or other of the existing Churches is the only true Church; others that the Church as we have described it is to be found in some or all of the existing communions taken together.

4. Some, while recognizing other Christian bodies as Churches, are persuaded that in the providence of God and by the teaching of history, a particular form of ministry has been shown to be necessary to the best welfare of the Church; others hold that no one form of organization is inherently preferable; still others, that no organization is necessary.

c. One view is that no division of Christendom has ever come to pass without sin. Another view is that the divisions were the inevitable outcome of different gifts of the Spirit and different understandings of the Truth. Between these, there is the view of those who look back on the divisions of the past with penitence and sorrow coupled with a lively sense of God's mercy, which in spite of, and even through these divisions, has advanced His cause in the world.

IV

THE CHURCH'S COMMON CONFSSION OF FAITH

WE, MEMBERS of the Conference on Faith and Order, coming from all parts of the world in the interest of Christian Unity, have with deep gratitude to God found ourselves united in common prayer, in God our heavenly Father, and His Son Jesus Christ, our Saviour, in the fellowship of the Holy Spirit.

Notwithstanding the differences in doctrine among us, we are united in a common Christian Faith which is proclaimed in the Holy Scriptures and is witnessed to and safeguarded in the ecumenical creed, commonly called the Nicene, and in the Apostles' Creed, which faith is continuously confirmed in the spiritual experience of the Church of Christ.

We believe that the Holy Spirit, in leading the Church into all truth, may enable it, while firmly adhering to the witness of these Creeds (our common heritage from the ancient Church), to express the truths of revelation in such other forms as new problems may from time to time demand.

Finally, we desire to leave on record our solemn and unanimous testimony that no external and written standards can suffice without an inward and personal experience of union with God in Christ.

NOTES

1. It must be noted that the Orthodox Eastern Church can accept the Nicene Creed only in its uninterpolated form without the *filioque* clause; and that although the Apostles' Creed has no place in the formularies of this Church, it is in accordance with its teaching.

2. It must be noted also that some of the Churches represented in this conference conjoin tradition with the Scriptures, some are explicit in subordinating Creeds to the Scriptures, some attach a primary importance to their particular confessions, and some make no use of creeds.

3. It is understood that the use of these Creeds will be determined by the competent authority in each Church, and that the several Churches will continue to make use of such special confessions as they possess.

V

THE MINISTRY OF THE CHURCH

WE, MEMBERS of the Conference on Faith and Order, are happy to report that we find ourselves in substantial accord in the following five propositions:

1. The ministry is a gift of God through Christ to His Church and is essential to the being and well-being of the Church.

2. The ministry is perpetually authorized and made effective through Christ and His Spirit.

3. The purpose of the ministry is to impart to men the saving and sanctifying benefits of Christ through pastoral service, the preaching of the Gospel, and the administration of the sacraments, to be made effective by faith.

4. The ministry is entrusted with the government and discipline of the Church, in whole or in part.

5. Men gifted for the work of the ministry called by the Spirit and accepted by the Church are commissioned through an act of ordination by prayer and the laying on of hands to exercise the function of this ministry.

II

Within the many Christian communions into which in the course of history Christendom has been divided, various forms of ministry have grown up according to the circumstances of the several communions and their beliefs as to the Mind of Christ and the guidance of the New Testament. These communions have been, in God's providence, manifestly and abundantly used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting saints. But the differences which have arisen in regard to the authority and functions of these various forms of ministry have been and are the occasion of manifold doubts, questions, and misunderstandings.

III

These differences concern the nature of the ministry (whether consisting of one or several orders), the nature of ordination, and of the grace conferred thereby, the function and authority of bishops, and the nature of Apostolic Succession. We believe that the first step toward the overcoming of these difficulties is the frank recognition that they exist and the clear definition of their nature. We therefore add as an appendix to our Report such a statement, commending it to the thoughtful consideration of the Churches we represent.

IV

By these differences the difficulties of inter-communion have been accentuated to the distress and wounding of faithful souls, while in the mission field where the Church is fulfilling its primary object to preach the Gospel to every creature, the young Churches find the lack of unity a very serious obstacle to the furtherance of the Gospel. Consequently the provision of a ministry acknowledged in every part of the Church as possessing the sanction of the whole Church is an urgent need.

V

There has not been time in this conference to consider all the points of difference between us in the matter of the ministry, with that care and patience which could alone lead to complete agreement. The same observation applies equally to proposals for the constitution of the United Church. Certain suggestions as to possible Church organization have been made, which we transmit to the Churches with the earnest hope that common study of these questions will be continued by the members of the various Churches represented in this conference.

In view of (1) the place which the episcopate, the councils of presbyters, and the congregation of the faithful, respectively, had in the constitution of the early Church, and (2) the fact that episcopal, presbyteral, and congregational systems of government are each today, and have been for centuries, accepted by great communions in Christendom, and (3) the fact that episcopal, presbyteral, and congregational systems are each believed by many to be essential to the good order of the Church—we therefore recognize that these several elements must all, under conditions which require further study, have an appropriate place in the order of life of a reunited Church, and that each separate communion, recalling the abundant blessing of God vouchsafed to its ministry in the past, should gladly bring to the common life of the United Church its own spiritual treasures.

If the foregoing suggestion be accepted and acted upon, it is essential that the acceptance of any special form of ordination as the regular and orderly method of introduction into the ministry of the Church for the future should not be interpreted to imply the acceptance of any one particular theory of the origin, character, or function of any office in the Church, or to involve the acceptance of any adverse judgment on the validity of ordination in those branches of the Church universal that believe themselves to have retained valid and apostolic Orders under other forms of ordination; or as disowning or discrediting a past or present ministry of the Word and Sacrament which has been used and blessed by the Spirit of God.

It is further recognized that inasmuch as the Holy Spirit is bestowed upon every believer, and each believer has an immediate access to God through Jesus Christ, and since special gifts of the Holy Spirit, such as teaching, preaching, and spiritual counsel, are the treasures of the Church as well as of the individual, it is necessary and proper that the Church should make fuller use of such gifts for the development of its corporate spiritual life and for the extension of the Kingdom of Jesus Christ, our Lord.

VI

In particular, we share in the conviction repeatedly expressed in this conference, that pending the solution of the questions of faith and order in which agreements have not yet been reached, it is possible for us, not simply as individuals, but as Churches, to unite in the activities of brotherly service which Christ has committed to His disciples. We therefore commend to our Churches the consideration of the steps which may be immediately practicable to bring our existing unity in service to more effective expression.

VII

In conclusion, we express our thankfulness to Almighty God for the great progress which has been made in recent years in the mutual approach of the Churches to one another, and our conviction that we must go forward with faith and courage, confident that with the blessing of God we shall be able to solve the problems that lie before us.

NOTES

A. The following is the view of the Orthodox Church, as formulated for us by its representatives:

"The Orthodox Church, regarding the ministry as instituted in the Church by Christ Himself, and as the Body which by a special *charisma* is the organ through which the Church spreads its means of grace such as the sacraments, and believing that the ministry in its threefold form of bishops, presbyters, and deacons can only be based on the unbroken apostolic succession, regrets that it is unable to come, in regard to the ministry, into some measure of agreement with many of the Churches represented at this conference; but prays God that He, through His Holy Spirit, will guide to union even in regard to this difficult point of disagreement."

B. In Western Christendom also there are conspicuous differences.

One representative view includes the following points: (a) that there have always been various grades of the ministry, each with its own function; (b) that ordination is a sacramental act of divine institution, and therefore indispensable, conveying the special *charisma* for the particular ministry; (c) that bishops who have received their office by succession from the Apostles are the necessary ministers of ordination; (d) that the apostolic succession so understood is necessary for the authority of the ministry, the visible unity of the Church, and the validity of the sacraments.

On the other hand it is held by many Churches represented in the conference: (a) that essentially there is only one ministry, that of the Word and Sacraments; (b) that the existing ministries in these Churches are agreeable to the New Testament, are proved by their fruits and have due authority in the Church, and the sacraments ministered by them are valid; (c) that no particular form of ministry is necessary to be received as a matter of faith; (d) that the grace which fits men for the ministry is immediately given by God, and is recognized, not conferred, in ordination.

Further we record that there are views concerning the ministry which are intermediate between the types just mentioned. For instance, some who adhere to an episcopal system of Church government do not consider that the apostolic succession as described above is a vital element of episcopacy, or they reject it altogether. Others do not regard as essential the historic episcopate. Those who adhere to presbyteral systems of Church government believe that the apostolic ministry is transmissible and has been transmitted through presbyters orderly associated for the purpose. Those who adhere to the congregational system of government define their ministry as having been and being transmitted according to the precedent and example of the New Testament.

VI

THE SACRAMENTS

WE ARE convinced that for the purpose in view in this conference, we should not go into detail in considering sacraments—by some called "Mysteries." The purpose therefore of this statement is to show that there may be a common approach to and appreciation of sacraments on the part of those who may otherwise differ in conception and interpretation.

We testify to the fact that the Christian world gives evidence of an increasing sense of the significance and value of sacraments, and would express our belief that this movement should be fostered and guided as a means of deepening the life and experience of the Churches. In this connection we recognize that the sacraments have special reference to the corporate life and fellowship of the Church and that the grace is conveyed by the Holy Spirit, taking of the things of Christ and applying them to the soul through faith.

We agree that sacraments are of divine appointment and that the Church ought thankfully to observe them as divine gifts.

We hold that in the sacraments there is an outward sign and an inward grace, and that the sacraments are means of grace through which God works invisibly in us. We recognize also that in the gifts of His grace God is not limited by His own sacraments.

The Orthodox Church and others hold that there are seven sacraments, and that for their valid administration there must be a proper form, a proper matter, and a proper ministry. Others can regard only Baptism and the Lord's Supper as sacraments. Others again, while attaching high value to the sacramental principle, do not make use of the outward signs of sacraments, but hold that all spiritual benefits are given through immediate contact with God through His Spirit. In this conference we lay stress on the two sacraments of Baptism and Lord's Supper, because they are the sacraments which are generally acknowledged by the members of this conference.

We believe that in Baptism administered with water in the name of the Father, the Son, and the Holy Spirit, for the remission of sins, we are baptized by one Spirit into one body. By this statement it is not meant to ignore the difference in conception, interpretation, and mode which exists among us.

We believe that in the Holy Communion our Lord is present, that we have fellowship with God our Father in Jesus Christ His Son, our Living Lord, who is our one Bread, given for the life of the world, sustaining the life of all His people, and that we are in fellowship with all others who are united to Him. We agree that the sacrament of the Lord's Supper is the Church's most sacred act of worship in which the Lord's atoning death is commemorated and proclaimed, and that it is a sacrifice of praise and thanksgiving and an act of solemn self-oblation.

There are among us divergent views, especially as to (1) the mode and manner of the presence of our Lord; (2) the conception of the commemoration and the sacrifice; (3) the relation of the elements to the grace conveyed; and (4) the relation between the minister of this sacrament and the validity and efficacy of the rite. We are aware that the reality of the divine presence and gift in this sacrament cannot be adequately apprehended by human thought or expressed in human language.

We close this statement with the prayer that the differences which prevent full communion at the present time may be removed.

A SMILE

Only a smile, but in it manifest
The glory of things tangible I see,
Related in consummate harmony
To things intangible and unexpressed.

HARRIET APPLETON SPRAGUE.

It is not what you think of yourself so much as what God thinks of you that counts in life's success.

—Methodist Protestant.

ACKNOWLEDGMENTS

(Continued from page 617)

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AFTER-GLOW

THERE is a strange new dignity today
In every movement of the trees that sway,
As if they knew that God had passed that way

There is a stillness over all the sea
As if the breathless waves would say to me
That they had seen Him walk majestically.

There is a glory on the meadow-land
That hangs about the flowers where I stand;
It seems as if they, too, had felt God's hand.

LUCILE WOOD FERGUSON.

IS A CREED NECESSARY?

A CREED is the most important thing in life, and yet how often one hears the catchy phrase: "I don't care what a man's creed is; if he only lives right, that's enough for me." From the lips of a preacher it draws approving nods; in private conversation it generally finds consent. It is an indication and example of the extreme superficiality of thought of the average man. He does not say what he means. What he probably means in this case is that he cares nothing for a man's opinions on certain theological dogmas that were once important burning topics, but are now either generally accepted or used only as studies in doctrinal teaching in theological seminaries. But if he said that, there would be no point to it. What he does say is that it makes no difference to him what a man believes, and that is a different matter. A man's real creed is the belief he lives by, and he can't live right without a right creed any more than a man can lay out a railroad without accurate surveying instruments.—S.S.J.E. Messenger.

Parental Influence and the Religion of Childhood

By the Rt. Rev. W. Bertrand Stevens, D.D.

Bishop Coadjutor of Los Angeles

THE increasing interest in problems of parenthood is both significant and encouraging. Several months ago a group of young women in the city of Los Angeles organized a Conference on Modern Parenthood. So great was the response that after the first session it was necessary to abandon the auditorium provided and adjourn to a theater, which for several days was filled three times a day. Those who attended were young parents, intent on getting all possible help for what they all believe is the fundamental business of life for them during the next few years.

The problem is parental inefficiency, helplessness, and indifference in an age of change. It is not new, but it seems to be more acute. I am not assuming for the moment that there is any moral element in the change, but that there is involved a new point of view toward life. My father's boyhood and my own were not essentially different. His was spent in the country and mine in a small city, but we thought in much the same terms. In his boyhood, and in mine, we walked or we rode behind a horse (electric cars being new in my youth and having little effect on community life). The limited use of the telephone introduced no startling innovation into family life. The phonograph was a novelty; not an influence. Traveling was a fearsome adventure to be prepared for with agony of spirit. Women's clothes were different, of course, but throughout the Victorian era there was a fairly general conservatism as to the dress, the variations being largely in the way of accentuation. The home was a center of family interests; not merely a mailing address.

There is little correspondence between my childhood, however, and that of my own daughters. The automobile, the airplane, the radio, easy transportation, the movies, and a hundred and one other things give life an entirely different complexion. In one evening they see and do things that in years past would represent almost the experience of a life time. That is the first point I wish to establish—that things are different.

I remember several years ago in the *Atlantic Monthly* there was an article which made the point that a college freshman of 1850 and a college freshman of 1880 could have been approached in the same way, but that a college freshman of today would not know what either was talking about. And for the same reason modern parents and modern children have different vocabularies. That is not universal, of course, for in every age there are old fashioned children and ultra modern parents. The change is suggested by what Dr. George A. Coe calls the "baggage" of present day (young) life. The "baggage," he says, is "craze for excitement; immersion in the external and superficial; lack of reverence and of respect; disregard for reasonable restraints in conduct and for reasonable reticence in speech; conformity to mass sentiment—going with the crowd—lack of individuality; living merely in the present, and general purposelessness."

This may be a fair statement or not. It seems to be so to me; in any case it will do to suggest the general conditions that mark the change which has taken place. It has an applicability to religion, for in another place Dr. Coe says, "Religion as well as industry, the state, and general education, is sick, and this sickness is due, in material measure, to the unfortunate cleavage between maturity and youth. Religion calls upon youth to conform, but the spirit of youth commands 'experience for yourself; explore; create.'"

This puts the situation clearly and, on the whole, fairly. The world says, "Be yourself." Religion says, "Be a child of God." Self expression, as popularly interpreted, means selfishness raised to the *n*th power.

The boasted independence of youth, as a matter of fact, is not independence at all. It is only conformity to the somewhat soiled *mores* of the group. Actually the great danger in America

seems to me to lie in too great a standardization. That is the testimony of a number of distinguished visitors from other countries. One of the visiting Oxford debaters made that point not long ago about our universities. Any deviation from the norm of college tradition usually means ostracism. President Max Mason, of the University of Chicago, said, not long ago, that if a boy brought a new book to a fraternity house, read it, and tried to discuss it, he would be thought queer. And, he added, the tragic fact is that he probably would be. John Drinkwater said that in spite of the forward looking greatness of the American people, their greatest weakness is too great a conformity to type.

This is incidental, however. The point of importance is that there is a conflict of standards.

WHAT, precisely, are we going to do about it?

Psychology teaches us that there are three especially potent factors in the religious development of the child; (1) the indirect influence of the action of older persons; (2) direct teaching on religious subjects; and (3) the natural development of the child's mind. Our difficulty obviously is in the divorce of these three influences. They do not come together at any one focal point. Our attention has been largely centered on direct teaching, and it is only recently that we have been led to study the questions of parental influence and adult education.

Dr. Pratt, in *The Religiousness Consciousness*, says:

"Of these three influences, the first in point of time and perhaps the first in pervasiveness is the indirect influence of those who surround (the child). (He) is intensely interested in people and is a close observer of what they do, and by an unescapable law of the human mind, he imitates their actions and thus indirectly comes to share in their mental attitudes and feelings. I speak of this law of imitation as unescapable, for it is founded on one of the most fundamental facts of psychology and physiology. . . . Not only the human child, but all conscious beings that we know anything about—at any rate all those with nervous systems—are built upon a plan which may be described by the words, stimulus reaction. . . . The mind of the child . . . is peculiarly suggestive, hence the vivid perception of another's interesting act tends to initiate motor processes toward both his voluntary and his non-voluntary muscles. And so close is the relation between reaction and feeling, between bodily expression and inner state, that he who imitates another's act, posture, or expression is likely to share, at least incipiently, in that mental attitude thus expressed. Here we have one of the most subtle, far-reaching, and long enduring of all the influences that mold the religion of the child. The boy may be taught all the Thirty-nine Articles . . . but if he sees in his parents and those about him no expression of reverence for a Power greater than themselves, no sign of worship or of religious feeling in their conduct or their conversation, his religion will probably be of a very superficial sort. It is more important that he should imitate actions which are expressive of religious feelings and thus come to wonder, think, and feel for himself, than that he should learn any amount of pious words. Carlyle makes Teufelsdröckh refer to this indirect influence of his foster parents as the great power of his own early religion: 'The highest whom I knew on earth, I here saw bowed down with awe unspeakable, before a Higher in Heaven'; such things, especially in infancy, reach inward to the very core of your being."

The need seems to be a study of the child's religion as related to parental influence; not that formal religious education is any less important than before, but because, in spite of developments in our Church schools, our knowledge of the relationship between the religious nature of children and home environment has not been sufficient to provide the necessary background for direct teaching. The need, furthermore, must be studied in its bearing on the changed world in which the child of today lives. That is true of every age, of course, but we forget that the religious life of the child is always interpreted by the mature mind which has been nurtured and formed in an earlier age.

One of the obvious truths that must be faced at the start is that generalization about the religious life of children is difficult. There are as many different religious impulses, doubts, and fancies in children as there are in adults. Dr. Pratt's analysis is that so far as the inner life of the child is concerned, "one can only say, in the vaguest terms, that while perhaps the majority of children have relatively little that is subjective about their religion, a good many girls and boys of eight or ten have an inner life of intense and genuine religious feeling; and between the years of ten and thirteen, many a child goes through one or more violently emotional religious upsets."

Other authorities say little more. But there is enough to study, and often the child's faith is so obvious as to put adults to shame.

THE first consideration is the law of imitation, which has already been mentioned. The child is born into the world "a little animal with an equipment of senses, reflexes, instincts, and incipient intelligence" (Pratt, p. 92). In the hands of his elders he is putty, for his tendency is always to imitate them: involuntarily for the most part, but none the less surely. His first habits and thoughts are largely the reflection of the habits and thoughts of that part of the race to which he belongs. It is thus that he acquires his religion. At first it is a religion of personal relationship.

"The child's earliest expressions of reverence, love, devotion, trust, dependence, are directed to the actual persons of his environment. It is impossible, in these early manifestations, to distinguish what is ethical from what is religious; that is, it is impossible to see any marked phase of the expressive attitude of the child which can be called religious in a distinctive sense. . . . He reaches a constantly enlarging sense of the richness of personality by growing up into the lessons set by the actions of others" (Baldwin's *Social and Ethical Interpretations*, p. 337).

As self-consciousness and social consciousness develop, his religion tends to look Godward, because of the childish quest of the ultimate. He finds in the concept of God an answer to his questions. This enlargement is due to direct teaching, but it meets a definite need of the child's mind which is incipiently religious. As he grows older he evolves a religious belief of a sort. It is often grotesque, because it is a compound of what he has learned from his elders.

The less complex the environment, the less confused will the child's religious belief be. Children in an isolated Roman Catholic village have a definite faith, for example. Our age is anything but simple, however, and the obvious truth is that in religion, as in everything else, the influences that mold the child's mind are multitudinous. May I take my own children as an illustration? They receive at home a fairly conscientious teaching in religious habits. They attend a Sunday school whose emphasis is very definitely on the sacramental side of the religious life. They have friends with whom they compare notes as to their Sunday school instruction, and the discrepancies and differences are obvious to them. They listen over the radio to Aimee Semple McPherson. They have public school teachers who are frankly irreligious. They read the newspapers. They have Roman Catholic friends and Christian Science friends.

The law of imitation still operates. Can one help wondering what this new world of ours, with its many contacts, will do to the religious life of one's child? Obviously the Church school, with all its limitations, cannot always provide teaching that will control outside influences. That is the task of the home. If religion is to count in the life of the child, parents must take care that the expressions of their own religion are constant and sincere. Modern psychologists have a good deal to say in behalf of religion in the home from this point of view. Selfish, acquisitive parents will seldom produce religious children except as outside influences counterbalance the influence of the home. The nature of the changed order, however, is that outside influence cannot be counted on. The responsibility rests in the home with special heaviness today.

THE second consideration is the law of rhythm. The child is a rhythmic animal. He thinks in cycles. He plays in cycles. Marbles, baseball, basketball, all come in their appointed time in the child's calendar in a way that suggests a more imperative reason than seasonal opportunities. An occasional outburst of religious enthusiasm in the family will not do. Grace

before meals when guests are present, or family prayers when the minister is a visitor, or pious conversations, do not greatly influence the childish mind, for apart from their consciousness of the speciousness of it all, it is obvious that only regular family devotions will count. "Wherever children are growing up, the outward expression of the religious attitude is simply not to be replaced by anything else" (Pratt). *Regular* family worship, *regular* family prayers, *regular* grace at meals, these are the things that are of value, not only because they stand for a consistent religious mind, but because they fit into the instinctive workings of the youthful thought processes.

Habit may be the result of unconscious adaptation to custom or of enforced discipline. The routine of family worship will develop a much richer religious experience than the mere enforcement of rules about bedside prayer and Bible reading. It is not difficult to imagine what the child thinks about prayer when he sees no evidence of it in the family beyond the nightly command to "say his prayers."

Nor it is an exaggeration to say that the child resents the use of prayer only as an emergency measure. Several years ago I was in attendance at the bedside of a woman apparently incurably ill. Her son told me that he had prayed each day during her illness for her recovery. His young daughter, observing it, said, with the cruel perception which children sometimes show, "Father, I think it would have been better to pray to God a long time ago than to wait until you happened to need Him." And of course she was right. One of the surest things about prayer is that its value to the individual is determined by its constancy. "We need ourselves to see God at work in our common days, to hear His voice in the commanding call to duty, to meet Him in the stress of work, the toil of life—if the child is early to see and hear Him there" (Miss Mumford, p. 111).

THE third law is the familiar one of atrophy. The child is incipiently religious, as I have said. He possesses as part of his natural inheritance a degree of spiritual responsiveness. Those who fail to exercise their bodily muscles lose the power to use them. Those who live in conditions of comparative darkness lose the power to respond effectively to the stimulus of light. It is also a well established principle that the child's power of spiritual response is dependent on the use which is made of it. Deliberate cultivation is necessary. The "baggage" of modern life encourages spiritual atrophy. The qualities of youth which Dr. Coe has described are *impedimenta* in the pursuit of spiritual ends. It is all the result of that lack of proportion which thrusts the automobile, the radio, the quest for sensation, the movie, and other conveniences and agencies, into such prominence that they all militate against the growth of the spiritual life as well as the reflective life in all its forms. Again the burden must be thrust back on the home. As Miss Mumford puts it, "it is our bounden duty, as we have nourished the child's physical and mental life with suitable food, so to nourish his spiritual life—first through our conversation, weaving the thought of God day by day into the very texture of his life, and then by forming in him habits of daily communion with God in prayer. . . . Upon the depth and reality of our own religious life will rest, in the beginning, the depth and reality of that of the child. If, like a golden thread woven into the drab fabric of life, the thought of an unseen love has permeated all for the child; then, when his naive conceptions fade in the light of a larger knowledge, when simple and unquestioning faith is tested by life's strange complexity, then in its place will arise a grander and more spiritual conception, a more tried and trusting faith. . . . In the heart of the child's being, God has laid the foundation; the nature of the superstructure reared upon it depends upon the materials we bring and the conditions which we secure for the building thereon."

JUST AS a single purpose in life, steadily pursued, lights up surrounding interests, and quickens energy for a hundred objects besides itself; so, in reading the Bible, the mental intentness which is necessary to the steady pursuit of one truth sheds rays of intelligence on other truths which sparkle round it. The keen searcher for diamonds tells us that he often finds, over and above that for which he is looking, crystals and precious stones which intrude themselves on his gaze in the course of his search.—Dr. Liddon.

The Most Important Fact of Modern Times

By Frances J. Dyer*

WHO is wise enough and bold enough to say categorically what this fact is? Far be it from me to claim the omniscience necessary for an answer. I quote from the eminent Indian poet, Rabindranath Tagore, who recently made this statement: "The most important of all facts in the present age is that the East and the West have met." Another poet, born in India of English parents, had previously declared that "East is East and West is West and never the twain shall meet." Kipling voiced the nineteenth century. Tagore is a prophet of the twentieth. Accepting his opinion as the more correct of the two today, let us see at what points contacts of the East with the West have been made, and what share missions have had in breaking down barriers which Kipling declared were insuperable.

In four ways, at least, the East and the West have been touching each other—in some places for more than a century. I do not refer now to direct missionary work but to what may be called its by-products. First, they have met *commercially*. The sight of American tractors in Mesopotamia displacing the primitive plows of Abraham's day, of American rice mills (made in Moline, Ill.), in the rice fields of Persia, of American locomotives (made in Philadelphia) crossing the plains of Mongolia, of American sewing machines in the tailor shops of China, of American kerosene lighting homes in darkest Africa, these and similar signs of trade relations are seen by tourists in the most remote places.

As a rule, the pioneers in this economic development of the Near and Far East have not been commercial travelers, but men who went there as ambassadors of Jesus Christ. Their aim was not to open world markets, but trade and commerce have followed in their wake. Copious illustrations of this fact could be given, but more important and far-reaching are the contacts which have been made, second, *educationally* between the East and the West. A few examples must suffice. Japan has an educational system from the kindergarten to the university which challenges the admiration of the world. She has a higher percentage of pupils in school than any other nation. Contrast this with the United States, which is among the lowest of the civilized nations in its percentage of literacy. This ugly fact of ignorance explains many of the evils in our civic and social life.

Besides two universities with curricula comparable with those of Oxford and Cambridge, seven colleges, and 450 high and normal schools, there are nearly 30,000 elementary schools in Japan with an enrolment of more than five million pupils. No wonder that Gen. Kuropatkin said just before the war with Japan: "What Russia has most to fear in Japan is the common school."

Who formulated this broad and complete system of education? Did it originate with the Japanese government? Not at all. This is the interesting story: More than half a century ago Dr. Guido Verbeck, then forty-one years old and twelve years a missionary of the Dutch Reformed Church of the United States, was sitting in his study in Tokyo writing a letter to his friend and former pupil, Okuma. In it he suggested that an imperial commission be sent abroad to study the educational systems of the West; that certain men should be appointed; that a certain route be taken and that certain methods be adopted. The letter was sent and for two years was never heard of. Then came a call to confer with the

Prime Minister into whose hands the letter had just come, and for hours the Premier and the missionary went carefully over that two-years' old document, taking it sentence by sentence and clause by clause. As a result of that interview the commission was soon ready to start. More than half of its number were former pupils of Verbeck, and both the route chosen and the method of investigation adopted were almost to the letter what he had recommended two years before. The commission went to America and Europe, returned, made its report and out of it issued the system which is today the crown and glory of the Land of the Rising Sun. So a humble missionary became the leaven which has permeated and transformed the intellectual life of a great nation. An editorial not long ago in one of Tokyo's daily papers, written by a non-Christian, contains these remarkable words: "Look all over Japan. Today more than forty millions have a higher standard of morality than they have ever known. We inquire the cause and find it is nothing else than the religion of Jesus Christ."

WHERE did China get her ideas of modern education? Maps published by the Chinese in the early part of the nineteenth century show their own empire as occupying nine-tenths of the area of the globe; England is accorded the space of one's thumb nail and America is left out altogether. This gives a hint of their ideas of geography. Sir Harry Johnston says: "To a very considerable extent modern scientific geography is a by-product of missions."

In the early sixties came a period of trade expansion in China through treaties with Great Britain, Belgium, France, Holland, Portugal, Russia, Spain, and the United States, all eager to enrich themselves with the wealth stored within her borders. This precipitate plunge of the outside world into her territory rudely disturbed the sleep of centuries. The government found it necessary to open a training school for interpreters, but not a man among the natives could teach modern languages. Who was the first instructor in English? A missionary from England who later was Bishop of Hong Kong. He was soon succeeded by an American missionary, Dr. A. W. P. Martin. When it was discovered that other kinds of foreign knowledge were desirable the government raised the school to the rank of a college, by adding a scientific department, and Dr. Martin was made president. The number of books which the faculty and students have translated into Chinese is astonishing. The most famous is Dr. Martin's translation of Wheaton's *International Law*. Its publication marked an epoch in the history of China. In 1898 the Emperor issued his famous decree on new education, ordered the establishment of an imperial university at Peking and invited Dr. Martin to its presidency. It is an unparalleled tribute to him that when the Empress Dowager dethroned the young Emperor, and revoked his reform decrees, she allowed the one which founded the new university to stand. It is also significant that when the new national system of education was started the Chinese government invited missionaries to help formulate the plan and took their schools as models.

Another of the three imperial universities is at Tientsin. Its first president was an American missionary who was employed as a tutor to the sons of Li Hung Chang. When the great Viceroy opened a college in his province he chose this American to be president. The special work of this institution is to train young men to superintend railway, mining, and other engineering enterprises of the government. The third imperial university also selected an American missionary, a graduate of Boston University, to be its first president. The specialties of this college are history and political economy. These three higher schools of learning, not to mention hundreds of elementary schools, are striking examples of mis-

* Miss Dyer, an ardent Church worker, died November 21, 1926. This paper, which was read by her last summer at a conference in South Byfield, Mass., is sent to us by a well-known priest who writes of its author: "She was born and brought up a Congregationalist and served on the staff of their denominational paper, *The Congregationalist*, for many years. A few years ago she came into the Church. Her friends emphasize the joy she found in the sacramental life of the Church, and from the brief acquaintance I had during the Byfield conference I could well imagine that this was the key to her new allegiance after a lifetime as a Congregationalist."

sionary influence upon the Chinese government in matters of education.

WHAT gave to the world such leaders as Mahatma Ghandi and Rabindranath Tagore? Both are products of the idealism brought to India by missions. In his Fourth of July speech in Philadelphia, President Coolidge said: "Governments do not make ideals. It is ideals that make governments." There are other influential men in India who never attended Christian schools, yet show the same lofty idealism in their daily lives. Sherwood Eddy tells of one such whom he met in his recent travels. He says: "Just before sailing from Bombay I called on a leading Brahman, knighted by the British government and made a judge. I asked if we could spend this hour talking on religion and he told me he was always eager to talk on that subject. When I asked 'What is Jesus Christ to you?' he replied, 'There in my bedroom hangs the picture that is the greatest inspiration of my life, the picture of Christ crucified on the cross. Every night before I go to bed I read the Bible. Every morning from six to seven I spend in meditation and prayer and hymns before I go out for the day. I draw my inspiration from Jesus Christ and His power to uplift the outcast and depressed. None other has inspired such social consciousness.'" This man was not baptized nor connected with a Christian Church, yet he said to Mr. Eddy, "I am a Christian."

In India our manual training schools serve an important end in teaching the dignity of labor. In most Oriental countries, especially in India, there is a popular contempt for the man who works with his hands. But when an American high school in Ahmednagar, noted for its standards of scholarship, added a technical department, and installed an educated gentleman from the Massachusetts Institute of Technology as an instructor in weaving, the Hindus began to open their eyes. The influence of this and similar schools is quietly undermining the idea of caste. Wealthy Indians are so impressed that they, too, have started technical schools. The government also has been moved to improve industrial conditions, and a few years ago sent a party of high caste Hindus to our southern states to see how we cultivated cotton, rice, and citrus fruits, and how we manage truck farming. The soil of India is worn out by unscientific methods of farming, thereby causing famine and appalling loss of life. Sam Higginbottom, a missionary under the Presbyterian Board, has an agricultural plant of 275 acres at Allahabad, equipped with modern machinery, which has attracted world-wide attention. He purposely chose poor and pest-ridden land in order to show that millions of other acres in North India could be redeemed and made profitable. The Salvation Army is teaching improved methods of silk culture. The time is not far distant when India will take her place along with China and Japan in the exporting of silk.

So we might go around the world and point out how ancient civilizations in the Orient and pagan peoples in Africa have been quickened (3) *industrially* because missions have helped the East and the West to meet on the common ground of labor.

ANOTHER contact is the influence of Christian homes in non-Christian lands. The spectacle of one man living with one woman, not only on a plane of equality but of mutual love, in a home where order and cleanliness reign, where little children of both sexes are tenderly nurtured, and where the teachings of Jesus are exemplified in daily life has touched the East (4) *socially*. An American or an English woman is a revelation to her foreign sister. She comes and goes as she pleases; she reads books and tells of a wonderful state of existence where girls are educated the same as boys, and a woman can be a teacher, a lawyer, a doctor; she is not obliged to depend on some one else for food and raiment; the husband has but one wife, nor does he beat her and force her to live in subjection to his mother. All this is so alluring that one poor dying woman, when told of the glories of heaven, exclaimed: "Don't talk to me of heaven. I don't want to go there. I only want to come back to earth a foreign lady and ride down street with my husband by my side, resting his hand on the side of my jinricksha."

Travel where we may in Asia, in countries where elaborate philosophical systems of religion have prevailed for centuries, it is painfully evident that these ethnic faiths lack the

dynamic to change character and conditions. They have promoted, or permitted, social usages contrary to the best development of women and children. Isabella Bird Bishop, the accomplished English traveler, the wife of a physician, was converted from indifference to an ardent believer in missions by what she saw of the workings of these religious systems. She says: "I have lived in zenanas and harems, and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are—the intellect dwarfed, so that the woman of twenty or thirty years of age is more like a child of eight intellectually; while all the worst passions of human nature are stimulated and developed in a fearful degree—jealousy, envy, murderous hate, intrigue, running to such an extent that in some countries I have hardly ever been in a woman's house or near a woman's tent without being asked for drugs with which to disfigure the favorite wife, or to take away her life, or to take away the life of the favorite wife's infant son. This request has been made of me nearly two hundred times."

These personal observations led Mrs. Bishop to build five hospitals and an orphanage in the East. Pundita Ramabai's well-known work for child widows in India is a fine illustration of native initiative which was developed through her contact with Western ideas. It is an interesting fact that ten mission hospitals in India are wholly supported by native princes who are non-Christians.

A significant social change in China is the edict against footbinding. Although missionaries of all denominations had always been opposed to the custom, there was no public sentiment against it until a company of Chinese women, all of them non-Christians and many of them wives of mandarins, met in an ancestral hall in Hangchow and formed themselves into an anti-footbinding society. Eighty were present, fifty of whom signed a pledge to unbind their own feet and never to bind their daughters'. It is simply impossible for those of us who live in a land where Christianity permeates our whole social structure to realize what social and domestic life is in countries where womanhood is degraded and infanticide is commonplace.

THESE few facts, gleaned merely from the surface of the great mass of information concerning the commercial, intellectual, industrial, and social contacts of the East and West, show that some of the by-products of missions are quite as valuable as the ore mined by direct labor. I have not mentioned the influence of medical missions as it is too large a subject to treat in this brief paper. Some of our most successful social workers are in this field of service. "They have, in truth, subdued kingdoms of disease, wrought cleanliness, stopped the sting of reptiles, and put to flight armies of microbes." The magnificent Rockefeller hospital in Peking, said to be the finest in the world, is a symbol that the healing of the seamless dress, once confined to Palestine, is now carried to the ends of the earth.

While the contacts named have ameliorated social conditions, and brought many economic and political advantages, let us not forget that grave evils have also resulted from the meeting of East and West. Besides beneficent instruction in school and hospital, our boasted twentieth century civilization has taught Orientals the use of machine guns and new forms of vice. These evils are most conspicuous in the hybrid cities, a mixture of natives and foreigners, which one finds all up and down the coast of Asia. They are born of a peculiar commercial situation, and lack the moral and religious conventions which obtain in Europe and America. Kipling put the case in an exaggerated form when he made his soldier say:

"Ship me somewhere east of Suez,
Where the best is like the worst;
Where there ain't no ten commandments,
And a man can raise a thirst."

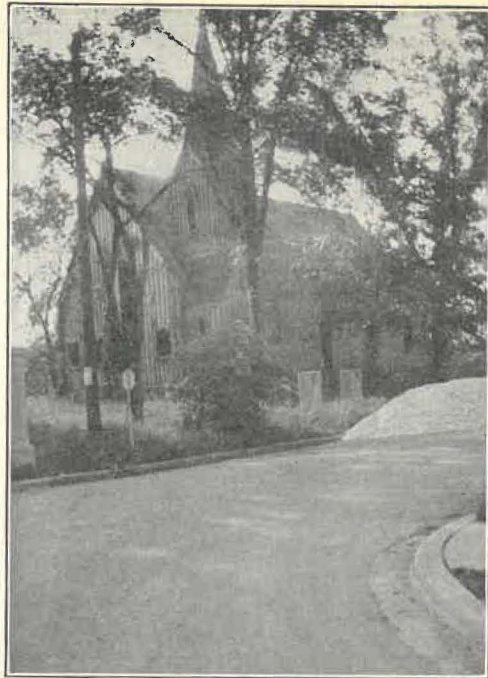
Therefore we as Christians need to keep in mind that the ultimate objective of foreign missions is the conversion of men and women to the gospel of Jesus Christ. It is a spiritual work that can be wrought only by spiritual means. Civilization in itself is unequal to the task. It alone cannot make over the inner nature of either literate peoples or ignorant pagan races. An ancient prophet has recorded the formula for the true method of building up God's Kingdom in these words: "Not by might nor by power, but by My Spirit, saith the Lord of Hosts."



Wide World Photo.

TELLS OF CONFERENCE

Rt. Rev. William T. Manning, D.D., Bishop of New York, photographed as he arrived from Europe on the SS. *Majestic*. In an interview he told reporters of the accomplishments of the Lausanne Conference (*Story on page 638*).

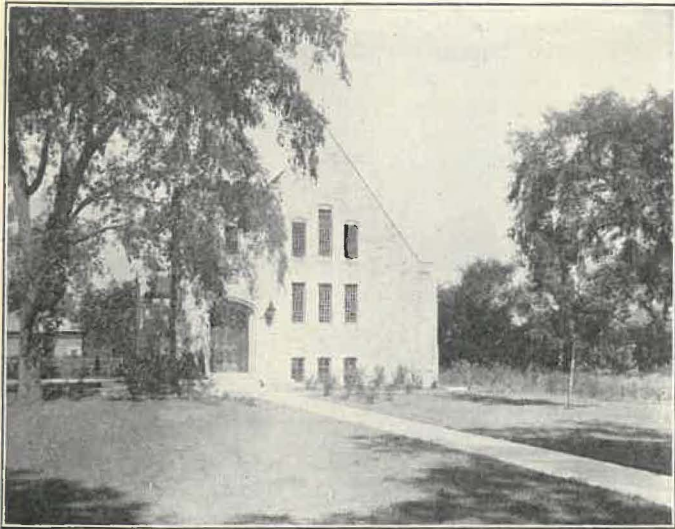


OLD CHRIST CHURCH, RIVER FOREST, ILL.

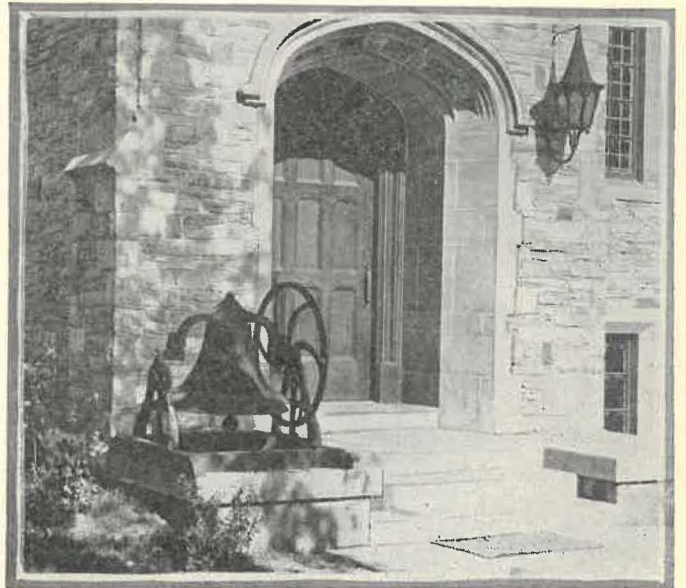


CONFERENCE CHAIRMAN

Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, to whose genius as presiding officer the success of the World Conference was largely due.



NEW CHRIST CHURCH, RIVER FOREST, ILL.



HISTORIC BELL

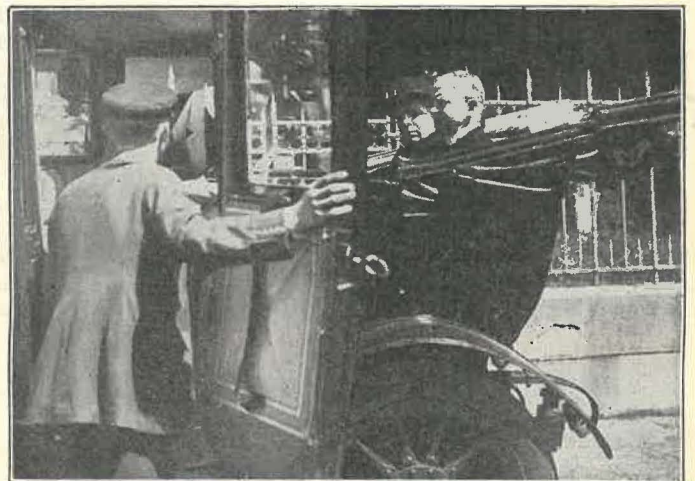
At entrance to Christ Church, River Forest, Ill.
[See THE LIVING CHURCH of September 3d]

News of the Church
in Pictures



AMERICAN CHURCH DELEGATES AND SECRETARIES

ON GROUND: Rev. B. T. Rogers, D.D. FIRST STEP: Rev. W. C. Bell, D.D., Rev. F. J. Hall, D.D., Bishop Brent. SECOND STEP: F. C. Morehouse, Rev. Geo. C. Stewart, D.D., Bishop Manning, Rev. R. R. Lytell. THIRD ROW: Rev. F. W. Tomkins, Jr., Rev. Wm. Wood, Dean Washburn, Rev. A. C. Zabriskie, Dr. K. C. M. Sills. ABSENT: Bishop Perry, Bishop Parsons, Geo. Zabriskie, W. C. Sturgis.



BISHOP BRENT AND BISHOP PERRY AT LAUSANNE

RELIGION IN THE CAMP *

BY THE RT. REV. KIRKMAN G. FINLAY, D.D.

BISHOP OF UPPER SOUTH CAROLINA

THE training and equipment of its youth is always the supreme task of a generation. We have been accustomed to think of the responsibility as divided between the home, the church, and the school. Now, almost suddenly, a new factor has been introduced, the summer camp.

For some, of course, the summer camp is simply a financial venture. They measure success or failure by the balance sheet of the ledger. To such, if any such be present, I have no message.

Others there are, the vast majority, I think, who look upon the summer camp from the viewpoint I have above suggested, a new and potent factor in the training and equipping of the coming generation for better citizenship, fine manhood and womanhood. To these I rejoice to speak, and shall be most happy if I can in any degree help them measure up to their high ideal, their noble objective.

The home, the church, the school. Each has a more or less clearly defined function in the training of youth. For a brief period the functions of all are assumed by the summer camp, or, if not assumed, then that part of youth's training is suspended for the time in camp. His growth along that particular line is arrested, or at least not pushed.

Any leader who is thoroughly serious and conscientious in his work would wish to assume as far as possible all these responsibilities and contribute something at least to the ordinary functions of home, church, and school. Now, if home, church, and school were all working efficiently, it would not matter so much to have the ordinary functions of one or another suspended during the camp period. Such, however, is not the case.

Many of our boys and girls come from homes that are pitifully inadequate from the standpoint of training and development. Others come from churches where a very imperfect and unattractive form of religion is presented, and others come from schools that are far from ideal in the influences they bring to bear.

The conscientious camp director feels this and wishes to make the time in camp, in some measure at least, supply the deficiency of the other agencies.

We are concerned in life building. We want to help our boys and girls to make a success of this supreme business of living. How can we do better than by making our starting point a consideration of the Life that has stood the test of all criticism and on which the verdict of the Roman judge still stands, "I find no fault in Him."

We are accustomed to think of Christ from the viewpoint of His adult life. Rather superficially, we say, "the Bible tells us little of Christ's childhood and youth." Little, truly, in bulk, but very much in significance. Five statements, but each pregnant with meaning and rich with suggestion. Let me remind you of them:

1. He was subject unto His parents.
2. He increased in wisdom.
3. He increased in stature.
4. He increased in favor with God.
5. He increased in favor with man.

ONE essential element, then, in the formation of the perfect life was submission to authority.

What say you to this, you who are thrown with our modern youth? Have they any need to learn something along this line? Is there not something we can contribute by teaching them the meaning of honest, willing submission to an authority not based on force or governed by caprice, but which wins their loyalty and coöperation because they feel that it is directed by wisdom and experience and tempered by genuine sympathy and understanding? The creation of such an attitude has distinct spiritual significance and value.

With only one of the four statements am I specially concerned. Let me say in general that they mark out for us the normal course of development—growth mental, physical, spiritual, and social. The life which fails to advance along any one

of these lines is an imperfect life, a one-sided life. Therefore, the ideal that any conscious leader should have for a camp is that it should make this four-fold contribution to all its inmates.

I believe that you will agree with me that it is most difficult of all to make a camp measure up to this ideal along spiritual lines. It is comparatively easy to get teachers or lecturers or workers. Physical directors, hike leaders, etc., are numerous. The very atmosphere of the camp itself contributes to social adjustments, but just how are we going to get the spiritual enrichment that is essential?

Well, first of all, let me remind you of what St. Paul wrote to Titus. He told him to exhort his people to "adorn the doctrine of Christ in all things." Adorn—make it winsome, attractive, desirable—that is the opportunity that comes to everyone connected with a camp from the cook in the kitchen to the director in the office. How much more a kindly deed does to recommend religion to a boy or girl than a pious word! How utterly selfishness and littleness can discredit in other eyes any amount of religious profession.

Emerson said, "What you are speaks so loud I cannot hear what you say." Every day in our relation with our boys and girls we are advancing or discrediting religion. Just the other day a young college man said a thing to me that made me think. He was going off on a trip with a young clergyman that he greatly admired and respected. He said to me, "I am going to watch him and see what his religion really means to him." That boy is dead in earnest. He is seeking religion for himself, but he wants to see what it means to that other man. Who can tell what disastrous effect it will have on that boy's life if the professing Christian fails to measure up? Your boys and girls may not put it quite that way, but perhaps half unconsciously they are watching to see what your religion means to you. I realize that I have probably not even touched on what you wanted especially to know. You wanted methods, concrete suggestions.

Well, I will make a few:

First: Don't have too much religion, too many or too long services. Don't get them tired and surfeited. Get them to do as much of it themselves as possible. That does not mean leave it to them without help or suggestion. It means that hardest kind of leading from the rear. It means careful planning and preparation of leaders and conferences with those leaders.

The religious side of our diocesan camp this year was by far the best we have ever had and it was because one of our men had been planning it and working on it since last summer. When our camp met, nothing was left to take care of itself. Our first night there was a beautiful religious pageant carried out on the waters of the little lake—a fiery cross, and tapers in the hands of the children, each lit from the fiery cross. It made a deep impression on them. They did it all, but all had been planned and prepared. Then each evening, just at sunset, a short service was conducted by the children from material carefully prepared and by leaders chosen beforehand. An address was made by the camp director on a subject that fitted in with the service and appropriate to the surroundings. . . .

Ours was a Church camp and therefore we had more of distinctively religious activities than would be suitable in other camps. With us one of the best features was the group prayer meetings held each morning just before breakfast. For these also material was put in the hands of the young people.

I speak to you not as one who has arrived, but as one who, like yourselves, is on the way. We are none of us satisfied, but we all have boundless faith in the opportunity and are trying as best we can to measure up to it. If our camps are to make an adequate contribution to the spiritual natures of the boys and girls, we must plan this side of our camp life just as carefully as any other. Also we must have carefully selected leadership here just as in athletics, recreation, and education.

If we are to get results, we must be willing to pay the price.

WHY dost thou consume thyself with vain grief? Why dost thou weary thyself with needless cares? Submit to My good will, and thou shalt suffer no hurt. If thou seek this or that, and wouldst be here or there, the better to enjoy thine own profit and pleasure, thou shalt never be at peace nor free from trouble of mind; for in every case somewhat will be wanting, and in every place there will be some one to cross thee.—*Thomas à Kempis.*

* This paper was read by Bishop Finlay before the Conference of Camp Directors meeting at Camp Mondamin, Lake Summit, N. C., August 10, 1927.

THE LIVING CHURCH FLOOD RELIEF FUND

HOW IT IS BEING USED

By WARREN KEARNY, TREASURER

FOR a month or more flood news has not occupied the front page of the newspapers of this country, and there is only an occasional paragraph on this subject. To those, however, who have experienced all the horrors of the flood, it is not a thing of the past, but an ever present problem for daily solution. Thousands are returning to their homes to find devastation and destruction everywhere; their homes mere shells, clothing and bedding destroyed. The Red Cross has practically ceased the issuance of rations; work is not always available, and positions are not numerous. With it all, the people of the Southland have shown a wonderful spirit. There is no grumbling, but a grim determination to accept the situation and to hope and to pray that there may never be a recurrence.

Through THE LIVING CHURCH FLOOD RELIEF FUND relief has already been given through many channels, but we know that for months to come the appeals will be greater, and we are conserving our resources to meet these appeals. Clothing in large quantities has been distributed to the men, women, and children in the Trail Lake section of Mississippi, about thirty miles from Greenville; clothing for school children is being sent to Greenwood and Percy, Miss., and to Melville, New Iberia, and St. Joseph, La., and to other points.

Financial assistance has been given to three of the churches in Arkansas, to enable the rectors and the vestries to restore these churches to their previous condition. The little mission at St. Martinville, La., has been repaired, and over \$200 was required for repairs to the church and the organ at Tallulah, La. Work starts next week on the restoration of the church at Melville. Here the foundation will first be leveled, in order to make the building safe, and this will be followed by the repairs and painting of the interior, in order that services may be resumed at the earliest possible moment.

At St. Joseph, La., financial assistance was given to members of our communion who were in need. A widow of one of our clergy was helped in the repairing of her home and the purchase of some poultry to replace those lost. At Franklin, La., necessary groceries were supplied the family of a man who was out of work through flood conditions and had dependent upon him a wife, ten children, and his aged mother. At Greenville, Miss., THE LIVING CHURCH FLOOD RELIEF FUND is paying the salary of a trained worker who will visit every home in Washington County and see that milk is furnished to the babies, and proper food for the young children. In this section there are at present five hundred cases of pellagra, and THE LIVING CHURCH FUND has agreed to be responsible for the expense of the necessary medical attention for one month, which will approximate \$1,000.

Everywhere we are giving relief without regard to creed or color, but everywhere we are letting it be known that the relief is given in the name of the Episcopal Church. A detailed financial statement will later be sent to the editor of THE LIVING CHURCH, in order that he may know how every dollar of the fund has been expended. Obviously this financial report cannot be printed in detail. The relief is going to women and others who, under no circumstances, would ask or accept assistance from the Red Cross or other agencies. They come confidentially to the clergy of our Church with a statement of their needs, and the Church gladly responds.

The members of our communion in Arkansas, Mississippi, and Louisiana are most grateful, indeed, to THE LIVING CHURCH for having established this fund, and it will be a source of great satisfaction to the many contributors to this fund throughout the country to know that their contributions have gone to gladden the hearts and to relieve the material wants of hundreds of people in this section of the South.

[To the above statement of how THE LIVING CHURCH FLOOD RELIEF FUND is being used, the editor wishes to add, on behalf of contributors to the fund, hearty appreciation of the efficient manner in which Mr. Kearny has disbursed the fund so that every dollar might be used for a necessary and worthy measure of relief. As Mr. Kearny has indicated, the needs in the flood area continue, and we hope that they will continue to be met by the generosity of our readers.—EDITOR, L. C.]

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.

SYNOD OF PROVINCE OF SEWANEE

To the Editor of The Living Church:

THE SYNOD OF the province of Sewanee will meet in Trinity Church, Columbus, Ga., on October 25th, 26th, and 27th. Opening service, October 25th at 8 P.M.
Monteagle, Tenn. (Rt. Rev.) LEWIS W. BURTON,
August 30th. President.
(Rev.) MERCER P. LOGAN,
Secretary.

REPORTING LAUSANNE

To the Editor of The Living Church:

IN THE CORRESPONDENCE columns of your last issue, in a footnote to a letter of complaint, you ask, "Do other readers think we have fallen down on our World Conference promises?"

No, Mr. Editor, you decidedly have not. If any falling has been done by you in this matter, it is not *down*, but *up*! As an old journalist, I compliment you on the very full and complete reports of the Lausanne Conference, including the illuminating summaries of Mr. Morehouse, the painstaking résumés of Mr. Palmer, the official reports, and the sermons. You have covered this great event in a truly great way, with no delay whatever.

To compare the reporting facilities of a weekly paper with those of a paper published six days a week, with daily cable service, is almost puerile.

Is it too much to hope that we may expect in future issues the addresses of the Bishop of Bombay, and Bishops Temple and Gore?

Orange, N. J., September 3d.

WILLIAM H. COX.

PRAYER BOOK REVISION

To the Editor of The Living Church:

AMONG THE NUMEROUS suggestions made to the revisers of our Book of Common Prayer I have looked in vain for any that has reference to prayer for aviators. Aviation is now established among us and if our book is to meet the needs of every human of the present age it should not neglect to include petitions for "those who travel in the air." The proposed newly revised Litany of the Church of England makes the suffrage read: "That it may please thee to preserve all those who travel by land, *air*, or water." We surely want our new book to be up to date in every respect, not a volume interesting to antiquarians but having to do with a very different period or kind of civilization from ours.

The Prayer for the President in Morning Prayer evidently assumes that the office of chief executive is a life job—"Grant him in health and prosperity long to live," as citizens in a monarchy would say "Long live the King!" There are at present several anachronisms that ought to be corrected, it seems to me.

White Plains, N. Y.

SIDNEY B. HOLDEN.

[If our correspondent will turn to page 173 of *The Revision of the Book of Common Prayer, Edition A, Complete*, he will find the following changes in the Litany, passed by General Convention in 1925 and subject to ratification by the same body in 1928:

"(5) Insert before the suffrage for Rulers and Magistrates a new suffrage, viz.:

"That it may please thee so to rule the heart of thy servant, THE PRESIDENT OF THE UNITED STATES, that he may above all things seek thy honor and glory;

"We beseech thee to hear us, good Lord.

"(6) Make the suffrage beginning at bottom of page 32 of Prayer Book, to read:

"That it may please thee to preserve all who travel by land, by water, or by air, all women in child-birth, all sick persons, and young children; and to show thy pity upon all prisoners and captives;

"We beseech thee to hear us, good Lord."—EDITOR, L. C.]

CALLERS

IN moonlight gleaming phantom white
The square old-fashioned grave stones stand
Like calling cards with name indite,

Held upright in the great brown hand
Of Mother Earth, as if to say,

"These called on me, remained a day;
Then silently passed on their way."

EVANGELINE CLOSE.

AROUND THE CLOCK

By Evelyn A. Cummins

CLOCKS are getting popular in titles nowadays and we feel quite set up about it. In *By the Clock of St. James'*, the author, Percy Armitage, who was a "young man about town" in London some years ago, and who has been "Gentleman Usher" to the King for twenty-five years, tells of many balls, banquets, pageants, and state ceremonies of all sorts which he supervised or attended.

"At a state ball given by the Emperor and Empress (of Russia) five thousand guests sat down to supper and were served *simultaneously* by five thousand footmen!"

A Maharajah of India came to Edward the Seventh's coronation with a retinue of one hundred. He decided he could live in England only according to Hindu rites. Hence a huge house had to be found in London, with space where a cow could be kept. Also there had to be a large room on the first floor for the occupancy of a god which the Maharajah brought with him.

A Shah of Persia at a luncheon at Windsor ate cherries and "calmly dropped the stones on the carpet." Then, "Remarkably acute, he observed the other guests putting their stones on their plates, whereupon he began groping on the floor for those he had already discarded. It was an amusing sight to see a royal footman, who at first probably thought His Majesty had dropped one of his most famous jewels, pick the stones up and solemnly hand them to the Shah one by one on a salver."

It is not only in England that such queer things can be found. I know a family who, until a few years ago, lived in a large house in the heart of Chicago, and on the property they kept a cow, several horses, chickens, numerous cats, and had a good sized vegetable garden. The house and grounds were recently condemned by the city for a school site. When the family moved they had twenty-seven van loads of furniture and various belongings which they put in storage. They are now having some trouble finding another house to suit them, as they want to live in Chicago.

THE Glasgow *Herald* in reviewing *Solitaria*, by V. V. Rozanov, says: "As often happens, the anti-Christian became a true believer at the end of his days. We find Rozanov writing in his diary, 'How hollow is my rebellion against Christianity: I ought to have lived a good life. (December 14, 1911),' and this also, 'The Church is the only poetic, the only profound thing on earth.' In this respect Rozanov makes a curious Russian parallel to the Norwegian Strindberg, who likewise ran the full gamut from disbelief to belief."

THESE are some additional sayings from the *Diary of Lady Frederick Cavendish*, from 1854 to 1882, which has just been published in England, and from which I have already quoted:

"I don't like Mr. Matthew Arnold. He did not kneel in church because he had no hassock: rather horrid of a strong man."

And of Disraeli:

"A grisly sight he is, with his blue-grey color and sham old black curls. He was dressed like a well-to-do old clo' man in a long, light grey coat and loud trousers."

Of her Uncle W. (Mr. Gladstone), after hearing his speech in the House of Commons in March, 1867, she writes:

"Never shall I forget the fire and scorn and vehemence of Uncle W.'s speech: he glared from one side to the other, gesticulated with both arms, often spoke with a kind of bitter laugh, stumbled over the formal phraseology of the House, in his violent feeling; but the whole gave such an overwhelming notion of righteous indignation stirred up by moral convictions that there was no effect of *temper* about it."

And of the telephone she writes, "That enchanting new marvel, a telephone, has been put up, whereby castle and rectory converse *ad libitum*. Uncle W., who is in some respects the greatest Tory out, will have nothing to say to it."

Lord Frederick Cavendish, her husband, was assassinated shortly after being sent to Ireland by Mr. Gladstone. It was said of him that he was Mr. Gladstone's "right hand man in his financial and in his Irish policy." It is generally believed that the death of Lord Cavendish was not intended by those who shot him, and Lady Frederick Cavendish had engraved on her husband's tomb the inscription, "Died," so that the memory of the crime should not be perpetuated in stone. It is said that his widow prayed especially for Ireland every day after her husband's death.

IN a charming article called *Dear Old Oxford*, in the July *McNaught's*, T. S. Matthews, an American who was an undergraduate at Oxford, tells the following story:

"The differences between Oxford colleges are as marked as the differences between individuals, and just as hard to describe. But a story will often do what a definition cannot. It is said that Mrs. Annie Besant, the noted theosophist, acquired in the course of her spiritualistic researches an Indian Incarnation. (The exact nature of this thing must remain in doubt.) She wished to enter this Incarnation at Oxford, and accordingly applied to the warden of New College. She told the warden that her protégé was an incarnation of Christ, and that as she wanted him to have the very best education, she had naturally come first to the college of her first choice. The warden was flattered, but cautious. He said that he was very sorry, but that the acceptance of such a person might prove very embarrassing to the other undergraduates.

"Somewhat chagrined, Mrs. Besant next went to the master of Balliol. This time she stated the nature of her Incarnation in more ambiguous terms, merely calling him God. She told the master that the fame of Balliol had made such an impression on her that she had determined to have this Incarnation educated nowhere else. The master was naturally pleased, but hemmed and hawed over the matter, and finally gave a regretful answer in the negative. They had had a great many distinguished people at Balliol, he said, but they must draw the line somewhere.

"The poor lady was almost in despair. She went at last to the president of Magdalen, and told him about her ambitions for her protégé, but with increasing diffidence now referred to him as an Incarnation of the Divine. The president of Magdalen accepted him with delight; said that he was just the fellow they wanted, and assured Mrs. Besant that he would be able to mix with the other undergraduates on terms of perfect equality."

You may remember the story of the young man who applied for entrance at Oxford, and in answer to a question, told Dr. Jowett, the master of Balliol, that he had not been able to find a personal God. Dr. Jowett, looking at him, said, "If you don't find one by tomorrow morning, you can't enter Oxford."

THE *London Saturday Review* recently offered a prize for "the best couplet or quatrain on the films." It was to be appreciative and not satirical, and of such a nature that it could be inscribed above an entrance to a movie theater.

This was the winning entry, and the last line was especially praised by the judge, Mr. J. B. Priestly, well known author and essayist, who also suggested the contest.

"These moving shapes of genius, with the power
To give to mortals an immortal hour."

The *Saturday Review* offers a literary prize contest of some sort every week.

CANON SINKER, vicar of Blackburn, preaching recently at St. Nicholas', Liverpool, said:

"There are people who come to church and insult God by throwing a coin into the plate which they would never dare to offer as the price of a program in the theater or give as a tip to a cabman. I am filled with indignation sometimes when people give me checks for a guinea and say it is their 'mite,' when they could easily give £100 or £1,000. If the clergy are 'always begging,' it is the fault of the laity. Some men give in the collection an amount that does not pay for their share of the electric light used when they are worshipping in church. Nobody has a religion worth anything unless it touches his pocket."

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

AN ORDERED LIFE. By the Rev. James Wareham. London: Mowbray; Milwaukee: Morehouse Publishing Co. \$1.40.

Reviewed by the Rt. Rev. SAMUEL B. BOOTH, D.D.,
Suffragan Bishop of Vermont.

AN *Ordered Life*, a simple book of 130 pages, by the secretary of the English Association for Promoting Retreats, is a series of practical suggestions for the development of the spiritual life. After a gracious foreword by the Bishop of Stepney, the author outlines ten chapters dealing with (1) the necessity and value of Rules; (2) Prayer; (3) Fasting and Almsgiving; (4) The Holy Scriptures; (5) Meditation; (6) Public Worship; (7) Holy Communion; (8) Repentance; (9) Retreats; (10) Work.

Every word of the book is to the point. It might be read with profit by any thoughtful layman. It fills a real need in our disordered lives. Without much reference to the laws of habit the author has made an important contribution to the cure of many of our inner diseases. The clergy will find the book personally helpful and essentially practical. The simplicity and brevity have a tendency to hide the depth and importance of the matter. For instance, it is easy to glide over "he who will not be ruled by the rudder will be ruled by the rocks." It is another thing to realize the need of the training of the will. The book does not pretend to be in the least exhaustive, and is not at all technical. It is really a plea for personal cooperation with the laws of the spiritual life, looking forward to new freedom and new power. At the beginning of each chapter several helpful quotations are given; and at the end there is a summary of the argument, put in the form of a personal resolution. Through all the dangers of formalism and legalism are frankly faced.

The chapter on prayer, though very brief, has two thoughts that should prove especially helpful. We shall let the author speak: "The only way of preventing the omission of something that ought to be done is to have fixed times to do it." Also: "It is a great pity that most of us were taught as children to say our prayers. It would have been so much better if our mothers had said to us: Come and pray." The chapter on prayer might well have included greater emphasis on thanksgiving.

Fasting and almsgiving are shown to be vital factors in the development of the inner life. One looks in vain for much specific direction regarding fasting. The following regarding almsgiving is pertinent: "It needs, however, to be noted that to contribute toward Church expenses is not almsgiving. . . . It is merely paying for benefits received." The chapters on Holy Scriptures and Meditation really deal with the one subject, *i.e.*, listening to God. Some books on meditation are recommended. This sentence strikes one: "As we grow in knowledge of the truth and in our intimacy with God we shall find ourselves much less attracted by the joys and much less disturbed by the sorrows of this passing world." Again the chapters on Public Worship and the Holy Communion seem to combine in a definite rule: "Every Lord's day all the Lord's people should meet Him and each other in the Lord's house at the Lord's Table." The Holy Eucharist is clearly set forth as the central act of worship—the duty and the privilege of the entire body. The chapter on Repentance is a familiar plea. The case of private confession in the presence of a priest is pressed with full recognition of its dangers. The chapter on Retreats is by far the most fresh and daring portion of the book. To us, where even many of the clergy do not make regular retreats, it seems far advanced to suggest that every communicant should make a retreat every year. The appeal here is based upon the testimony of spiritual experts. After a chapter setting forth the inclusive idea of Christian vocation there is a brief conclusion which clinches the conviction that one has read a really worthwhile book.

OUR HOLY AND OUR BEAUTIFUL HOUSE: YORK MINSTER HISTORICAL ADDRESSES. By the Rev. Chancellor G. Austen. With an Introductory Note by the Archbishop of York. 1927. S.P.C.K.

IN a series of sermons, mostly delivered in York Minster, Chancellor Austen sets forth in a comprehensive, clear, and devout manner various episodes in the long history of St. Peter's Cathedral of York. To a lover of that magnificent shrine of the northern province the addresses on "Our Holy and Our Beautiful House"; York Bidding Prayers from Anglo-Saxon Times; Religious Dancing in York Minster; The Five Sisters Window; Our Great Benefactor; Archbishop Walter De Gray; King Charles the Martyr and his "Beloved City of York"; St. Hilda, and Boy Bishops, will be extremely interesting.

If ever a chronicler was inspired by his subject the author of these addresses shows himself to be a devout lover of York Minster; and because of his love for the Cathedral he interprets its history as a great spiritual drama based on Holy Scripture. If at times the preacher is more in evidence than the teacher, and the drawing of moral lessons seems to be overdone, it must not be forgotten that the hearers of these addresses were not students but a congregation who expected to hear a sermon, and were not disappointed.

A. C. L.

Gray Sheep, by Dillwyn Parrish (Harper. \$2.00) is a novel about a priest which falls to pieces about half way through. In the first part the clash between the rector's unintelligently idealized conception of love and his wife's outlook—more human; but itself uncomprehending on the other side—is sketched with acuteness, and many a home-truth is spoken in apparent jest. But when Mr. Parrish turns to describing how the rector lost his faith in God through the disasters that befell him, unfortunately he forgets his gifts as a light commentator on human life, and seeks to write serious drama. As a result the book becomes ponderous, melodramatic, and unconvincing. The attempt to treat such a subject in a series of detached incidents makes Mr. Rain cease to be a living individual and become the mouthpiece of a type, and thus Mr. Parrish falls into the snare which, as a result of the vogue of psychological interest, is an ever-present danger to novelists of today.

In *The Holy Lover* (Boni and Liveright. \$2.00), Marie Oemler tells in great detail the story of John Wesley's early blunders and failures in Georgia. Some knowledge of the struggles, whether economic or spiritual, which prepared a man for his great life work, may be encouraging to those of us who still have hopes of success, but this minute account is unpleasant and ridiculous. We laid the book down with a feeling of disgust at the trite and unsympathetic handling of the subject written in a style that is both ungrammatical and graceless.

It is a joy to read a novel written in really beautiful English, and for this reason Leslie Reid's *Saltacres* (E. P. Dutton. \$2.00) may be recommended. The story and characterizations are not remarkable, but the descriptions of nature and of the countryside are the work of a master pen which in several instances writes nothing short of true prose poetry.

IN A PREFACE to *The Tavern Knight* (Houghton Mifflin. \$2.50), Rafael Sabatini describes it as an early work which he doubts the wisdom of publishing. But he need not apologize. He is undoubtedly a master in the art of historical romance, and the master hand is apparent in this story of Cromwellian days in England. It may be immature work in the eyes of its author, but many a mature writer would gladly learn the secret of its vividness of narrative and lively interest.

Church Kalendar



SEPTEMBER

11. Thirteenth Sunday after Trinity.
18. Fourteenth Sunday after Trinity.
21. Wednesday. Ember Day. St. Matthew, Evangelist.
23. Friday. Ember Day.
24. Saturday. Ember Day.
25. Fifteenth Sunday after Trinity.
29. Thursday. St. Michael and All Angels.
30. Friday.

CALENDAR OF COMING EVENTS SEPTEMBER

12. Clergy Conference, Delaware, N. J. Vermont clergy retreat, Rock Point, Burlington, Vt.
14. Clergy Conference of diocese of Albany, Albany, N. Y.
17. Laymen's Conference, Delaware, N. J.
20. Clergy Conference of diocese of East Carolina, Wrightsville Beach, N. C.
21. Council of Continental Bishops, Grand Canyon, Ariz.

CATHOLIC CONGRESS CYCLE OF PRAYER

FOURTEENTH SUNDAY AFTER TRINITY
St. Stephen's, Fall River, Mass.
Ascension, Providence, R. I.
Sisters of the Tabernacle, Chattanooga, Tenn.

APPOINTMENTS ACCEPTED

CORBIN, Rev. C. CANTERBURY, formerly rector of St. Augustine's Church, Asbury Park, N. J.; to be rector of St. Augustine's Church, Atlantic City, N. J. Address, 1709 Arctic Ave.

RICHARDSON, Rev. J. A., formerly rector of St. Mary's Church, Hamilton Village, Philadelphia, Pa.; to be lecturer in Church History and Polity at General Theological Seminary, New York City. Address General Theological Seminary, Chelsea Sq. August 29th.

SCULL, Rev. GEORGE EDWARD, formerly priest-in-charge of St. Mark's and associate missions, Port Leyden, N. Y. (C.N.Y.); to be rector of the Church of the Epiphany, Trumansburg, N. Y. (C.N.Y.)

TILGHMAN, Rev. PHILIP F., formerly priest-in-charge of Christ Church, Norfolk, Va. (S.V.); to be rector of Wanchope parish, diocese of Grafton, province of New South Wales. New address, Wanchope, Australia. September 1st.

TRAVIS, Rev. WILLIAM T., formerly rector of St. Mark's Church, Kansas City, Mo. (W. Mo.); to be rector of St. Simon's Church, Chicago. Address, 1151 Leland Ave. October 1st.

SUMMER ADDRESS

ROBERTSON, Rev. WILLIAM C., of Cambridge, Mass.; Merrilwood Cottage, Marlboro, N. H.

NEW ADDRESSES

HINE, Rev. HENRY FRANCIS, rector of Trinity Church, Torrington, Conn.; 8 Prospect St.

PEARCE, Rev. REGINALD, rector of the Church of the Epiphany, Dorchester, Boston; Milton Hill House, Milton, Mass.

DEGREE CONFERRED

GENERAL SEMINARY—S.T.D. upon the Rt. Rev. ROBERT E. CAMPBELL, O.H.C., D.D., Bishop of Liberia.

ORDINATIONS

DEACON

OKLAHOMA—On Monday, August 29th, the Rt. Rev. Eugene C. Seaman, D.D., Bishop in charge of Oklahoma, ordained WILLIAM GEORGE MARRICOTT perpetual deacon, in St. Paul's Cathedral. The sermon was preached by the Very Rev. John W. Day, former Dean of the Cathedral.

The candidate, who is seventy-five years old, was presented by the Rev. Eric Montizambert, rector of St. John's Church, Oklahoma. Mr. Marriott is to be assistant at St. John's Church.

PRIEST

SOUTHERN VIRGINIA—On Wednesday, August 24th, the Rev. WATKINS LEIGH RIBBLE was ordained priest at St. John's Church, Halifax, Va. The Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia, officiated.

The Rev. Frederick G. Ribble, D.D., uncle of Mr. Ribble, preached the sermon and presented the candidate. The Rev. Dr. James Owens of Shreveport, La., the Rev. J. C. Wagner of Petersburg, the Rev. Byron Floyd of Houtson, the Rev. Frederick Sapp of Chatham, and the Rev. Myron B. Marshall, rector of St. John's, assisted in the services and the laying on of hands.

DIED

FENTON—Mrs. ARTHUR KIRKBY FENTON, widow of the late Rev. Arthur Kirkby Fenton and daughter of the late Mr. and Mrs. John A. Gibbons of Point Pleasant, W. Va., died in Columbus, Ohio, on Saturday, August 6th. Funeral services were conducted from Christ Church, Point Pleasant. Interment in Lone Oak Cemetery.

HANSELL—At Saint Alban's, W. Va., MARY HARTRIDGE HANSELL, elder daughter of the late Judge Charles P. and Rhettta Charlton Hansell of Thomasville, Ga., died on August 19th. The funeral was from St. Thomas' Church, Thomasville, on Sunday, August 21st.

MEMORIALS

Mary Hamilton Strobhart Campbell

MARY HAMILTON STROBHART CAMPBELL, wife of the late Donald A. Campbell, died at her home in Chicago, June 21, 1927. Daughter of Dr. Jacob Strobhart of Grahamville, S. C., and Eliza Hamilton Screven of Beaufort, S. C. Granddaughter of Dr. Richard Screven of South Carolina, and descended through him from First Landgrave and Governor of South Carolina.

Great granddaughter of Paul Hamilton, a Revolutionary soldier serving under Generals Gates, Greene, and Marion; first Comptroller General of South Carolina, 1802-1804; Governor of South Carolina, 1804-1806; Secretary of the Navy of the United States under President Madison, 1809-1813.

Buried in Oakwoods Cemetery, near the Confederate monument.

"May she rest in peace, and let light perpetual shine upon her."

Mary H. Hansell

On Sunday afternoon, August 21st, there was laid to rest in Thomasville, Ga., one of whom it can be said "She hath done what she could."

Within a frail body there dwelt a soul of great spiritual power and richness whose influence and example was felt far and wide and will long be remembered and cherished. Her constant thought was "I must do the work of Him that sent me."

What she did for the city and county in which she lived was of the utmost value. As head of a library with limited resources she combined in a remarkable way modern ideas in library work with the informality and friendliness of a true southern home. Her quiet but steady devotion and enthusiasm for her parish, and her work in it was an inspiration and a help to all.

"Grant her Thy peace, O God."

HENRY W. NELSON.

Jesse Alonzo Phillips

JESSE ALONZO PHILLIPS, born February 6, 1907. Entered into life everlasting, August 18, 1927. The burial office was said in St. Paul's Church, Bloomsburg, diocese of Harrisburg, on the afternoon of Saturday, August 20th, at four o'clock. In this church, which was founded by his great-great-grandfather, the Rev. Caleb Hopkins, in 1792, he was baptized, received the Apostolic Rite of Holy Confirmation, made his first and last Communion, and was a member of the choir for ten years.

But he lives. Somehow he lives. And we who knew him intimately and loved him dearly will never forget. We still feel his beautiful eyes on us. We still remember that wonderful smile of his and "sigh for the touch of a vanished hand and the sound of a voice that is still." M. *Requiescat in pace.*

HAS EVERYONE who is interested in Young People's Fellowships noticed the long list of them on pages 180-183 of the current *Living Church Annual*? Nearly seventy dioceses are listed with organized or unorganized work, and every province is organized. Porto Rico and the Y. P. F. of the Indians in North Dakota may be added to the list.

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.

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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.

POSITION OFFERED

CLERICAL

ASSISTANT WANTED FOR RAPIDLY DEVELOPING New England parish; communicant strength 1,000, Church school 750. Adequate salary for right man. Liberal Churchmanship. H-932, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

YOUNG CHURCH WOMAN, TO TEACH three grammar grades, and a business course. Apply to the Sister in Charge, ST. MARGARET'S HOME, Ralston, Morris Co., N. J.

EXPERIENCED NURSE FOR GIRLS' boarding school. Light duties. Small salary. Advantageous terms to mother with daughter. Address, EUNICE PEABODY, All Saints' School, Sioux Falls, S. D.

POSITIONS WANTED

CLERICAL

PASTOR DESIRES PARISH IN SOUTH. University and Virginia Seminary. Has to offer devout services and a live message of inspiration, cheer, and help for earnest workers. Must have good schools. Address C-935, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCH WOMAN—COLLEGE GRADUATE, desires a position as matron, chaperon, companion, secretary, or teacher. Best of references. A. J-930, LIVING CHURCH, Milwaukee, Wis.

GRADUATE PARISH WORKER OF EXPERIENCE. Open for a position October 1st. Address B-931, care of THE LIVING CHURCH, Milwaukee, Wis.

CATHEDRAL TRAINED ORGANIST—Choirmaster, fifteen years' service, desires position. Modern three-manual organ, living salary, and use of organ for teaching and practice, necessary. Recitalist of reputation. Open for engagement. 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.

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

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

VESTMENTS

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

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

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.

CHURCH LINEN

PURE IRISH LINEN AT WHOLESALE prices for Altar Guilds, rectors, and others. Also Handkerchiefs. Samples on request. **MARY FAWCETT**, 350 Broadway, New York City.

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.

MISCELLANEOUS

SYRACUSE UNIVERSITY OFFERS EVENING College Courses, featuring the employment-study plan. A bulletin describing this system sent on request. Address, **THE REV. KENNETH V. MACDONALD**, P. O. Box 204, Fulton, N. Y.

MONEY IN OLD LETTERS. LOOK IN THE old trunk and send me all the old envelopes up to 1876. Do not remove the stamps. Will pay highest prices. **GEORGE HAKES**, 290 Broadway, N. Y.

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.

MR.S. KERN'S DELIGHTFUL HOME FOR visitors. Remarkable location, near White House and convention auditorium. Unusual equipment in rooms and baths. Many private arrangements for groups or families. Very fine baths. All rooms with running water. Excellent dining rooms near. Telephone, Franklin 1142. Address: 1912 "G" St., Northwest.

HEALTH RESORTS

ST. 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.

ST. PHOEBE'S HOUSE OF REST IN Litchfield Hills. Church privileges. Address **DEACONESS-IN-CHARGE**, Lakeside, Conn.

FOR SALE

FOR SALE—COMMODOUS STONE HOUSE and stone chapel, with farmer's house and farm buildings. 130 acres. Thirty-three miles southwest of Boston. Apply to **MISS SEABURY**, "Resthaven," Milford, R. F. D., Massachusetts.

FOR SALE OR RENT

INCOME PRODUCING HOME, EXCLUSIVE neighborhood, beautiful central Florida city. Gas, electric light, water, large oaks, shrubs, flowers. Favorable terms to buyer. Address, **ORLANDO-933, LIVING CHURCH, Milwaukee, Wis.**

APPEAL

ST. MARY'S CHURCH, KANSAS CITY, MO., having, without outside assistance, paid off a mortgage of forty years' standing, is now faced with the necessity of raising \$10,000 to replace the large organ. Those desiring to help with the fund should mail checks to **MR. F. W. ANDERSON**, Treasurer, 1307 Holmes St., Kansas City, Mo. This appeal has the endorsement of the **Rt. Rev. S. C. Partridge, D.D., Bishop of West Missouri**.

RETREAT

WEST PARK, ULSTER CO., N. Y.—Retreat 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.**

CHURCH SERVICES

District of Columbia

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

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

Illinois

Church of the Ascension, Chicago

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

New York

Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street
SUNDAY AND WEEKDAY SERVICES
Sundays
The Holy Communion 8:00 A.M.
Holy Baptism (except 1st Sunday) 10:15 A.M.
The Holy Communion with Morning Prayer (except 1st Sunday) 11:00 A.M.
Holy Baptism (1st Sunday) . . . 3:00 P.M.
Evening Prayer 4:00 P.M.
WEEKDAYS (In Chapel)
The Holy Communion 7:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8:00, 10:00, 11:00 A.M.

Church of St. Mary the Virgin

139 West Forty-Sixth Street
REV. J. G. H. BARRY, D.D., Litt.D., Rector
Sundays: Low Masses, 7:30 and 9:00.
Missa Cantata and Sermon, 10:45.
Full Choir and Orchestra every Sunday.
Week-day Masses, 7:00 and 8:00.
Thursdays, 7:00 and 9:30.

Holy Cross Church, New York

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

RADIO BROADCASTS

KFBU, LARAMIE, WYO.—**S**T. 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—**S**t. John's Church, Sunday 11:00 A.M., 7:30 P.M. Pacific Stand Time. Wednesday, 9:00 P.M.

WEBR, BUFFALO, N. Y., 244 METERS. **S**t. 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., **C**OURIER Journal, 399.8 meters. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

WIBO, EVANSTON, ILL., **S**T. LUKE'S Church, 226 meters. Sunday mornings, choral Eucharist and sermon by **Dr. George Craig Stewart**, 11:00 A.M., C. S. Time.

WMC, COMMERCIAL APPEAL, MEMPHIS, Tenn., 500 meters. Service from **S**t. Mary's Cathedral (Gailor Memorial), Sunday, September 18th, at 11:00 A.M. C. S. Time. Sermon by the **Dean of the Cathedral**.

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 **S**t. 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. Service from **C**hrist Church, Eau Claire, second and fourth Sundays at 11 A.M., C. S. Time.

SISTERS OF THE HOLY NATIVITY

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

BOOKS RECEIVED

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

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

Readings in Urban Sociology. Edited by **Scott E. W. Bedford.** Price \$5.25.

The Century Co. 353 Fourth Ave., New York City.

Family Devotions. Compiled by **Howard Chandler Robbins.** Price \$1.75. **The Century Devotional Library.** Edited by **John Wallace Suter, Jr.**

Religions Past and Present. An Elementary Account of Comparative Religion. By **Bertram C. A. Winde, M.A., M.D., Sch.D., Ph.D., LL.D., F.R.S.,** of **S**t. Michael's College in the University of Toronto. Price \$3.00.

Autobiography of a Cathedral. Edited by **Louis Howland.** With decorations by **Joseph Pennell.** Price \$1.50.

The Christopher Publishing House. 1140 Columbus Ave., Boston, 20, Mass.

Great Abstruse Authors. Why They Were and Are. By **Frank Noah.** Price \$2.50 net.

Beautiful Thoughts for the New Day. Compiled by **Elizabeth Cureton.** Price \$2.00 net.

The White Girl of Spirit Island. A Story of Love and Adventure. By **George W. Greene**, author of *The Girl of the Mountains*, etc. Price \$1.75 net.

Indecision. By **Claire M. Stieff.** Price \$2.00 net.

Thomas Y. Crowell Co. 393 Fourth Ave., New York City.

Brave Dogs. By **Lillian Gask**, author of *All About Animals, Stories About Bears*, etc. Price \$1.50 net.

J. B. Lippincott & Co. Philadelphia, Pa.

Recent Developments in the Social Sciences. Edited by **Edward Cary Hayes, Ph.D., LL.D.** **Lippincott's Sociological Series.**

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

A Manual of Christian Beliefs. By **Edwin Lewis**, professor of Systematic Theology in **Drew Theological Seminary**, author of *Jesus Christ and the Human Quest.* Price \$1.50.

Dean of St. Paul's Addresses Modern Churchmen's Conference at Selly Oak

Plan Cathedral for Derby—Appoint Suffragan Bishop of Dover—Dean of Bocking to Resign

The Living Church News Bureau
London, August 26, 1927

THE MODERN CHURCHMEN'S CONFERENCE opened at Selly Oak, Birmingham, last Monday, and will continue until Monday next, August 29th. The purpose of the conference, it is stated in the Syllabus, is "to present in positive, popular manner, the causes, history, aims, affinities, and contribution of the modern movement in the English Church."

The Dean of St. Paul's delivered the presidential address at the opening meeting on The Spiritual Nature of the Christian Religion.

Dr. Inge said that Christianity was a universal and spiritual religion based on the revelation brought by Christ, who taught us the nature and will of God, and how man ought to live in order to be saved. St. Paul, who understood the Gospel better than anyone else, believed that the spirit of Christ was objectively present in the heart of the believer. This Christ-mysticism was the foundation of his personal religion.

The persecutions stiffened the Church, but they hardened and narrowed it. It was unfortunate that Christianity crystallized just when one civilization was dying and another was not yet born. The forward look of the first Christians disappeared. All hopes were banished to another life. The conversion of Europe in the fourth century was much more a victory of the Church over the empire than of the Gospel over paganism. The Church of Rome stepped into the shoes of the dying empire and was almost completely paganized. Under this system the religion of the spirit lived on, but lived a cramped and hothouse life. The true apostolical succession was in the lives of the saints.

"Protestantism," continued the Dean, "is a revolt against a Church stifled by formalism and unethical legalism. It proclaims the freedom of the individual conscience and the right of immediate access to God. It was thus in part a return to the original Gospel. The shifting of the center of gravity in religion from authority to experience ushers in a new period, in which both Protestantism and mysticism must play a prominent part. The chief seat of authority in religion will be no longer the Church, nor the Bible, but the testimony of the Holy Spirit, the inner light, interpreting the teaching of the New Testament.

"The Church of the future will have its center in Jesus Christ, but in a living and self-revealing Christ with a fresh message for each generation. Such is the faith of all Modern Churchmen; but we have to remember that spiritual religion is the most difficult, as it is the highest, kind of religion to live by. The spiritual Christian needs to be a very earnest and good man, living under strict self-discipline and testing all his thoughts, words, and actions by obedience of Christ."

Among others taking part in the conference are the Rev. J. S. Boys, the Rev. A. Fawkes, the Ven. A. L. Lilley, Dr. W. R. Matthews, Canon Streeter, Professor Bethune-Baker, Dr. W. W. Longford, Dr. H. D. A. Major, Sir Francis Younghusband, Preb. J. R. Wilkinson, and Dr. E. J. Martin. The Bishop of Birmingham will preach next Sunday in the Cathedral.

SUCCESS OF ANGLO-CATHOLIC PILGRIMAGE

I do not propose to say very much concerning the fourth Anglo-Catholic pilgrimage to the Holy Land, as you will doubtless be receiving full reports from one or other of the American contingent taking part. The pilgrimage seems to have been a most successful experience in every way, judging from the accounts sent to the *Church Times*. I will content myself with giving an extract from the last of such letters, which should be gratifying to all American Churchmen. One of the English pilgrims, writing from Alexandria, says:

"The success of this pilgrimage is America. The Coadjutor Bishop of Milwaukee is delightfully good-humored, dignified, and a Catholic all through. The American priests are without exception charming men, courteous and good-mannered, and in all their priestly work dignified, effective, and instructive. They have taken the trouble to learn, they are eager to help, and we are all anxious that they should know how much we admire them."

PLAN CATHEDRAL FOR NEW DIOCESE OF DERBY

The new diocese of Derby will, like the other new dioceses, require a Pro-Cathedral, and All Saints' Church, Derby, has been suggested as suitable.

To adapt the building for this purpose, it is proposed to erect canons' stalls and the bishop's throne, to rearrange the high altar, with a reredos and steps, and to make alterations to the seating and electric lighting. This is considered absolutely essential. When this work is accomplished, at a minimum cost of £5,000, another £2,500 will be required for altering the side windows and renovating the heating. It has also been decided to strengthen the tower and rehang the bells, which cannot at present be rung. The provision of a chancel for the present church (which has a nave only) has been deferred, as about £50,000 would be needed for this and other purposes.

The Bishop of Southwell is inclined to doubt whether it would be right to spend so large a sum on All Saints' Church, and whether Derbyshire would not be better advised to build a really worthy Cathedral. There is a considerable body of opinion in favor of this, including not a few dignitaries, who feel that the cramped surroundings of All Saints', preventing as they do any large extension, will never make possible the erection of those buildings which a modern Cathedral requires—such as a chapter house, choir school, and houses for the Bishop, Dean, Cathedral staff, and residentiary canons.

NEW IDEA FOR HOLDING MEETINGS

In an endeavor to bring together members of the Society of Sacred Study, a useful and pleasant idea has lately been carried out in Salisbury diocese. Midsummer meetings have been held regularly since 1919, with an average attendance of about forty clergy. The new idea originated with a Dorset rector, who has a charming garden, with the parish church and room close at hand. Here members assembled for a whole day. Among the lecturers were Dr. W. Lock, the Deans of Wells and Salisbury, Dr. Relton, Dr. Oesterley, and Dr. Box. The meetings seemed to combine the intellectual and the social elements in a way that was very acceptable to the coun-

try clergy, whose opportunities for such mental refreshment and friendly intercourse are very limited.

A similar meeting was held at Marlborough for the clergy in North Wilts, and there is reason to hope that the gathering will become a yearly event, and that more than one fresh center of work will be started during the autumn. There are now eleven centers for lectures at work in the diocese of Salisbury, and a membership numbering over two hundred.

MORE WORK FOR THE PARISH PRIEST

The writer of the Church Notes in the *Daily Telegraph* says that few people outside the ranks of the clergy themselves realize the extent to which recent legislation has imposed unpaid labor on the parish priest. In a populous town parish a large portion of the vicar's time is spent in signing papers of various sorts. Pension papers alone represent much time and trouble, for poor people find the clergyman more accessible than the magistrate or other qualified persons. This duty is not wholly unwelcome, as it brings the *parochus* into touch with people with whom he might not otherwise have much contact. But some duties are without such advantage.

The new Act of Parliament dealing with registration of deaths, which came into force last month, requires the "person effecting the disposal of a body" to notify the local registrar within ninety-six hours on a form supplied. But "official paid" envelopes are not supplied, and on the question being raised the Registrar-General informed a correspondent that he feared it would be impossible to obtain an extension of their use as suggested. This seems unreasonable, in view of the fact that the local registrars are authorized to supply medical practitioners with such envelopes for forwarding their official returns. The clergy are ill able to afford an addition to their expenses, and since they have been made state functionaries by this Act of Parliament, the least the state can do is to see that they are not put to expense thereby. The matter is one which the Church Assembly officials might properly take up.

DEAN OF BOCKING TO RESIGN

The Very Rev. F. E. Carter, rector of Hadleigh, Suffolk, and Dean of Bocking since 1911, is about to resign and retire to Bury St. Edmunds. There is an interesting story in connection with the deanery of Bocking. It is a survival from the days when the Dean of Bocking exercised supervision of the many livings in Essex and Suffolk which were "peculiar" of the Archbishop of Canterbury. The peculiar were abolished in the middle of the last century, but the dignity is maintained. The title goes back to the thirteenth century, but it was not until 1572 that the rector of Hadleigh enjoyed it. The office is singular in that it is held jointly and separately by the rector of Hadleigh and the rector of Bocking. Both are styled Dean of Bocking.

It was in the deanery at Hadleigh, during the incumbency of Hugh James Rose, that in July, 1833, the Tractarian movement had its beginning. A scheme for the defense of the Church was then outlined by Rose, R. H. Froude, William Palmer, and the Hon. A. Percival. Rose was a devoted friend of Newman, who ultimately took a large part in the authorship of the Tracts for the Times projected at Hadleigh. The Oxford Movement thus owed its inception to a Cambridge man, for Rose was a graduate of Trinity College, Cambridge.

APPOINT SUFFRAGAN BISHOP OF DOVER

The Ven. J. V. Macmillan, Archdeacon of Maidstone and Canon of Canterbury, has been appointed to the suffragan bishopric of Dover, vacant by the appointment of Dr. H. E. Bilbrough to the bishopric of Newcastle.

Canon Macmillan, who is in his fiftieth year, was at Magdalen College, Oxford, where he obtained a second class in classical moderations and graduated with a first class in modern history in 1899. Or-

daind in 1903, he was curate of Farnham for a year before becoming domestic chaplain to the Archbishop of Canterbury. During the war he was a chaplain to the forces, and from 1916 to 1921 he was vicar of Kew. In the latter year he was appointed Archdeacon of Maidstone and Canon of Canterbury.

The new Bishop is the son of the late Alexander Macmillan, of the well known publishing firm, Macmillan & Son.

GEORGE PARSONS.

Orthodox Delegates Create Consternation at World Conference on Faith and Order

Anglican Sympathy — Concluding Sessions and Reports—Reflections on the Conference

The Living Church European Bureau
London, August 25, 1927

THE WORLD CONFERENCE OF FAITH AND Order concluded four days ago with a Sunday afternoon service in the Cathedral. In my last letter I brought up the story to Monday, August 15th, when the Archbishop of Upsala and the Bishop of Gloucester read papers on the Unity of Christendom in Relation to Existing Churches. Then the conference again divided into sections for the private discussion of the last three subjects, namely, the one mentioned above, the Sacraments, and the Ministry. Three days later the conference was surprised and astounded by a declaration from the Orthodox, which at first sight might seem to have smashed up the conference altogether. It is so important that I give it here in full:

"On receiving the invitation of the organizing committee of the World Conference on Faith and Order seven years ago, the Orthodox Church answered readily by sending representatives from her particular Orthodox Churches to the preliminary conference in 1920 at Geneva. That delegation of the Orthodox Church put before the conference a united declaration in general terms of the teaching of their Church in the matter of faith and order, and as its conclusion recommended that before any discussion of the reunion of the Churches in Faith and Order, a league of Churches should be established for their mutual coöperation in regard to the social and moral principles of Christendom. Further, when the Orthodox Church was invited a short time ago to take part through her representatives in the present conference, although many of her particular Churches are in distress so grave as to threaten their very existence, she hastened to send her delegations to it.

"Accordingly, we, the undersigned delegates of the Orthodox Church, being inspired by a sincere feeling of love and by a desire to achieve an understanding, have taken part in every meeting held here for the purpose of promoting closer brotherhood and fellowship between the representatives of the different Churches and for the general good and welfare of the whole body of Christians. But while sharing the general labors of the conference both in delivering addresses as arranged in the program and in taking part in the open debates, as also in the work of the sections, we have concluded with regret that the bases assumed for the foundation of the reports, which are to be submitted to the vote of the conference, are inconsistent with their principles of the Orthodox Church which we represent.

MUST ABSTAIN FROM VOTING

"Therefore, we judge it to be a matter of conscience that with the exception of

the first we must abstain from voting in favor of the two reports which are now ready. Although both in the papers read, in speeches, in debate, and in statements made in the three sections, we Orthodox have already made plain and clear what are points of view and the conceptions of the Orthodox Church in regard to the subjects under discussion, we hold it to be of importance that we should specify here certain points in order to make manifest the difference which separates us from other members of the conference. For example, while the report on the Message of the Church, since it is drafted on the basis of the teaching of the Holy Scripture, is in accordance with Orthodox conception and can be accepted by us, it is otherwise with the two other reports, on the Nature of the Church and upon the Common Confession of the Faith of the Church. The drafting of these two latter was carried out on a basis of compromise between what, in our understanding, are conflicting ideas and meanings, in order to arrive at an external agreement in the letter above.

"Whereas, as has often at other times been emphasized in statements by representatives of the Orthodox Church, in matters of faith and conscience there is room for no compromise. For us two different meanings cannot be covered by, and two different concepts cannot be deduced from, the same words of a generally agreed statement. Nor can we Orthodox hope that an agreement reached upon such statements would remain lasting.

"That the drafting committees have realized the existence of this disagreement is apparent from many of the notes which they have placed in the reports and which leave full liberty upon matters which at least we Orthodox hold to be fundamental. Thus, for example, we Orthodox cannot conceive a United Church in which some of the members would hold that there is only one source of Divine Revelation, namely, Holy Scripture alone, but others affirm that Apostolic Tradition is the necessary completion of Holy Scripture. While the full freedom so accorded in the report to each Church to use its own confession of faith would make those confessions of indifferent value to themselves, on the other hand nothing but confusion as to the one common conception of the faith of the so united single Church could arise.

INDIVIDUAL LIBERTY LIMITED BY CHURCH

"The Orthodox Church adheres fixedly to the principle that the limits of individual liberty of belief are determined by the definitions made by the whole Church, which definitions we maintain to be obligatory on each individual. This principle holds good for us not only as to the present members of the Orthodox Church, but also as to those who in future may become united with it in faith and order. Moreover, the symbols which would be accepted by the united Church acquire their importance (in our conception as Orthodox) not only from the fact of their being historical witnesses of the faith of the primitive Church, but, above all, be-

cause the Church has affirmed their validity in her Ecumenical Councils. It should be unnecessary for us to add that the Orthodox Church recognizes and accepts as an Ecumenical Symbol only the Creed of Nicaea-Constantinople.

"That which holds good for us in regard to the Ecumenical Symbol, holds good also in regard to the dogmatic definitions of the Seven Ecumenical Councils, the authority of which no Orthodox would be justified in shaking.

"Therefore, the mind of the Orthodox Church is that reunion can take place only on the basis of the common faith and confession of the ancient, undivided Church of the Seven Ecumenical Councils and of the first eight centuries.

"Although the reports of the other three sections are not yet to hand, the process of debate upon them makes it evident that agreement on them can be reached only by vague phrases or by a compromise of antithetical opinions. Thus, for example, we cannot conceive how agreement can be made possible between two conceptions which agree that the existence of the ministry of the Church is by the will of Christ, but differ as to whether that ministry was instituted by Christ Himself in its three degrees of bishop, priest, and deacon. In the same way we judge there to be no practical value in an agreed formula as to the necessity of sacraments in the Church when there is a fundamental difference between the Churches not only in regard to their number, but also as to their general significance as to their particular essential nature and as to their particular effects.

CANNOT ACCEPT PROPOSED REUNION

"This being so, we cannot entertain the idea of a reunion which is confined to a few common points of verbal statement; for, according to the Orthodox Church, where the totality of the faith is absent, here can be no *Communio in Sacris*.

"Nor can we here apply that principle of economy which in the past the Orthodox Church has applied under quite other circumstances in the case of those who came to her with a view to union with her.

"In consequence, while we, the Orthodox representatives, must refrain from agreeing to any reports other than that upon the message of the Church, which we accept and are ready to vote upon, we desire to declare that, in our judgment, the most which we can do now is to enter into coöperation with other Churches in the social and moral sphere on a basis of Christian love. Further, we desire to add that as Orthodox delegates we should view a partial reunion of those Churches which share the same principles with satisfaction as a precedent to general reunion: inasmuch as it would thus be easier for our Orthodox Church to discuss reunion with the Churches which had so united into a single Church, and had a single faith than with many Churches with different faiths.

"In making it plain that we have arrived at our decision only in obedience to the dictates of our conscience, we beg to assure the conference that we have derived much comfort here from the experience that, although divided by dogmatic differences, we are one with our brethren here in faith in our Lord and Saviour, Jesus Christ. Declaring that in the future we shall not cease to devote ourselves to labor for the closer approach of the Churches, we add that we shall pray to God without ceasing that by the operation of His Holy Spirit He will take away all existing hindrances and will guide us to that unity for which the Founder and Ruler of the Church prayed to His Heavenly Father 'that they all may be One as We are One.'

ANGLICAN SYMPATHY

A similar statement was also made on behalf of a number of English Churchmen by the well-known Anglo-Catholic layman, Athelstan Riley:

"I wish to make it clear that my atti-

tude is very largely that of our Orthodox friends. I believe that the Church of England, in which I was baptized, sets forth the Catholic faith and order. To these I am pledged, and these I have endeavored to maintain here in all these friendly discussions in which I have been privileged to take part in Lausanne. I believe all baptized people to have received thereby the character of membership of the Catholic Church, and I confess that many have used this grace which flows from baptism in good works which put me to the deepest shame. But I believe in One Holy Catholic and Apostolic Church, and I do not believe it can be, or is, divided into 'Churches,' holding widely different and even opposite opinions on what I am bound to consider fundamental questions. I believe this conference, under God's good guidance, will be productive of much that will lead to Christian unity if we can have met together for mutual explanations without compromising anything really fundamental which we hold.

"Dear Brethren in Christ, believe me, when I say that my heart goes out to you, the heart of a great sinner to godly men—the heart of one whose highest ambition it is to be the last in heaven and bring up the rear. Believe me when I say that I have a passionate desire to see you united with me in faith, in order, and in worship. But I cannot allow you to be deceived as to my attitude. The reunion of Christendom will never be accomplished by ambiguity of language or concealment of thought."

Many people at first thought that the conference was doomed. But as a matter of fact this was far from the case. In truth, this brought about a great deal of good. The conference swung round completely. The conjoint drafting committee got to work to reshape the reports with a view not only to emphasize the points of agreement, but also of precisising clearly the major difference. In this they seem to have been most successful. And further, the delegates were not resentful of the turn things had taken, but acquiesced in it as the wisest course.

CONCLUDING SESSIONS AND REPORTS

After this statement of the Orthodox and others (it might be mentioned here that the statements were not all from the Catholic point of view, but there was also one from the Quakers who rather obviously were at variance on many points), the conference went on to consider the remaining reports. These, it should be noted, were approved for passing on to the home authorities of the various religious bodies, but were not recommended as the findings of the conference. The report on the Message of the Church, which was the one which had caused most controversy, as I mentioned in a previous letter, was now accepted without discussion by everyone present, including the Orthodox. But thanks to the Archbishop of Dublin, Canon Douglas, and others, it had been considerably amended from the form in which it first appeared. It was in fact acclaimed as an inspiring document. But as regards the other reports the Orthodox delegates did not vote on them. The principal Orthodox delegate, the Metropolitan Germanos of Thyatira, received a great ovation when he expressed their sense of the value the conference had been to them and of their consciousness of solidarity with their brother delegates.

Of the other reports, that on the Confession of Faith, which asserted the Creed of Nicea to be the only possible Ecumenical Creed of the Church, was received without discussion. Those on the Nature of the Church, the Ministry, and the Sacraments had been greatly improved by

the excision of ambiguous phrases and the addition of notes stating points of difference; but even so their details were amended stating various points of view. The last report, that on Unity, the subject introduced by Dr. Headlam and Archbishop Söderblom, was referred back to the discretion of the continuation committee. It was felt that the time had not arrived for practical recommendations, and that some of its paragraphs were not satisfactory as they concealed difficulties which ought not to be concealed.

This then is the result of the last week of the conference. But I ought not to omit to mention a very successful luncheon party that took place at the Hotel Beauséjour at which the hosts were the Anglican delegates and the guests the Orthodox delegates. I was unfortunately unable to be present myself, but everyone with whom I have spoken acclaimed it as a great success. The originator was Canon Douglas, and a photograph of the party was afterwards taken. Perhaps the most amazing thing about this party is that it was not only a means of bringing together Orthodox and Anglo-Catholics such as Bishop Gore and Canon Douglas; that would not have been much of an achievement, but a number of Anglicans who are not associated with either the Anglo-Catholic party or Eastern Orthodox friendship were there, as were also the three Irish bishops who were taking part in the conference.

It might be mentioned here that as a result of the conference the Orthodox and Old Catholics have arranged a conference together at Utrecht next year. Another agreeable social gathering was a trip on the lake to the Castle of Chillon arranged by the citizens of Lausanne which was a welcome relief during the last week when work was at high pressure point. The conference concluded on Saturday last, August 20th, and many delegates left Lausanne that evening. For those that stayed a concluding service was held in the afternoon of Sunday in the Cathedral.

REFLECTIONS ON THE CONFERENCE

And so this great conference is over. Many Anglo-Catholics in England have been suspicious of it. Probably Americans have had greater hopes for it. There were undoubtedly many differences which divided the delegates, and the Orthodox statement is proof of this. But, as Dr. Gore maintained throughout, the recognition of these differences must precede their reconciliation. When the reports come to be examined, they may be judged as open to exception. But those who have referred them to the consideration of their own Churches were anxious that they should contain nothing which might be impossible not only to the Churches represented at Lausanne, but also to the Roman Church, toward which great communion more than one message of good will was sent, particularly by Bishop Manning.

As a whole there was an amazing amount of theological agreement. As to the Incarnation, the intention was that it should pervade the report on the Message of the Church and there was unanimity upon it in word and spirit. Again, the Nicene Creed seemed to be a basis for a common confession of faith. It may be argued that it does not go farther. I do not think, however, that any one expected it would, or even that it would get thus far.

I for one am profoundly thankful for the conference, and still more that representatives of our point of view of Angli-

canism, such as Bishop Manning, Bishop Gore, and Canon Douglas, were there to state the Anglican case. The pan-Protestants hoped to carry everything before them; they made a grievous mistake. And the conference has done at least this good: that it has showed the Protestant continent of Europe what *Ecclesia Anglicana*, and the Orthodox, that is to say Catholicism without the Papacy, really stands for. They will now know that the Anglican Church is neither a Huguenot sect nor a variant of State Lutheranism on the German model. They may begin to realize at last an ideal for the Catholic Church of Christ, and learn what it really is.

SYMPATHY WITH RUSSIANS

I cannot conclude without mentioning a message of sympathy that was sent by many influential members of the conference (not necessarily Anglicans), to the Orthodox in sympathy with their martyred brethren in Russia.

C. H. PALMER.

CANADIAN NOTES

The Living Church News Bureau
Toronto, September 1, 1927

EACH YEAR A LARGE CONGREGATION' ASSEMBLES at some point on the Saint John River for the annual service of the Saint John Power Boat Club. This year the service was again held at Crystal Beach in the parish of Westfield. The river at this point is well over a mile wide. There is a beautiful beach of clear sand.

A pavilion near the wharf was utilized for a pulpit and for the accommodation of St. Mary's band. The special printed service was simple in its arrangement—a shortened and popularized form of the Prayer Book service with special prayers suited to the occasion.

The chaplain of the club, the Rev. A. J. Patstone, conducted the service and preached.

A special hymn, composed for the occasion by the chaplain, was sung.

TORONTO BISHOP AT NATIONAL EXHIBITION

When the Canadian national exhibition was opened this year by Premier Mackenzie King, the prayer of blessing was offered by the Bishop of Toronto. Next Sunday the directors of the exhibition will attend divine service at St. Alban's Cathedral, where the Bishop of Fredericton will be the preacher.

QUEEN ANNE BIBLE SIGNED BY ROYAL PRINCES

At the review of Canadian troops and ex-service men on Warriors' Day at the Canadian national exhibition, at the request of the council of the Six Nations Indians, the Prince of Wales and Prince George signed the Bible presented by Queen Anne to the Indians.

HOUSE OF BISHOPS TO MEET IN TORONTO

The House of Bishops meets in Toronto on Monday and Tuesday next, followed by the annual meetings of the missionary society, the general board of religious education, and the council for social service.

THE CHINESE woman who is general secretary of the Y. W. C. A. represents that association on the National Anti-Opium Association of China, and reported recently that there are 250 branches working on the opium problem, with the pledged support of more than 4,500,000 people.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, September 1, 1927

ON SUNDAY, SEPTEMBER 18TH, THE Rev. R. Maxwell Bradner, rector of the Church of the Nativity, Brooklyn, will celebrate the end of his first year in this parish. Special services will be held.

In the morning Mr. Bradner will be the preacher, and will tell of the progress of the parish, and the magnificent response with which all his plans have been met.

Both his congregation and Sunday school have grown and developed so splendidly that they find a new church necessary. The plans for the church are ready and they hope to start building next year.

In the evening the Rev. Frank M. Townley, rector of St. Bartholomew's Church, Brooklyn, will preach.

PLAN DEDICATION SERVICE FOR TEACHERS

The board of religious education is planning a dedication service for teachers, to be used throughout the diocese on the Sunday nearest the opening of each Church school.

This has been developed locally along the lines suggested by the National Department, and it is felt that this new means of inspiration will be a help to the teachers, and add to the quality of the work.

DEAN TO BE PREACHER AT QUOQUE

The Very Rev. G. P. T. Sargent, Dean of the Cathedral, Garden City, will be the preacher on Sunday, September 11th, at the Church of the Atonement, Quoque, which has been in charge of the Rev. A. W. Carrington, rector of the Church of the Incarnation, Brooklyn, for the summer.

MARY E. SMYTH.

CHURCH WORKERS' CONFERENCE IN BALTIMORE

BALTIMORE—The fifth annual conference of Church workers among colored people in the third province will be held at St. James' Church, Baltimore, October 4th, 5th, and 6th.

The address of welcome will be delivered by the mayor of Baltimore on Tuesday. Short addresses will be given by the Rev. Canon H. N. Arrowsmith of the Cathedral and by the Rt. Rev. E. T. Helfenstein, D.D., Bishop Coadjutor of Maryland. The conference sermon will be preached by the Rev. Dr. Robert D. Brown of Pittsburgh, Pa.

On Wednesday the Rev. Charles L. Somers of Lynchburg, Va., and the Rev. Aston Hamilton of Millers Tavern, Va., will deliver addresses in the morning. Other speakers on the program include the Rev. Scott Wood, D.D., of Pittsburgh, Pa., the Rev. Arthur C. Moore of Philadelphia, the Rev. Samuel W. Grice of Petersburg, Pa., the Rev. Dr. W. V. Tunnell of Washington, the Hon. J. Thomas Hewin, Richmond, Va., and the Rev. A. E. Henry of Westchester, Pa.

On Thursday the session of the Woman's Auxiliary will be held and an address delivered by Mrs. L. L. Stanard of Richmond, Va.

At the closing session an address on The Value of Mysticism will be given by the Rev. E. H. Hamilton of Hampton, Va., and a missionary address by the Rev. James S. Russell, D.D., of Lawrenceville, Va.

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Bishop Manning Comments on World Conference on Return From Lausanne

Plan Aberdeen Memorial Cathedral
—Dr. Delany on Moral Courage—
Church Army Active

The Living Church News Bureau
New York, September 2, 1927

THE LONG-LOOKED-FOR AND MUCH-DISCUSSED World Conference on Faith and Order is now a thing of the past, and some of the American delegates have already returned home from Lausanne, Switzerland, where the sessions of the conference were held from August 3d to 21st. Among those to reach New York this week was Bishop Manning who went abroad late in June, first to preach at York Minster on the occasion of the observance of the 1300th anniversary of the founding of that Cathedral, and later to be present at Lausanne as a member of the Continuation Committee.

Prior to the conference, Bishop Manning had given many expressions of his interest in the subject of visible unity among the Christian denominations, in the book *The Call to Unity* and in frequent sermons and statements. Because of his position as a leader in this movement, his comments given out upon his return from Europe are not only interesting but well worth reading by all who are concerned with the purpose of the conference, and, particularly, by those who feel disappointed at the reports which thus far have come from Lausanne. His statement follows, in part:

"Some have expressed disappointment that more definite action was not taken toward reunion. My own judgment is that more was accomplished than could reasonably have been hoped for. It should be kept in mind that it was not the purpose of the conference to formulate terms of reunion. Only the different Churches themselves could do this.

"Two outstanding things were accomplished at the conference:

"1. The differences of belief which now separate the Churches were frankly faced and considered not in the spirit of controversy but of conference. A discussion of differences in this spirit would have been impossible twenty years ago and itself marks a great advance on the way to unity.

"2. On some of the greatest and most difficult subjects relating to reunion a surprising measure of agreement was reached, as will be seen from the official reports soon to be published on *The Gospel of the Church of Christ*, *The Nature of the Church*, *The Common Confession of Faith*, *The Ministry*, and *The Sacraments*.

REPORTS COMMENDED TO CHURCHES

"These reports, all of which were received without a dissenting vote, are to be commended to the Churches for their consideration.

"While some of these reports are far from registering full agreement, they show encouraging advance toward it.

"I shall hope shortly to speak of the results of the conference more fully and will only say now that if the conference had done no more than agree upon the report on 'the common confession of faith' its work would have been justified.

"Few, I think, would have believed it possible that such a gathering representing so many different views and traditions could agree that the common confession of faith of the reunited Church must be the Apostles' and Nicene Creeds. And yet

after most earnest and full discussion this was the conclusion reached and assented to without a dissenting vote.

"There is much yet to be done before reunion can be achieved, but the World Conference at Lausanne has marked an important advance and will give new impetus to the movement toward unity.

"Wherever I went I found a surprising interest in the erection of our Cathedral in New York. The feeling everywhere seemed to be that New York ought to have one of the greatest religious edifices of the world. Both in England and in France I was constantly questioned as to its progress, and as to the probable time of its completion. In some places I found an undisguised surprise that this great undertaking for a purely religious and non-material purpose should so have stirred the interest and appealed to the people of New York.

CATHEDRALS A DAILY FORCE

"In revisiting the Cathedrals of England and France, I was more than ever impressed with the practical religious power of these great temples and with their vast influence, both cultural and religious, upon the daily life of the people. Any one who imagines that the Cathedrals of the world belong to the past, and are mere historic or architectural monuments, has his eyes strangely closed to the facts.

"I was especially impressed with the vital work of the Cathedrals in York, Chester, and Liverpool, and our own Cathedral of St. John the Divine has an opportunity far greater than any of them as an influence for religion and culture in our great community."

Bishop Manning said the general conditions in England were much improved since his visit a year ago and the people were bearing up cheerfully under their heavy burden of taxation.

ABERDEEN'S MEMORIAL CATHEDRAL

A letter to the *Times*, over the signature of the Bishop of Aberdeen and that of the Provost of his Cathedral, heralds the coming to America of these Scottish prelates who approach us on an errand that will appeal greatly to those who cherish the history of our American Church.

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"That consecration of Bishop Seabury in that poor upper room is a historic event of great and growing significance. It marked, as Bishop Williams, a Presiding Bishop of the American Episcopal Church, once said, 'the birthday of a Church.' And there is a vital connection between that upper room in Aberdeen and the stately Cathedrals rising in New York, in Washington, and other American cities, of which all Americans are proud.

"Here in Scotland we have long felt that there should be a worthy memorial of an event which remains for all time a binding tie between America and Scotland.

"That poor upper room, the scene of Bishop Seabury's consecration, has gone; but the building which replaced it, and which became the Cathedral of our diocese, is unworthy alike of its history and its rank.

"We hope to see as a Seabury Memorial, a reconstructed Cathedral which would always be connected with the name of America's first Bishop, bearing perhaps upon its front, carved in stone, the historic scene of his consecration.

"All Scotland would regard such a building as an abiding witness of the good-will and affection of America."

DR. DELANY URGES NEED OF MORAL COURAGE

In a recent sermon from the pulpit of the Church of St. Mary the Virgin, where he is associate rector, the Rev. Dr. Selden P. Delany stressed moral courage as one of the virtues most needed today.

"We are sorely in need of men and women who will stand out for what they believe to be right, though the whole world opposes them," he said. "It is not so much physical courage that is needed—heroic exploits in the air prove that we have that in abundance—but, rather, moral courage, the ability to think straight in perilous circumstances.

"We need boys like Walter Bagehot who, at sixteen years, at the cost of being called a sneak and tell-tale, refused to tolerate the spread of grave immorality in his school; and men like the Jewish rabbi Lyons, chaplain in the late war, who held up at a dying Catholic soldier's request this soldier's crucifix before his eyes amidst a hail of bullets and shrapnel.


"Such moral courage is difficult. It goes counter to the prevailing trend of life in America today. It is much easier to go the devil with the weak-kneed and spineless majority in your social set. We are too afraid of hurting people's feelings and of becoming unpopular.

"The whole tendency in a democracy is toward standardization and regimentation. It takes courage to be different. In America democracy is coming to mean being governed by minorities. We have not many statesmen who would dare to veto the farm relief bill, as Mr. Coolidge did. We need a few Mussolinis over here. Moreover, we have too childish faith in conferences."

CHURCH ARMY ACTIVITIES

Captain George Turner of the Church Army of England, the well-known organization which has been conducting several evangelistic campaigns in eastern dioceses this summer, reports that in the first month of its career the New York diocesan mission van visited the towns of Fishkill, Glenham, North Brickyards, South Brickyards, Wappingers Falls, New Hamburg, and Hopewell Junction. Forty-

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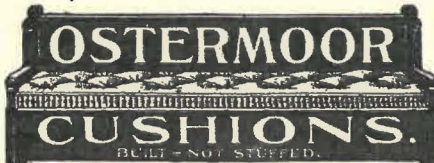
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three indoor services were held and twenty-eight out of doors; there were nine cottage services and sixteen for children. Six hundred visits were made to

the homes of the people. The New York van was dedicated last Ascension Day by Bishop Manning at a service held in the Cathedral close. HARRISON ROCKWELL.

Dr. Phillips E. Osgood, Preaching in Boston, Deplores Exploitation of God

Old North Church Campaigns for Repair Funds—Secular Daily Opens Church Page

The Living Church News Bureau
Boston, September 1, 1927

EMMANUEL CHURCH ON NEWBURY Street is being served during the summer months this year by the Rev. Phillips E. Osgood, D.D., rector of St. Mark's Church, Minneapolis. Preaching on Sunday, August 28th, Dr. Osgood declared that most of us are still pagans hurling at God incantations with which to obtain from Him what we want, without any idea of the real meaning of prayer. Most of us, he said, are too voluble to hear what He has to say to us. "One of the greatest by-products of the recent fundamentalist-modernist controversy," he said, "is that we have come to recognize the distinction between the Old Testament level of religion and the New Testament level. One of the things as definite as science is the difference between the kind of prayer that Jesus found and the kind of prayer that Jesus left. You and I are still muddling around with ideas of prayer which the Master found it necessary to outgrow and leave behind. You and I are still putting our trust in vain incantations and repetitions. Even the Lord's Prayer has become a sort of phonographic line of least resistance. We think that because we repeat prayers often they have an aura of sanctity, but we have not yet begun to enter into the spirit of the Master of prayer. 'Prayers' are different from 'prayer.' Prayers are frequently never answered, prayer is always answered; prayers are frequently wrong, they are of the Old Testament and consist of much speaking, while prayer is of the New Testament. It is something more than the asking for things we are not willing to earn, more than wishful thinking. It is essentially something pertaining to more mysticism than any of us make it."

Pointing out that most of us still seem to need to pass the "teen age" in our concept of praying, and to realize the value of silence, he said, "You and I are in such a hurry to get things we want that we have not yet become aware of the presence of God. Silence is hard for us. Taking a deliberate time for meditation, sitting still and waiting, means that bit by bit the realities break through, something speaks that is outside ourselves. In our relations to God we are so voluble, prematurely so, we rush into His presence with a flood of words, give Him all sorts of advice, without waiting to see what He has to tell us. Until God breaks through, until to the waiting, teachable, humble spirit there comes the presence of God as He is, imparting something new, something unforeseen, something of the realization of the magnificence of His purposes, of the depth of His love, until that comes we have no business in saying one word." "When one loves God," he continued, as he pointed out the need of more

love for God, "commandments disappear; there is no law for those who love God. Those whom you most fear to offend are those who have never issued a command, but against whose immaculate life you are immediately burdened by contrition. To see God is enough, to be still in the presence of God, to let Him speak in all beauty of His holiness, to let Him utter Himself to us, to school ourselves in humility, is the greatest thing that can happen to us."

OLD NORTH CHURCH CAMPAIGNING FOR REPAIR FUNDS

Christ Church (the old North) on Salem Street is in need of repairs, principally to the roof. The rector, Archdeacon Dennen, to this end has opened a subscription list among the many throughout the country who are interested in preserving this historic building. To date many subscribers have come forward, chief among them being the Rt. Rev. William Lawrence, D.D., retired Bishop of the diocese. The repairs will necessitate the pulling down of a number of the roof-boards and rafters, and a suggestion has been offered that these should be sold to antique dealers to be turned into souvenirs, the proceeds from which will help defray the expenses the repairs incur.

NEWS NOTES

Miss Elizabeth L. Hopkins, secretary of religious education at Grace Church, Lawrence, and Miss Margaret Marston, secretary of adult education of the Church Service League, with an office at No. 1 Joy Street, were among the staff of the school of religious education for Northern New England which has recently been brought to a close in Durham, N. H., with more than 200 new students enrolled.

The Boston *American* is the latest of the secular dailies to introduce a page of religious news. This page is to appear as a regular feature of the Saturday issues and will be under the editorship of John P. Whitman, associate editor. Mr. Whitman has done great service for some time as publicity agent for the Federation of Churches. REGINALD H. H. BULTEEL.

DR. GAVIN CONDUCTS LECTURES IN LONDON

LONDON—The Rev. Dr. Frank Gavin, professor in the General Seminary, N. Y., conducted a series of lectures on September 2d and 9th, for the S. P. C. K. of London, on Judaism and Early Christian Sacramentalism. He will conduct his last lecture on September 16th. Dr. Gavin is showing in these lectures how all the sacraments have their root in Jewish antecedents.

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FLOOD RELIEF AT MELVILLE, LA.

NEW ORLEANS—Bishop Sessums and Warren Kearny, representing THE LIVING CHURCH FLOOD RELIEF FUND, made a trip to Melville, La., last week for a personal inspection of the damage done by the flood, and to see what relief could be furnished.

Usually the Texas & Pacific trains go direct from New Orleans to Melville, but, owing to the loss of the bridge across the Atchafalaya, trains are detoured via the Gulf Coast Lines and the Southern Pacific to Bunkie. They spent the night at Bunkie and took a mixed train the next morning at 8 o'clock for Melville. It was called a "mixed train" because there were forty freight cars and one passenger coach, the Bishop and Mr. Kearny being the only white men on the car.

The usual run from Bunkie to Melville on this train was two hours, but this particular trip took four hours and twenty minutes to cover thirty-four miles, so that they had every opportunity to view the landscape, and to note the destruction due to the flood.

Arriving at Melville, they were astonished at the sight that lay before them. The streets had been covered with a deposit of mud and sand from two feet to six feet, and 160 men with teams, under the supervision of the highway commission, were engaged in clearing Main Street. The large pumping plant of the Standard Oil Company was surrounded with sand, and a large force was employed in removing the sand from the buildings, and in grading the grounds.

A visit to St. Nathaniel's mission showed that the water had been eight feet inside the church. Fortunately the doors and windows had been closed and the water came in through small openings, and therefore there was deposited only about two or three feet of mud and sand. The pews had been floating in the eight feet of water, and it is necessary to either purchase new pews or to have those repainted. The walls for eight feet need repairing, and the entire interior of the church requires painting. The organ had been moved to a nearby school and had escaped damage, but the pulpit was damaged, with the large Bible thereon. Water reached the top of the altar, and all the Prayer Books and hymnals were damaged beyond further use. A tentative estimate was submitted, showing that repairs, painting, etc., would amount to about \$900. A revised estimate will be submitted within the next few days, and Mr. Kearny, on behalf of THE LIVING CHURCH FLOOD RELIEF FUND, has agreed to be responsible for the cost of these repairs.

They next visited the cemetery and found there was a considerable deposit of mud and sand over the entire lot. The tombstones were discolored and in some cases had been washed out of their proper positions. Instructions were given to have the lot leveled and the tombstones cleaned and set upright.

The members of the vestry and the congregation displayed a splendid spirit, and everyone was tremendously interested in having the church repaired promptly, in order that services might be resumed. Practically every citizen of Melville lost everything that he possessed, with the exception of the limited amount of clothing and household goods which they had been able to take with them the morning the levee broke. The crevasse occurred about 5 A.M., and fortunately was one-quarter mile below the Texas & Pacific bridge instead of one-quarter mile above, otherwise the entire village would have been wiped out. The high embankment of the Texas

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& Pacific Railroad, running through and dividing the town, prevented the rapid current from reaching the buildings in the business section. Entrance to the hotel was, during several months, possible only by means of a motor boat, which landed on the porch of the second floor.

The Bishop of Louisiana and the members of St. Nathaniel's Church expressed grateful appreciation of the assistance rendered through THE LIVING CHURCH FLOOD RELIEF FUND.

CONFERENCE OF FIFTH PROVINCE AT RACINE

CHICAGO—In an effort to discover why so few men in the Church are active factors in bringing others into membership and what must be done to correct this condition, the Brotherhood of St. Andrew and the Commission on Evangelism are coöperating in calling a conference of men of the fifth province, to be held at Taylor Hall, Racine, Wis., September 30th, October 1st and 2d.

Plans for the conference, announced by Courtenay Barber, of Chicago, chairman of the committee, provide for three days of frank discussion of problems facing men of the Church. The Rev. Alfred Newbery, rector of the Church of the Atonement, Chicago, and former assistant secretary of the department of social service of the National Council, has been selected as leader of the gathering.

The conference is part of a definite program of follow-up on the Bishops' Crusade. It is an effort, according to Mr. Barber, to capitalize on results of the Crusade and to make such results permanent. Diocesan commissions on evangelism are to be asked to establish active committees on evan-

gelism in each parish and mission. Study groups and preaching missions in parishes are other phases of local work which will be promoted.

Mr. Barber, who is in charge of the plans, is a member of the National Commission on Evangelism, and a national councilman of the Brotherhood of St. Andrew. National offices of both organizations are coöperating in the endeavor. A similar program is planned in other provinces of the Church, according to Mr. Barber.

GIFT TO JERUSALEM PRIEST

NEW YORK—The Rev. C. T. Bridgeman in Jerusalem has had the good fortune to receive a box from Mowbrays containing thirty-eight volumes of the best and latest Anglican theological writings, without any hint of the donor. It is a fine addition to the library.

Tourists returning from Jerusalem speak warmly of Fr. Bridgeman's kindness to them. He was just leaving, early in August, for six weeks in Cyprus where he was to take the English services on Mt. Troodos.

BISHOP GRAY ADDRESSES PROTESTANT CONFERENCE

WARSAW, IND.—The Southern Mountaineers was the topic chosen by the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, in an address which he gave Thursday evening, August 25th, before a gathering at the thirty-ninth annual general conference of the First Brethren Church, convened at Winona Lake, near Warsaw.

Bishop Gray spent four years among the mountaineers of Tennessee about thirty years ago, and has made many visits there

since that time. The content of his address was the story of his experience among these people, and of the forward strides that have been made there both religiously and educationally in the past thirty years.

Several hundred delegates from all parts of the country attended the meeting, the conference opening August 25th and closing Sunday, September 4th. Bishop Gray was accompanied by the Ven. Howard R. White, Archdeacon of Northern Indiana.

CRIPPLES CONTRIBUTE TO MISSION WORK

PHILADELPHIA—The Rev. John K. Shryock, one of our missionaries from China, now in this country, celebrated the Holy Communion recently in the Home for Incurables, in Philadelphia. "Many of the patients," he says, "could not even hold the wafer, and all the cases were hopeless. I gave a talk on our mission work in China, but, of course, I said nothing about contributions. Yet after the service those poor people collected \$3.00 for mission work and gave it to me. With their consent I bought a stethoscope for a medical student in St. John's, Shanghai, who needed it.

"I don't know when anything has touched me so deeply as this unasked gift from these unfortunate people."

NASHOTAH SEMINARY OPENS SEPTEMBER 29TH

NASHOTAH, WIS.—Nashotah House at Nashotah opens on the feast of St. Michael and All Angels, September 29th. The enrollment is limited to seventy, which completely fills the dormitories, so that no other students can be accepted after that number is reached. The Rev. Dr. Edmund J. M. Nutter is dean of the seminary.

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W. STANLEY EMERY, PRIEST

CONCORD, N. H.—The Rev. W. Stanley Emery, for the past nineteen years rector of St. Paul's Church, Concord, N. H., died suddenly at his summer home in Hopkinton, a suburb of Concord, Monday morning, August 29th, at the age of sixty-nine years.

Educated at St. Paul's School, Concord, Trinity College, and the General Seminary, he was ordained deacon in 1884 by Bishop Paddock, and priest in 1887 by Bishop Niles. He spent the first years of his ministry as a master at St. Paul's School, Concord. He was successively rector of the Church of St. John the Baptist at Sanbornville, N. H.; vicar of Calvary Chapel, New York; rector of Christ Church, Norwich, Conn., and rector of Trinity Church, Tilton, N. H., rounding out a fruitful ministry with his long rectorship at St. Paul's, Concord.

Mr. Emery served on the Concord school board, the executive committee of the state conference on charities and corrections, and was a member of the New Hampshire legislature. He was for many years a member of the standing committee of the diocese, a trustee of St. Mary's School, a member of the executive council, and several times a deputy to the General Convention.

The funeral was held in St. Paul's Church, Wednesday afternoon. The Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire, conducted the service, the Rev. Godfrey M. Brinley reading the lesson. The committal was read by the Rev. James P. Conover of Newport, R. I., for more than fifty years an intimate friend.

The late Mr. Emery is survived by his wife and six children.

EDGAR MORRIS THOMPSON, PRIEST

BROOKLYN, N. Y.—The Rev. Edgar Morris Thompson, rector emeritus of St. James' Church, Brooklyn, died Sunday, September 4th.

The late Fr. Thompson was born in Gainesville, Ala. He attended the Western Theological School, being ordained deacon in 1894 and priest in 1895 by Bishop McLaren. His first cure was at St. John's Church, Chicago, later becoming rector of All Saints' Church, Chicago, which cure he held from 1896 until 1898, then going to St. James' Church, Chicago. He also held cures at St. John's Church, Naperville, Ill.; St. James' Church, Goshen, Ind.; St. John's Church, Wausau, Wis., and the Church of the Intercession, Stevens Point, Wis. He took charge of St. James' Church, Brooklyn, in 1912, becoming rector emeritus in 1924.

ELLA GIBBONS FENTON

COLUMBUS, OHIO—On Saturday, August 6th, Ella Gibbons Fenton, widow of the late Rev. Arthur Kirkby Fenton and daughter of the late Mr. and Mrs. John A. Gibbons of Point Pleasant, W. Va., died in Columbus.

Funeral services were conducted in Christ Church, Point Pleasant, by the

Rev. Arthur Kirkby Fenton, eldest son of Mrs. Fenton, assisted by George Shirley of Point Pleasant, W. Va., and the Rev. Howard Pullin of McKeesport, Pa.

Interment was made in Lone Oak Cemetery, where Mrs. Fenton's husband and parents also rest. She is survived by three children: the Rev. Arthur K. Fenton of Pittsburgh, Pa., John Gibbons Fenton, and Mrs. Mary C. Keeney of Columbus.

MORTIMER MATTHEWS

CINCINNATI, OHIO—Mortimer Matthews of Glendale and Cincinnati died suddenly on Thursday afternoon, September 1st, on a small island near St. Joseph's Island in Canada.

It is reported that Mr. Matthews went to Richards Landing on Thursday, and after transacting some business got into his small motor boat with his dog to return home. After getting a short way from the shore some one noticed him topple over in the boat, and the engine still running the boat ran wild and had to be chased by another boat. When the Matthews boat was overtaken it was found that he was dead. Up to that time he was

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supposed to have been in good health. Mr. Matthews was a prominent layman of Southern Ohio and a brother of Bishop Matthews of New Jersey. The body was taken home to Ohio, accompanied by Bishop Wise of Kansas. The funeral was held on Monday, September 5th.

NEWS IN BRIEF

CENTRAL NEW YORK—A bronze sanctuary lamp has been placed in St. Matthew's Church, Moravia, as a memorial to the late Maude L. Wade, who was a faithful communicant of the parish and for about fifteen years its loyal and efficient organist. The lamp was given by Mrs. Wade's immediate family, which has for four generations been members of St. Matthew's.

SPRINGFIELD—The Church schools at Centralia, Nashville, Mt. Vernon, Carlyle, and Salem held a teachers' and leaders' conference in Centralia, August 28th, at which the winter's work was discussed and plans made for a larger work and a better standard of methods so that all the schools would be working by the same rules and grading by the same points in the standard. Plans are being made to conduct a teachers' training class in Centralia.

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