

The **WITNESS**

CHICAGO, ILL., FEBRUARY 28, 1929



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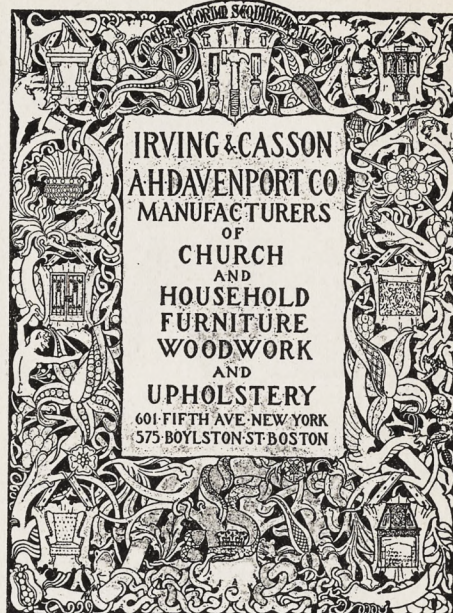
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THE PRAYER BOOK

By

REV. FRANK E. WILSON

WHEN Solomon Burleson went to edit a frontier newspaper in Minnesota nearly a hundred years ago, he was presented with a Prayer Book by the rector of his New England parish. That Prayer Book collected dust for several years in the little print shop until one day the mothers of some growing children descended on the editor and announced that their children must have some religious instruction and that he, being the only educated man in the community, had been selected as the instructor. Whereupon Mr. Burleson thought of the neglected Prayer Book, shook off the accumulated dust, and began to use it as a text book. That incident led to his confirmation, ordination, many years of heroic missionary service in Minnesota and Wisconsin, and the gift of five sons to the priesthood of the Church.

The Book of Common Prayer has a long and honorable history. In fact its origin dates back to the synagogue worship of pre-Christian times. There were no Prayer Books then but there was a regulated form of worship. When our Lord went to Church He shared in a service consisting of the reading of the Law and the Prophets with an address; offering of prayers; Psalms and thanksgivings; and the giving of alms. The earliest Christian worship followed much the same program. There were readings of the Scriptures with an instruction; prayers; praises and thanksgivings; Communion; and alms. In the third century, and possibly earlier, the Christian Liturgies were put into writing. There were four of them—the Great Oriental Liturgy or the Liturgy of St. James; the Alexandrian, associated with St. Mark; the Roman, associated with St. Peter; and the Gallican, associated with St. John. At that time they were all in the language commonly used by the people.

It was the Gallican form which was imported into Britain and supplied the foundation of the early

British Liturgy which St. Augustine found there at the close of the sixth century. In the next five hundred years that Liturgy developed with variations into several diocesan "Uses", the most important of which was the Sarum Use, compiled by Osmund, Bishop of Salisbury, in the year 1085. The Sarum Use consisted of the Breviary, or Service Book, containing short services for various hours of the day; the Missal, or Sacramentary, containing sacramental offices; the Ritual, or Manual, containing occasional offices like Baptism, Burial of the Dead, etc., which any priest could administer; and the Pontifical, containing those services which a bishop only could conduct.

It was out of those four books that the Book of Common Prayer was eventually compiled. It has been said that the chief objects sought in the first English Prayer Book were simplification, purification, and publication. That is, there was a desire to escape the complicated details which had grown up in the conduct of the medieval services; there was a further desire to eliminate some unhealthy features which had crept in; and there was also a desire to make the forms of service available to everybody in the English language. There was nothing revolutionary about it, for there had been Primers or simplified Service Books printed in English which the people had used for a century or more before the Reformation. The task of preparing a complete Prayer Book for common use was undertaken soon after the break between the Church of England and the papacy.

In 1539 the Great Bible was published and it was from this Bible that Scriptural extracts were taken into the Prayer Book a few years later. This accounts for the fact that certain passages in our Prayer Book still appear in a slightly different form than that which is found in the Authorized Version of the Bible which did not come out until 1611. The first service pub-

lished in English was the Litany in 1544 which was followed by the Communion service four years later.

Then came the first Prayer Book of King Edward VI in 1549 which has been the basic standard of worship from that day to this. Under pressure of the Protestant reformers a revision of this first Book was put out in 1552 but it never got into use because Queen Mary came to the throne the next year and suppressed any English Prayer Book during the period of her reign. But Queen Mary died after five years of misery both to herself and the country and Queen Elizabeth followed. The Prayer Book was restored to use under the revision of 1559 which was a kind of compromise between the two previous editions. Again it was suppressed in the period of the Commonwealth under Oliver Cromwell and again it was restored in 1662 in the reign of Charles II. This is the book still in use in the Church of England today. It was also the book brought over to the American Colonies and regularly used until the close of the Revolutionary War.

With the establishment of the United States as a new nation, the Church in America was under the necessity of adapting the old Prayer Book to the new conditions. This was done in 1789 and the book then provided was the standard of worship for the next hundred years. The most important difference between this book and the English book was in the service for Holy Communion which followed the Scotch Office more closely than the English and so came much nearer to the form of the First Book of 1549. A few changes were made in the years that followed, notably the addition of the excellent service for the Institution of Ministers in 1804, but another general revision was not produced until 1892.

Twenty years passed and a need was widely felt for greater elasticity and a larger variety of usage in the services of the Church. It was at the General Convention of 1913 that a Commission was appointed to canvass the whole matter afresh. Over a period of fifteen years this Commission labored diligently at its task, bringing in reports to five successive Conventions. Each change had to be voted at one Convention and approved by the next Convention—such voting and approval to be in the form of concurrent action by the House of Bishops and the House of Deputies. In between Conventions the pending changes were thoroughly discussed in the various local councils of the Church and in the Church press. Certainly no method could be devised which would more effectively prevent anything from slipping in unnoticed. The watch-dogs watched mercilessly and the guardians of tradition were never off their guard. It is conservative to say that the Prayer Book now about to come into use represents the united sentiment of the rank and file of the Episcopal Church as much as any book could ever be said to do.

Neither should it be forgotten that the Book of Common Prayer has exerted an influence far beyond the limits of the Episcopal Church which has been responsible for its creation. Gradually the tendency in other Christian bodies has leaned more and more

away from a purely free style of worship toward some sort of dignified form and in every instance the Book of Common Prayer has served as a model worthy of emulation. This Book and the King James version of the English Bible stand as two monumental contributions of the Anglican Communion to the whole of English-speaking Christendom.

REFERENCE BOOKS

Procter and Frere—"New History of the Book of Common Prayer".

Alfred Barry—"Teacher's Prayer Book".

James Cornford—"The Book of Common Prayer with Historical Notes".

John Henry Blunt—"The Annotated Book of Common Prayer".

QUESTIONS FOR A CLASS

1. Where does one go for the very beginning of a Prayer Book?
2. Name the four original Christian liturgies.
3. Who compiled the Sarum Use, and what was it?
4. What were the chief things sought in getting out the first Prayer Book?
5. Relate the history of the Prayer Book in the 16th Century.
6. Trace the development of the Prayer Book in the United States.
7. The leader of the class explain the changes made in the Prayer Book at the last General Convention.

Helping Men to Surrender

By

S. M. SHOEMAKER, JR.

WILLIAM JAMES has said that "self-surrender has always been and always must be regarded as the vital turning point of the religious life, so far as the religious life is spiritual and no affair of outer works and ritual and sacraments. One may say that the whole development of Christianity in inwardness has consisted in little more than the greater and greater emphasis attached to this crisis of self-surrender." This is the word of an observer—not a "disinterested observer," which Prof. James says in another place means a "warranted duffer"—but a great psychologist, student of religion, and scientist. He has combed out the facts, he has read quantities of spiritual biographies in collecting his material, he has sought for a golden strand which runs through them all, and he finds it in this: they all go through some sort of crisis of self-surrender. In view of the fact that this is almost always assumed, but very seldom explicitly dealt with in sermons or private talks on the part of ministers and that I, if I may be personal, succeeded in reaching the age of twenty-four and was a foreign missionary before that idea got lodged in my heart or head, and was made to take effect in my life, I ask you whether it is not

just about high time some of us got to be a little bit more familiar with it, if we expect to be God's means of producing spiritual vitality in a group of His children.

When one sits down with another person in an interview, he takes him where he finds him, and moves forward a step at a time as he is able. But all the while his eye is set upon a goal for that man: by all the power that is within him, and all the power of God without, he will try to bring that man to the surrender of his will and life to God. This is not all, for beside the long process of thinking and living and missing the way which goes before and prepares the ground for this crisis, there comes a long process afterwards, in which we strive and fall and strive again to make actual in life the promises of our hearts when we turned to Him with our all. Yet I am convinced that without the element of one definite turn, past experience will not be fully utilized, nor future experience deepened. The plain trouble with most Christians is that nothing like being born again has ever occurred to them. My drive, then, is to be upon the citadel of a man's self, his will.

SURRENDER TO GOD

Surrender to God is the deliberate gift of my whole self to Him. No part of my life is exempt. I cannot surrender *this* one year and *that* the next, for it means simply that I am not surrendered at all so long as there are reservations. We seek release from the tremendous exactions which this puts upon us, the daily renewal which it involves, the repeated crushing down of self, the challenge to doing the heroic and the impossible in God's strength. But there is no release. "Our God," writes John R. Mott, "is a jealous God. He will be Lord of all, or Lord not at all." And Drummond said, "A heart not quite subdued to God is an imperfect element in which His will can never live."

Why the need for this upheaval, this utter turn about of life? There are a good many reasons for it, but this is the chief—that if a man's eyes are open in a God-filled universe, he knows in the heart of him that he is wrong until he lives his life in conscious co-operation with that God. "Our restlessness," says Josiah Royce, using, as philosophy sometimes must, words with a strong evangelical flavour, "our restlessness, then, so long as we are out of this harmony, gives us the reason why we find it right, if we are enlightened, to surrender our self-will." I believe that you will find, hidden deep beneath prejudice and ignorance and sin, the belief with the mind of every man, if only you can make him honest with you and with himself, that the condition of entire obedience to God's will is his rightful and intended state. But the church has preached so little on it, explained so few of its implications, put forward so few of its real rewards, that we must begin to tell the story all over again.

BREAK FROM SIN

The first thing that surrender is going to mean for any man is a break with all conscious sin. Therefore

before you can bring him to see the need for surrender, you have to make him aware of sin. This is a curious age of ours—we are fascinated by the almost rightness of much that is wrong, and the almost wrongness of much that is right. We like to play in that wide band of grey which separates between what is permissible, and what is beyond the pale. Fosdick says that modern Christianity is distinguished from the Christianity of former times by a "jaunty sense of moral well-being," and calls our day "one of the most unrepentant generations that ever walked the earth." Yet for all that, conscience has never been silenced. In the wildest rout, and in the most pious Pharisee, whatever the outward actions witness, the heart knows good from evil, and the best from the better. I am not in the least discouraged by the faultiness of the instrument by which we perceive moral values, though it is not perfect: I am much more concerned lest we shall lie to ourselves concerning what that instrument really registers! This is by way of saying that men's consciences lie pretty near the surface, and if you know how to go about it, the appeal to conscience is not a hard one to make. Everyone knows that there are some things in his or her life which ought not to be there, would not be there if God were made supreme. One cannot give one's life to Him without having done with all that runs contrary to His will. It is the pure in heart who see Him and live intimately with Him. If any man doeth His will, him He heareth. A while ago I was planning with a woman a series of Lenten talks in a city of the eastern part of the country. They had had Lenten talks before. An eminent clergyman had gone two years successively, then a Bishop. These gentlemen had discussed various aspects of the religious life. I told my friend that we should have to aim for something much more fundamental. She said, "For what?" I said, "For complete surrender of life to God." And then she said to me, "Do you know that about nine out of the ten ladies in the front row will not have surrendered, and will resent very much being reminded of it?" Now I strongly suspect that the trouble with the ladies in that city is that their gauge of success is money, and whose house one is asked to, and what kind of clothes one can afford, and how many servants one can keep. Most people want to keep one foot on the carpet and one foot on the floor in religion. One lad said to me, "I don't want to kiss the world good-bye." And Francis Thompson struck the heart of it when he wrote,

*Yet was I sore adread
Lest having Him, I must have naught beside.*

We go on to discover that there is really no such thing as sacrifice in the Christian life, for its compensations far exceed its demands. But at the start it looks as though we were robbing people of most of their pleasures, because undisciplined lives are the bane of religion as nothing else is. Easy indulgence is as deadly to religion as open sin. I am convinced from my experience that some kind of conscious compromise, con-

cealed from others and admitted only occasionally to oneself, is back of most people's unsunder and failure in the Christian life.

IN TOUCH WITH GOD

But this is not the whole of the story. Says Henry Wright of Yale, a master in the art of winning men, "It is perfectly possible for a man to have broken with his besetting sins, and yet live an unsundered life." I could name you an appallingly long list of men who have begun well, who were really and truly converted at a point in their career, who had really given everything to God, and been accepted of Him. And then they did nothing to keep in touch with Him. One of the strongest Christian workers I know tells me that he surrenders every morning. We can make a strong and decisive beginning by an act of surrender. I do not believe men drift into that act, but that it is a conscious choice of the will: so that a man knows one day he is willing to do God's will, and only yesterday he was not. But what of tomorrow? We are now asking what a man is going to do with the means of grace, and how day by day he is going to increase and enrich and enliven the determination and the promise that he would give his life to God. God knew that an act was not enough; He gave us means, various means for various temperaments, by which to hold men to Himself. I want to say something of those means later, and how to make use of them. But let us leave the question now with the remark that unless people will keep a daily Quiet Time alone with God, praying, studying their Bibles, listening for guidance upon the day, there is little hope that they can long be carried on by the impetus of a decision made months and maybe years ago. Long after my own surrender, at a conference of men where I had to speak, I lay beneath the pine trees, desperately praying for a message; and the thought came again and again to me, "The real problem is to let Me have My way with you." And that problem rises each day with the sun.

Whither Mankind

A Review by

BISHOP JOHNSON

Whither Mankind, edited by Charles Beard; Longmans, Green & Co. Price \$3.00.

This book is a brief for modern industrialism and like all briefs it accentuates that line of thought which sustains its contention and minimizes those difficulties which nullifies its argument. If a man starts with the assumption that there is no personal God; that there is no ultimate purpose in human life beyond his temporary experiences on earth; that there are no moral responsibilities in the individual and no legitimate spiritual aspirations in the race, then the authors of this book have done very well in giving us a philosophy of life in terms of modern industry. If there were no men of intelligence who believed in

God and a future life; if there were no scientists, equal in ability to these writers, who have faith in spiritual consequences beyond the grave; if it were true that only the feeble-minded and the credulous accepted religion, then their calm air of superiority to revealed religion would not be an impertinence and some of their arguments could not be regarded as pure assumptions.

But if learned men and scientifically minded men can hold faith without incurring the suspicion of being morons, then one has a right to question the major premises of their arguments as being at least questionable. They give a very one-sided criticism of the Christian religion because the surly proponents thereof failed to make men righteous, entirely oblivious of the fact that much of the science of that same period was as erroneous and stupid as that of the interpreters of religion. They both had to deal with the materials at hand.

To argue against religion because many religious people are failures would be to argue against science because many scientists have been charlatans. In all of the arguments of the behaviorist school one is confronted with the conviction that they solve the problem to their own satisfaction by leaving out some of the most difficult factors. To say that a man is a better man because his home is equipped with all of the push button conveniences of modern industrialism is to beg the question as to what constitutes the better man. Unquestionably they are right in asserting that modern industrialism gives man a much better opportunity to be better than does a system consisting of human serfs. But they have nothing much to tell us as to how men can be better husbands, fathers and friends because they are relieved of the onerous tasks of life. They leave out of consideration the elements that must occupy his hours of leisure if he is to be a better man.

It is as though one would solve the problems of the family relationships by giving us frigidaires and gas furnaces and telling us to occupy our spare time in inventing still better ice boxes and more effective heating plants. When they have at last equipped man with every device that can minister to his hours of leisure, then what? When science has invented its last contrivance what new urge is to make man worthwhile?

If one were to scrap love and friendship because it cannot be reduced to a formula or is not visible with an X-ray, what then is there to satisfy man's urge for love and his devotion to his family? Having eliminated in one stroke the whole field of family and friendly relations which make up man's personal life they have an easy task to reconstitute a mechanical world which is satisfactory to its creator.

The book is written to counteract a pessimistic view of mechanical industrialism. One welcomes such a note of hope and confidence. But one does not need to become a pessimist because he believes in God. The Christian religion has not been a religion of defeatism if one judges it by a comparison of those people who have been motivated by it with those who have had little or no religion, or those who have had

a different religion. It is a religion of hope, not only for the next world but for this one.

Science is wonderful as science but when it usurps the province of religion or music it is drab. Of course it can improve the technique of music and the practice of religion but it has never demonstrated its power to bring love, joy and peace to the great mass of toilers who are intellectually incapable of understanding its propositions.

One admires the cleverness of the authors of this book, but is grateful for the fact that they cannot dethrone a personal God by substituting a mechanical force. If I believe in God, because he alone can interpret life for me, why should I accept the conclusions of one who has substituted an electron for God because he feels he can interpret life better in that way. Neither of us has ever seen the first cause that we assume and both of us will make our subsequent deductions from the major premise that we have taken. I am not credulous enough to believe that an impersonal force can have produced an intelligent brain, and yet these authors believe that their credulity is less than mine. The only way out that I can see is to wait for modern science to discover a measuring instrument that will evaluate our primary assumptions, for out of these flow all of our controversy. In the meantime I would say that their interpretation of religion is as crude as my interpretation of science would be. I have a smattering of the latter, with a sympathy for its deductions in the field of its observations, but I would as soon get a wife from a catalogue house as to take my religion from a symposium of scientists.

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the Church Army in United States

THIS is the thirteenth article in this series, and I shall be in Chicago when this issue reaches you. I hope that I shall not be unlucky! At any rate next Sunday's collect is a good one, but the gospel gives me my cue, "Jesus was casting out a devil and *it was dumb*." I met quite a few top-hole Episcopalians last November who had so splendidly served their political party that they had to go to bed for a long week-end to rest up and to get their voices back. Not many of us in our Church lose our voices through Church-witness, or through Evangelistic expression. We *need* that devil of dumbness casting out. Christianity is a message to be spoken and it is a life to be lived and it is a deed to be done. When Saul of Tarsus gasped out, "Lord what wilt Thou have me to do?" he wasn't given a new set of conditions or a change of environment straight away. Set free from the embarrassments of the past, he was told, "They are expecting you in Damascus to put men and women to death. *Go on to Damascus and preach*, and shew before men the new life you have entered upon".

It isn't easy for us, whose only contact with the Church, almost, has been infrequently to attend morning service and look in at the Parish Pool Table on Tuesdays now and again, or eat at the men's club dinner once or twice a year—it isn't easy for us to turn Lent into a time of positive witness and recruiting for the Church.

Yet that is our job. Right here in our Damascus we should begin to make vocal what Lent is meaning to us.

We have persecuted or robbed the Church by our *very minimums*—our minimum of worship, or of giving, or of backing up the vestry and the rector. Here's a time and a place to start right in; a piece of work which will give us joy and enrich the Church. Evangelism is the art of helping men in their quest for a complete life. Personal Evangelism is the attempt to accomplish this through the processes of friendship.

Evangelism is telling others how we ourselves found Christ and what His friendship means to us. The essential element in Personal Evangelism is a persuasive spiritual appeal which introduces men to Jesus Christ, and endeavours to persuade them to take Him as the way to complete living.

Where shall we begin? *Why not in our own homes?* That is never an easy place, but Browning (or somebody else) has said that religion is always a heroic adventure.

If we are in communion with God through our Lord Jesus Christ, surely we can tell to our family, across the meal table, something of the developing experience which is ours. We are each fighting our own battle, and while the family would resent being preached at, yet surely our first duty is to them. Wouldn't it be a great thing if all of us men who are heads of homes, made Lent a time of tactfully drawing our families into more vital relationship with our Master. We make a great deal of Easter in its outer ritualism—by our new clothes, our crowded churches, our expensive floral display, and by our fashions parade on Main Street and Fifth Avenue—but not all of us get the inner enriching experience. We can aid our own folk to this end, if we will.

Anticipate Holy Week and send to Room 518, 287 Fourth Avenue, New York City, for one or each of the following:—

The Gospel Story of the Life of Christ, Palm Sunday to Easter, 32 pp. five cents; The Story of Holy Week, five cents; The Fellowship of Prayer for the Lenten Season, 40 pp. two cents; (postage in each case extra) and read these *aloud in the family circle*—that is if we have one apart from the steering wheel of our automobile.

Let us make the attempt to lead our own children to the Lord of Life, Gen. xxi. 33. "Abraham planted trees in Beersheba"—not for himself, but for others. Our fathers in a wondrous age, when yet the world was small, prepared for us a heritage, and doubted not at all that we, the children of their heart which then did beat so high, in later times would play like part for our posterity.

BOOKS IN BRIEF REVIEW

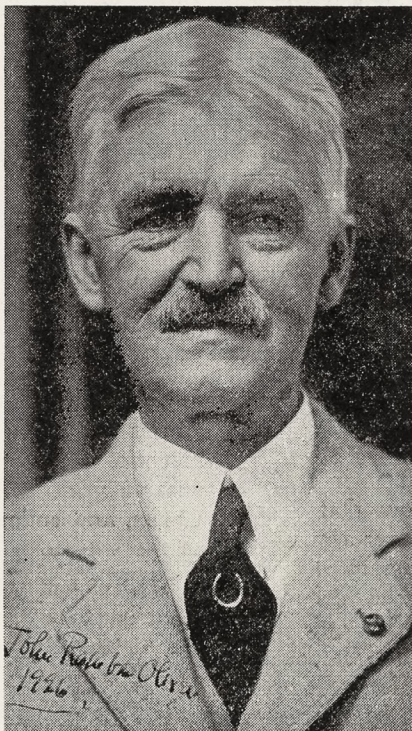
Edited by
WILLIAM B. SPOFFORD

THOSE distinguished ladies and gentlemen who, as a committee for various clubs, select for us the one most important and interesting book of the month assigned themselves a considerable task. A month ago a letter went from this office to a dozen or more of the larger publishers announcing that we planned to give more attention to their contributions to our so-called civilization, and will they please send copies of their new religious books for reviewing purposes. My humble office has a good sized window sill which was soon heaped so high with the literary efforts of clergymen and lay evangelists that I ran a real danger of developing rickets from sunlight starvation. And the books were but a part of it; beautiful catalogues poured in, to say nothing of letters from exactly eight clergymen of the Protestant Episcopal Church, each informing me that he had written the book of the year.

The books were dispatched to authoritative persons with the request that they grade each volume, and I now have before me a fat portfolio containing several score opinions. So I have played during the past week that I am that august person assigned the task of selecting the one best religious book of the month, basing my opinion on the judgments of my fellows. Friends, it can't be done. There are too many good books, and I defy men, even mighty men like Bishop Brent and Brother Cadman, to plaster any one religious book with their rubber stamp which reads, "This is the one best bet of the month." At the same time our labors should not be entirely in vain, so we herewith set to paper brief opinions about a few new religious books which seem to us worth the reading.

Canon Charles E. Raven of Liverpool has written a most interesting autobiography called *The Wanderer's Way* (Henry Holt, \$1.75), in which he reveals frankly his religious experiences and his present convictions. Dr. Raven is an important person with a rare ability to write interestingly about religion. Don't hesitate to buy this book, a longer review of which will appear in a forthcoming issue. Dean Robbins is very enthusiastic about it, which is surely a fine endorsement.

Bishop Johnson and Bishop Fiske are sure that Bishop Gore's new *Commentary* (Macmillan, \$5.00) is a book of such great importance that a copy of it should be on the desk of every



JOHN R. OLIVER
Author of *Victim and Victor*

clergyman, while the Rev. Alexander Cummins informs me that it is rank Anglo-Catholic propaganda since, while scholarly, it sets store by tradition. These three opinions should prompt most clergymen to purchase the book; five dollars, but then there are over 1600 pages.

The Rev. William Adams Brown has written two books that we strongly recommended: *The Life of Prayer in a World of Science* is called a very great book by Captain Mountford of Church Army. It isn't easy to pray; laziness is one reason, science is another. Dr. Brown helps a lot in this book which is ideal for Lenten reading. Then there is his *Beliefs That Matter* in which he tells us about the world, Jesus, God, the Church, the Bible, the Sacraments, and Immortality. Both are Scribner books, the former selling at \$2.25 and the latter for \$2.75, and you can't go wrong on either of them.

The Changing Family by G. Walter Fiske (Harpers \$2.25) sparkles with the facts of life, of home, of religion; thrill-chasing youth, the new women, companionate marriage, cliff dwelling, are all dealt with frankly, after which the author (a professor who does not write like one) tells us what religion has to do with it all.

I do not see how a pastor can do without this book.

Another book dealing with the same subject is Sherwood Eddy's *Sex and Youth* (Doubleday, Doran, \$2.00). Dr. Eddy did a great deal of research work before writing this volume and also secured the opinions of scores of important folks. It may disturb some people but it is, perhaps for that reason, a book to be read.

Dr. John Rathbone Oliver is a famous psychiatrist at Johns Hopkins University who not so long ago was ordained to the priesthood of the Episcopal Church since he felt the need for religious authority in his work. He wrote *Fear* a couple of years ago, which you should read if you haven't already, and has now produced a novel, *Victim and Victor*, in which he tells how a disordered soul is straightened out by the combined ministrations of science and religion. Mrs. Israel Noe of Memphis placed her O. K. on this book and her opinion has been vindicated since by a dozen others. Both books are by Macmillan and sell for \$2.50.

Deeds Done for Christ edited by Sir James Marchant (Harpers, \$2.50) is a husky volume setting forth brief biographical sketches of ancient and modern saints. Clergymen will find it valuable for sermon material and you would all enjoy reading it. Children too will like it.

The Ambassador is the title of the volume containing the lectures which Bishop Freeman delivered last year on preaching at Yale (Macmillan \$2.00). Bishop Freeman here gives out the rich fruits of an extensive pastoral experience.

The Christ We Know by Bishop Fiske perhaps should not be listed here since it is not a new book, but it has gone into another edition with a new preface so perhaps it qualifies. It is a concise book, especially adaptable to study groups and the busy layman. Harpers published it (\$2.00). Another *Life of Jesus Christ*, written brilliantly, is Dr. Bowie's *The Master*, a Scribner book (\$2.50).

Methods of Private Religious Living by Henry M. Wieman is just what the name implies—the technique of piety. The Religious Book Club selected it for their January book, which I am sure is sufficient recommendation. It is a Macmillan book and sells for \$1.75.

The Riddle of Life is the book published this year by Longmans Green (\$1.00) as their 1929 Lenten book. A report on it has not as yet been re-

ceived from our reviewer but the fact that it is endorsed by the Bishop of London is perhaps enough. Longmans Green have also published a confirmation book by Bishop Oldham, *The Catechism Today*, which is new from the press and will have to be reviewed later, but anything from Bishop Oldham is sure to be good. It is to sell, I believe, for one dollar.

A *Quiet Room* is a book of devotions, edited by R. Ambrose Reeves, and highly recommended by Bishop Booth. This is a Harper publication and sells for \$1.50; Then there is *Acts of Devotion*, a handy volume, attractively printed and bound, published by Macmillan which sells for but 60c. Either or both should prove useful the year around.

Most of you will want to read *Religion That Works* by the Rev. Samuel Shoemaker, now that you have been introduced to him through his articles in THE WITNESS. It is a Revell publication and sells for \$1.25. Then there is *The Christ of the Byways* by Bishop Freeman also published by Revell (\$1.75) which is a book of fifty-two brief sermons, models of comprehensive conciseness. *Christ and Society* by Bishop Gore deals with what to me is a most important matter, the Church's job of transforming our social order. It is nice to have one's own unorthodox opinions confirmed by Bishop Gore. It is a Scribner book (\$2.00) and is one of that great series he started a number of years ago which included *Belief in God*, *Belief in Christ*, and *The Holy Spirit and the Church*.

Facing Life by President Faunce of Brown University is a book for young people and for those of you who have to deal with them, either as teachers or parents. Dean Sturgis of St. Paul's Cathedral in Boston hails it and is using it extensively in his work there. It is a Macmillan book and sells for \$2.00. I want to say just a word about the Doubleday Doran Dollar series before giving you a paragraph about a couple of books for children. These are honest-to-goodness volumes of standard size, beautifully printed and bound, which sell for one dollar simply because they have been so popular that wholesale production is possible. The titles can't be listed here, but if you care for a circular on them write to WITNESS BOOKS, 931 Tribune Building New York City, and one will be on the way. Just let me tell you of two of them, *The Wicket Gate* by G. A. Studdert-Kennedy and *The Impatience of a Parson* by Rev. "Dick" Sheppard, both \$2.50 books, and worth it, which you can have now for a dollar.

Two books for children and then this is done; *Christ Legends* is a



PROF. H. M. WIEMAN
Writes of Religious Living

book by Selma Lagerlof, translated by Velma Howard, which will interest the child in Christ and in religion; incidentally parents will enjoy reading it aloud (Henry Holt, \$1.50). Finally there is *The Life of Christ*, for children, written by J. Patterson-Smyth, whose work, I am sure, is known to you all. It is a fascinating book which the children in your household will read with joy. It is a Revell book that you can buy for \$2.50. The book is printed in large type and contains many illustrations.

Important works, no doubt, have been omitted from this imposing list, but you will know considerably more if you read only a few of these between now and Easter, after which I hope we may have other suggestions for you. These books may be secured from your local bookseller, and of course WITNESS BOOKS, either 6140 Cottage Grove Avenue, Chicago, or 931 Tribune Building, New York, will be glad to send them to you at the prices listed, we paying postage.

* * *

Love, by William Lyon Phelps. Published by E. P. Dutton and Company. Price \$1.

Home, by Kathleen Norris. Published by E. P. Dutton and Company. Price \$1.

Two little inspirational books, daintily published, concerned with a couple of the most rugged and vastly important things with which the whole of us humans have to deal,—love and home. It just happens they have come together to the reviewer's desk. But, they do belong together. The first, be it noted with some care,

is from Professor William Lyon Phelps, he who lectures on English Literature at Yale, and writes ad infinitum on all sorts of things in highbrow magazines. He here turns preacher, saying a trenchant word or two, simple and fundamental, worth remembering a long time, about something of which Christians should know a great deal, and they do not, viz., that "God is love" and there are some embarrassing implications.

The second, written by Kathleen Norris, is likewise a handy little volume, reminding us of that which we would rather not hear, that possibly civilization may gather much profit but lose its Homes, in this its prosperous days. She still thinks the building of a family remains the Great Adventure, the road it travels being always new. The point of her plea is worth listening to; that there were some things, very good things in the homes of the dreaded 50s, 60s and 70s. Why let those good things go! Why not recapture them, keeping them even amid modern conditions? Too bad to point out a defect, but her plea seems to be addressed to the women; why leave out the men, for they are much involved in this business of making homes.

R. P. Kreidler.

* * *

Bible Types of Modern Women by Rev. W. Mackintosh Mackay; Doubleday Doran. Price \$1.00.

This volume of sermons is what we might call nothing but homiletical stodge. Doubtless these sermons seemed modern in the pre-war days when they were first published, but they are a far cry from modernity today. Of course if the set of your mind is fundamentalist you may find here and there a helpful suggestion; otherwise to read them would be a waste of valuable time.

Irvine Goddard.

* * *

The Real Presence, by A. C. Bouquet. Published by Macmillan Co. Price \$1.50.

The main object of this brief, yet very informing essay, is to give the facts about localization, so that thinking people may decide for themselves the proper place which Sacramental Ordinance should occupy in the religious life. The writer is definitely opposed to the Reservation of the Blessed Sacrament for any purpose whatsoever, such practice he maintains belongs to the religious twilight of mankind. It also involves the adoption of a sacerdotal as distinct from a representative priesthood which is not in accordance with the religious simplification expected and employed by Jesus Christ. The book is quite worth while, fair and balanced in statements.

—Irvine Goddard.

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

BREVITY with a vengeance this week, since books take up so much space.

* * *

Just a line or two from the Rev. A. Manby Lloyd of London. First of all he informs us that a group of prominent British churchmen, including no end of bishops, have sent to the press a protest against a slap that Dean Inge takes at the U. S. A. in his new book "England." The passage, which was quoted in the United States Senate by some pompous person who wants a big navy and who used it to show the hatred of Britishers for us, was declared by these distinguished gentlemen to represent nobody but Dean Inge, who has doubtless changed his mind since writing it.

* * *

Writes Brother Lloyd: "The Prince of Wales' tour of the distressed mining areas in the North has nothing of the nature of pomp and circumstance. While the clergy are discussing in the columns of the *Guardian* the impossibility of getting a college education for their children on four hundred pounds a year, the Prince was puzzled to know how a miner (a widower) and eight children lived on two pounds a week. 'It is positively ghastly,' was one of his comments."

* * *

The 8th quadrennial of the students Christian movement recently met at Liverpool, with 2000 delegates present. The hit of the occasion was Canon Raven, whose new book is mentioned on a preceding page.

* * *

During the convention the bishop of Liverpool made what to the *Church Times* is an amazing assertion: "I can see no harm and I can see much good in a man belonging, as it were, to two or more churches at the same time. Why should he not come to worship here and there, in order to show that he has a sense before God of the greatness of the body to which he belongs?"

* * *

On the cover there is a picture of the Rev. John G. Martin, the superintendent of the Hospital of St. Barnabas, Newark, New Jersey. Mr. Martin was born in the city of Paterson, N. Y., graduated from Yale and from the General Theological Seminary. During the war he served as a welfare worker in the French Fourth Corps for the Foyer du Soldat in connection with the American Y. M.

C. A. He was rector of St. Peter's, Clifton, N. J. for nine years, becoming the head of the important hospital work in 1923. At the present time he is the chairman of the Episcopal Hospital group of executives attending the American Hospital Association Convention and he is the president of the New Jersey Hospital Association.

* * *

Mr. George W. Wickersham, rapidly becoming one of our foremost preachers, stated at a public dinner to Dr. Fridtjof Nansen explorer, that the whole debate in the United States Senate over the cruiser bill and its enactment into law demonstrates that the approval of the Kellogg Peace Pact was but lip service to the cause of peace and did not embody a conviction to renounce war.

War, once thought of as the sport of kings, is in danger of becoming the toy of democracies, Mr. Wickersham declared, calling for a union of the spiritual forces of humanity "in determined opposition to the warlike spirit which finds expression in the councils of the greatest democracy of the modern world."

* * *

The Young People's Fellowship of the Cathedral at Garden City, Long Island, during the Sunday evenings of Lent, are to visit in a body one of the near-by parishes or missions. It is hoped thus to foster a friendly solidarity between the young people of the cathedral parish and those of the surrounding towns.

* * *

Church Army recently received a promise of \$1100 from a New York Churchwoman to help with the missions and work in rural districts. They hope that other gifts may be made to carry on this important work. At the invitation of Dr. Stet-


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son, rector of Trinity, New York, Captain Mountford is to undertake noon-day work on Wall Street. The week of March 11th he is to be the noon-day preacher at Grace Church, New York. The headquarters are at 416 Lafayette Street, New York.

* * *

There is a lot doing in the building line in the diocese of Long Island. At the recent meeting of the arch-deaconry of Queens and Nassau, held at Bellerose, mission after mission reported land purchases and plans are made to build.

* * *

Bishop Moreland, who has been the Bishop of Sacramento for thirty years, in his convention address said that he had learned this during that time: first, that a consecrated, eager clergy was of the most importance; rich in love and sympathy rather than eloquence if they can't have both. Second in importance: a Christian fellowship among the laity. Unless we love one another no amount of preacher activity will do much. Third, we have failed to teach our

"People have asked me," writes Dr. Raven, "why I went into the Church and why I remain in it." This spiritual autobiography gives his answer.

A

From childhood, through a period of complete unbelief, to a vital experience of the truth of Christianity, this intimate account records the author's religious growth. It is a sincere confession of hard-won faith.

Wanderer's

More than that, it is a sharp though constructive criticism of religious and educational systems. Dr. Raven is not at all satisfied with the nurture he got as a boy. Parents, teachers, and all who are concerned with the high task of introducing boys and girls to Jesus will find wholesome counsel here.

Way

"We hesitate to say that Dr. Raven writes about religion like a layman, because the compliment is double-edged, but we can safely say that there is an uncommon amount of common humanity in his book." —*The London Times*.

by Chas. E. Raven, D.D.

Canon of Liverpool
and Chaplain to the King

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people. A twenty minute sermon won't do it, they must read (hurrah for the Church papers). Lastly, he stresses the importance of regular church attendance.

* * *

The Rev. Samuel Shoemaker, Jr., is giving a series of lectures at the Cathedral of St. John the Divine, New York City, each Wednesday afternoon during Lent at five o'clock. There are Lenten services there every day during Lent at five, with special preachers.

* * *

In Manila, the Rev. F. C. B. Belliss of the Cathedral parish, during one week not long ago, baptized a Syrian baby, married a Chinese couple, buried a Norwegian sailor and ministered to the American and Filipino congregations of St. Luke's Church, in addition to his own Cathedral calls.

* * *

The Rev. Frank N. Riale, whom many of you doubtless heard at the General Convention, has been called as a field worker of the Society of the Nazarene and has accepted. He will work mostly in the non-Episcopal field. Dr. Riale is the author of a book on healing, *The Divine Antidote to Sin, Sickness and Death*, which to me sounds very horrible indeed, but we have the assurance of such men as the Rev. Joseph Fort Newton, Dr. Gailor Banks, the Rev. Stanley Jones and Hugh Studdert-Kennedy that it is a tip-top work, worthy of the attention of us all.

* * *

Seven years ago, twin brothers who had risen grade by grade in school—always together—dreamed of entering the Episcopalian ministry together.

That dream came true when Thomas W. Sumners and Charles A. Sumners were ordained into the priesthood by Bishop Clinton S. Quin at Palmer Chapel, Houston, Texas.

"We started in kindergarten together," said Rev. Thomas W. Sumners, "and all our education was

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along the same lines. During high school days, when it came to the question of choosing a life work, we sought to select something in which we believed we could best serve and it was inconceivable that we shouldn't go into that work together."

* * *

Zion Church, Douglaston, N. Y., was damaged by fire on the night before Ash Wednesday to the extent of \$10,000; well covered by insurance.

* * *

The preachers at the Cathedral at Garden City, Long Island, during Lent on Tuesday evenings; Rev. Dr. Milton of Wilmington, N. C.; Dean Colladay of Hartford; Rev. Dr.

Sherrill of Boston; Rev. Dr. Phillips of Washington; Rev. Dr. Silver of New York; Rev. Fr. Burton of Boston; while on Sunday afternoons the preachers are to be Rev. Frederick Burgess, Rev. Theodore Sedwick, Rev. Charles K. Gilbert, Rev. D. Forrester and Rev. Philip Davis.

* * *

The Diocese of Springfield is mourning the death of the President

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of its Standing Committee, the Rev. Joseph G. Wright, Rector of Grace Church, Greenville. Mr. Wright was the oldest active Clergyman in the Diocese and has been Rector at Greenville for forty-seven years.

* * *

It is inferred from a note in the Hankow Newsletter that Miss Mary E. Wood of Boone Library, Wuchang, has been ill with high blood pressure, but is improving. A note says, "Miss Mary Elizabeth Wood showed distinct improvement when Dr. James called on her the other day. Dr. James was delighted, but a bit puzzled by this sudden and unexplained turn for the better. Miss Wood, however, was not at all surprised. She said her blood pressure went down as a result of reading the Thirty-Nine Articles! She expects to take up next the Constitution of the United States."

* * *

United Lenten Services are held in New Orleans, the various congregations combining to hear the following visiting preachers: Bishop Casady of Oklahoma, Bishop Cook of Delaware. Rev. Walter C. Whitaker of Knoxville, Bishop Partridge of West Missouri. Rev. Malcolm W. Lockhart of Baton Rouge and Bishop Sessums of Louisiana.

* * *

The Virginia Seminary trustees have voted to confer the degree of doctor of divinity upon the Rev. F. D. Goodwin of Warsaw, Va., the Rt. Rev. Norman Binstead, bishop in Japan, Rev. Edmund J. Lee of Chatham Hall, Va., and the Rev. Robert Rogers of Brooklyn.

* * *

Dean Robbins formerly of the Cathedral in New York, has joined

the staff of the Church of the Incarnation, New York, where he served as rector formerly. His work will consist largely of preaching.

* * *

A five acre tract has been presented to the diocese of Olympia for a summer camp, which will be in charge of the Rev. Walter G. Horn, in charge at Snohomish, who is a most successful worker with young people.

* * *

Most of the time at the convention of the diocese of Olympia was devoted to finance; things haven't been going so well in a financial way and as a result not only has the pledge to the National Council been greatly cut but the local mission work has also suffered. Bishop Huston, and his neighbor, Bishop Sumner, pleaded eloquently for more sacrifice.

* * *

The Western Seminary has decided to built its chapel in honor of Bishop Anderson in commemoration of the

thirty years of his episcopate. The sum of \$100,000 is now being raised for the purpose.

* * *

The Rev. Dr. Jacob Streibert, for 43 years professor at Bexley Hall, died suddenly a week ago Monday. Failing to appear either at chapel on Monday or for his classes on Tuesday members of the faculty went to his home and there found his body at his desk. A local physician stated that he had died instantaneously of a heart attack.

* * *

At Trinity Church, New York, a table has been installed upon which has been placed a card which reads:

WANTED — DUTY DURING JULY OR August in Southern or Eastern diocese. Address, Archdeacon—care of The Witness, 6140 Cottage Grove Ave., Chicago.

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* * *

Memorial services to Bishop Williams of Michigan were held on the 14th at St. Paul's Cathedral and at St. Joseph's Church, Detroit, when large numbers gathered to pay tribute to the fearless champion of the gospel of love and fellowship. A beautiful altar cross, the work of Gorham, was given this year by Mrs. Williams in memory of her husband. At St. Joseph's the address was given by the Rev. Chester Emerson, Congregationalist, a close friend of Bishop Williams, who stressed the principles for which he stood and the wonderful grace and virtue declared

in his robust, human, vigorous, trenchant and joyful life.

* * *

Here is a grand idea: students of the seminary at Alexandria invaded the campus of the university of

North Carolina the other week, led by the Rev. A. C. Zabriskie of the faculty, and there with a series of meetings presented the ministry to the men. There were conferences, addresses and personal interviews

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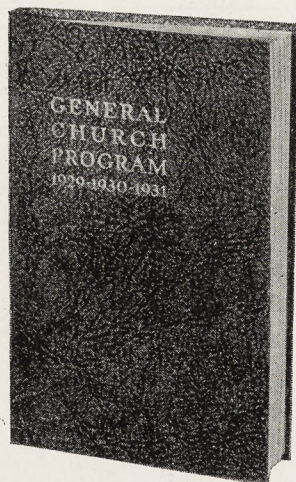
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Trinity Cathedral, Cleveland
Dean, Francis S. White, D. D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace Church, Chicago
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's Chicago
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago
Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago
Rev. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10, and 11 A. M.
Sunday, 4 P. M. Carillon Recital.

St. Luke's, Evanston
Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

The Ascension, Atlantic City
Rev. H. Eugene A. Durrell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12 and 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati
Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays, 8:45, 11 A. M. and 7:45 P. M.
Holy Days, Holy Communion 10 A. M.

St. Matthew's Cathedral, Dallas
Very Rev. R. S. Chalmers, Dean
Rev. E. Caldwell Lewis
Rev. Charles James Kinsolving
Sunday, 8, 9:30, 11:00 and 7:45.
Week days, 10 A. M.

Christ Church Cathedral
Eau Claire, Wisconsin
Rev. F. E. Wilson, Rector.
Sundays: 8 9:30, and 11:00 A. M.
Holy Days: 10:00 A. M.

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
Near the University of California.
Sundays: 7:30, 11:00 A. M., 5:00 P. M.
Tuesdays: 10:00 A. M.

galore. The week before they had done the same thing at the University of Virginia, where they made the most of the ordination of the Rev. Brooke Stabler who was well known on the campus and particularly popular with the students.

* * *

A most attractive Lenten folder has been put out by St. Luke's, Evanston, Illinois, giving a list of the many services that will be held there during the season. On the last page is "My Lenten Rule" which is printed here since it will be of help to you I am sure:

God helping me, I propose during this Lent to keep the following minimum rule:

1. To make my communion—fasting—each Sunday at an early service: and after preparation the night before.
2. To be present each Sunday at the Choral Eucharist at eleven.
3. To attend at least one week-day service besides.
4. To say my prayers daily, morning and evening.
5. To read at least one of the recommended Lenten Books.
6. To try to bring at least one person to baptism and one to Confirmation during Lent.
7. To make a self-denial daily and to put the cost of it in my Easter Offering Bank.
8. To make an earnest effort to resist all sin and especially my besetting sin.
9. To keep Ash Wednesday and Good Friday as strict fasts with penitence and prayer.
10. To attend the Three Hours' Devotion on Good Friday.
11. To make my Easter Communion early.

* * *

The diocese of West Missouri has purchased the Arlington Methodist Church, Kansas City, for the use of St. Augustine's congregation of colored churchmen. The congregation undertakes to pay back the diocese the full amount of the purchase in five years.

* * *

How is this for an offer: fifteen hundred dollars a year in money and board and room in the city's best hotel. That was an offer recently made by the vestry of Trinity Church, Lebanon, Kansas.

* * *

Trinity Church, Marshall, Mo., without a rector, but with a brand new church building, is adding to its membership. Services are being conducted by the Rev. Henry N. Hyde, secretary of the diocese of West Missouri and Rev. Walter Harter of Sedalia.

* * *

I don't know that he will thank

Services

Cathedral of St. John the Divine, New York
Amsterdam Ave. and 111th St.
Sunday Services: 8, 9
11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation, New York
Madison Ave. and 35th Street
Rev. H. Percy Silver, S.T.D., LL.D., Rector
Sundays, 8, 10, and 11 A. M., 4 P. M.
Daily, 12:20.

Trinity Church, New York
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12 and 4:45.

The Heavenly Rest and Beloved Disciples, New York
67 East 89th Street
Rev. Henry Darlington, D.D.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights
Hicks St., near Remsen, Brooklyn, N. Y.
Rev. George P. Atwater, D.D.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York
Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays, 8, 11, 4, and 8.
Daily, 12:30, except Saturday.
Holy Days and Thursday, Holy Communion, 11:45.

All Saints' Church, New York
"The Old Slave-Gallery Church"
Henry and Scammel Streets
Rev. Harrison Rockwell, B.D.
8 and 10:30 A. M. and 8 P. M.

Church of St. Mary the Virgin, New York
139 West Forty-sixth Street
Rev. Selden P. Delany, D.D.
Sunday Masses, 7:30, 8:15, 9, 10:45.
Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

Gethsemane, Minneapolis
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sunday: 7, 8, 9:30, 11 and 7:45.
Wed., Thurs., Fri., and Holy Days.

All Saints' Cathedral, Milwaukee
Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 5:30.
Holy Days, 9:30.
Daily 7 and 5:30.

St. Paul's, Milwaukee
Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Dowse cars to Marshall St.

St. Mark's, Milwaukee
Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
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St. James, Philadelphia
Rev. John Mockridge
22nd and Walnut Sts.
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Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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Trinity College, Hartford, Conn., has one of the best pre-medical courses in the country; its excellence is proved by one-third of this year's entrance class preparing to study medicine. Of the nine honor men of a late graduating class at Yale Medical School, four of the nine honor men were Trinity College men who took the Trinity pre-medical course.

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Burlington, Vermont

me for the suggestion but you parsons should see the Lenten leaflet issued by the Rev. Z. B. Phillips of the Church of the Epiphany, Washington. I am sure he will send you one if you enclose a self-addressed stamped envelope, and it is really unique, with a calendar giving definite information about the services each day. The following bishops are to preach there on Tuesday evenings during Lent: Bishop Freeman, Bishop Strider, Bishop Rogers, Bishop Du Moulin, Bishop Fiske and Bishop Cook.

* * *

Bishop Binsted said recently that although Holy Trinity Church, Tokyo, seats only about 250 people, seven hundred crowded in for the three-hour service on Good Friday last year and most of them remained throughout the service.

* * *

A new low record for lynchings was set in 1928, with a total of eleven. The previous minimum was sixteen in 1924. Forty years ago the number was 175.

* * *

Parish paper, St. Luke's, Inkhorn, Cincinnati, reports two families in which every earning member makes a pledge for the work of the Church, ten pledges in all. Fine stuff.

* * *

A tiny Japanese boy in western Nebraska, writing to Bishop Beecher, neatly summarizes his own recent news and that of most of us: "Dear George Allen Bishop Beecher: I am writing a few lines to let you know that we are well and hope that you are the same. How are you? I am just fine now, it is cold. In here many people get a flu. Did you get a flu. I get a flu and I stay home one week. But we are all right now."

* * *

Is a doctor appreciated by the Liberians? Dr Maass, attached to the Holy Cross Mission, reported no less than 509 treatments on one day not long ago. Last year his patients were counted in hundreds, now in thousands. In a recent month there was an average of 150 patients treated every day.

* * *

Writes Mr. Calvin, correspondent of the Southwest: "In New Mexico life moves slowly and there is no news, but I send this instead:

"George Kemp is an old Indian fighter and adventurer. In the fall of 1858 he drove a government team across the state of Kansas to Ft. Leavenworth, and the next year was sent to conduct two U. S. commissioners across the Great Plains to the Mormon settlements in Utah on the other side of the Rockies. Twenty-

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eight years he spent in government service freighting supplies between army posts.

"Now he is old and poor and nearly blind. Besides, he is very deaf, and he is a cripple.

"During Christmas week he asked me to baptise him. After the christening, I took him up to the chancel and showed him the altar. But the light was dim, and he asked, 'The organ?' 'No, not the organ, but the altar,' I replied, speaking close to his ear. Then I laid his hand upon the lectern Bible. 'The same blessed Book yesterday, today and always,' I said, but he was unmoved. Then I led him across to the organ. 'Can you see the pipes?' 'Yes! I can see them plain.' His voice was trembling. 'Same as when I was a boy.' The light fell upon the gilded tubes and shone straight into the old man's eyes. I can recognize happiness when I see it, and it was there. He straightened his bent shoulders; the world-weariness dropped away, and he lifted his head. Then he began, 'Lord, now lettest thou thy servant depart in peace,' but whether singing the words or reciting them I could not tell. Just one single word he missed. He had been a choir boy back in the old country. His life had spanned the long, godless years of estrangement, and now

he was coming home to familiar things once more.

"The Bishop came and confirmed him in the hospital. Then the other day I gave him his first Holy Communion at the mature age of ninety-seven."

* * *

The northernmost light maintained by the United States, not counting the aurora borealis, is one at Point Hope, Alaska. Arch-deacon Goodman is its official keeper and deputizes an old Eskimo to tend it. Once he noticed the light was not so bright

as it should be, and, inquiring the reason of the thrifty Eskimo, was told, "I turn the lamp down at night!"

* * *

In New London Connecticut, all of the churches, including our own, are uniting for mid-week Lenten services; the first preacher was Bishop McConnell, Methodist and president of the Federal Council, who preached last week in St. James Church. The Rev. Henry Sherrill of Boston is to preach later in Lent at the Baptist Church.



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