



The Living Church

(Entered as Second Class Matter at the Post Office, Milwaukee, Wis.)

VOL. LXVI

MILWAUKEE, WISCONSIN, DECEMBER 31, 1921

NO. 9

PERIODICAL PUBLICATIONS OF THE MOREHOUSE PUBLISHING CO.

Communications for all to be addressed to Milwaukee, Wis. Postage is charged in addition on all periodicals to subscribers in Canada and abroad.

THE YOUNG CHURCHMAN

[Including *The Missionary Magazine*]

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: \$1.00 per year. In quantities of 10 or more to one address, 20 cents per quarter per copy, with a further discount of 10 per cent. If paid quarterly in advance.

MONTHLY MISSIONARY MAGAZINE: 30 cents per year. In quantities of 10 or more to one address, 20 cents per copy per year, with a further discount of 10 per cent. If paid annually in advance.

THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 50 cents per year. In quantities of 10 or more to one address, 10 cents per copy per quarter, with a further discount of 10 per cent. If paid quarterly in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 10 cents per copy per year, with a further discount of 10 per cent. If paid annually in advance.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, \$5.00 per year. To the Clergy, \$4.00 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$5.85 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$4.25 per year.

FOREIGN PERIODICALS

Morehouse Publishing Co., American Agents.

THE CHURCH IN JAPAN. A quarterly missionary magazine. Price 50 cts. per year.

THE (LONDON) CHURCH TIMES. Weekly. Price \$3.25 per year.

THE LIVING CHURCH ANNUAL

and

CHURCHMAN'S ALMANAC

A Church Cyclopaedia and Almanac, issued for each year. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 85 cents; cloth, \$1.15; postage, 10 to 20 cents.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and four Hymns, published weekly in advance for every Sunday evening. Price in quantities, 15 cents per copy per quarter (3 months). Transient orders \$2.00 per 100 copies. A number of special editions for special occasions.



Richard Meux Benson

Letters of Richard Meux Benson

Founder and First Superior of the Society of St. John the Evangelist, Cowley. Selected and edited, with a preface, by the Rev. W. H. LONGRIDGE, M. A., of the same Society. With introductory memoirs by the Rt. Rev. A. C. A. HALL, D.D., Bishop of Vermont. With three Portraits. Cloth \$2.10. Postage about 15 cts.

A Notable Volume Just Out

The Life of Christ

By the Reverend R. J. CAMPBELL, D.D.

Vicar of Christ Church, Westminster, Chaplain to the Bishop of Birmingham, Author of "A Spiritual Pilgrimage," etc.

A famous Churchman has written this new "Life of Christ." He is a man who unites the greatest eloquence (as witnessed by his fame as a preacher) with a fine power of interpretation. Holding a distinguished position in the Church of England, his book is one with a great message for Church men and women.

A "Life of Christ" that gathers together all that modern scholarship can tell us, and depicts the expression of a great philosophy in the Divine Life. For all who wish an understanding of the modern view of the sources for the life of Jesus, and a vivid narration of His life and times, Dr. Campbell has written this outstanding book. \$3.00 net. Postage about 20 cts.

Morehouse Publishing Co., Milwaukee, Wis.

"DEADLY DULL"

That is the ordinary man's judgment of religious books, especially of books that are at all doctrinal. But religion need not be stupid. It can be made interesting and fascinating. And BISHOP FISKE writes

Books That Are Different

Every layman, therefore, who cares enough about the Church to wish to know its teaching; every possible convert who could be brought to know; every teacher who ought to know; every clergyman whose business it is to teach others to know—should own

The Faith By Which We Live

A Plain, Practical Exposition of the Religion of the Incarnate Lord

by the

RT. REV. CHARLES FISKE, D.D.,
Bishop Coadjutor of Central New York

The Church Times (London) "unreservedly commends it." *The Churchman* "praises its warmth of feeling and vigorous directness." *The Living Church* says it "has increased our debt of gratitude to one who has a remarkable talent for making religion interesting to the average man."

MOREHOUSE PUBLISHING CO.

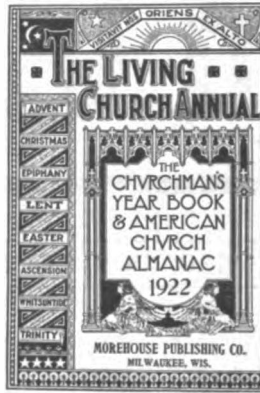
Cloth: Pages XII plus 322: \$1.50 and Postage

FOR 1922

The Living Church Annual

AND CHURCHMAN'S YEAR BOOK

formerly two publications, will appear as one in a consolidated volume. It will therefore be the residuary of the three Church Almanacs that were formerly made.



The contents include the usual varied material which goes to make up a complete Church Almanac. The Annual Cyclopedic for 1921 is unusually complete. The

PORTRAITS OF BISHOPS

include all those consecrated within the year. The GENERAL, DIOCESAN, and PAROCHIAL information is carefully corrected. The

LECTIONARY

is that set forth by the Joint Commission for use during 1922.

Owing to delays caused by the Printers' Strike publication is deferred to

the Last of December

The same reason also compels a slight increase in price, as follows:

Paper, \$1.00. Cloth, \$1.25

Postage east of Colorado, about 15 cts.



New Testament Bible Stories

By G. W. Lose

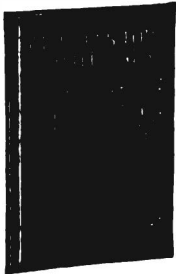
A series of four attractively made books for little children. Each with four handsome colored illustrations and several outline illustrations. Illuminated paper covers in colors. They are just the things for Christmas presents and prizes.

Titles:

WATCH AND PRAY. Nine N. T. Stories.
HE CARETH FOR YOU. Nine N. T. Stories.
GOD IS OUR REFUGE. Eight N. T. Stories.
Also Morning and Evening Prayer-Verses for little children.
COME UNTO ME. Seven N. T. Stories, three Poems and Hymns.

Price 20 cts. each. Ten per cent discount in dozen lots equally assorted.

Postage about 5 cts. each.



Prayers for Little Ones

By GEORGE L. CONRAD

Decorated cover, outline illustrations, 25 cts. Postage about 3 cts.

The Desk Kalendar

Formerly THE FOLDED KALENDAR. Comprising the New Lectionary set forth expressly for the Year from Advent, 1921, through the Year 1922. Price 25 cts.

The Girls' Kalendar

Issued by the Girls' Friendly Society. Price 35 cts. Per dozen, \$3.50, carriage additional.

MOREHOUSE PUBLISHING COMPANY

1801-1811 Fond du Lac Ave., MILWAUKEE, WISCONSIN

THE LIVING CHURCH

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

Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and publication office).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$5.00 per year in advance. To the clergy, \$4.00 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. CLASSIFIED ADS., replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the Milwaukee office, and reach there not later than Monday for the issue of following week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter, pages 3 1/2 x 5 1/2 inches, \$18.00; Half pages, 5 1/2 x 7 1/2 inches, \$36.00; whole pages, 7 1/2 x 11 1/4 inches, \$72.00 each insertion. No discounts on time or space contracts.

Not responsible for key numbers unless complete electro containing such number is supplied.

All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

Address advertising business to C. A. Goodwin, Mgr. Advertising Department, 1801 Fond du Lac Ave., Milwaukee, Wis.

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS.	273
As a Tale that is Told—Acknowledgments.	
THE GREATNESS OF GOD. By Rev. Thomas F. Ople.	274
NOTES ON THE NEW HYMNAL. By Rev. Winfred Douglas, Mus.D.	275
BLUE MONDAY MUSINGS. By Presbyter Ignotus.	276
TO MY FATHER (Poetry) By Fredericka Beatty.	276
THE CHURCH'S ADMINISTRATION (Presiding Bishop and Council)	277
CHRISTMAS EVE IN PARIS. By Wm. C. Call, Mus. D.	278
THE BABE (Poetry). By Julia Adriance Moore.	273
THE EAST MEETS THE WEST.	279
BLESSED IS THE MAN (Poetry). By Charles Nevers Holmes.	280
SOME THOUGHTS ON RECRUITING FOR THE MINISTRY. By Rev. B. I. Bell.	281
JOHN MEDITATES ON THE LOST OPPORTUNITIES. By Rev. Louis Tucker.	282
A MESSAGE FROM HAWAII (Poetry). By May L. Restarick.	282
FINDING THE FAITH THAT SATISFIES. By H. P. Houghton, Ph.D., D. D.	283
CHRISTMASTIDE THOUGHT. By L. L. R.	284
THE ORDER OF THE THOUSANDFOLD. By Rev. F. W. Neve.	284
CORRESPONDENCE	285
In Rural Fields (The Bishop of Alabama)—A Federal Department of Education (Stephen B. T. Penrose)—The All Saints' Day Epistle (Wm. Curtis White)—"Among Women" (Gladys Welcott Barnes).	
LATE CABLEGRAMS TO NEAR EAST RELIEF.	287
LITERARY	288
ENGLAND CELEBRATES IRISH FREEDOM (London Letter).	291
SHOPPED EARLY IN BOSTON (Boston Letter).	292

THOMAS Y. CROWELL COMPANY have enlarged their "Treasury" series this year by three delightful books, *A Treasury of Indian Tales* by Clara Bayliss, *A Treasury of Myths* by Inez N. McFee and a *Treasury of Flower Stories* by the same author. The first retells some of the stories which Indian mothers have told to little dark-skinned children around the camp fires, or on the long marches when little feet grew weary. The second is an admirable selection of Greek and Norse legends; and the third, as its title indicates, consists of stories about familiar flowers. The price of each is 75 cents net.

The Living Church

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

VOL. LXVI

MILWAUKEE, WISCONSIN, DECEMBER 31, 1921

NO. 9

EDITORIALS AND COMMENTS

As a Tale that is Told

ONE more of those years is brought to an end "as it were a tale that is told." The curious aspect of it is that the tale has been told in eternity, and the record has been written, but the characters in the tale scarcely know how much of the plot has really been developed.

We live through revolutions and never suspect it until long after. Who that has passed through middle life fails to realize that the whole social fabric, the whole manner of living, has changed since his youth? Where is the man who lives now as he lived in the eighties? Or the man of any age who lives to-day as his father lived at the same age? The tale of each year was told, but nobody realized how each tale fitted into the tale that came before and the tale that followed after, so that through them all was being written The History of a Social Revolution, and we were the revolutionists.

The end of a year traditionally brings sadness or at least introspection. It should not bring pessimism. Every year shows what progress the world might have made, and did not, if. But every year also shows that progress has been made *in spite of*. And those elements of real progress are the substance of the tale. Mr. Wells is fond of reminding us how very, very short is the period since man emerged into history as compared with the very, very long period in which he was preparing for history. While so—it is a commonplace to say it—we have made more history and, on the whole, better history in the last century than had been made in a thousand years before. The spirit of God seems to have quickened humanity more in our own brief lifetime than He has ever sought to do before. Our very problems arise because we have not been able to adjust ourselves and our civilization to the new tales that are being told faster than we can take them in.

It has been a year of turbulence and, sometimes, of disappointments. At home the American people have seemed slowly to awake to the fact of the enormity of their after-war failure. The self-satisfaction of two or three years ago has gone. Men look back upon the failure that lay between Versailles and Washington and see that in that failure America, and all civilization, broke down. The cup of permanent world-peace was dashed to the ground—and broken. This year we are trying to piece some of the fragments together and so to save some of the right-have-been. If we can prevent the development of a great war over Pacific ocean questions it is much. All honor to those who have *tried*, whether or not their treaty shall ultimately be accepted—as we hope it may be. Yet when we compare that step with the ideal of "making war to end war", in which once we were so unanimous and now have largely abandoned our ideal, we realize how our very

endeavor has shrivelled since the day of our greatness. The problem of Germany may have been solved for so long a period as *force* can dominate. Let those prophesy how long that may be who recall how the victorious American North solved the problem of peace in the American South by means of force, expressed by armies of occupation and preservation of hatreds, and how the solution collapsed. But after that—what? The spirits of the army of the slain are asking—what? The pitiful army of the mutilated is asking—what? The great army of the widows and the fatherless children is asking—what?

America has no answer to the question. We are content, as a people, on the whole, to try to find a way to reduce our taxes by cutting down our armaments; and the grim determination that "It shall not happen again" is not translated into deeds. God help us!

And Ireland? What is it that has been the watchword and the *terminus ad quem* of the Irishman during all these years? What, but "home rule"? And now home rule, offered in lavish measure, is submitted to microscopic examination, is dissected as a corpse, is repudiated by men who have been trusted by Irishmen to bring about the realization of their ideals, and home rule *may* be rejected by Ireland itself!

Surely it is a strange tale that is being told in this year of our Lord that is about to end. One wonders what God thinks of the characters in the tale—which, in some degree, include us all.

Yet we should be false to our purpose if we seemed to conclude the year with expressions of pessimism. There has undoubtedly been a reaction from our low water mark. At least there are indications that the American people are ashamed of themselves—and that is a good beginning if they are ever to be fit for world leadership.

The essential thing, in our judgment, is that the Christian sentiment of the country, the influence of the "Churches", shall not be content with partial measures. To assume that the limitation of armaments is the triumph of Christianity is to be trivial. To suppose that war can be prevented or opposed by passing resolutions or by a weak pacifism is absurd. Wars will continue until the nations deliberately create a substitute for war. Rightly or wrongly, America rejected the substitute that the nations offered two years ago. The Christian sentiment of America, and its Churches, and its religious leaders, and its religious press, must pound upon the consciousness of those responsible for the rejection, be that rejection wise or unwise, that they are bound to produce something better than that which they rejected or must be the accursed of all future history. Christian sentiment, recognizing at its fullest valuation what is on the road toward accomplish-

ment through the Washington conference, must make it perfectly clear that nothing short of a substitute for great wars will satisfy it and that the four-nation treaty can be accepted as only a short step in that direction. It appears not to be certain that we shall even be able to take that short step.

THE DELAY in publishing the *Living Church Annual*, which is now the residuum of three almanacs whose beginnings go back many years, makes it impossible at this writing to know precisely what the summary of the year's statistics will reveal. A little glimpse into the domain of the editor of the *Annual*, however, seems to indicate a rather more satisfactory showing than those of the past few years. The Church's national treasury presents a rather large question mark. To be a million dollars short on December first is anything but satisfactory, yet the curious tendency of easy-going treasurers to wait until the last few days of the fiscal year before sending the funds in hand may be the only thing that is amiss. The same thing happened last year and the belated December offerings turned the tide from a huge deficit to a small credit balance. But this way of waiting until the last minute before sending missionary contributions that are lying idle in a multitude of parochial and diocesan treasuries plays havoc with the work of the Church, greatly increases the expenditures for interest, creates such a congestion at the last of the year that the treasurer's books cannot be balanced until long afterward, and affords serious and—perhaps—unnecessary anxiety to those responsible for seeing that salaries are promptly paid, be the local treasurers never so negligent. One wonders whether there is no way to prevent the difficulty.

The year ends with no single vacancy in the American episcopate—a condition that, we believe, has not been realized for many years before. There are 139 bishops on our roll, a gain of 28 in ten years, of whom 13 are suffragans; the bearer of the unlucky number being the subject of the year's chief unpleasantness in the Church. The discussion is over and nothing remains to be said. The preparation for General Convention involves the usual number of serious questions that ought to be decided, most of which will be simply carried over because of the impossibility of completing needed legislation in fifteen days out of three years. Happily the true progress of the Church depends rather upon the effective work of priests and people in the parishes than upon what any legislative body does or leaves undone. Yet it is very desirable that at least the work upon revision of the Prayer Book be expedited and that time in our triennial sessions be utilized to its fullest extent.

We begin the telling of a new tale with the incoming of the new year. We are tending toward *something* in the world's history; whether it be the great failure of civilization or the true regime of peace on earth because good will shall have been established among men, God only, in His divine foreknowledge, knows. He sent peace to earth in the person of the Prince of Peace, whom the world has not yet accepted as its guide. Yet in all the nations there are men and women, not a few, who not only accept Him for themselves but are also firmly resolved that His laws shall be the laws of the nations—as to-day they are not.

God speed that day!

ACKNOWLEDGMENTS NEAR EAST RELIEF FUND

"J. Bull"	\$ 5.00
M. R. A., Boston	25.00
Rt. Rev. John N. McCormick, D.D., Grand Rapids, Mich.	5.00
Mrs. L. B. Kilbourne, St. Joseph' Mich.	5.00
The Girls' Bible Class of Christ Church School, Riverton, N. J.	34.62
Miss Mary Knight, Milwaukee, Wis. *	20.00
Hannah, J. Rand, Lyons, Ia.	50.00
Mrs. Duck's S. S. Class, Cornelia, Ga.	10.00
Christmas Offering, J. E. K., Hartford, Conn.	5.00
Julian E. Ingle, Raleigh, N. C.	50.00
C. W. H., Philadelphia, Pa.	15.00
Mr. and Mrs. N. Rowe, Kenosha, Wis.	5.00
Mrs. C. J. Dyer, Chicago, Ill.	2.00
Christmas Offering, of Mr. & Mrs. Quinter Kephart, Altoona, Pa.	10.00
Christmas Offering of M. W. P.	1.00
	\$242.62

* For children.

RUSSIAN RELIEF THROUGH THE RUSSIAN METROPOLITAN	
M. F. M., St. Paul's Parish, Milwaukee, Wis. **	\$ 10.00
M. R. A., Boston	25.00
Rt. Rev. John N. McCormick, D.D., Grand Rapids, Mich.	5.00
Mrs. W. E. Wolfrum, West Bend, Wis. **	5.00
Miss Mary Knight, Milwaukee, Wis. **	20.00
Mrs. William Robert Mowe, New York City	5.00
Sara K. Schuyler, New York City *	15.00
Miss Emma Coleman, Germantown, Philadelphia, Pa. *	5.00
Anonymous *	5.00
Two Boys' Classes, Christ Church, Glendale, O.	12.50
Rectory Children, Glendale, O.	1.00
Christmas Offering, J. E. K., Hartford, Conn. *	5.00
F. M. C., Boston, Mass. **	5.00
W. M. A., Christ Church, Glendale, O. *	20.00
Chas. A. Magill, Wichita, Kas.	5.00
C. W. H., Philadelphia, Pa. *	5.00
T. H. G. Glastonbury, Conn. **	5.00

* For destitute clergy.

** For destitute children.

EUROPEAN CHILDREN'S FUND	
Christmas Offering, J. E. K., Hartford	\$ 5.00
ONEIDA MISSION CHURCH FUND	
Richard S. Payne, Springfield, Mass.	\$ 10.00
CHINESE RELIEF FUND	
Emmanuel Church, Cumberland, Md.	\$ 20.00

THE GREATNESS OF GOD

By THOMAS F. OPIE

THINE, O Lord, is the greatness and the power and the glory and the victory and the majesty; for all that is in the heavens and the earth is Thine. Thine is the kingdom, O Lord; and Thou art exalted as head above all. Both riches and honor come of Thee, and Thou reignest over all. In Thine hand is power and might; in Thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank Thee and praise Thy glorious name."

One would probably search the whole realm of literature, and not find a more majestic and inspiring passage than this. It is from the 29th chapter of the first book of Chronicles, and was the utterance of King David, hundreds of years before the Christian era. It is not only notable for its nobility and grandeur of expression, but for its approach to our contemporary Christian conception of God.

This beautiful passage might almost be said to contain the Lord's Prayer, the Twenty-third Psalm, and the Doxology. As an ascription, it is not excelled in any phraseology familiar to the writer. As a doxological eulogy of the Almighty, it eclipses present-day catechisms and twentieth century hymnology. As a prayerful petition by suggestion, it implies that all that is great, grand, and glorious, in the highest possible sense, has its origin in God. In its ascription of greatness, power, glory, victory, and majesty, to our Heavenly Father, it both anticipates and eclipses the familiar ascription of the Lord's Prayer.

Today it is well to ponder the thought that "riches and honor" come from God. It is well to meditate on the proposition that it is God's to "make great." Men acquire so-called greatness and honor through personal achievement: through conquest and ephemeral glorification; but true greatness and honorable nobility rest only upon those who are great in God.

America is great in so far as she is Christian. She is rich and glorious and majestic, only to that extent, in which she is rich towards God. All other glory fades, but this outlasts the ages.

It is well to commit to memory such superb passages as this from the ancients, and to build them into one's life and character. When the recesses of one's mind are equipped with intellectual furniture of this type, the soul is enabled and made beautiful, and the personal character is polished into something ornate and victorious and truly majestic.

ALL THE while I lived, said a good man, I was on my journey *in via* (in my way), but not *in patria* (in my country); but now that I am dying, I find myself near home: I am come to Mount Zion; I will not therefore sit down on this side Jordan, but hasten to the heavenly Jerusalem; whither when I come, I shall there see my God face to face; hear my Saviour say, *Euge bene serve*; it is My Father's will to give thee a kingdom.—*Herbert Montague, Earl of Manchester.*

NOTES ON THE NEW HYMNAL

SECOND SERIES—IV

BY THE REV. WINFRED DOUGLAS.

EOR the Eucharist at the Feast of the Epiphany, the following list may be suggested:

- Introit, 312—God of mercy, God of grace
- Sequence, 93—Earth has many a noble city
- Offertory, 94—As with gladness men of old
- Communion, 328—Jesus thou Joy of loving hearts, 1, 5
- Final, 95—Brightest and best of the sons of the morn-

ng.
312 is a paraphrase of the sixty-seventh psalm, appointed among those proper for Epiphany; all its allusions suggest the Mystery of the Feast. 93 is based upon the Gospel for the day, and therefore fittingly precedes it. The first and fifth stanzas of 328 reflect the Epiphany Light, and so make an excellently appropriate Communion hymn. If 95 be sung, the second tune should be chosen: the first is a wretched distortion of the great melody known as *Rockingham*. Should sung processions be required, either of those presently to be suggested for use at Evening Prayer on the following Sunday may be chosen.

Should the children's Festival of the Church school be held on Epiphany, as is often the case, the suggestions already made need not be altered: but there may be added at the close of the program Berthold Tours' expressive Carol

553—Saw you never, in the twilight

This, with 554 as well, will doubtless be used at the Church school on the Sunday after Epiphany: other appropriate hymns for the children's use on this and the succeeding Sundays are the following:

- 348—First stanza only, for the Infant class
- 349—Once in royal David's city, stanzas 1, 3, 4
- 354—Saviour, teach me day by day
- 356—Fairest Lord Jesus, stanzas 1, 3

The first tune of the latter is loved by children as soon as they have learned it. It is one of the finest melodies extant; and persons who find it somewhat strange at first should persevere in its use till they know it well, before condemning it, as some have done. One of the greatest detriments to our progress in hymn singing is the proneness of people to condemn on a single hearing what only needs familiarity to be dearly loved.

Attention should again be directed to the vital necessity of teaching children the standard hymns associated with each season of the Church's year: the hymns they will sing all their lives. For Epiphany-tide, this should include at least 93, 94, 95, 96, 98, 99. Others will be found suggested in the excellent list prepared by the Bishop of Pittsburgh, on page xlvi of the New Hymnal.

THE FIRST SUNDAY AFTER THE EPIPHANY

- Introit, 100—Light of those whose dreary dwelling
- Sequence, 4—Christ, whose glory fills the skies
- Offertory, 98—How bright appears the Morning Star
- Communion, 334—Here, O my Lord, I see thee face

to face
Final, 94—As with gladness men of old

The special petition for grace and power in the Collect for the day gives the note for the selection of these Epiphany hymns. The Introit voices expectancy of redeeming power; the Sequence echoes the "boldness and access with confidence" with which the Epistle closes; the Offertory, the greatest of Epiphany hymns, is a triumphant paean of complete trust in the might of God incarnate:

"Incarnate God, put forth thy power,
Ride on, ride on, great Conqueror,
Till all know thy salvation".

The Communion, 334, of which but three stanzas should be sung at this time, again expresses our utter reliance on the grace and power of Christ given in the Sacrament of His Body and Blood. Perhaps a word of suggestion should be spoken as to the manner of singing the great congregational hymn 98. The style must be majestic; the pace not faster than sixty half-notes to the minute—slower in a large church. The chord at the last syllable in lines 1, 2, 4, and 5 should be held by the organist for an extra beat, to allow for breathing; thus

giving five beats instead of four to the second and fourth bars of the music: elsewhere, strict time as written, though a little yielding will be desirable for the octave rise before the grand descending scale of the final line.

At Evening Prayer on this Sunday, two hymns are specially suitable for processional use:

- 92—From the eastern mountains
- 97—O one with God the Father

Besides these, at least one of the more familiar and thoroughly congregational Epiphany hymns should be chosen: perhaps

- 99—Hail to the Lord's Anointed.
- 96—Songs of thankfulness and praise

The latter will have in two of its stanzas a special allusive value later on; but it may well sum up the various Epiphanies of our blessed Lord at the very opening of the season.

COME, O THOU GREAT PHYSICIAN

Hymn written by the Rev. JOHN H. YATES, rector of Waterville, Maine, at the request of Dean Laine, for the Dedication Festival of St. Luke's Cathedral, in Portland, Maine.

Come, O Thou great Physician,
No help we have but Thine;
Come, cure earth's grievous sickness
With medicine divine;
See how sin's fever rages,
Still breeding fear and strife;
Thy touch alone can heal us,
Thy strength renew our life.

From Thee, as from a river,
Do all our blessings flow,
Aid us, Divine Redeemer,
On us Thy peace bestow.
Send out Thy light to lead us
To Thy strong dwelling-place,
And pour on us the fulness
Of Thy life-giving grace.

Like Luke, the well-beloved,
May we in Thee abide,
And work to spread Thy Gospel
Of healing far and wide;
Use us to build Thy Kingdom
That shall forever stand,
The glory of all peoples,
The hope of every land.

Then multitudes, rejoicing,
Along new-built ways
Shall stream to Thy bright altars
To sing again Thy praise:
Refreshed, restored to vigor,
Relieved of sin's distress,
All nations then shall serve Thee
In peace and righteousness.

PROPORTIONATE GETTING

ONCE UPON a time, according to Harry Emerson Fosdick, who is credited with the story, a minister and his little son walked across the fields on a summer Sunday afternoon, to a little church where the minister, a visitor, was to preach. At the door was a box for offerings, in which the visiting minister as he arrived placed fifty cents. The regular minister and the congregation arrived shortly after, and the service proceeded. After it, the minister of the church said to his visitor, "Now I want you to have whatever offerings are in the box. I don't know how much there may be". The box was opened; fifty cents was discovered and gravely turned over to the visitor. Silence on the walk home across the fields, until the small son remarked, "Well, Dad, if you had put more in, you would have got more out".

THE CROSS shows what sin is to God; it shows what the lie or the dishonesty, what the years spent without prayer, what the malice, what the unclean thought or act has meant to God. It has disappointed God, and in the Cross we see the measure of the son of man.—*The Bishop of London.*



BLUE MONDAY MUSINGS

By Presbyterian Ignobus

CHRISTMAS, on its social side is the Feast of Good-Will. The angels' "Merry Christmas" to the Bethlehem shepherd proclaimed peace on earth to men of good-will; and good-will, under God's blessing and to His glory, is a necessary condition of real peace. It profits little that the great guns no longer thunder defiance, and that destruction does not rain down from the skies, if we are to be at enmity among ourselves, suspicious, jealous, hateful, and hated. We must wish each other well, in the fellowship of community, and try to increase the common welfare by doing our duty bravely, honestly, and merrily. Brooding over old wrongs is worse than useless; constant suspicion of others poisons all. To give brotherly trust is the best way of assuring that we shall receive it and be worthy of it. That is good religion and common sense. We can do more for ourselves as well as for one another when we work together, loving as brothers. The apostles of hate have no place in any commonwealth. In the presence of a new-born Babe, who can preach destruction? Civilization dates a new era from the birth of a Jewish Baby, nineteen centuries ago, because that Child of Mary is the Incarnation of Love. From His manger-cradle He preaches good-will. That will be a new era in business of every sort, when all who work together in the creation of values shall have good-will as their motive force, and shall rejoice together as they participate in the fruits of their common labor.

God send us His peace this Christmas-tide that America may lead the nations of mankind toward brotherhood accomplishment under the Fatherhood of God.

"A MERRY CHRISTMAS!" People have grown timid, these last years, about using the ancient salutation. Yet surely, if there is any time when good Christian folk should fulfil the ancient precept, "Be merry and joyful," it is now. There are problems unsolved, of course; much of the world is overshadowed; each heart knows its own bitterness. But gloomy faces, doleful dumps, dull silence, or whining pessimism, avail nothing for the world's betterment, or the heart's comfort. And Christmas shows us the hope of the races, perfectly renewed with every baby that comes "out of the everywhere into the here," because of the Babe that was born at this time. Who can resist the merriment of children? Thank God, it is infectious, like so much that is good; beware of becoming immune to it. The merrier the holiday, the better: I had rather see Fred Stone than all the plays Ibsen ever wrote, or hear Nixon Waterman's jolly jingles than ache at the charnal-house rattle of "Spoon River." Let us have a laughing Christianity, at least for holiday times of festival.—

THE *Holy Cross Magazine*, in a recent issue, spoke with justified severity of the perpetual jibes at American Prohibition which the *Church Times*, of London, allows itself. I have read the *Church Times* for twenty years, usually with interest and profit; but of late I have wondered whether it is not affected by post-war nerves. In the issue of Nov. 25th I find some sharp criticisms on French foreign policy, ending with this fantastic statement: "It is becoming increasingly apparent that liberty, equality, and fraternity are three things which no Republican understands."

Taken seriously, this, of course, is not true. It is impossible to take it humorously; and the charitable critic supposes that the editor's weary brain failed him, and his

subliminal self indulged itself in a lot of incoherence. But such utterances are not calculated to stimulate the *entente cordiale* with France, or with other Republics. The old-fashioned slashing controversial methods of the '70's (unseemly as they would be judged now) are easier to defend than the use of ill-tempered sneers like this.

Another English paper which needs to be more careful is the *Manchester Guardian*. The organ of that extreme radicalism which touches shoulders with Bolshevism and other parties deservedly suspect, is fiercely "down" upon soldiers and military training. In a recent issue, an article attacks the American military school and the summer camps for military training. This is the introduction:

"To understand the American attitude towards things military, you must remember that, in the first place, they have never had any wars that count, and that, in the second, they are more given to *panache* than even the French."

Let the latter statement stand, if you will, as an expression of opinion, perfectly harmless, and presumably good-natured. It is with the first part of the sentence that I concern myself. The American people, in their colonial days, had many little wars that counted much in the establishment of civilization this side of the Atlantic; but I wonder the *Guardian's* proof-reader, at least, forgot two wars that "counted" to Britain's cost, considerably over a century ago. And the insularity which overlooked the Civil War, the mightiest struggle ever waged up to the World War itself, is astounding. I shall have less respect in future for the *Guardian's* oracles than I have had in the past.

EVERYONE MUST be thinking of the Irish Settlement. If only it is accepted by both sides, what a Christmas present to the weary world! That there are irreconcilables at each extreme is already demonstrated by Carson and De Valera; not to name some long distance oral warriors over here. But, at this writing, with a sigh of relief going up from every class and condition in the South and West, the extremists are not likely to prevent the *Dail* from doing its duty. We who have championed Home Rule, and have urged Canada as affording the necessary precedent, must take special comfort in the treaty: for it provides nothing else except real Home Rule within the British Empire, due allowance being made for Ulster's position. The secessionists have failed as completely as the "die hards"—a plague o' both their houses! Now, good luck to the Irish Free State, and God save the King!

TO MY FATHER

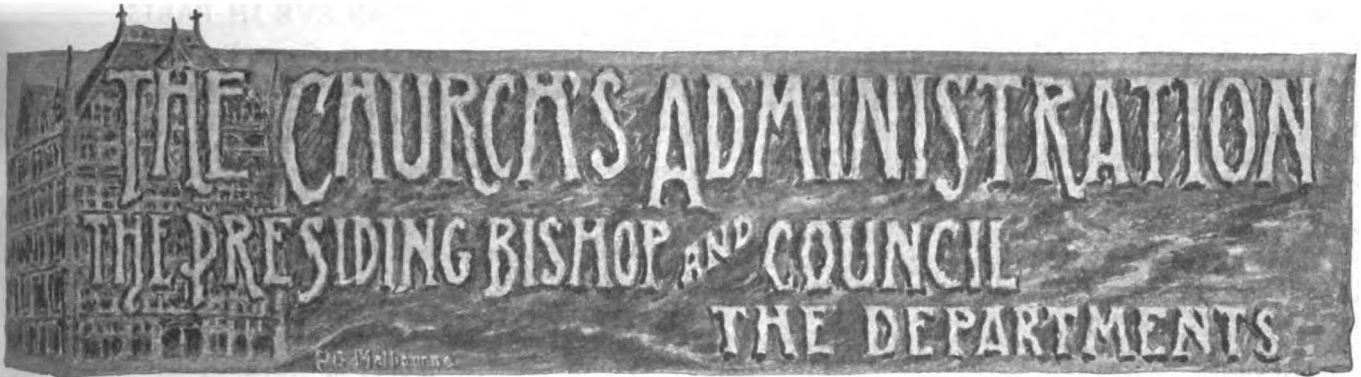
To friends and family you are dear,
And ever growing dearer too,
With love that swells from year to year,
When fifty-five have swept past you.

Some men at fifty-five are old,
And most of them are in their prime;
But you are like a grown-up boy
For you are one not touched by Time.

Instead of striving after gold
To hoard it up for some dark day,
You spend your efforts doing good
And guiding men who've gone astray.

But as men use their gold for gold,
For other lives you use your life;
My love entreats—invest it well
And save some for the later strife!

FREDERIKA BEATTY.



THE regular meeting of the Presiding Bishop and Council and its six departments and various committees connected therewith, was held in New York City on December 12th to 15th, inclusive, with twenty-one members in attendance.

In his opening address the president spoke of the visit which he had been able to make to the churches in the various parts of the country, and of the great interest and spirit of coöperation which he found everywhere he had gone. The council appreciated the value of such visits and felt that the president should continue them, taking with him other members of the council or of the executive staff in the hope that during the next triennium he would be able to visit the entire domestic missionary field.

In the reports of the various departments, the executive secretaries gave a general outline of the work of their departments. The departments attended to a great deal of detail business, thus releasing the council from the consideration of a multiplicity of such details and allowing it to give its time to the consideration of larger matters of policy.

The Department of Missions reported on the celebration of the one hundredth anniversary of the founding of the Domestic and Foreign Missionary Society. As far as can be ascertained the Centennial was very generally observed in churches all over the United States and extended also to the mission fields, reports coming in of services having been held in our churches in China, Japan, and Brazil. The exercises provided for the Sunday schools were used in at least 3,000 schools, the pageant in at least 1,500 parishes. The offerings already exceed \$40,000, and were received not only from this country, but from our Church in Florence, in Tokyo, Japan, and in Shanghai, China, where the congregation of the Church of our Saviour in Shanghai presented to the Bishop for the Centennial Fund a lot valued at \$1,500. The largest single offering received to date is that of \$8,000 from the Church of the Epiphany, New York City. One of the objectives was the securing of one hundred qualified missionaries for service at home and abroad before Easter of 1922. Up to date, seventy of these missionaries have been secured and sent to the fields. We have heard of two notable mass meetings, one held in Chicago, where over 3,500 people were present, and one in Providence, R. I. The total expenditure, including all the publicity, printed matter, and other expenses, amounted to \$18,800, being \$1,200 less than the amount estimated.

The presence of Dr. R. B. Teusler of St. Luke's Hospital, Tokyo, enabled the Department to go very fully into the question of the plans for the new St. Luke's International Hospital, Tokyo. The members of the Department availed themselves of the opportunity to ask many questions of Dr. Teusler in order to get a full knowledge of the plans. The estimates and specifications provide for the erection of the three units of the hospital at an amount not to exceed \$400,000. The department approved the plans, so far as they related to the internal arrangements, and left the matter of the design to Dr. Teusler for further consideration.

Dr. Teusler called attention to the importance of developing the school for nurses coincidentally with the building of the new hospital. This will cost \$75,000, of which amount \$22,000 is already in hand in Tokyo. The council approved the erection of the nurses' school when the necessary funds are in hand.

The Rev. A. A. Gilman, D.D., President of Boone University, Wuchang, in the District of Hankow, was given an opportunity at the meeting of the Department of Missions to present plans for the enlargement of this important University. The Council voted to request the Committee on Priority of Funds to place on the priority list the following needs of Boone University, which are already included in the survey:

4 acres of land	\$35,000
Science Building	50,000
Foreign Residence	8,000
Water Supply	2,500
	\$95,500

The congregation at Glenn's Ferry, in the District of Idaho, has been working very hard to secure a place of meeting, and has succeeded in raising the sum of \$2,798, which has been subscribed locally for this work. The basement and first story of a parish house can be built for about \$5,000. The Bishop had promised to give them the balance. The work is in charge of the Rev. Arthur L. Wood, who has done a most acceptable work in this community, bringing together people of all faiths and no faith. An appropriation up to \$2,500 was made to enable the Bishop to provide this equipment.

The Department of Religious Education reported that a small amount had been included in the budget to establish a Student Inquiry Station at the University of California. Bishop Parsons writes that this University is, next to Columbia, the largest in the country, and for regular students it may be larger than Columbia. 1,064 Church students are registered there this year, and it offers a very wonderful field for the study of every phase of student life in great universities.

The council heard with interest of the efforts of St. Stephen's College and Trinity College to raise endowment funds for their institutions and expressed its cordial sympathy and good wishes for the success of their efforts.

The executive secretary of the Department of Religious Education has made a careful study of the organizations of young people throughout the Church. The matter was discussed by the department and reported to the council.

The department reported the organization of the new Commission on Religion in the Home, with the Rev. James Lawrence Ware of Kingston, Pa., as chairman. The work of this commission is to study the cultivation of religion in the home by family prayers, devotional reading, observance of anniversaries, and by all methods that will bring a recognition of vital religion in the home.

Some comparative statistics presented by the department showing the achievements of the department in the last two years are most interesting.

1919	1921
1 Student Inquiry Station.	7 Student Inquiry Stations.
2 Week-day schools coöperating with Public schools,	30 Week-day schools coöperating with Public schools,
3 Normal schools	18 Normal schools.
8 Summer schools	27 Summer schools
About 50 men and women associated with the work of the department, giving volunteer service.	Over 200 men and women associated with the work of the Department, giving volunteer service.

The Sunday school pupils increased 24,000 in 1920 over 1919, the teachers, 1,700.

The council added the following as additional members of the Department of Religious Education: the Rev. Phillips E. Osgood of Minneapolis, Minn., the Rev. Lester E. Sunderland, of New York, and the Rev. James Lawrence Ware, of Kingston, Pa.

The Department of Christian Social Service asked that Mrs. Mary K. Simkhovitch be elected an additional member of the Department, which was done. Mrs. Simkhovitch is head of a Greenwich settlement and a recognized leader in social work, not only in New York City, but throughout the country.

The Bishop of Rhode Island was elected a member of the Department of Publicity in place of Bishop Keator, who had resigned.

A number of communications were received both from the Province of Washington and the Province of the Northwest. The synod of the latter province requested the council to consider the importance of a more equitable method of apportionment upon the dioceses and districts of the Church, and especially upon those of the Province of the Northwest. This was referred to a committee composed of the Bishop of Newark, Mr. Sibley, Mr. Pershing, and the treasurer, to consider and also to take into consideration the question of the division of funds.

While the council was holding its meeting in Washington last July a very cordial invitation was given to it, over the signature of the Bishop of Washington, to consider the question of making its permanent headquarters in that city. This was referred to a committee of laymen, which reported that while the canon did not authorize the council to make a permanent change of either the ecclesiastical or the business headquarters of the Church, that such a step would, in the opinion of the committee, require action of the General Convention, and that other considerations made the committee feel that it should report adversely. To quote only two reasons: the bank facilities which the council now has in New York City are of great value to the Church and would probably not be available if the change were made. As a shipping center, and a center for purchasing supplies, New York is superior to Washington, both of which matters are of importance to the Church.

It was announced that Miss L. Ethel Day, for thirty-four years a faithful member of the office staff of the Board of Missions, died in White Plains, New York, December 5, 1921.

As has been stated above, the departments relieved the council of the consideration of much detail business and released a greater part of the two days during which the council sat for the consideration of the larger matters of policy and especially of the question of closer co-ordination of the work of the Church. The President expressed the unanimous opinion of the members of the Council that this had been a most valuable meeting.

The council adjourned to meet again on February 8th and 9th, having definitely voted that its meetings should cover two whole days each time.

MORE THAN A MILLION DOLLARS MUST BE COLLECTED IN DECEMBER.

ONCE more we enter the final month of the year with over a million dollars due the Church.

Last year we collected almost a million in December and this year we must do better.

Our position to-day is:

Estimated Pledges, 1921.....\$3,200,000
Received to Nov. 30, 1921..... 2,035,870

To collect in December.....\$1,164,130

Remember that this money has already been appropriated and most of it spent.

Here's a slogan:

"THE CHURCH MOVES FORWARD NOT BACKWARD".

CHRISTMAS EVE IN PARIS

BY WILLIAM C. CARL, MUS. DOC.

*Organist and Director of the Music,
First Presbyterian Church, New York City.*

A CHRISTMAS Eve in Paris for centuries past has been a magic word. When the night arrives the boulevards are always filled with gayly decorated booths extending from the Place de la Republique to the Church de La Madeleine. Happy children in great numbers find what pleases them best at the Yule-tide season, and wander from one booth to the next buying tempting articles. All Paris mingles with the throngs in brilliantly lighted thoroughfares until the time for the Midnight Mass. Then the churches are crowded with worshippers offering their tribute to the Babe of Bethlehem.

The organ preludes are selected from the old Noels, many of which were arranged by Guilman when he played at La Trinite,—and there, in the organ gallery, the great master, surrounded by his pupils and friends, would play as if inspired, for Guilman loved these old carols, and played them with a rare charm. First he would choose his Fantaisie on two Christmas hymns—then in succession his Noel Brabacon, Noel Landuocien, Noel Ecosais, and Noel Saboly. Next the choir would sing one from Brittany, then one from Normandy, and again one from Alsace, so dear to all French hearts. It did not take many minutes for the people to catch the Christmas spirit, for everyone sings. Who in France does not know the charming Noels? No one who has attended can forget these services, for the people sing with rare enthusiasm and from the heart, producing a wonderful effect.

At St. Eustache, with Joseph Bonnet at the Grand Organ; Notre Dame Cathedral, with Louis Vierne; the Madeleine, with Henri Dallier; St. Sulpice, with Charles Marie Widor; the old Noels, such as "*Le petit Jesus*," "*Le Message des Anges*," "*Le Sommeil de l'enfant Jesus*," "*Les rois Magnes*," "*Le bel ange du ciel*," are sung until the midnight hour approaches and Mass begins. At its conclusion, the organ is again heard in another Noel as the people slowly leave the church to join the happy crowds in the boulevards,—for is it not Christmas and a feast of great joy? Surely the French understand and appreciate the spirit of Christmas!

THE BABE

Sleep, Baby, sleep!

In slumber calm and deep.

Your couch is soft,

Your bed is sweet,

Both heaven and earth

The watch will keep.

No place is mean where lies your head,

Though man may call it "Manger bed".

Sleep, baby, sleep!

Weep, Baby, weep!

The harvest you must reap.

The ancient rite

Will soon be past;

They break your sleep

To make you weep.

The first great victory has been won,

O, Infant Child, Great Israel's Son!

Weep, Baby, weep!

Smile, Baby, smile!

'Tis just a little while

As man counts time.

How quickly sped!

Child, youth, and man!

Life's trinity!

Smile, weep, and sleep, dear little One,

A few short years—and all is done!

Smile, Baby, smile!

JULIA ADRIANCE MOORE.

The East Meets The West

OUR times has New York honored Meletios Metaxakis, Archbishop of Athens and Patriarch-elect of Constantinople. On Sunday, December 18, his fellow-countrymen assembled at Holy Trinity, the Greek Cathedral, East 72nd Street, to unite in a service of thanksgiving and to congratulate him on his elevation to the Patriarchate. The four thousand men and women present greeted the appearance of the prelate with loud acclaim and interrupted his address with applause many times. Meletios preached in Greek and asserted the validity of his election and expressed the hope that the Greek government would not interfere with his work, claiming that the Treaty of Sevres assured him a free hand in ecclesiastical affairs. Present at the service were Bishop Alexander, of the Russian Church in the United States, Leonides Jalvojesi, president of the Board of Trustees of the Cathedral, Rev. Methodios Kourlouloules, rector of the Cathedral, and Mr. E. Kouloumbkis, the leader of the liberal party among the local Greek colony.

Atlantis, the organ of the Constantinists, continues to abuse the Archbishop in scurrilous manner, while the *Greek Herald* defends him with vigor. The situation is peculiar to say the least, since the Russian and Episcopal Churches recognize Meletios as the rightful ruler of the Eastern Orthodox Churches.

RUSSIANS RECOGNIZE MELETIOS

At the Russian Cathedral of St. Nicholas, West 97th Street, on Monday, December 20, a special service was held at 10 o'clock, in honor of Meletios. It consisted of the usual Eucharistic celebration peculiar to the Russian Church and was largely attended by clergy of the Russian, Serbian, Greek, and Syrian Churches and by special representatives of our own Church, including Bishop Darlington of Harrisburg, who preached the sermon, and by Bishop Shipman, who was present in place of Bishop Manning.

SERVICE AT THE CATHEDRAL OF ST. JOHN.

On Wednesday afternoon, December 21, St. Thomas' Day, Meletios was again honored at a specially arranged service at 4 o'clock. The Cathedral was filled with worshippers and the service was most dignified and impressive, all the arrangements being carried out with that nice and discriminating detail and simplicity which always characterize such services at the Cathedral. The full choir was present and many of the clergy of the city were in the long procession. The service was a shortened Evensong, with a special selection of psalms, a lesson from the New Testament, read by Bishop Darlington, of Harrisburg, and a solemn *Te Deum* at the close.

Bishops Manning, Gailor, Lloyd, and Shipman and the visiting clergy of the Greek, Russian, Serbian, and Syrian Churches, preceded the Patriarch-elect who, attired in full ecclesiastical robes, proceeded to a seat in the sanctuary during the singing of the processions. After the lesson, Archbishop Alexander, representing the Russian Church, made a short address in Greek. Bishop Manning, habited in the pallium presented to him at his consecration by the Russian Archbishop, ascended the pulpit and after a bidding prayer with special reference to the circumstances of the day, made an eloquent address of welcome on behalf of the Church and diocese. So notable, so historic, were these addresses, that they are here printed in full, that of the Russian Archbishop being an authorized translation into English.

ADDRESS OF HIS EMINENCE, THE MOST REV. MGR. ALEXANDER

Your Holiness, Most Reverend Bishops, the Reverend Clergy, and Fellow Christians:—

This evening, in this great beginning of a greater vision, the Cathedral of St. John the Beloved, we celebrate the glorious end of what may well be called a historic day in the annals of Western Christianity and on which also will not leave unimpressed the annals of the great Eastern Church as well. For here, once more, we meet the East and the West under the presidency of the Ecumenical Patriarch, the standard bearer of Orthodoxy, who

sits as happily enthroned here as the guest of Bishop Manning as on Monday he sat as a loved guest and honored Father in our Cathedral of St. Nicholas.

On Monday morning, at the altar where reposed the mystic Holy Body and Blood of the Lord Christ, there the Ecumenical Patriarch, surrounded by his loyal sons in the Faith, the Bishops and Pastors of the Orthodox Communion on one side, and on the other, headed by their Presiding Bishop, were Bishops and Clergy of the Episcopal Church, a prayer went up to the common Father and God of us all for the peace of the whole world and the union of Christ's Holy Churches.

There in that service, as well as in this, we see our day-dreams realized. The vestments significant of the East were side by side with those which denote the Anglican West, and they clashed not one with the other nor were they inharmonious. The chanting of the prayers in many tongues was in consonance, and to them all could respond "Amen", "So may it be". With one heart and with one mind we worshipped the Lord our God in and through His Christ, our Blessed Redeemer, and the kiss of peace we gave and received was not the kiss of Judas, but of brother to brother.

Have we not here, then, the basis of re-union? Is there not in this service at St. Nicholas' and in this again to-day a lesson to a distracted Church, a lesson that we especially must take to heart? The East is the East, and the West is the West, and one of your Western poets says, "and never the twain shall meet". In this he overstepped his poetical license. Forever and forever in the eternal circle which we call time, or in that which we call space, the East meets the West, and so quiet is the meeting there is no sign of it, for as we travel from the East we are in the West, and again, before we know it, once more in the East.

As to-day, in this Gothic structure, with your open chancel, we find the altar whereon the sacred mysteries are enacted in the mystic sacrifice prefigured by Melchisedek, so in our humble *Sobor* of St. Nicholas', with the great screen veiling the altar, with the myriad lights and the many effigies of our Saviour, His Mother, and the Saints, which we call Icons, there, too, we find the same altar. As now, you see me garbed as I am, and you see the bishops and priests of the Western rite in their respective vestments, so in these things do we differ, and so may we continue to differ, for these are not differences that divide: they simply denote.

And what do they denote? Merely historic developments. The stream of the faith flowing from Christian springs of Apostolic teaching have come down through the ages in the various racial strains, and the external forms in which this teaching has been and is presented differ with the racial characteristics of those who teach and those who hold this Faith. But if the standards of the orthodoxy of the Faith once delivered to the Saints be found untouched, unchanged, untampered with, then is our Faith the same, whether it be East or West. If upon the sure foundation thus given us, we may take our stand and proclaim the truth, then are we Orthodox, whether we be East or whether we be West. For the word Orthodox is not a name: it is an explanation. It means "True Believing".

Let it therefore be understood that when the standards of your faith are measured by the standards set by the Divine Authority that governs the Church, and be found not wanting, then it matters very little, or not at all, to us, what robes your ministers wear, what externals your worship presents, and so to you should it be of little moment how we in turn give visible expression to the Faith that is in us.

Therefore we will not argue of these so unimportant details; let us keep the things which are dear to us. Shall all flowers in the garden be mowed down that their beautiful differences may be merged into sun-dried stubble and straw? Are all the beautiful perfumes to be deodorized? Are all the brilliant colors to be faded into a dismal gray? The Lord our God, who made the world for our habitation, made it a place of wondrous changes and of glorious differences. Why must the Church, His spiritual creation, be otherwise? We are told to worship the Lord in the beauty of Holiness: does this not then mean that there is a Holiness in beauty? Let us preserve our separate forms, once we are sure of the identity of our Faith. Your Church is the Church of your fathers, and its outward forms are symbolic of their struggles in the days of old. So too is it with us.

Our Lord Jesus Christ blesses His Orthodox East and His Orthodox West, for these are but two branches of the tree of which He is the trunk. Or rather, we are the branches of the One

Holy Catholic and Apostolic Church, which is the Bride of Christ. We are children of the Eternal Bridegroom and of His temporal spouse, the Church.

Blessed be the Lord our God, who in this our day has raised up a man amongst us; and let us be grateful too that he is amongst us—our Ecumenical Patriarch now gloriously reigning. Meletios. For those who know his heart and his mind realize that what is prefigured by this service to-day and by that of Monday, is the burden of his thought, the keen determinator of his ambition. May it be the will of our Lord that this man here present, who knows by intimate contact the mind and the will of the West as well as the soul and the body of the East, having been raised to a place of power, may use his good influence, that the fogs of ignorance which have kept us apart may be dissipated by the sun of a glorious day, a day that we must pray may soon dawn in this distracted world, a world, a world sick almost unto death!

I have but recently received a communication given directly by our own Patriarch and Beloved Father, His Holiness Tikhon, of Moscow and all Russia, and this message echoes the thoughts and breathes the same spirit of the ideals of His Ecumenical Holiness. The Patriarch Tikhon has said to a witness but recently, in a message he charged to be delivered to us in America, that the hope of this world, torn and distressed, was in the union of the Christian people and of a federation of their Church bodies: that especially to the Anglican Church he looked with hope, that in conjunction with our Orthodox Faith this great Church of the West would present in united forces a healing power to redeem our civilization. Thus, the Ecumenical Patriarch stands not alone but supported by his Brother Tikhon, head of the largest sub-division of the Christian Church; he may face his tasks with greater courage.

May we send him to his throne in the City by the Bosphorus made happy in the thought that here in America we are already at work! May he have confidence that this work is not merely show and pomp, that our coming together on Monday and again to-day is not a pretty parade but a serious march of armies on to a battlefield! May the *Entente Cordiale* established here in this work to which he has been witness, be the forerunner of a solemn treaty of alliance of offence and defense against the enemies of God and of man!

My brethren and friends, let us come to know each other! Let us forget these outward trappings that differentiate us. Let us search souls and hearts; and we will be certain that when the heart is pure and seeks only after God, in that heart, whether it beat in the body of an Eastern believer, or in that of a Western one, there will be found the love which binds all men, that love which to us is a solemn commandment, "My little children, let us not love in word, neither in tongue; but in deed and in truth".

ADDRESS OF THE RT. REV. WM. T. MANNING, D.D.

Most Reverend Meletios, Ecumenical Patriarch of the One, Holy, Apostolic, and Catholic Church of the Orthodox Faith throughout the world: It gives me great joy to welcome Your Holiness to this service in the Cathedral of the Diocese of New York, to offer you our good wishes and our affectionate greeting in the Name of Our Lord Jesus Christ, and to assure you of our earnest prayers that you may have the guidance of God the Holy Spirit in the great and holy office to which you have now been called. I count it a high privilege to express to Your Holiness the sentiments of all who are gathered here, and I know I may say to you that these sentiments are shared by the bishops, clergy, and lay people of our whole Communion.

We feel it a great blessing indeed to have with us in this Cathedral, and at this Altar, the Chief Shepherd of the Mother Church of Christendom. We honor you, in the first place, for the true and Christ-like spirit which you have shown in the exercise of your office and work in the Church, of which you have given further proof in your recent experiences of trial, of difficulty, and of persecution. We honor you with all our hearts as the Patriarch of Constantinople, the Head of that great Orthodox Church for which we feel such deep love and veneration. And we honor you also for your work and labor as an Apostle of that unity throughout the whole Church for which Our Lord Jesus Christ Himself prayed, and to which He is calling us. We rejoice that through your recent trials, and their present happy outcome, that principle of separation between Church and State which we believe to be so important to the well-being of the Church of Christ seems to have been vindicated and strengthened.

We of our Communion recognize with gladness and thankfulness the great place which the Holy Orthodox Church has held through all the centuries, and we pray that it may now hold a still greater place in the life of Christ's Church on earth.

And we rejoice with all our hearts at the growing unity and fellowship between your Communion and our own. In all the essentials of Christ's Religion, as to the Faith, the Sacraments, and the Ministry, we believe that our position and your own

are the same. We believe that there is nothing which need, or should, hold us longer apart, and we pray that the day of our full intercommunion and fellowship may soon be brought to pass. We pray that the day may come, and that it may come speedily, when the great Church of Saint Sophia shall be returned into your hands where it rightfully belongs, so that it may again be a temple for the worship of Our Lord Jesus Christ, the One and only Saviour of mankind.

Once again we assure our Holiness that our prayers will follow you on your journey home, that the presence and guidance of God the Holy Spirit may be with you in all our great labors. We shall continue to pray that you may be a mighty instrument for the healing of the wounds in the Body of Christ, for the establishment of peace and brotherhood, and of the true faith of Christ in all the earth.

And we ask Your Holiness for your blessing and your prayers, that we also may be found faithful in our work and witness in the Church of Jesus Christ our Lord.

The Patriarch-elect then made his response in Greek, which was interpreted by his secretary. In the course of his remarks Meletios said that in following the steps of Chrysostom he expected "not glory but martyrdom". He thanked the Episcopal Church for its greetings and prayers and said he would pray and work for the ultimate reunion of the Holy, Catholic, and Apostolic Churches represented at the service.

After the singing of the *Te Deum*, the Patriarch-elect gave the blessing and the procession moved back to the sacristy.

CLERGY CLUB GIVES LUNCHEON TO MELETIOS

THE Clergy Club of New York gave a luncheon at the Astor on Friday afternoon in honor of Meletios, which was attended by fully one hundred clergymen representing all shades of Churchmanship in the city. The Rev. Milo H. Gates, vicar of the Chapel of the Intercession (Trinity parish), president of the Club, was toastmaster. After the luncheon addresses of welcome were made by the president, representing the Church clergy, Bishop Darlington, and Rev. Nehemiah Boynton, representing the Protestant clergy. Meletios responded in Greek through his interpreter.

BLESSED IS THE MAN

Psalm I.

Blessed is the man that hath not trod
In ways of those who fear not God,
Nor standeth where the sinful meet,
Nor sitteth down in scorner's seat.

But his delight is to fulfil
The law of God—to do His will,
And in God's laws and precepts great,
By day and night to meditate.

And he shall be like sturdy tree,
Which, planted by some stream, we see,
That bringeth forth its fruit each year,
Whose verdant leaf doth not grow sear.

Whate'er he doeth shall succeed,
He never shall be found in need,
Because God knows his righteous ways,
And watches o'er him all his days.

CHARLES NEVERS HOLMES

IN THEE, therefore, Lord God, I put all my hope and refuge. On Thee I repose all my tribulation and anguish: for I find all to be infirm and unstable whatever I behold out of Thee.

For neither will many friends avail me, nor strong helpers bring me succour, nor wise counsellors give an useful answer, nor books of learned men console me, nor all precious substance set me free, nor any secret and pleasant place keep me safe, if Thou Thyself stand not by me, help not, strengthen, cheer, teach and keep me.—*Thomas à Kempis*.

Some Thoughts on Recruiting for the Ministry

By the Rev. Bernard Iddings Bell

WHAT value these casual thoughts on getting men to go into the ministry of the Church may have comes from ten years of somewhat close observation of young men in parishes, camps, and colleges. The subject is not only interesting, but vital. The lack of proper men in the leadership of the Church is the key to most of the failure of the Church to do its work today. Parochial apathies, financial difficulties of dioceses and of the general Church, inability to carry on educational projects, lack of ecclesiastical influence on industrial and international affairs, all these and many other ills are merely manifestations of our one great disease, atrophied leadership. Until enough men, and proper men, take their places in pulpits and at altars the Church will continue to stumble along in her present inefficient manner.

To say all this is to state nothing new. There are a goodly number of people who have recognized the central vitality of this problem and who have written about it in the Church press. There are commissions in various parts of the Church who have as their chief business the spreading of knowledge on the subject. It is perhaps presumptuous to seek to supplement their careful utterances. Still, there seem to be a few facts about recruiting for the ministry which, possibly because they seem to the experts too axiomatic to need stating, are often overlooked. It may not be useless for one to attempt to state those simple axioms from one's own experience.

1. The lower the standard maintained for the ministry, the fewer the good men who will offer themselves. It is a plain matter of fact that the standards now in vogue in the Episcopal Church do not challenge first-rate men. By this is meant not the theoretical standards in the Book of Canons, but the standards actually applied. Theoretically, a man must be a college graduate or have had the equivalent education to be admitted as a candidate for orders. The law in this matter is explicit. This impresses a young man as reasonable,—the right kind of young man. It puts the ministry on a par in his mind with medicine or the law. But the young man discovers to his astonishment, when he looks closer, that Bishop after Bishop and Examining Chaplains after Examining Chaplains disregard this law. He discovers men in the seminaries, fully admitted as candidates, who not only have never had a college education or its equivalent but who, in many cases, cannot even get into a reputable college. This lawlessness, combined with apparent contempt for learning, disgusts a good number of excellent men. It is next to impossible to recruit many of them as long as our standards remain high in theory and low in actuality. In this connection it may also be pointed out that the dioceses with the strictest practice in this respect seem always to have the most and the best candidates.

2. Recruiting is done best when the men are in high school. In the first place, they are emotionally more plastic than they are later on. In the second place, since it is in these years that most men pick their professions, they may then be secured without the necessity of upsetting a training already undertaken with some other work in life in view. In the third place, the clergy can get to know them better than later on. It will be found true by examination that most of our clergymen were influenced toward the ministry in high school days. Consequently, it would seem to be wise for our recruiting agencies to concentrate on the work with boys in that state of development, rather than on those who are in our colleges.

3. It is true that most vocations are formed before men go to college. It is also true that most vocations formed in high school days are lost in college. This is because the men are sent to colleges and universities where the subconscious tone of the institution is secular and where student life is so organized that no clergyman has opportunity personally to guide them. One finds Bishops and

others occasionally who say that such a college or university is a good testing place for vocation. One is not too sure that they are right, however. It is perfectly true that a vocation which can survive the average undergraduate experience in America today is undoubtedly a real one. It is also true that vocations need to be nourished. God calls few men as suddenly and as irrevocably as He did St. Paul. It is also true that every young fellow, called or not, has to undergo a complete intellectual readjustment in religion while in college. He goes in a boy; he comes out a man. A boy's religion and that of an adult are intellectually quite different. During that change he needs guiding, if he is not prematurely to conclude that he has lost his faith, just as he is on the verge really of finding it. The Church college normally is the proper place and a small college is almost invariably the place for the man who thinks he may possibly study for the ministry, always provided that it is really a religious college and not a secular one with a thin veneer of chapel observance. As a plain matter of fact most of the men who are going into the ministry do come from Church colleges.

4. The only appeal in religion which reaches any considerable number of the right sort of men is the evangelical appeal. Most decent chaps are utterly unattracted by the thought of acting as a sort of parochial engineer, making the wheels go round. It is strange, until one gets used to it, to find how few men are interested in the possibility of becoming rectors of big metropolitan parishes and how almost inevitably those who are so interested are men forever incapable of becoming so. One is led inevitably to the belief that most of the men who later take on this sort of work do it against their will. At any rate, it attracts the keen young chap very little. There are of course some men who offer themselves, attracted by the social side of the ministry, the glamour of jolly country rectories not too far from the golf links. Thank God these are few. Usually a decent intellectual standard would eliminate them. It is not this sort of appeal which gets the first-rate man. He is interested in the call to the ministry just in so far as it is, frankly and wholly, put before him on evangelical lines. He is either going in for the saving of souls by the power of Jesus, or he will not go in at all.

Our recruiters seem not to understand this. They talk to men about the social service work of the minister, about his chance for intellectual leadership, about everything, it often seems, except the opportunity to lift up souls by the friendship of Jesus. Yet that is the only thing which really gets the men, the right men, the men who matter.

5. Another thing which discourages men is our theological seminaries and the life that is lived in them. As things are now it is well to keep all prospects for the ministry from visiting our seminaries. The chief mistake, it seems to some of us, in these institutions, is that they attempt a life no different, no more spiritually exacting or stimulating, than that of other sorts of graduate schools. The thinking candidate knows that he is preparing for a profession the very essence of which is disciplined life and devotion to Jesus. He has brains enough to know that merely soaking up a curriculum full of information will never make him a priest and prophet. He is repelled by the frivolous, almost cynical, attitude of the seminarians, their soft ways of living, their laziness, their perfunctory devotions. One of the best men I ever knew, in one of our largest universities in the east, last year came near abandoning the ministry as a future career because of a short visit to one of our seminaries. Our seminary life should become harder. We must have no softies in the ministry. They themselves are no good to God or man, and every one of them is a center of repulsion to the right sort of chaps now emerging into manhood.

6. The kind of fellow who has something to him is not impressed by a recruiter who compromise with his im-

mature doubts. He hates and despises the chap who tries to explain away his creed or his sacraments. He believes one must either believe and justify one's belief or else abandon that belief. He is looking for apologetics, but they must not be apologetic. He knows that there is no attractiveness in the ministry except that of serving a living God among vital men. He must be fairly sure of his God. You must make him realize that you are sure of yours. That may be difficult but it is necessary. On no other basis can you reach him.

7. Nothing much is accomplished by beating about the bush in recruiting. If you wish a man and think he is fitted for the work, go after him hammer and tongs. He says to himself that if you are afraid of him you cannot be quite sure of your own case, and if you aren't sure, how can he be expected to be so? How the world does hate timid parsons! Let us speak boldly, as we ought to speak.

8. Finally, it ought to be recognized that every vocation needs severe testing, and that a great many men who start preparing for the ministry will either discover themselves, or have it discovered for them, that they have no vocation. Of course postulants and candidates can sin and still have vocation. They ought to understand that, and be urged to repentance like other men. But when it appears that a man is constitutionally lazy, or untruthful, or dishonest, or unwilling to pay his honest debts, or inclined to lick boots, or pharisaically superior to his fellow sinners, he ought to be kept from going into a profession in which he is sure to be both unhappy and a nuisance. In this connection bishops would do well to consult officials in colleges and seminaries, and to remember that when such an official, despite his desire to promote the ministry, recommends that a man be dropped, there is apt to be something to it more than a bishop, or a rector, casually knowing an absent man, is apt himself to perceive.

9. It is hard to avoid the belief that the chief reason that more and better men are not coming forward for the ministry is that we are taking now a good many inferior men, giving them a half-baked education, insisting on few, if any, spiritual standards, and so bringing the whole profession into considerable disrepute.

JOHN MEDITATES ON THE LOST OPPORTUNITIES TOLD IN THE NEW TESTAMENT

BY THE REV. LOUIS TUCKER

POLYCARP, Polycarp, I am very old and have much need of pardon.

From whom, dear John?

From you, from all the brethren, most from God.

I do not understand. You sit quiet here for hours. Sudden you speak of pardon.

I have gone over in my mind, dear lad, the things we should have done when I was young as you.

As young as I? My beard is gray, John Zebedee.

Content, content; but what stupendous opportunities we missed.

I see none.

When we first found Yeshua we should have turned back and gotten John Baptist. Had John joined Yeshua all Israel must have believed on Him.

True; at least probable.

When Yeshua began to preach, we should have asked such questions concerning God, as taught the nature of the world spiritual, and so the nature of His plan. We might have helped him so much more.

And been crucified with Him.

What matter? We would have risen with Him as did those others, the many bodies of saints that came into the city. What a chance missed! We should have stood beside Him in the trial. We should have hung beside Him on the cross. We should have followed when He preached to spirits in prison. Polycarp, Polycarp, we were all blind on one side and could not see the world spiritual.

If you were so, then we are blind in both.

Not so, lad, for we taught you to open both eyes wide.

The chief priests should have accepted Him. Pilate should have released Him. Herod should have acknowledged and proclaimed Him. The people should have rescued Him.

Yea, lad, and Judas should have been faithful and Peter truthful and I fearless.

John, of all the tens of thousands who came in touch with Him, did any miss no opportunities, but do what he could and all he could?

Yea, one.

Who?

Simon of Cyrene. He carried the cross. 'Tis what I should have done.

After the first ten seconds, he could not help himself.

What matter? He did what he could. Marcus and Rufus have a prouder heritage than any heir of Caesar.

Had you done that you would have died with Him and risen and ascended. Perhaps His need was for you here. I know 'tis ours. You have strengthened the Church.

'Tis God's strength, lad, not mine. John's own poor strength is not enough for John.

You are the pipe He pours through. Were the pipe broken, how should we drink?

Why as you must, when I am summoned home.

You feel sure still you are not to abide until He comes again?

Most sure, most sure. I tarried and He came to me to Patmos. So was His word fulfilled.

Dear Brother John, I ask a favor.

All that I have, dear lad.

The greatest opportunity of all has not been missed. One by one men who knew Yeshua have done their work and gone. Matthew and Mark and Luke and the others have answered "Here" to the eternal roll-call and left to live with Jesus. If thou go, and the Lord delay His coming, who, in the time between, shall tell us of the things that they left out?

Polycarp, Polycarp, Papias has been at me also to write the Book of Things Left Out, and when I said him nay, wrote more than one tale himself, although unlearned.

He will if you do not; but, oh John, you can do it so much better. Set no pen to papyrus. I have a skilful scribe outside to take your words down. Call him in and begin. Once started, it is your nature to finish anything.

So be it then. Call your man in. Is he ready? Where shall I begin?

At the beginning.

Write then. In the beginning was the Word and the Word was with God and the Word was God.

A MESSAGE FROM HAWAII

From the gales of the Northland, their icy
breath clinging,

Come away to Hawaii, where wild birds
are winging,

To that sweet, sunny Southland, where wild
flowers are springing!

At the foot of the rainbow Hawaii is flinging,
There lies the gold treasure sought from

the beginning!

O'er seas blue as sapphire, where soft winds
are blowing,

We send you this message from hearts overflowing,

Aloha, dear friends! 'tis the old Island greeting,

For glad days or sad days, at parting or meeting!

MAY L. RESTARICK.

Honolulu, November 11, 1921.

Order your private devotions so, that they become not arguments and causes of tediousness by their indiscreet length: but reduce your words into a narrower compass, still keeping all the matter, and what is cut off in the length of your prayers, supply in the earnestness of your spirit; for so nothing is lost, while the words are changed into matter, and length of time into fervency of devotion.—*Jeremy Taylor*.

(2) The Faith of Youth

Being the second in a series of papers on "Finding the Faith that Satisfies"

By the Rev. Herbert P. Houghton, Ph.D., LL.D.

"The youth, who daily farther from the East
Must travel, still is Nature's priest;
And by the vision splendid
Is on his way attended."

THUS the poet Wordsworth speaks of one who moves on in the procession of life out into youth from sheltered childhood. And thus we may feel that the youth whom we left at the close of our last paper just about to depart from home is guided by a heavenly gleam.

Young manhood is attractive; we are unaware of the moment when our admiration for youth begins. In the life of our Lord upon Earth we recall the scene in which a rich young ruler comes to the feet of the Master with the earnest ringing cry, "What shall I do to be saved?" And Jesus, looking on him, loved him. Youth evokes love; it demands it. And we, as we pause, look with the light of love in our eyes upon this young man starting out boldly into life, not knowing what is in store for him; eager to learn what he must do to be saved; a youth willing to be led, feeling sure that he is "following the gleam" and desiring most earnestly to comprehend this glorious vision which attends him, and lures him on. Health, vigor, manliness, make for the beauty of youth. The light springing step, the unclouded eye, the forward gaze, the trustful and hopeful attitude, these are the outward marks of an inner grace and light that characterize the type of youth we "look upon and love."

This young man has left home; he is henceforth his own man, for truly, a son leaving home to seek education or fortune rarely returns to the fireside of his boyhood; never again will it be quite the same, and the boy leaves behind childish things, put aside for all time. The youth whom we follow is on his way to college. He has faith in God, but his search for the satisfying truth has not yet been stayed.

We hear much about the influence of college life. One who has been intimately associated with the life in several of our smaller colleges may be permitted to record here some pertinent observations.

First of all then, let us deal with the youth. He comes, as a rule, from a Christian home, he has high ideals; he has high hopes and right ambitions. Perchance the first Sunday night of his residence in the college town he attends a Church service with a group of his fellow matriculants. It is not at all unlikely that every other Sunday night in his course finds him otherwise occupied. It is not good form to attend church in the evening in a college, let us say, where church attendance is required in the morning. The student in his earliest days at college must begin to be moulded by his fellows; it is inevitable. If church attendance is compulsory, he very soon learns to be recalcitrant; he becomes a clever inventor of excuses for not attending. He must not be misjudged here; he is not necessarily stumbling along his path; he is, for the nonce, one of the crowd trying to do the right way according to mass judgment. If he does not do so, he is not a college man in the college sense; he is indifferent; he is an outsider. The very best of influences of his fraternity may make for just this seeming fall from former ideals. Yet, here is his problem; it is yours and mine; shall we be different because we do not accept group decisions, or shall we desert our conscience and go with the throng, apparently mounting, but scorning each succeeding ladder by which we mount? The college youth meets this problem at the very outset of his career. I care not in what school he is entered, for the American college demands its students to be college men, in the sense that they must think as does the college. In our own state today there are two colleges where actually, as a direct result of too much of self study and introspection, too much of yielding to the college group sense, the freshmen are required to attend a course in "college customs" and "campus regulations," proposed by the student body and fostered

by the faculty. In an atmosphere where a youth may not dare to stand apart for fear of failing to gain popularity, it is very hard not to yield to those who would scoff at high faith and laugh at truth seeking. Such an atmosphere, in short, our youth soon found, and like hundreds of others no worse he went with the crowd.

Is the influence of the group idea the only cause of his decision? We come, in answer to this question, to our second point. The students in the college are only one-half responsible for the loss of faith, at least temporarily, on the part of any one of their number, who may, in reality, desire to hold to his old ideas. The other half of the responsibility is divided between the college faculty and the local pastors. Let us consider the college faculty in an average American college. It is made up of a small handful of aged teachers, a remnant of former days, together with a majority of younger men in the prime of life. The latter group are in command; the former feel that their days are nearly over, hence their responsibility for the ways of youth have waned while the younger group apparently manifest but the slightest interest in the spiritual welfare of their students. Their duty is to teach; to guide the young learner along the lines of certain specialties, to enter heartily into his outside activities, to aid in the social life of the institution. It is rare that one of them speaks of the deeper spiritual things of life; in some instances they cannot; in others, they feel restricted; in still others, the desire is rather to tear down than to build up. If our youth in his philosophy class is led away from God, perhaps only temporarily, it is of little concern to the teacher; if the study of sociology or eugenics leads the seeker astray into a warped condition of mind, what does it matter? The subjects of the curriculum must be mastered. The faith of the student is not the concern of the teacher.

The youth whom we have been following came out of college—a so-called Christian college—without a true and lively faith in God. The fault was his no doubt; partially that of his fellows; his teachers, through sins of omission, as well as of commission, were to blame; the pastors of local or neighboring churches, by their complete ignoring of a situation, were also accountable. Let us review for a moment the case of the local pastor and the college student. In the community where our friend resided as a learner four long years, there were, besides the college church, six other flourishing church communities. Did the pastor of one of these ever call on the young man whose life we are reviewing? Not one. He was left to the mercy of an inter-denominational college church where a different preacher appeared from out of town each Sunday to declare the truth as he saw it; a splendid idea in a way, but not one likely to foster a deepening of spiritual life; besides this, there was nothing. The discipline was left to the student council; the youth was his own man, to do, to think, to act as he would, provided he did not offend college custom, or break the civil law. But the opportunity of pastors to win and hold to the faith some four hundred manly, eager, willing youths was quite over-looked and ignored. Thanks be to God that our own Church is awake to this need, and that in every one of our better colleges a chaplain is to be provided to seek out the wanderers and to bring them back to a living faith.

Out from the Christian college went this youth. He was correct in conduct, speech, and thought. He was socially gifted; he was physically strong and athletic; he was able to speak in public, to argue and to debate; he was a reader, a student, a scholar in embryo. He loved life and all the joys it held; he was attractive, like the young man in the Gospel story. But if he had met his Lord in the way, he would have knelt before Him with the cry, "What must I do to be saved?" And if the Master had said to him as to the rich young ruler, in paraphrase, "Sell all that thou

(Continued on page 287)

CHRISTMASTIDE THOUGHT

By L. L. R.

DOES it seem too far a call to discern in the very first promise of a conquering Redeemer a foreshadowing of the great truth of the Virgin-birth of the promised One? Studying carefully the declaration gleaming as a solitary ray in the profound eclipse enshrouding a sin-darkened world, it is to be noted that not to Adam and Eve was the word spoken, nor was it as of the off-spring of man and woman. Of woman, only, was the mystic message unfolded; by her Seed the power of sin crushed, its fang despoiled; even as, later, a flash-light across the scroll of revelation, the promise is repeated, enriched, expanded: "A Virgin shall conceive and bear a Son, and shall call His name 'God-with-us,'" the promise fulfilled, yet later, when in the fulness of time God "sent forth His Son, made of a woman".

As an event, the record stands unique in the realm of miracle. Not so the conception. Almost every system of pagan theology claims, in embryo more or less developed, tradition, or forecast, this triumph of biology, a human being deriving life and birth through one progenitor only, and divine through inherent divinity. It may be said to have constituted a pre-requisite in the Messianic Hope which in all ages has been voiced, the expectation of some coming One, both human and divine, transcending in power and wisdom the sons of men. To the Chosen Race, "unto whom were committed the oracles of God," was it given to bring to fruition this age-long hope, this fulfillment of promise foretold, unique in the history of man.

In the glory and gladness of the season of the Nativity the wondrous truth glows anew, whispered to the Virgin of Nazareth: "Thou shalt bring forth a Son, and He shall be called the Son of the Highest", revealed in visions to Joseph: "She shall call his name Jesus, for He shall save His people from their sins"; and sung aloud by angels: "Unto you is born this day a Saviour which is Christ the Lord!"

As easily as turns the tide at evening do our thoughts turn from the Manger-cradle to the Cross, the two pivots, as it were, of human destiny, the cradle enfolding all the beauty, the sweetness, the innocence of infancy, the cross embodying the stern realities, the measureless experience, the anguish, it may be, of life complete. Is it, perhaps, suggestive of this, that even as the glow of Christmas wanes, the Church brings before us, with the early dawn, the torn form of St. Stephen leading his noble army of martyrs, followed closely by St. John, the aged, and binds truly in one the cradle and the cross in the wail of the Holy Innocents?

It seems then no sharp antithesis when, amid lingering radiance of Christmastide, thoughts arise closely associated with that Cross which, though distant, yet, in the rays of fading sunlight, "casts its shadow before". And among these reflections comes one which assumes the form of a query, awakened by the stirring call of Advent: "The Kingdom of Heaven is at hand!"—the voice from the wilderness, caught up and repeated by the Christ Himself: "The Kingdom of Heaven is at hand." All the promise of all the ages, all the wonder of the angelic proclamation, is now to become a glorious reality. But when, and how? If only in some age yet remote, if something still distant far, then what the meaning of this immanent call? Perfected, complete in all its boundless Plan, this might be a seed slowly expanding, spreading throughout the world, as still we pray: "Thy Kingdom come, Thy will be done on earth as it is done in Heaven". But that there was a time appointed, a day, an hour, when the promise should be fulfilled, the Kingdom definitely revealed and established, the ringing proclamation seems to demand. When, then, its reality assured? The answer comes in one of the sublimest strains of the Church's *Te Deum*: "When Thou hadst overcome the sharpness of death Thou didst open the kingdom of Heaven to all believers." With the victory overcoming and destroying the power of Death came the triumphant cry: "It is finished."

THE ORDER OF THE THOUSANDFOLD

By THE REV. FREDERICK W. NEVE.

PERHAPS one of the most puzzling problems to those who come after us, will be the fact that the Church took so long a time to awaken to the significance of the tremendous development of the resources of Nature, by men of science.

The mighty works, which have been wrought by these daring and intrepid explorers into the secrets of nature, ought to put us Christians to shame. The spiritual resources available to Christian people, through union with their Lord and Master, are far more wonderful than anything that Nature holds in her treasure house. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things, which God hath prepared for them that love Him." And these things are the present possession of His people, for in the next verse it says, "But God hath revealed them unto us by His Spirit."

The world is obviously in a state of spiritual destitution. Great statesmen have said and are saying, that only Christianity can save the world. But organized Christianity has so far failed to meet the need. Even here in America, with approximately half the population nominally Christian, there is not a department of the national life, in which Christian principles are in control.

Christianity lacks the "power from on high," which the early Christians were commanded to wait for in Jerusalem, before they began their work. It lacks, too, the abounding vitality which Christ said He had come into the world to give to men. We are trusting too much to material means and material methods to bring about spiritual results, forgetting the words of St. Paul—"The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds."

The Order of the Thousandfold was founded for the purpose of directing the attention of our people to the fact that ample provision has been made for the needs of the world, through the work of Christ; but that we Christians have got to make it available for the use of man, just as the men of science have brought blessings of inestimable value to men, out of the resources of the physical world.

The idea of the Order is that each member should seek to become a channel, through which the living waters, the Spirit of Christ, may flow forth, and bless and enrich the world. This is no mere suggestion of a heated imagination, for Christ Himself said,—“He that believeth on Me, as the Scripture has said, out of him shall flow rivers of living water. This spake He of the Spirit, which they that believe on Him shall receive.”

The rule of the Order is very simple. It is that each member must pray earnestly every day to be made a thousandfold more useful to God and man than ever before, and to try and interest others in the Order. There is no organization and there are no dues. It is self propagating—the members passing it on to others. The prayer is as follows: "Almighty God, our Heavenly Father, who with Thy Son Jesus Christ hast given unto us all things in heaven and earth, we beseech Thee to make us a thousandfold more useful to Thee than ever before; that so Thy power and blessing may flow through us to multitudes of others who are in need; and also make us more willing and loving servants of Thine, to Thy honor and glory, for Jesus Christ's sake. Amen."

No one can use this prayer earnestly for any length of time without a growing consciousness of the larger possibilities of the Christian life, and at the same time an increase of spiritual power manifesting itself. I invite others to join with me in seeking to gain from the resources of the spiritual world, opened up to us by Christ Himself, "gifts for men, as great and even greater in value than any material blessing that men of science have found or can find in the natural world. For it does not seem reasonable that God should use men, some of whom do not believe in Him, to bless mankind, and not be willing to bestow greater gifts for men upon those who are His true and faithful children, and who seek for blessings for their fellow men out of His far more wonderful Treasure House, in accordance with the promises and invitations of Christ Himself.



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.

IN RURAL FIELDS

To the Editor of *The Living Church*:

IN your issue of Dec. 10th, R. Y. Barber "Asks For Advice" in the conduct of Worship, Service, and Instruction, at what seems to be a small mission point. If the Church is doing her real work, there are hundreds of just such places and just such problems in every diocese. Indeed, these are the springs out of which the great current of Church activity is flowing.

Our brother is on the picket line, and should not feel lonely: the great army of the Church is in easy reach. Because on the picket line, he should not seek to detach himself from the main force.

If permitted the use of your columns, I would offer the following suggestions:

If Mr. Barber is dealing with the children of the Church, young and old; if he purposes to rear them in the Worship of the Church, and teach them as the Church has ordered, why not give the Church a chance? Why resort to a "service some priest has printed"? Why substitute for the simple teaching the Church has provided an impossible series that ends nowhere?

"We cannot use the Prayer Book: the system is too complicated." My brother, the Church of God was well-nigh 2,000 years old when you were born, and during all these years the Church was successfully solving just such problems as you, one of her sons, are now called on to solve. For generations the Church has provided only one Book of Worship and Instruction for her children, and this the Church has intended for use everywhere and under all conditions. Are you sure the Book of Common Prayer is "too complicated" for your needs?

I can claim the experience of forty consecutive years in the mission work of the Church, and I dare believe there is no condition that this experience does not cover. I have been privileged to carry the Church where the Church was not known; where the Book of Common Prayer was a stranger; and where the vestments of the Church had never been seen. I have been privileged to carry the Church among people so ignorant that even the grown ones could not read. I have been privileged to carry the Church where false teaching had gone before, and among people whose prejudice against the Church was both bitter and outspoken. I have been privileged to hold missions in communities where a beginning service of three persons present was a triumph. I am bold to believe that few men in the Church have been privileged to work under greater odds, or have been called on to face greater obstacles, than those which the Church has entrusted to my lot. The record can be placed in your hands, my brother, of congregations grown from missions to self-supporting parishes: of Church buildings, rectories, and pariah houses erected, and resident rectors established, where twenty-five years ago only one Churchman or Churchwoman could be located. During all these years which, under God, were fruitful beyond measure as the records show, *no book of Worship, and no book of Instruction, was used save the Book of Common Prayer.* I wonder if you have located the real difficulty that has caused you discouragement? Are you quite sure the provision the Church has made for bringing up her own children is "too complicated"? May it not be that you have not rightly studied and properly used what the Church has provided?

The Church is God's Family. God is our Father, and we are His children. We must Believe our Father: we must Obey our Father: we must Depend upon our Father. Hence the Church has bidden you to teach her children the Creed, the Ten Commandments, and the Lord's Prayer. As a further illustration of these fundamental things, the Church has placed in your hands the Catechism, and bidden you teach it to her children.

Then for a still further illustration of these same fundamental things, the Church has given you the Christian Year; dividing that year into two great parts: first, from Advent to Trinity, in which every article of the Creed finds its meaning in our Lord's Life, second, from Trinity to Advent, in which the Ten Commandments are taught in their daily application to human living.

Nothing is more necessary than these things as the foundation of the personal Christian life; and no more simple way of imparting them than the method which the Church has provided. The Church has not only provided her own system of Instruction, but she has ordered that her children shall be so taught. Why not give the Church a chance to prove in the present, as she has

proved in the years that are gone, the wisdom of her oversight and motherly care for her children?

Lastly, not only as a Book of Instruction, but as a Book of Worship, the Church has given us the Book of Common Prayer. "Too complicated" for your use, you say? How old are you, my brother, that you should offhand condemn the Church's wisdom through the ages? Have you given the Book of Common Prayer an intelligent chance? How have you used this Book that has reared saints in the worship of God for generations before you were born?

Suppose you make another trial, if you have only a very few people, and they of the ignorant kind. Begin with the Lord's Prayer. Read it with the people over and over, until every one is reading it in a clear, distinct, and loud voice. Do not let one of those present escape you, and be sure that each one is reading "out loud." Then all kneel down and use the words in prayer, speaking just as distinctly as you read them.

Let that be all the service for the time. Spend the rest of the hour in teaching. The next Sunday add the General Confession. Read the Lord's Prayer and the General Confession over and over again with the people, until every one reads them in a clear, distinct, and loud voice. Then all kneel down and repeat these in prayer. Have no other service; spend the rest of your time in teaching.

Each Sunday add a portion of the Morning or Evening Prayer as found in the Prayer Book. In a week's time the people will know the service; and their worshipful rendering of it will be your lesson. Give the Prayer Book an intelligent chance, both as a Book of Instruction and as a Book of Worship; you will not find the Church's system "too complicated." On the contrary, you will find yourself a wiser son of the Church.

Make your Church school a school of Influence: you will find the few things the Church has ordered you to teach her children quite sufficient. For the older ones, a study of the Book of Common Prayer will be all they will need to fit them for their daily Christian living.

If you are dealing with the Church's children: if you are trying to do the Church's work: Give the Church a chance.

C. M. BECKWITH,

Bishop of Alabama.

A FEDERAL DEPARTMENT OF EDUCATION

To the Editor of *The Living Church*:

IHAVE recently received a copy of a bill, known as the Towner-Sterling bill, and also a pamphlet entitled *Facts About the Educational Bill*, prepared in Boston by a "National Committee for a Department of Education." I have long been familiar with the movement to create a Department of Education, with a Secretary in the President's cabinet, and am strongly opposed to it. Will you allow me to present some of the reasons for my opposition?

For twenty-seven years I have been President of Whitman College, a non-sectarian but Christian institution of higher education. During this time I have taught the History and Principles of Education and have studied education broadly and minutely, both in the Northwest and in the country at large. I am by birth and upbringing a Pennsylvania Republican, born in Philadelphia, and therefore I might be expected to favor the centralization of power in the hands of the Government; nevertheless, I believe that the Towner-Sterling bill is inexpedient, unnecessary, and prejudicial to the best interest of education and the nation.

First; It is inexpedient. The bill proposes the annual expenditure, for an indefinite time, of one hundred million, five hundred thousand dollars. This expenditure is not for one year or for a term of years, but runs on without limitation as a permanent feature of our national life. It seems to me that, in the present juncture of immense national indebtedness and extraordinary taxation necessary for carrying our war debt and the increased cost of government, it is unwise to burden the nation with such an expenditure unless it can be proven to be absolutely necessary.

Second; the proposed expenditure is unnecessary.

From the beginning of our history education has been a function first of the locality and then of the state. The advocates of

the bill assume that all functions of the national life, including education, must be directed by the national government from Washington, and that a government Department of Education is necessary to create a proper interest in education. But education has been a primary interest of the American people from the earliest days, and has not waited for the national government to call it into being. The interest of the people has been widespread and generous to an unparalleled degree. The burden of proof must rest upon supporters of the bill.

It is true that several educational activities, chiefly of research, are carried on at present by several departments of the federal government, and that wasteful overlapping is a result. But it is not necessary to organize a Department of Education in order to unify these activities. Let the disposition to unify such activities appear, and the problem can be solved economically and effectively.

Third; the proposed bill is dangerous in its tendencies.

(a) Local initiative has heretofore characterized education in the United States. This bill will teach the states and their normal schools to look to the national government for yearly support. It will stimulate a feeling of dependence rather than of independence and thus tend to pauperize the people of the weaker states.

(b) It places the responsibility for educational development upon the wrong shoulders. Make the people of each district and of each state feel that they must manage their own affairs as best they can, and they will manage them better than if they expect continual relief from a benevolent and paternal government.

(c) The independence of the states is undermined by the proposed measure. Money in large amounts is offered to them for unnecessary objects. Their normal schools need no aid from the United States government. The problem of illiteracy should be met at its source, namely, Ellis Island and the gates which admit immigrants, rather than thus tardily. "An ounce of prevention is worth a pound of cure." Moreover, the present efforts of the states to Americanize their foreign element do not require the vast scheme of aid proposed in this bill.

Arouse the states to the problems which are involved by the presence of an ignorant body of foreigners within their borders; when they realize their danger, they will find adequate means to overcome it. At present they are often unaware of the economic and moral loss which they sustain by the presence of this unassimilated element. They need enlightenment rather than government bounty. Unnecessary and lavish expenditure on the part of the general government is a danger to the republic.

For these reasons I earnestly hope that you will oppose the passage of any bill to establish a national department of education.

STEPHEN B. T. PENROSE,
President.

Whitman College,
Walla Walla, Wash., Dec. 12.

THE LECTIONARY

To the Editor of *The Living Church*:

I WISH to thank the Rev. Harry Howe Bogert, of Birdsboro, Penn., for his letter in a recent number of your paper commending the Lectionary for the year just passed, Advent 1920 to Advent 1921. I venture to think he will be still more pleased with the tables for Advent 1921 to Advent 1922 and with the whole plan. Particularly I would call attention to the exceeding richness of content of lessons for Advent season, taking the two years together.

Notwithstanding the fact that our Lord Himself, in speaking of His Final Advent, referred to the flood as the O. T. and historical background of His prophecy of "Last things," an example which was followed by St. Peter (II Peter 3), no Lectionary, so far as I am aware, has ever before ventured to make use of historical instances of judgment for Advent lessons. The present Prayer Book Lectionary begins O. T. history on Trinity Sunday, thus not only necessarily omitting many important historical lessons, but failing to bring the O. T. story of redemption into right relations with the Church year. This was a sad departure from tradition, which had (and in the Church of England still does) begun O. T. on Septuagesima and led up to the Redemption from Egypt on Easter. Not that tradition is necessarily right or must bind us without reconsideration; but that the departure in this case threw the whole O. T. out of gear with the Church year and with the N. T. story of redemption and salvation. The proposed Revised Lectionary restores the idea of using O. T. history in the first half of the Church year, although beginning further back, in Advent, a plan which not only throws the flood into proper connection with our Lord's eschatological teaching, but also roots the Incarnation in Creation, gives the story of the first sin (and sin, if it did not cause, yet conditioned the Incarnation), and leads up to the Promises to Abraham, which are referred to in the Christmas Canticles.

But we have done something else. By dividing O. T. history into two parts, making the break at the end of Solomon's reign and the Secession of the Ten Tribes, we find that again Advent has suitable lessons. The division of the Kingdom is expressly stated by the prophet Ahijah to be a judgment upon Solomon and the people (see I Kings 11). Further, this plan brings Elijah, the prototype of John the Baptist, into Advent, where he is surely not out of place. It also brings the redemption from exile into connection with Easter. This, we admit, is new and those who object to things merely on the ground of novelty will criticise, forgetting (surely they must forget!) not only that our Lord expressly declared that we must and if rightly related to the Kingdom of God, will bring forth out of our treasure things NEW and old and forgetting that the promised guidance of the Church by the Holy Spirit has not been exhausted.

But this plan while new is a logical development of seeds existing in tradition (Cf., use of *Benedicite* in Lent, portions of Scripture appointed for Epistles in Holy Week, and so on) and is needed to fill up the O. T. background of the Institution of the Holy Communion, in which there is reference not only to the Passover and the Coming out of Egypt, but also to the prophecies of Jeremiah and Ezekiel of the New Covenant, both of which had reference to the Deliverance from Exile. The English Revision shows recognition of this truth in giving Isaiah 51: 1-16 on Easter as an alternate to Exodus 14. What we have done is to give Redemption from Egypt one year and from Exile the next, without violating historical continuity in either case.

With reference to Mr. Bogert's criticism of Genesis 25: 19 to end, for use on Ash-Wednesday of year I, that is given as the proper O. T. background of the Prayer Book lesson (which we have retained) Hebrews 12: 1-17. As regards the question of delicacy raised in connection with verses 22-25 of Genesis 25, I beg to say that it is already in the mind of the Commission (or at least of the Sub-committee) to change the selection to (Genesis 25: 27-26: 5. Unless Hebrews 12: 1-17 is itself an inappropriate selection for Ash-Wednesday, which I cannot think, then certainly Genesis 25: 27-26: 5 is not inappropriate. Those who believe in the spiritual meaning of Egypt as given by Isaiah in chapters 30 and 31 and also in Revelation 11:8, will find an additional reason for believing in this Genesis lesson as a good introduction for Lent (Cf., Collect for I Sunday in Lent).

In conclusion I beg to say, truthfully but unofficially, that the recent meeting of the Commission in New York City decided definitely in favor of the two years' course, but directed the Sub-committee to revise particular lessons and report in time for a final consideration of particular lessons at a meeting to be held in New York City on April 26, 1922.

C. B. WILMER,
Commission on Revision of Lectionary.
Atlanta, Georgia, December 11th, 1921.

THE ALL SAINTS' DAY EPISTLE

To the Editor of *The Living Church*:

HE is a rash man who enters the lists with Bishop Hall, who is one of my oracles, and whose volume on the *Temptation* I keep on my "revolver," where I can easily reach it from the desk at which I am writing. But I agree with every word he says about the interpretation of Rev. VII. My contention is that the symbolism is preserved without the (forgive me) tiresome repetition of "were sealed twelve thousand." Thus we read: "And there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." "After this I beheld, and lo, a great multitude, which no man could number," etc. Then, according to the Bishop's own statement, we have mutilated symbolism unless we add the rest of the chapter, depicting "the saints in joy above."

WM. CURTIS WHITE,
Washington, D. C., Dec. 10, 1921.

"AMONG WOMEN"

To the Editor of *The Living Church*:

PROPOS Mr. Diller's letter of December 10th. Any woman who wants to can have an almost constant source of amusement in the naive attitudes assumed by the gentlemen toward the women of the Church. For instance, in that somewhat frantic attempt to secure the services of more laymen in the early days of the Nation-wide Campaign, did you notice the frequency of, "The ladies, bless their hearts, have been doing all the work of the Church; it's time the men did some," alternated quite unconsciously with, "The work of the Church has never been properly done"? Still more delightful was a bishop's introductory remark at a recent mass meeting: "The laymen, and the laywomen," said the bishop, to quote from memory, "are the life of the Church. That is why among our speakers tonight we have such a large proportion of laymen."

There is nothing naive, however, about Mr. Diller. (There,

after all, this is discussing personalities. You remember the man who remarked to his wife, "Women never can generalize. They always take everything personally." And the lady replied, "Why, I don't!" But he impels a denial of his quaint accusation.

As a matter of fact, memory of the past week recalls the following subjects of conversation "among women," on religious matters:

- Membership in the Guild of the Ascension,
- Value and distribution of Church papers,
- Presbyterian use of creeds,
- How to attract an artist to the Church,
- Bishops' elections,
- Relative demands of family and mission field,
- Relative demands of Christmas entertainment and mission box,
- Difficulties of Christian Nurture course,
- What convictions are necessary for Confirmation,
- Religious education reading lists for college students,
- Cures for morbid introspection,
- Eastern Orthodoxy and the Church in Cyprus,
- The Prayer Book on Confession.

Mr. Diller is respectfully referred to the editorial, "What do you talk about?" in No. 8 of *The Church at Work*. It was written by a woman.

Neither need anything in the above be taken to imply that any special parson must therefore be lacking in personality.

Sincerely yours—and disdainfully Mr. Diller's,
GLADYS WOLCOTT BARNES.

LATE CABLEGRAMS TO NEAR EAST RELIEF

Beyrouth, Nov. 25.

SOUTHERN District faced with new problems result of terror, Armenians, Cilicia, Aintab, Marash. Mersine shore is crowded with refugees awaiting transportation to Cyprus and Syria. Hundreds have already arrived Beirut. Arrival of thousands imminent. The large orphanage at Deortyol is in danger of desertion. The possible discharge of Mesopotamia orphans in Palestine increases responsibilities. Shiradjian orphanage at Aleppo eleven hundred children will probably become a permanent charge. Also new orphanage Diarbekir. Urge restoration former budget beginning December. NICOL.

Constantinople, Dec. 1.

From Tiflis Quote Vickrey: For first time since beginning of war I have hope of economical regeneration Armenia. All depends upon next spring's agricultural programme. Sufficient land amply to support population if cultivated. Urge appeal for twenty-five to fifty tractors with accessories mostly rather heavy preferably Mazoot burners. This is in addition to previous order for tractors for Near East farms. Successful present use of several tractors Armenia proves efficiency. Cannot possibly get enough animals for work. Canadian seed wheat requested in previous telegram absolutely necessary. Everything should reach Batoum before March first. Unless this project is accomplished we will have the same relief problem next winter. Reply promptly concerning possibilities as much time is needed for organization.

Constantinople, Dec. 1.

Reported three thousand five hundred refugees from Volga. One thousand of these children now at Vladikavkas in extreme need. Inform Hoover Commission. Near East can forward supplies.

Paris, Dec. 1.

(Translation)—Received your cable confirming guaranty of Near East for four hundred orphans of Nahromar. Thanking you from my whole heart. I am happy to be able to announce to you that the Armenian Benevolent Union guarantees the care of the remaining four hundred. We have cabled the high commissioner and your representative at Beirut.

[The above has reference to the 825 Armenian orphans that are being transferred from Mesopotamia to Palestine where they will be housed in the large Armenian Monastery in Jerusalem and trained on a farm owned by the Armenians near Ramleh.]

THE GRAVE is but a withdrawing room, to retire in for a while, a going to bed to take rest sweeter than sleep. And when it is time to rise, "then shall I be satisfied", saith the Prophet David.—Henry Montague, Earl of Manchester.

NEITHER DESPISE, nor oppose, what thou dost not understand.—William Penn.

CHRISTMAS

O ye Stars of the Morning, who at the creation
Praised your Maker in chorus and published His fame;
O ye strong Sons of God who in glad adoration
Hailed the work of His hands with united acclaim;
For a nobler cause still renew your high rapture,
For He cometh. He cometh, the Holy and Strong,
From the hand of the spoiler His lost world to recapture:
Then triumphantly sing as of old the glad song:
"Glory to God in the highest!"

O ye children of men, who in darkness are lying
Overshadowed by death and in misery bound,
Iron-fettered, in vain for deliverance crying,
Seeking vainly for help where no help can be found;
Lift your eyes, for behold the True Sun is dawning,
There is hope in His radiance and balm in His wings;
Then rejoice ye, rejoice in the glow of the morning,
And give ear to the jubilant herald who sings:—
"Peace upon earth!"

O ye foolish who poison life's cup, therein blending
Envy, venomous hate, base ambition for self;
Ye who wrestle in conflict unsparing, unending,
For enlargement of power or increase of pelf;
Lay aside your contentions; deal truly and kindly;
Learn to speak gentle words; curse not nor upbraid;
Or the Christ's benediction ye cast away blindly,
For to these—and these only, the promise is made:
"To the men of good-will."

JOHN POWER.

(2) **THE FAITH OF YOUTH**

(Continued from page 283)

last—that is, consecrate all of these social and intellectual possessions of yours—and come, follow Me," he would have gone away sorrowful, for his faith would not have been equal to such a sacrifice. He would have gone away with a heavy heart, because, while he desired to win back his former firm faith, and to win the truth which would satisfy, he had lost the way, and could not yet see that only his Lord would prove to be for him, as for so many, many others, the *Way*, the *Truth*, and the *Life*. Let us leave him here for a while as he goes out into the glad world, with the joy of life crowding down for the time that deeper longing for the Truth; and then let us follow him again later, as God, forgiving him, continues to lead him; for "He looked on the young man and loved him."

[To be continued.]

COURT CALLS SUNDAY SANCTIFIED HOLIDAY

SUNDAY was declared to be a "sanctified holiday" by the Appellate Division of the Supreme Court in New York City, and for that reason the court decided the day was not to be counted on a bill of lading issued by the Lackawanna Railroad covering a shipment of malt, which was destroyed by fire. The malt was owned by the Cereal Products Company, which sued for \$4,070 damages. Under the bill of lading the carrier is responsible for damage to goods for forty-eight hours after their arrival, exclusive of holidays. The malt was received at Weehawken, and put on a lighter on Friday afternoon, and on Monday afternoon, three days later, it was destroyed by fire before the plaintiff had tried to remove it. The plaintiff sued, contending that Sunday was not included in the forty-eight hours allowed.

Justice Laughlin, writing the decision, upheld the plaintiff and said:

"The Legislature of this State left the status of Sunday a sanctified holiday as it existed in common law. The framers of the constitution found it (Sunday as a holiday) in existence. They recognized it in their acts, and they did not abolish it, or lessen the obligations of the people to observe it. It is a law of nature that one day in seven must be observed as a day of relaxation and refreshment, if not public worship. Experience has shown that the observance of one day in seven as a day of rest is of admirable service to a state, considered merely as a civil institution. The purpose in excluding legal holidays applies with greater force to Sundays than other holidays, for ordinarily such work may be done on a statutory holiday, but may not be done on Sunday".

The case went before the court as an agreed state of facts and the court in holding that Sunday was to be excluded gave the plaintiff judgment for the full amount sued for.—*New York Times*.



THE SACRAMENTAL SYSTEM.

The Church and the Sacramental System, by the Rev. Professor Francis J. Hall, D.D., Longmans, 1920, pp. xvi—343. \$2.00.

One of the great contributions which Dr. Hall has made in his "Anglican *Summa*" is the fresh and non-technical method of presentation of his material. Scholastic methods have ridden us hard, and it is a welcome relief to find the contents of this volume arranged in so simple, exhaustive, and lucid a form: *The Work of the Holy Spirit; The Church Idea; The Nature of the Church*. All of Dr. Hall's books are modern in their point of view, so we find that when an obvious opening is presented, the author states and grapples with practical objections to the theory he advocates without regard to the purely academic question as to whether the matter discussed is properly within the province of dogmatics or apologetics—for example, cf. his treatment of "some modern difficulties" with the Church idea (pp. 52-66). The author is happiest when he brings to bear his penetrating and illuminating gift of analogy and illustration; cf. his discussion of the *ecclesia* as "the machinery of the Kingdom" (pp. 104-115). The freshness and vitality of his treatment of technical subjects may be suggested in this introduction to his discussion of the Christian Ministry: "The catholic doctrine of the Church's organization or ministry has suffered in modern days from two principal causes: the corruptions and abuses of ministerial authority which provoked the protestant revolution; and the standpoint created by this revolution" (pp. 116-117). "In view of the corporate and organic nature of the Church no cleavage is permissible between the functions of the ministry and those of the Church. The ministry pertains to the structural organism of the Church, having neither authoritative status nor functional validity except as differentiated organs in and of the Body at large" (p. 154). Peculiarly significant at the present day is his exposition of this whole question, which is worthy of the most thorough consideration in view of some hysterical and sentimental proposals to attain Unity by "short-cuts." Chapter VII on "The Anglican Churches" (pp. 225-247) is particularly instructive, non-partisan, sane, carefully worded, and informed by the "historic conscience". The last chapters on "The Sacramental System" (pp. 281-312) and "The Outward Signs" (p. 313-343) conclude the volume and serve as introduction to the ninth volume of the series.

The Sacraments, by the above, Longmans, 1921, pp. xv-331. \$2.25.

"This volume", says the author in his preface, "is very closely related to the previous one; for the Church, its ministry, and its sacraments make up in interconnected order one appointed working system of the new covenant . . . The purpose of this series is to supply, what has not been produced heretofore in Anglican literature, a large constructive and positive exhibition of the whole range of revealed doctrine in connected order. The constructive aim has dominated . . ." (p. vii.) As there is no part of Christian teaching about which more controversy has raged than concerning the doctrine of the sacraments, the work of this particular volume was beset with many difficulties. A text which professes to be "constructive" may often prove to be only colorless and noncommittal. It is not so with this. It is vivid, lucid, interesting. The great skill of the author is shown preëminently in his treatment of the vexed question of the Real Presence and of the doctrine of the "Change" or "Conversion" of the elements. The honesty and sanity of his discussion of *transubstantiation* cannot be too highly appreciated in these days of hectic over-enthusiasms and half-enlightened partisanship. The following brief excerpts may indicate the author's large and frank treatment of this matter, which may serve as well as a type of his whole work in this volume. Under "the mystery of *Conversion*", after having given an accurate epitome of the history of the term, he says: "The middle ages saw a wide-spread shifting of emphasis from the mystery of identification to that of conversion, the new emphasis being intended to fortify the literal interpretation of our Lord's words, but creating a misleading terminology and new problems. In the West this development terminated in the scholastic doctrine of *transubstantiation* . . . Those who developed this theory were not seeking to assert a physical change, but a metaphysical and non-sensible one . . . How are we to regard this development? Our attitude is embarrassed by the fact that in popular use the term 'substance' as used in the doctrine came to denote physical matter, and is still widely employed in that sense. Ac-

cordingly, the popular *doctrina Romanensium* of the sixteenth century had become really materialistic . . . It was this carnal doctrine that was condemned in the twenty-eighth *Article of Religion* . . . Unfortunately the language of the *Article* does not distinguish between this crude view and other views denoted by the term *Transubstantiation*". "An Anglican cannot therefore accept that term in any of its several uses without being obliged to make elaborate explanations in order to vindicate himself from accusations of materialism and disloyalty" (pp. 130-132). On the whole, this volume is perhaps the most important of the series, and the Church is greatly in Dr. Hall's debt for having achieved it.

RECENT BOOKS IN THE FIELD OF LITURGICS

The English Liturgies of 1549 and 1661 Compared with each other and with the Ancient Liturgies, by the Rev. John Edward Field, M.A. London, S. P. C. K., 1920, pp. x-235. Price, twelve shillings and sixpence.

This book is sure to prove a useful manual of reference for the non-professional person interested in liturgics. After an excellent and brief introduction "On the Liturgical Origins" (pp. 1-25), the author gives in full the Liturgy of 1549 which serves as an introduction to the heart of the volume—the comparison of it with the Liturgy of 1661 and with the ancient liturgies. Both of these chapters are of great value, not only because of the copious and accurate footnotes, but by reason of the writer's sections of comment. In the interests of Prayer Book revision much of this material should be of considerable importance. For example, on the Creed the author makes the following remarks: "There are some points in which the English rendering fails to give the sense clearly. Thus the clause 'By whom all things were made' reads as relating to the Father; but 'through whom' (for *per quem*) would have made the meaning plain: And the words 'Whose Kingdom' (for *cujus regnum*) read naturally as meaning the kingdom of 'the quick and the dead', and would have been better rendered 'And his Kingdom' . . ." (p. 119). Two indices complete this useful and valuable volume.

Holy Unction—a Dogmatic Treatise on the Unction of the Sick, by Archdale A. King, priest of St. Saviour's, Poplar, SS. P. P., London, 1921, pp. 1-35. Price one shilling and sixpence.

This short monograph, (no. XXXIII of the "York Books") is up to the usual standard of the publications of the Society of SS. Peter and Paul. It is succinct, precise, and concrete. If the author has too greatly relied on Roman sources for definite directions and explicit teaching, he is doing no more than he frankly says in his preface: "Owing to the dogmatic thoroughness and efficiency of the Roman Catholic Communion, most of the decrees . . . in the following pages are taken from that source". He discusses briefly the institution, history, matter, form, ministry, subject, repetition, and effects of the sacrament. His comment on Fr. Puller's and Dr. Dearmer's monographs on Unction are as follows: "Through their dislike of Rome, . . . (they) merely seem to emphasize the body at the expense of the soul, only desiring the restoration to bodily health, and so giving undue prominence to temporal blessings" (p. 15). A manual of this sort is much needed and will doubtless prove of considerable value.

RADICAL VIEWS OF TAXATION

Taxation in the New State. By John Atkinson Hobson. New York: Harcourt, Brace & Howe.

Those who want the advanced, not to say radical, view of taxation will find it in this carefully written book, and whenever the pressure for increased tax revenue is felt, and that is practically everywhere throughout the civilized world, people will find this discussion stimulating. Accepting "ability to pay" as the best, he directs his inquiry to a detailed consideration of the validity of various proposals for the application of this test. He makes one observation which we are apt to overlook and that is that taxation takes certain portions of the income of private citizens, which they would have spent or saved, and turns it over to the state to save or spend. Whether one agrees or disagrees with his programme of reform one is impressed and helped by his analysis of the problem of modern forms of taxation, which gives one a new and clearer conception of the whole situation.

C. R. W.

Church Calendar



DECEMBER

- 1. Thursday.
- 4. Second Sunday in Advent.
- 11. Third Sunday in Advent.
- 14. Wednesday. Ember Day.
- 16. Friday. Ember Day.
- 17. Saturday. Ember Day.
- 18. Fourth Sunday in Advent.
- 21. Wednesday. St. Thomas.
- 25. Sunday. Christmas Day.
- 26. Monday. St. Stephen.
- 27. Tuesday. St. John, Evangelist.
- 28. Wednesday. Holy Innocents.
- 31. Saturday. Eve of Circumcision.

CALENDAR OF COMING EVENTS

DIOCESAN CONVENTIONS

- Jan. 17, 1922—Milwaukee, All Saints' Cathedral, Milwaukee.
- " Mississippi, Trinity Church, Natchez.
- " Ohio, Trinity Cathedral, Cleveland.
- " West Missouri, St. Paul's Church, Kansas City.
- 18—Alabama, Birmingham.
- " Nebraska, Trinity Cathedral, Omaha.
- " Quincy, Grace Church, Galesburg, Ill.
- " Tennessee, St. Paul's Church, Chattanooga.
- 22—Dallas, St. Matthew's Cathedral, Dallas.
- " Iowa, St. Paul's Church, Council Bluffs.
- " North Texas, All Saints' Church, Colorado.
- 24—Arkansas, Christ Church, Little Rock.
- " Chicago.
- " Duluth, Trinity Cathedral, Duluth.
- " Fond du Lac, St. Paul's Cathedral, Fond du Lac.
- " Kentucky, Christ Church Cathedral, Louisville.
- " Missouri, Calvary Church, Columbia.
- " Nevada, Trinity Church, Reno.
- " Oklahoma, Church of the Redeemer, Okmulgee.
- " San Joaquin, St. James' Pro-Cathedral, Fresno.
- " Pittsburgh, St. Paul's Church, Kittanning.
- 25—Indianapolis.
- " Los Angeles, St. Paul's Pro-Cathedral, Los Angeles.
- " Louisiana, St. Mark's Church, Shreveport.
- " Maryland, Cathedral Church of the Incarnation, Baltimore.
- " Marquette.
- " Minnesota, Christ Church, Red Wing.
- " West Texas, Christ Church, San Antonio.
- 26—Oregon, St. Stephen's Pro-Cathedral, Portland.
- 31—California, Grace Cathedral, San Francisco.
- " Southern Ohio, Christ Church, Dayton.
- " Southern Virginia, St. John's Church, Hampton.
- " Western New York.

Personal Mention

The Rev. J. C. BLACK, rector of Emmanuel Church, Marshfield, Oregon, has been appointed Archdeacon of Oregon.

The Rev. J. E. W. COOKE, who for some months has been in charge of the Church of the Good Shepherd, Wilmington, N. C., has recently been placed in charge of the missionary work in the Wilmington Archdeaconry, made vacant by the resignation of Archdeacon Miller, who becomes rector of St. Paul's Church, Wilmington, N. C.

The Rev. R. S. HANNAH has resigned St. Peter's Church, Sycamore, Ill., to take effect January 1st.

The Rev. JOSEPH R. LYNES, of St. Paul's Church, Jersey City, N. J., has accepted an invitation to the rectorship of St. Paul's

Church, Englewood, N. J., expecting to begin his work on February 1st.

Dr. and Mrs. ROBT. C. MACY sailed from Vancouver, B. C. for the Orient, Thursday, December 8th. Dr. Macy will take charge of the Church hospital at Zamboanga, P. I. and Mrs. Macy will continue in social service work in the islands.

The Rev. ALEXANDER MILLER, who for some months has served very acceptably as Archdeacon of Wilmington, has received and accepted a call to become rector of St. Paul's Church, Wilmington, N. C.

ORDINATIONS

DEACONS

MARYLAND.—MR. THEODORE NOTT BARTH was ordered deacon, Saturday, December 17th, in the Bishop's chapel, Diocesan House, Baltimore. The Rev. George C. Shaw, vicar of the Church of the Advent, presented the candidate. The Rev. Wallace E. Rollins, professor of Church History in the Virginia Theological Seminary, preached the sermon.

The Rev. Mr. Barth will continue his studies at the Virginia Seminary until his graduation next June. After the first of January, he will have Sunday duty at Deer Creek Parish, Harford County, Md. After his graduation in June, he will take up his residence at this parish.

NEW YORK.—On December 10th, at the Church of the Incarnation, New York City, N. Y., the Bishop of New York ordered to the diaconate Mr. HARDMAN PHILIPS ALAN MONTGOMERY. The rector preached the sermon. Mr. Montgomery's father, the Rev. Dr. Henry E. Montgomery, was for many years rector of the parish.

SPOKANE.—On Sunday, December 11th, in St. Luke's Church, Coeur d'Alene, Idaho, Mr. FRANCIS D. Mc CABE was ordained deacon by Bishop Touret. The Rev. A. L. Bramhall of Wallace, Idaho, was the preacher. Mr. Mc CABE was presented by the Rev. John G. Larsen of Spokane, and the Rev. L. H. Miller of Spokane. Morning Prayer was said at ten o'clock by the Rev. A. L. Bramhall. The Rev. Francis Mc CABE will have charge of the work at Coeur d'Alene under the direction of the Bishop.

TENNESSEE.—On Wednesday in Ember week in the chapel of St. Andrew's School, St. Andrew's, Tenn., MR. JOHN SEARS BALDWIN (Brother John, O.H.C.) was ordered deacon by the Rt. Rev. Troy Beatty, D.D., Bishop Coadjutor, who also preached the sermon. The Rev. R. E. Campbell, O.H.C., presented the candidate and read the Epistle. The Rev. James R. Sharp read the Litany. The Rev. Frs. Lorey and Orum, O.H.C., were also in the chancel. Brother Baldwin, who is the son of Prof. Charles Sears Baldwin of Columbia University, will exercise his ministry in the regular work of the Order of the Holy Cross.

DEACONS AND PRIESTS

CHICAGO.—Not for some years has there been in the Diocese of Chicago an ordination of so many candidates at one time, as that at the service on Thursday morning, December 15th, at the Church of the Atonement, Edgewater. About thirty clergy and a large congregation were present. The Suffragan Bishop ordained the candidates and celebrated the Holy Communion. There were five candidates in all, two deacons and three priests. The deacons were ALFRED DINET KOLKEBECK, in charge of St. Paul's Church, La Salle, Ill.; and DANIEL ARTHUR MC GREGOR, assistant at St. Timothy's and St. Andrew's, Chicago. The priests were the Rev. LEONARD CLARK WOLCOTT; the Rev. MERRILL OTIS GRUBER, and the Rev. PHILIP T. SODERSTROM. Mr. Wolcott is the son of the Rev. P. C. Wolcott, rector of Trinity, Highland Park, and is assistant at Grace Church, Oak Park; Mr. Gruber is in charge of Trinity, Belvidere; and Mr. Soderstrom is assistant at the Church of the Epiphany. Mr. Kolkebeck was presented by the Rev. W. S. Pond; Mr. McGregor, by the Rev. F. C. Grant; Mr. Wolcott and Mr. Gruber were presented by Dean Edwards; and Mr. Soderstrom, by the Rev. C. L. Street. The Rev. F. S. Fleming, rector of the Church of the Atonement, preached the sermon on The Ministry of Reconciliation, emphasizing the clergy as messengers of peace. Dean Edwards was the Bishop's chaplain; the Rev. K. O. Crosby sang the Litany. The Rev. Roy Mason was master of ceremonies.

PRIESTS

CONNECTICUT.—The Rev. ARTHUR HURLBURT KINNEY, who has been in charge of Christ Church, Bethany, Conn., since October 1, 1917, was advanced to the priesthood in that church, on the Feast of St. Thomas, December 21, 1921.

Mr. Kinney, who has served in the order of deacons since June 8, 1910, was ordained priest by the Rt. Rev. Chauncey Bunce Brewster, D.D., in the presence of a large gathering of clergy and friends. He will continue to remain in charge, for the present, of Christ Church, Bethany, where he has done much to keep going this once prosperous rural parish.

KANSAS.—The Rev. WALTER JAMES MARSHFIELD was advanced to the priesthood in Grace Cathedral, Topeka, on December 18th, by the Rt. Rev. James Wise, D.D. The sermon was preached by the Rev. L. W. Smith, Archdeacon, and the candidate was presented by the Very Rev. J. P. deB. Kaye, Dean of the Cathedral. The Rev. Mr. Marshfield is priest-in-charge of the Church of the Good Shepherd, North Topeka, and chaplain of Christ's Hospital, Topeka, Kansas.

NEWARK.—On December 13th, in Christ Church, Bloomfield and Glen Ridge, the Rev. GEORGE P. DOUGHERTY, who has been officiating in the church for the last year, was advanced to the priesthood by Bishop Lines, being presented by Rev. Dr. Antlice. At the same service, the Rev. WILLIAM B. MAWHINNEY was also ordained a priest, being presented by Rev. James A. Mc Cleary. About seventy-five of the parishioners from Hawthorne, where the church is being enlarged, were present at the service and made the guests of the Christ Church people at noon. Dean Dumper was the preacher. A large number of the clergy and a large congregation were in attendance.

VERMONT.—On the Fourth Sunday in Advent, in Trinity Church, Rutland, the Bishop ordained to the priesthood the Rev. HENRY HAMBLIN CHAPMAN (son of the Rev. John W. Chapman, of Alaska). The Bishop was assisted by the Rev. Morgan Ashley, rector of the parish, who presented the candidate; the Rev. John White, of the Church of Our Saviour, Sherburne, himself for a time connected with the Alaska mission, preached the sermon, and the Rev. Wm. John Brown, St. Paul's, Wells, served as Bishop's chaplain. Mr. Chapman will continue to work under the Rev. Morgan Ashley, with special care of the stations at Fair Haven, Hydeville, and Castleton, until the summer, when he hopes to go to Alaska, for which he has already received an appointment for the Department of Missions.

DIED

BACHMAN.—In New York, N. Y., November 28, 1921, the Rev. ROBERT BACHMAN of Great Barrington, Mass., aged 44 years.

HOOVER.—On December 5th at his home in Farmington, Conn., WILLIAM AUGUSTUS HOOVER, for many years senior warden and clerk of St. James' parish. The requiem was said by Bishop Brewster, and the burial office by the rector.

Pray for him.

RUGGLES.—At her home in Los Angeles, December 6th, CATHERINE E. RUGGLES, widow of the late Rev. J. O. Ruggles, of Nova Scotia, and mother of the Rev. Vernon D. Ruggles, chaplain of the County and City Mission Society, of Los Angeles, Requiem Mass at the Church of St. Mary of the Angels.

"Grant her O Lord, eternal rest and let light perpetual shine upon her".

CAUTION

PECKHAM.—Caution is suggested in connection with GEORGE H. PECKHAM. Information may be obtained from the Rev. V. E. PINKHAM, Albert Lea, Minn.

TRAVEL

STEAMSHIP TICKETS, TOURS AND cruises, EDGAR C. THOMPSON, Alpena, Michigan.

UNLEAVENED BREAD—INCENSE

PRIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). ST. EDMUND'S Guild, 179 Lee Street, Milwaukee, Wis.

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

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

**MAKE YOUR WANTS KNOWN
THROUGH THE
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH**

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may upon request be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser), 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office), 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

No advertisement inserted in this department for less than 25 cents.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc., and parties desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

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

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

POSITIONS WANTED

CLERICAL

PRIEST, THOROUGHLY EXPERIENCED and with excellent testimonials, desires rectorship, or locum tenency. University and seminary graduate. Unmarried. Address R-471, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, UNIVERSITY GRADUATE, FORCEFUL preacher, experienced in educational work, now curate in large Western parish, desires parish in East or South. Excellent references. Address H-481, LIVING CHURCH, Milwaukee, Wis.

YOUNG UNMARRIED CLERGYMAN AS assistant in a large Eastern city parish. Plenty of hard work. Write P. E.-482, care THE LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES CURACY IN CATHOLIC parish. Experience. Sings Mass. Address Albans-483, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CATHOLIC CHURCH WORKER WOULD like position as parish visitor, and lecturer on Church History. Testimonials offered and stipend secondary consideration. Has private income. Address Visitor-485, LIVING CHURCH, Milwaukee, Wis.

A CHURCHWOMAN, CATHOLIC, WITH four years' experience in executive positions, would like charge of small Church Home or School for children. References given. Address V-486, Catholic House Mother, LIVING CHURCH, Milwaukee, Wis.

HOUSEKEEPER OR COMPANION, REFINED Churchwoman, middle-aged, perfect health. Address A-484, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES IMMEDIATE appointment, American. Boy-choir specialist, Churchman, thorough musician, highest credentials. Address MASTER 446, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED

CLERICAL

WANTED — THREE PRIESTS, GOOD Churchmen, good workers with good sense and good records. One for pioneer work in large growing coal mining towns; one for thriving town where Church and rectory are to be built; one for discouraged parish which has possibilities which can be seen and realized by man of practical vision. In first letter give references and all information about family, age, record, reasons for desiring change, present stipend, and stipend desired. Address THE BISHOP OF SPRIGFIELD, Springfield, Illinois.

YOUNG SINGLE PRIEST AS CURATE IN a Catholic Parish located 80 miles from New York. Address, giving salary expected, Catholic, 474 LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A YOUNG WOMAN WITH ORGANIZING ability, who has worked with the Girls' Friendly Society, for Diocesan Field Secretary for same. Salary. Reply to MRS. CHARLES FORSYTH, 356 Juneau Ave., Milwaukee, Wis.

WANTED—ORGANIST AND CHOIRMASTER at St. John's Cathedral, Quincy, Illinois. Young unmarried Catholic. State experience and salary required. Address The DEAN.

PARISH AND CHURCH

AUSTIN ORGANS, THIRTY ODD CON- tracts the past few years include a four manual, eighty stops, from Los Angeles, Calif., where former Austin work was the chief persuasive argument.

Austin organs cannot be surpassed the world over, for tone and solid workmanship. AUSTIN ORGAN Co., Woodland Street, Hartford, Conn.

PIPE ORGANS.—IF THE PURCHASE OF an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing Organs proposed for Memorials.

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

ALTAR AND PROCESSIONAL CROSSES; Alms Basins, Vases, Candlesticks, etc; solid brass, hand-finished, and richly chased, 20 to 40 per cent less than elsewhere. Address Rev. WALTER E. BENTLY, Port Washington, N.Y.

TRAINING SCHOOL FOR ORGANISTS AND choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life opportunity of trying out their vocation and of caring for the sick poor. Address BROTHER SUPERIOR, Gibsonia, Pa.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Full list and self-measurement forms free. A. R. MOWBRAY & Co. Ltd., 29 Margaret St., London, W. 1, and Oxford, England.

CHURCH EMBROIDERIES, ALTAR Hangings, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada. Orders also taken for painting of miniature portraits from photographs.

WE MAKE SURPLICES, CASSOCKS, COT- tans, and Clerical Vests. Also do repair work. Samples and estimates furnished on request. Work guaranteed. SAINT GEORGE'S GUILD, 508 Peoples Nat'l Bank Building, Waynesburg, Pennsylvania.

BOARDING—ATLANTIC CITY

THE AIMAN, 3605 PACIFIC AVENUE, attractive beach front cottage, comfortable rooms, complete ocean view, enjoyable surroundings, Chelsea section, excellent accommodations winter season.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$6 per week, including meals. Apply to the SISTER IN CHARGE.

BOARDING—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 So. New Hampshire Ave., Los Angeles, Cal.

HOSPITAL—NEW YORK

S. T. ANDREW'S CONVALESCENT HOSPI- tal, 237 E. 17th St., N. Y. City. SISTERS OF ST. JOHN BAPTIST. For Women recovering from acute illness and for rest. Age limit 60. Private rooms, \$10 to \$20 a week. Ward beds \$7 a week.

SISTERS OF THE HOLY NA'IVITY House of Retreat and Rest. Bay Shore, Long Island, N. Y. Open all the year.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the AMERICAN CHURCH BUILDING FUND COMMISSION. Address its CORRESPONDING SECRETARY, 281 Fourth Avenue, New York.

**THE BROTHERHOOD OF ST. ANDREW
IN THE
UNITED STATES**

An organization in the Church for the spread of Christ's Kingdom among Men and Boys by means of Personal Prayer and Personal Service.

Convinced that Chapters of the Brotherhood can only attain their maximum effectiveness by having a carefully laid out program covering at least a one-year period, the Brotherhood is suggesting the following minimum Program as the basis of the Chapter's Corporate Work for 1922:

A Monthly Men's Corporate Communion. Ushering and Hospitality at Church Door. A Church Attendance Campaign during the year.

House to House Canvass to uncover additional opportunities for personal work.

Hotel-Boarding House Work. Round Table Conferences or Periodic Bible Class.

Organize Junior Chapter if there be none in the Parish.

Arrange two visits to other Chapters or Churches to increase interest in the Brotherhood.

A Delegate to the National Convention.

Co-operate with the Nation-wide Campaign. Two or more men or boys with the consent of the Rector can organize a Chapter.

For additional information address F. H. SPENCER, Executive Secretary, Church House, 202 South 19th Street, Philadelphia, Pa.

APPEALS

**ALL NIGHT MISSION AND BOWERY
HAVING COMPLETED**

ten years of continuous service, (never has closed night or day), reports feeding 182,000, sheltering 365,000, led to a new life through Christ 35,000. Services held 3,650. Hundreds of visits made hospitals and prisons. Many wandering men and boys sent back to their homes. Many homeless men on the Bowery who must be cared for.

Mission needs funds—Please help. Contributions may be sent to THE LIVING CHURCH or to DUDLEY TYNG URJOHN, Treasurer, City Hall Station, Box 81, New York City.

This work is endorsed by many Bishops and clergymen.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles

are, as a result, not difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new production, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church School supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, Milwaukee, Wis.*

Church Services

**CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK**

Amsterdam avenue and 111th street
Sundays: 8, 10, 11 A. M., 4 P. M.
Week-days: 7:30 A. M., 5 P. M. (choral)

ST. STEPHEN'S CHURCH, NEW YORK

Sixty-ninth street, near Broadway
REV. NATHAN A. SEAGLE, D.D., rector,
Sunday Services: 8, 11 A. M., 4 P. M.

SAINTE LUKE'S CHURCH, NEW YORK

Convent avenue at West 141st street
REV. WILLIAM T. WALSH, rector
SPIRITUAL HEALING SERVICES
Thursdays, 10:30 A. M.

ST. CHRYSOSTOM'S CHURCH, CHICAGO

1424 North Dearborn street
REV. NORMAN HUTTON, S.T.D., rector
Rev. ROBERT B. KIMBER, B.D., associate rector
Sunday Services: 8 and 11 A. M.

ST. PETER'S CHURCH, CHICAGO

Belmont Avenue at Broadway
Sundays: 7:30, 11 A. M., 7:45 P. M.
Week days: 7:00, 9:00 A. M., 5:30 P. M.

ST. MATTHEW'S CATHEDRAL, DALLAS

Ervey and Canton Streets
THE VERY REV. RANDOLPH RAY, Dean.
Sundays, 8, 9:30, 11 A. M.; 4:30 P. M.
Week days 7:30 A. M., Daily.

BOOKS RECEIVED

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

Holy Cross Press. West Park, N. Y.

Pledges of His Love. (The Roodcroft Library Series). By Shirley C. Hughson, O.H.C. Price \$1.00.

Longmans, Green & Co. Fourth Ave. and 30th St., New York.

Thoughts in Hospital. By Lawrence Pilkington. Price 90 cents net.

Morehouse Publishing Co. Milwaukee, Wis.

A Book of Prayers. Together with Psalms and Hymns and Spiritual Songs, Ancient and Modern. Compiled by Charles W. Leffingwell, D.D., LL.D., Rector-Emeritus of St. Mary's School, Knoxville, Illinois.

The Christian Alliance Publishing Co. 318 West 39th St., New York.

The Incarnate Son of God. A Series of Devotional Studies on the Person of Christ. By Henri DeVries, Minister of the Gospel and Teacher of the Bible and Biblical Subjects. Translator of Dr. Abraham Kuyper's *The Work of the Holy Spirit*.

The Macmillan Co. New York, N. Y.

Two Years Before the Mast. A Personal Narrative of Life at Sea. By Richard Henry Dana, Jr. With an Introduction by Sir Wilfred Grenfell, and Illustrations by Charles Pears. Price \$1.50.

International Protection of Labor. By B. E. Lowe.

The United Lutheran Publication House. Philadelphia, Pa.

The Conservative Character of Martin Luther. By George M. Stephenson, Ph.D. Cloth \$1.20.

Workers With God. By W. H. Greever, D.D. Cloth 90 cts.; paper 60 cts.

Lesson Commentary for Sunday Schools of the Lutheran Church, 1922. Edited by Charles P. Wiles, D.D., William L. Hunton, D.D., D. Burt Smith, D.D. Cloth \$2.00.

PAPER-COVERED BOOKS

From the Author.

The Little Book of the Rosary of Christ Our Lord. A Pastor's Gift to the Boys and Girls of his Charge and to Others who can Become as Little Children and Say Simple Prayers. For thirty-five cents, to cover the cost of printing and postage, a copy of this little book will be mailed to you by Thomas Crowhurst, at 107 South Spring Street, Los Angeles, California.

The United Lutheran Publication House. Philadelphia, Pa.

Modern Church System in Use. A Practical Handbook for Church Officers and Lay Readers. By A. D. Chiquoine, Secretary of the Laymen's Missionary Movement. Price 10 cts.

BULLETINS

Hobart College. Geneva, N. Y.

Hobart College Catalogue 1921-1922. Vol. XX, No. 1, October 1921.

The Lutheran Theological Seminary. Mt. Airy, Philadelphia.

The Philadelphia Seminary Bulletin. Vol. 6, No. 1, October 1921.

U. S. War Department. Washington, D. C.
Annual Report, Chief of Chaplains, Fiscal Year 1921.

PAMPHLETS

Foreign-Born Americans Division. Department of Missions. 281 Fourth Ave., New York.

Leaders' Guide for Foreigners or Friends. Adapted for Use of Leaders of Discussion Groups and for Private Study. Price 25 cts.

Who are the People of the U. S. A.? A Story in Chart and Map.

From the Author.

Hobart College and the Medical Profession. By Brandreth Symonds, M.A., M.D., LL.D., New York. Reprinted from the Medical Record, October 29, 1921.

The Society for the Increase of the Ministry. Hartford, Conn.

Sixty-fifth Annual Report, November 1, 1921.

From the Author.

Notes on Two Syrian MSS. By James A. Montgomery, Philadelphia Divinity School. Reprint from Journal of Biblical Literature. Volume XXXIX, Part III-IV, 1920.

ENGLAND CELEBRATES IRISH FREEDOM

Archbishop's Statement—On Destruction of Churches—Sheffield's New Cathedral.

The Living Church News Bureau }
London, December 9 1921 }

THE national feelings of thankfulness aroused by the termination of the protracted negotiations, culminating in what everyone hopes will lead to peace with Ireland, are fitly expressed by a message from the Archbishop of Canterbury issued last Wednesday. His Grace says: "Tens of thousands of Christian folk are to-day thanking God for the nearer approach of peace and goodwill among the people of Ireland. For months past, in Church and at home, we have steadily invoked for our counsellors perseverance and wisdom and courage. To-day we can add thanksgiving to our prayers. Not to do so would be graceless indeed. Much has still to be examined and tested ere we reach firm ground, and we ask with deliberate thoughtfulness for the spirit of wise counsel and of strength. But to-day the note is one of thanksgiving, and it should ring out publicly and privately as opportunity may be given. For, though the end be not yet, it hath surely pleased God thus far to guide our feet into the way of peace."

Doubtless, in every Cathedral and parish church, on Sunday next, thanksgivings will be offered to Almighty God that, under His guidance, the grievances and bitter quarrels of centuries will come to an end, and an understanding be reached which does honor to all concerned. The "happy issue" is an answer to fervent prayers, and it may be hoped that in every place of worship it may be acknowledged. It is not too much to say that the historic agreement of last Tuesday has removed one of the gravest menaces to the peaceful settlement of the whole world. The Irish agreement,

and the good news from Washington, published this morning, are heralds of the dawn of peace upon nations weary of contention.

ON DESTRUCTION OF CHURCHES

The proposals for the demolition of certain London churches, which were set aside by the defeat of the recommendations of the City of London Churches Commission, are likely to be brought forward before long in another form.

At the recent London Diocesan Conference the old cry was revived that "for generations the Church had been scandalously wasting in the square mile of the city thirty or forty clergy in man-power and about £50,000 a year in money". The Bishop of London thereupon took the opportunity to remark that, for the site of All Hallows, Lombard-street, he had been recently offered practically half-a-million pounds, but the patrons and rector refused to allow any steps to be taken.

That the patrons and rector represent the opinion of the majority of Churchmen in this matter is not to be gainsaid. All Hallows, Lombard-street, is a priceless heritage, and one may hope that Londoners will maintain their objection to its demolition or removal.

The problem of the redistribution of the city church funds is not for public solution; but the fact remains that these funds are amply sufficient for the maintenance of the ancient altars of the city. Thousands of workers benefit daily by the presence of the city churches which surround them in their toil, and by the story they never cease to tell of England's and the Empire's struggle to light and prosperity. If the age has grown suddenly materialistic, that is all the more reason why not one of them should be touched to-day. They are the greatest collective monument that any country possesses.

Since the last London Diocesan Confer-

ence there are many rumors abroad. One is that Lord Knutsford is to propose in the House of Lords the diversion of the funds of the city churches to the hospitals. Again, there is the suggestion that the city authorities, always in strong opposition to wholesale demolition, might be willing, under certain conditions, to surrender five churches of lesser importance.

SHEFFIELD'S NEW CATHEDRAL

The Bishop of Sheffield and those associated with him are to be commended on the tactful way in which they are approaching the question of a new Cathedral for the city. Sir Charles Nicholson's plans of the new Cathedral are to be on view in a suitable place, and it is hoped, as in the case of Liverpool, that Church people will, from time to time, leave in their wills legacies for its erection hereafter. This is better than making an appeal at such a time as this. That Sheffield needs a new Cathedral no one who knows the present structure will doubt. The history of the building is uneventful, for no stirring scenes have been enacted within its walls. Moreover, since 1880, when the galleries were removed from the nave, its seating accommodation was reduced from 2,700 to 1,500. For a city of nearly half a million inhabitants this is totally inadequate.

TO DRAW PEOPLE TO CHURCH

The Bishop of Exeter, in his monthly letter to the diocese, offers practical advice with regard to lantern services in church which is worthy of consideration, and suggests that the country clergy should "go with the waits to the various lonely farms", and inspire laborers and cottagers with hymns and carols. It should be made clear that these outdoor services are intended to draw the people to the church and its altar, for in Devon, as elsewhere, there are many who would seize upon an excuse for staying away. Praise is due to the Bishop for his suggestion that the old church instrumental bands should be revived, carols be sung among the byres of lonely farms, and the countryside waken again to music and merry-making. Anyone who has lived in the country through the chilling isolation of an English winter will appreciate the need for some such revival. If country life is to be more than mere country labor—and dull deadening labor, at that—we have to recapture the festive spirit of half a century ago.

CHRIST AND CRITICISM

There was a very large congregation at St. Paul's, Covent Garden, last Tuesday, to hear an address by the Rev. R. J. Campbell on Christ and Criticism. In an easy and conversational manner the preacher reviewed the well-marked phases through which the thoughts of men had passed during the last few decades. He criticised the assumption, still maintained by so many, that if we could get back to the real Christ we should find a purely human teacher, "an apostle of sweetness and light", to use Matthew Arnold's phrase, a person whom we could understand, although greater than all other teachers who had ever lived. He regarded this purely human figure, without anything supernatural, and too reasonable to make staggering claims, as being a critical presupposition which, although not gone yet from many minds, had certainly been given up in authoritative circles. Dr. Campbell maintained that the farther back we go, the more evident it becomes that the purely human Christ does

not exist, and never has existed. The disciples did not begin by preaching a human Christ, who later on, in the imaginations of men, became lifted into a Divine being. They began by preaching a Divine Christ who made claims such as no mortal has ever made before. A most impressive discourse closed with a persuasive and heart-searching appeal based on Christ's power to meet the deepest needs of men.

MANCHESTER PROPOSALS

The proposals for dividing the Manchester diocese were reported to the Diocesan Conference which was held last week, and after full discussion, were approved by substantial majorities. Accordingly, the official policy of the Conference now aims at a tripartite division of the diocese. It was suggested that the earliest moment for

putting this policy into execution lay some two or three years ahead, but, should the scheme be realized, a new Diocese of Lancaster will be created, of which the northern boundary will be that of the county, and the southern boundary the River Wyre. Such parts of the present Archdeaconry of Lancaster as lies south of the Wyre, and the whole of the Archdeaconry of Blackburn, with the exception of the rural deanery at Rossendale, will together form a new central diocese. These two new dioceses established, the residue of the existing diocese would be known as the Diocese of Manchester, but the scheme contemplates adding to it the rural deaneries of Stockport and Mottram (now in the Diocese of Chester) and the rural deanery of Glossop (now in the Southwell Diocese).

GEORGE PARSONS.

SHOPPED EARLY IN BOSTON

Better Preparation for Christmas— Christmas Carols—Children's Church.

The Living Church News Bureau }
Boston, December 19, 1921 }

"SHOP early" is consistently observed by the Church each year, and this year especially so. Christmas Day coming on Sunday meant more thoughtful preparation for the parties and services on Christmas Eve. And from the many parish churches that have sent me their programme for next Sunday, I feel certain that this coming Christmas Day will be more universally observed by the average member of a parish than in many years—if the weather is good, the number attending the services of the Church in Massachusetts will be unprecedented.

I make this statement because more services are being offered in each parish to fit the needs of the varied interests in each community. What the Cathedral is doing for Greater Boston in the number of its different services is being done by the average parish church for its own community.

The Cathedral's observance of Christmas is as follows:

Thursday, Friday, and Saturday, 12:10 p.m., Christmas Carols.

CHRISTMAS EVE

4:00 P.M. Carol Service and "Bethlehem," a Christmas Mystery Play.

11:15 P.M. Christmas Music on the Porch
11:30 P.M. The Holy Communion.

SUNDAY—CHRISTMAS DAY

7, 8, 9, 10 and 11, Holy Communion.
Dean Rousmaniere will preach at the 11 o'clock Service.

Other services at 4 and 7:30 P.M.

CHRISTMAS CAROLLING

Christmas Carolling in Massachusetts owes its beginning to the Church of the Advent. Men and women often make long journeys to catch a sight of the picturesque procession and hear one of the best American church choirs sing its sweetest Christmas carols.

The Christmas plans which Dr. van Allen announced last Sunday are as follows:

"Saturday at 8 P.M. will be the First Vespers of Christmas, with Carols, a Procession, and the Hallelujah Chorus. The changes will be rung on the chimes; and, unless the night is stormy, we shall sing the old Christmas hymns in Louisburg Square,

before the Convent, and farther up the hill. In view of all the Christmas services, however, we shall not make so many visits as usual.

"On Sunday, Christmas Day, the Services will be at the regular hours, 7:30, 8:15, 9 (the Children's Mass), 10:30, 4 (the Children's Service, with Carols), at 7:30, Second Vespers, the music of Christmas Eve being repeated. I shall preach, D. V., morning and afternoon.

"I trust you will all remember that it is impossible to keep Christmas aright unless we go to the true Bethlehem, the veritable House of Bread, and adore Jesus present in the Blessed Sacrament, receiving Him to our souls' comfort. The Christmas Communion is a sacred duty as well as an inestimable privilege.

"Do not neglect the offerings for Christmas dinners, and for the Children's Christmas. All the offerings at the Christmas Day Masses are for the poor."

CHILDREN'S CHURCH

The rector of Christ Church, Quincy, announced yesterday:

"Beginning Sunday, Jan. 1st, the hour of the morning service will be changed to 11:00 A.M. Please remember this. The reason for this change is to allow the rector to have a half hour service for the children of the Church school from 10:15 to 10:45. This will be called the Children's Church, and will be held each Sunday."

THE BEST OFFERING

"Your best Christmas offering is yourself." was the substance of an announcement made yesterday at Emmanuel Church, Somerville, by the rector, the Rev. George Bruce Nicholson. Mr. Nicholas said:

"Your best Christmas offering is yourself. Let there be no vacant places at the Christmas Banquet in Our Father's House. The definite rule of our Church requires that all should receive the Holy Communion at Christmas, and as loyal and obedient Churchmen we will wish to do this. But we must not be satisfied with that. What we must desire is to make a *good communion*, and that requires thoughtful, prayerful anticipation. We cannot come in our sins. We cannot with profit come unless we are drawn by the Mystery of God-made-Man, giving Himself to us under the outward veils. Not to discern the Lord's Body is fatal. Not to hallow our approach by a penitence which is real is to treat lightly the deepest possible experience of life. Christmas Communion ought to be a joy.

The possibility of failure is in ourselves, not in Him Who hath promised."

QUALIFICATIONS FOR PARISH MEMBERSHIP

A Massachusetts parish, in its recent Every-member Canvass, gives an unusual definition of parish membership. It assumes certain technical regulations for a technical parish member, but as every parish priest well knows, nearly half of his funerals and weddings, and perhaps a fourth of his baptisms and Church School children come from homes which have no technical connection with his parish. He therefore asks, What makes a person a member of this parish?

"Money? No. A person for good reasons or poor may not give a penny for the work of St. ——— Church, and still be a member of the parish.

"Church Attendance? No. A person may still be a member of St. ——— Parish, and yet for good reasons or poor may never enter the doors of the church.

"A member of St. ——— Parish is any person who looks or may look to St. ——— Church for spiritual help. The members of the parish who make weekly gifts of time and money do not understand that they possess any special privileges by virtue of their gifts—unless it be the privilege of being of service to the community and to the world. All members of our community have this common privilege of service."

PREPARING FOR CHRISTMAS

I wonder if any man, as Christmas suddenly approaches, has ever been startled by this unexpected remark at home?

"You do not help me to prepare for Christmas. You leave all the burden on my shoulders. I am so rushed to do all the things which simply must be done that I shall be thankful when Christmas is over. How do you expect me to remember all of your friends as well as my friends, and our relatives as well as near-relatives, with gifts and near-gifts?"

(A near-gift is something between a hindrance and a help that you present to a near-friend from whom you are uncertain

of receiving anything. But if you should by chance receive something, the near-gift causes your conscience to be refreshingly relieved!)

Some men, when thus unsuspectingly attacked, unwisely attempt to argue. What's the use? It's too late! The women are mobilized for any eventuality. What's the use of men denying that they have been trifling loafers and stupid slackers? Certainly they have been. Certainly the good women have done most of the Christmas preparation, while the men were comfortably reading their evening papers. Impromptu defense is not only futile; it is disastrous. After the last word, which is not spoken by the man, victory invariably rests with the feminine side which precipitated the conflict and took the offensive.

What is the best preparation for Christmas?

I would not speak as a strategy expert, suggesting that men rally their routed forces and bolster up their shell-shocked courage, nor would I attempt to belittle the righteous victory of the women. The invariableness of the victory of women certainly suggests that there must be some right as well as might on their side.

What, then, is the right preparation for a man—and also for a woman?

First, Confess.

Let the woman confess that she has almost lost sight of the serenity and inexpressible joy of the Holy Mother as she is so fussed up over things. Let the man confess, even more contritely, that he has been too engrossed with business and smokes and papers, that he has been awfully stupid and absent-minded, that he has forgotten to look up with the Wise Men of old for the appearing of the Christmas Star.

Then, as we intently listen, we shall be joyously surprised to find our hearts are so attuned to the heavenly music that we actually hear the Angels singing,

GLORY TO GOD ON HIGH

AND ON EARTH PEACE, GOOD WILL TO MEN.

RALPH M. HARPER.

stood at about \$5,000,000 as a result of which we have been for a time considerably straitened in our work, has now through the admirable management of the vestry, as you will see from the comptroller's annual report soon to be issued, been reduced to about \$400,000, so that shortly the parish will be in a stronger financial position than ever, and able not only to strengthen its own work, but to give far more help, as the vestry are eager that it shall, beyond its own bounds to the work of the diocese at large."

TRINITY'S NEW RECTOR INDUCTED

The Rev. Caleb R. Stetson was duly inducted as rector of Trinity parish, on Wednesday, December 21, St. Thomas' day, at 2 o'clock in the afternoon. The ceremony was just as outlined in last week's issue, save that the name of the senior warden was wrongly stated. Mr. Richard Delafield was the one who formally inducted the rector. In doing so he used the following words, which are interesting as a matter of record:

"In pursuance of the order of the churchwardens and vestrymen, I hereby deliver to you the keys of this Church and of St. Paul's Chapel, Trinity Chapel, St. Agnes' Chapel, St. Luke's Chapel, the Chapel of the Intercession, St. Chrysostom's Chapel, St. Augustine's Chapel, and the Chapel of St. Cornelius the Centurion, and by virtue thereof I induct you into the office of rector of Trinity Church in the City of New York, and into the real, actual, and corporal possession of the rectorship, with all its fruits, profits, members, and appurtenances."

The rector replied:

"I accept the keys and with them the temporalities, profits, and appurtenances of the rectory, and by the Grace of God, I will faithfully perform the duties of my office, so long as it may please God to continue me in it."

UNIQUE SERVICE AT THE INTERCESSION

It may not be generally known that the author of the celebrated poem, "Twas the Night Before Christmas," Clement C. Moore, lies in Trinity cemetery. Every year the clergy and choir of the Chapel of the Intercession make a pilgrimage to his resting place. They bear candles and sing Christmas carols. Several other churches observe Christmas and Epiphany-tide with somewhat similar services, called the Feast of Lights, but the one at Trinity cemetery is peculiarly appropriate to the season and to the memory of the writer of the most widely-known Christmas poem in the language.

BISHOP MANNING'S POPULARITY

Wherever Bishop Manning has gone throughout the diocese, on Sundays and weekdays, he has been met by congregations eager to welcome him and do him honor. The churches at which he makes his visitations are crowded to their capacity. A striking example of the feeling of the people towards their new Bishop was recently given at the old parish of St. Peter's, Westchester, which is composed mostly of working people. An hour before the time of service and before the doors were opened the congregation assembled. At the service every seat was filled and many had to stand in the aisles. The Bishop confirmed a class of sixty, and preached from the text: "Ye shall have power after that the Holy Ghost is come upon you." As is his custom, the Bishop stood with rector at the door of the church and greeted the congregation as it passed out.

FREDERIC B. HODGINS

BISHOP'S FAREWELL AT TRINITY, NEW YORK

Last Sermon as Rector—New Rector Inducted—Clement C. Moore

New York Office of The Living Church }
11 West 45th Street }
New York, December 21, 1921 }

ON Sunday morning, December 18th, Bishop Manning preached his last sermon as rector of Trinity. The church was crowded, and the Bishop was listened to with eager attention, as he voiced his farewell to the parish over which he presided for so many years of fruitful labors. In the course of his remarks Bishop Manning said:

"I shall not try to tell you what it means to me to be here and to stand in this pulpit for the last time as rector of Trinity parish. You know this better than any words could express it. I will only say that no rector anywhere in the Church ever had fellow-laborers, clergy, vestry, and people more patient with his shortcomings, more loyal in their co-operation, more generous in giving their friendship and affection than I have had in this great parish of Trinity.

God's grace, there have been, it is not possible to speak. Among the practical things which we have together been able to accomplish, I like to think of the complete removal of all doubt or question as to the condition of our dwelling house property; the erection of the beautiful Chapel of All Saints as a memorial to our honored and beloved former rector, Dr. Dix; the erection of the Chapel of the Intercession, and the buildings connected with it—one of the noblest groups of ecclesiastical buildings in the country; the freeing of the pews in Trinity Church, and throughout the parish, in thanksgiving to God for the victory given to the cause of justice and liberty in the great war, and above all else, the growth of the spirit of fellowship and brotherhood throughout this great parish and in all its parts.

"We have made it our great aim, all of us together, to make this parish of Trinity a great centre of human fellowship in Christ, a great spiritual home for people of every kind and sort; and more and more the people have responded and claimed their full share in the life and work of the parish. "Our debt, which some five years ago

GREEK PATRIARCH IN WASHINGTON

Hopes For Reunion—Another Convert Ordained—New Rectors.

The Living Church News Bureau }
Washington, December 21 1921 }

AT THE December meeting of the Clericus the Rev. C. S. Abbott was elected president for the ensuing year, and the Rev. George F. Dudley, D.D., secretary-treasurer. Dr. Dudley has been secretary-treasurer for a great many years beyond the memory of most of the clergy now resident in the diocese. At this meeting of the Clericus, Bishop Harding was present and occupied the chair in order to receive a distinguished visitor, the Patriarch-elect of Constantinople, Meletios Metaxakis, who visited the Clericus in the company of Bishop Alexander, head of the Holy Orthodox Church in America, and several leading Greek divines. In presenting him, who is to be the Ecumenical Patriarch of the Ancient See, Bishop Harding said "His Holiness was a Bishop of one hundred and twenty millions of Christians, and had a sympathetic understanding of the Episcopal Church which it was hoped would be adopted by those who came under the influence of this new and worthy leader." In reply, the Patriarch-elect, through an excellent interpreter, expressed his warm appreciation of the splendid manner in which American Churchmen have received and supported him, and expressed the hope that the union of the Greek and the American Churches would soon be a fact, as there seemed to be nothing meriting lack of unity. After a prayer for the two Churches and the two nations, His Holiness went to call upon the President and Vice President. Replying to the President's cordial expression of gratitude for the Patriarch's visit, the latter extended to the American people, through the President, the blessings of the Church, and the prayer of its people for the welfare and prosperity of this country, which has done so much for the unhappy peoples of the Near East. Vice-President Coolidge said that the Patriarch had come at an opportune time as the Senate was even then discussing a loan of \$20,000,000 to the starving Russians who are members of the Greek Orthodox Church. The Patriarch replied that the Near East Christians had had ample opportunity during the last few years to know the kindness of the heart of the American people.

THE CLERICUS

The paper at the Clericus was delivered by Dr. Dudley and dealt with Uniformity in Ritual. The speaker, in a very thoughtful and practical address, suggested the creation of a board or commission which would establish a maximum and minimum of ritual beyond which it would be illegal for any priest to go.

ANOTHER CONVERT ORDAINED.

On December 21st, in the Bethlehem Chapel of the Cathedral at 11 a. m., Mr. Jarvis Bachus, a former Congregational minister of mature years, was ordained deacon. He has been associated with the Rev. Herbert Scott Smith, of St. Margaret's parish, and, it is said, was attracted to the Church mainly by the doctrine of the Apostolic succession.

NEW RECTORS.

The parishes of Emmanuel, Anacostia, and St. John's, Georgetown, have new rectors.

To Emmanuel comes Rev. F. G. Ilsley, formerly of St. Mary's, Peekskill, N. Y., and a graduate of Nashotah, while the Rev. John S. Moses, who comes to St. John's, was formerly assistant to Dr. Mann at Trinity Church, Boston.

MR. STETSON LEAVES WASHINGTON.

The Rev. C. R. Stetson and Mrs. Stetson have left to take up their duties at Trinity Church, New York, with the prayers and best wishes of the diocese following them. Recently the Men's Club of St. Mark's Church, Mr. Stetson's old parish, gave a dinner to Mr. and Mrs. Stetson, at which there were many warm expressions of regard and regret at the loss St. Mark's was sustaining.

SERBIANS AND CHURCHMEN.

The Cathedral has had some interesting services for foreigners. Last September the Bethlehem Chapel was lent to the Serbians, that they might hold a memorial service for King Peter, who had just died. There being no resident Serbian priest, a local Greek priest officiated, and the President and all legations were represented at the service. The service was held in true Greek form, the congregation standing.

On December 17th at 5 p. m., at the request of the Serbians a service of prayer and thanksgiving was held in the Bethlehem Chapel to mark the birthday of His Majesty Alexander, King of the Serbs, Croates, and Slovenes. The service began with the hymn, The Son of God Goes Forth to War, followed by special sentences, Psalm XXI, the lesson from First Kings, 3, the Magnificat, the Apostles' Creed, special prayers, and the hymn, "O God, Our Help in Ages Past." After the salutation, the Serbian national anthem was sung, then came the bidding prayer, and the kneeling hymn, "O God of Love, O King of Peace," followed by the benediction and the recessional hymn, "Go Forward, Christian Soldier."

ROMAN CHARITIES CENTRALIZED

As a suggestive item of centralization and efficiency, one may note the action of the local Roman Church on December 19th, in uniting the Roman charities of Washington. Twenty agencies were called together by Archbishop Curley, who has just been installed in place of Cardinal Gibbons, deceased. This gives unity of action and representation to the Roman charities, making for co-operation and strengthening every detail. It is an example by which we all should profit.

VARIOUS ITEMS

The unemployment situation in Washington is a matter deserving notice, but we have found it more a problem of instilling a desire to work, rather than finding positions. Most of the unemployed with whom we come in contact are either too proud to work or want to dictate all the details of a position before they accept it.

The financial caution of the people is evident, but plans for Christmas are going merrily on and everything seems to point to a happy time throughout all the Churches.

The City Missionary Society, through co-operation with several city rectors and other parishoners, is planning to take a box of Christmas cheer to every communicant and baptised member in the many city and federal institutions here. An attempt also is

to be made to carry the Holy Communion to all institutional inmates who are physically able to attend such a service.

THE LATE REV. ROBERT BACHMAN

THE REV. ROBERT BACHMAN, for nearly two years rector of St. James' parish, Great Barrington, Mass., died at New York Hospital Nov. 28th.

Robert Bachman was born in New York city, in 1877, and was the son of the Rev. Dr. Robert Luckey, who died in September last, and May Rose Bachman. He went to Utica, N. Y., with his parents in 1880, where his father had begun his long pastorate at the First Presbyterian church in that city. He received his early education at the Cicely Baker school and his college preparatory course was obtained in the school of Prof. W. S. Rix. He was graduated from Princeton University in 1899. He entered Princeton Theological Seminary, but did not complete the course.

Leaving Princeton, he travelled abroad for two years, principally in Russia, and was an interested student of the country and became well versed in its civic and economic conditions. Upon his return from Europe Mr. Bachman became associated with the Committee of Fifteen of the city of New York and was until a short time previous to his departure for New York active in its work. He attended Union Theological Seminary and graduated from that institution. He was ordained in the Church, in 1913, by Bishop Greer, and became assistant rector of Grace Church in New York. While engaged in the work of that parish, he took a great interest in settlement work. He later was an assistant to Bishop Courtney, at St. James' Church, on Madison Avenue, in New York city.

Mr. Bachman's first parish was at Portsmouth, R. I., where he was rector, until he came to Great Barrington, Mass., January 1, 1920. During the recent war he served in the chemical warfare service in the gas defense department and held the rank of captain. During his rectorate at St. James' his interest has been wholeheartedly with his parish, which has benefited materially through his unstinted devotion to his parochial duties.

DEATH OF DR. VAN ANTWERP

THE REV. WILLIAM HENRY VAN ANTWERP, D.D., who died on December 16th in Chicago, was at the time of his death, the oldest living alumnus of Hobart College, Geneva, New York, and one of the oldest living clergymen of the Church in the United States. Born in 1832, he graduated from Hobart College in 1858 and took his Master's degree upon his graduation from the General Theological Seminary in 1861. At the 25th reunion of his class in the Seminary he was honored with the degree of Doctor in Divinity by the faculty and trustees of the General Theological Seminary in 1886.

With the exception of two rectorates, in Oneida, New York, and Rahway, New Jersey, all of his long ministry in the Church was served in the Middle West. He was the first Dean of Trinity Cathedral, Omaha, Nebraska, in 1864, and among the many parishes he served were: St. Paul's Church, Evansville, Ind.; St. Paul's Church, Des Moines, Iowa; Trinity Church, Marshall, Mich.; Grace Church, Holland, Mich.; and St. John's Church, Holland, Mich.

A few days before his death, Dr. Van

Antwerp was visited by his old friend, Bishop Tuttle, whom he first met in Omaha in 1867, when the latter was going out to his new work as Missionary Bishop of Utah, Idaho, and Montana. Learning of his brother's approaching death, Bishop Tuttle went out to see him, and finding him then unconscious, he took his hands in his own and offering up a fervent prayer of brotherly love he gave him his episcopal benediction and commended his soul to the keepings of their common Master and Saviour.

DEATH OF REV. E. A. BAZETT-JONES

ONE OF the oldest and best beloved of the clergy, the Rev. Edward Augustus Bazett-Jones, died on Sunday, December 18th, in Chicago. For some years Mr. Bazett-Jones was on the Cathedral staff, and at the time of his death was one of the clergy of the Church of the Epiphany. He lived in Evanston. He was a graduate of Seabury in 1882, and was ordained priest by Bishop Whipple in 1883. His ministry has been spent in the Dioceses of Minnesota, Iowa, Milwaukee, Kentucky, Tennessee, and Chicago. He was rector of the Church of the Redeemer, Elgin, Ill., from 1891 to 1893, and had charge of Holy Cross mission, Chicago, 1893-95.

Mr. Bazett-Jones was buried from St. Luke's Church, Evanston, on Tuesday morning, December 20th. The bishops and many of the clergy, sisters, and deaconesses were present, besides others. The Bishop read the burial service, assisted by the rector of St. Luke's, Dr. Stewart. The Suffragan Bishop celebrated the Requiem. The pall bearers were Dean Edwards, the Rev. E. A. Larrabee, the Rev. E. J. Randall, the Rev. E. J. Batty, the Rev. C. L. Street, and the Rev. Sheafe Walker.

GOOD NEWS FROM DELAWARE

AT THE December meeting of the Delaware Clericus held in Christ Church, Christiana Hundred, Dec. 13, as the guests of the Rev. Frederick T. Ashton, there was a most enthusiastic reception of reports from the recent canvass of the diocese, the indications being that there would be large increases in a number of parishes and missions, especially in Claymont, Smyrna, Middletown, Laurel, Seaford, Georgetown, and in Immanuel Church, Wilmington. A further cause for hearty gratification was the fact that two of the most active and beloved clergy of the diocese, the Rev. T. Getz Hill, of St. Peter's Church, Smyrna, and the Rev. Richard W. Trapnell, of St. Andrew's Church, Wilmington, had decided to remain in the diocese, declining calls to parishes in other states. Bishop Cook advocated the benefit of a common course of study to be pursued by the clergy, and the examining chaplains were asked to co-operate with the Bishop in arranging such a course and making the books available. A new idea of value was suggested by the Rev. Charles A. Rantz, secretary of the Clericus, that each parish or mission having church furnishings which are no longer in use indicate the fact and make them available for use elsewhere by gift or purchase. The secretary was made custodian of such lists. Plans were discussed for an enlarged Peninsula Summer School to be held next season at Rehoboth, Delaware, beginning Wednesday, June 21. Additional courses on missions and Bible study will be provided, with evening round table conferences on young people's meetings and Church music, and especial attention will be given to the work of pagantry in the Church.

ANOTHER RECORD

IN THE LIVING CHURCH of November 12th it was stated that Christ Church, now the Cathedral, in St. Louis, had a national record in that it had had only two rectors in sixty-seven years. Another claimant for this distinction has arisen. St. George's Church, Flushing, L. I., has had but two rectors within a period of seventy-four years. Now we are informed of another claimant. St. Anne's Church, Lowell, Mass., founded in 1824. First rector, Theodore Edson, 1824 to 1883. Second rector, A. St. John Chambré, 1884 to 1911. Two rectors in 87 years.

SOLVING A VACATION PROBLEM

ONE OF the greatest concerns of moral and religious educators is the school vacation period of the summer months. This period of ten weeks of physical and mental relaxation offers a great opportunity for a relaxation of moral discipline, owing to the child's release from the positive influence of the school and its tasks. Having no positive direction, the child "drifts" into the activities of the street, whose influences are often positively destructive of morals and character.

In order to meet this problem with a directive programme which will occupy and utilize this time, the Daily Vacation Bible or Church School Movement was initiated. A surprising number of our parish churches have used, and are still using, this programme to solve the vacation problem for the children of their community. These Vacation schools have been so successful in filling the need, that it has seemed wise to appoint a commission on Daily Vacation Bible Schools. This was done by the Presiding Bishop and Council early this year, and the commission, of which the Rev. Ernest L. Sunderland, superintendent of the City Mission, New York City, is the chairman, has been at work organizing and investigating, evaluating, and promoting Vacation Schools as a part of the Educational programme of our Church.

The original questionnaire, which was sent out to some fifty-five parishes who had experimented with these schools, brought back a practically unanimous commendation of the movement. One was struck by the great variety of purposes for which the work might be undertaken. In some, we had solely the juvenile protective aim, but in many others, the underlying motive was beyond this. There was, for example, a daily vacation school which was a community affair, carried on coöperatively by all the religious bodies in the community, which sought to develop the religious trend in citizenship. This coöperation permitted a very rich programme of secular activities, but at the same time, left the religious instruction to the child's own Church. Then there was the parochial vacation school, which ministered to the children of the parish, and gave the six weeks' term to a programme of intensive Churchmanship, with stress upon worship and devotional life. The schools were also a means of touching and testing out a foreign speaking community, for their programme may easily be adjusted to emphasize Americanization. In another locality our Church was able, through a vacation school, to touch a hostile community, and bring the people *en rapport* with the Church. In short, the programme is elastic, and adaptable to conditions and purposes, and

therefore offers wide opportunities for experimentation in our educational programme.

The commission, which is coöperating with our commission for Work among the Foreign Speaking People and also with the International Association of Daily Vacation Bible Schools, is desirous of acquainting all workers of our Communion with the Vacation School Movements. It also seeks the coöperation of all Churchmen and Churchwomen, who may be in any way interested in vacation schools of any type, in gathering together data in regard to these schools.

If you have had any connection with these schools in summers past, or are planning to conduct such schools in the future, the commission would be glad to receive your name and address. If you are interested in juvenile problems, or simply feel that you would like to know more about this Daily Vacation School movement, the secretary would be glad to have these facts made known to him. The commission, even at this early stage of its development, stands ready also to act as an exchange of ideas and methods. There has been much original work done in these schools, which will be of interest to other workers, and the commission will be only too glad to pass these ideas to others upon request from the field. Communications should be addressed to Secretary, Commission D. V. B. S., 289 Fourth Ave., New York City, Room 73.

DEPARTMENT OF MISSIONS

THE DEPARTMENT OF MISSIONS, which met in New York on December 13th, had the pleasure of appointing five new missionaries to the field, and giving permission to the Bishops to employ five others. These missionaries went to Arkansas, Fond du Lac, North Carolina, Philippines, Porto Rico, Cuba, and Tokyo. This makes seventy new missionaries who have gone to the field on account of the one hundred which have been asked for as one of the objects of the centennial celebration.

The Department expressed regret at the resignation of the Rev. Allan L. Bursleson as rector of Christ Church, Mexico City. He has been transferred to the Diocese of Los Angeles.

In order to conserve the health of our missionaries in China and on the earnest recommendation of the Bishops the Department made provision for the screening of the mission residences in that field.

Mrs. T. W. Bickette, at the request of the Woman's Auxiliary, was appointed representative of the Department of the Woman's work Committee of the Commission on Interracial Coöperation.

The Department appointed delegates to the Foreign Missions Conference and Home Missions Council which will be held in January.

NEW DEAN FOR ST. LOUIS

THE RT. REV. F. F. JOHNSON, Coadjutor Bishop of Missouri, announces that a telegram has been received from the Very Rev. William Scarlett, Dean of Trinity Cathedral, Phoenix, Ariz., saying that he will accept the call to become Dean of Christ Church Cathedral, St. Louis. The date of his arrival was not stated.

Dean Scarlett succeeds Dean Carroll M. Davis, who on October 1st took up his work as domestic secretary of the Department of Missions, with headquarters in

New York City. Since Dean Davis' departure the Rev. J. J. Wilkins, D.D., rector of Grace Church, of Kirkwood, Mo., has been Dean *ad interim*, having been granted a leave of absence by his own parish.

Dean Scarlett, who is in his early forties, is a native of Columbus, O., where his father is a business man. He received the degree of Bachelor of Arts in the 1905 class of Harvard University, and is a graduate of the Episcopal Theological School of Cambridge, Mass. He was ordained deacon by Bishop Lawrence of Massachusetts, and priest by Bishop Lines of Newark, N. J.

As a student at Cambridge he showed unusual preaching ability, and for his summer duty as a student lay missionary went to Nebraska, where plainmen and ranchmen would come from many miles to his preaching missions. He was for two years on the clergy staff of St. George's Church, New York City. He has been Dean of Trinity Cathedral, Phoenix, for the last ten years, during which time a new Cathedral has been built, which was consecrated last year. He is a member of the Council of Advice of Arizona and is an examining chaplain as well as on important committees of the Church work in that section of the country. He delivered within the last year a course of lectures in connection with university work in California. He has recently declined several important calls, one of which was to the chair of pastoral theology in the Episcopal Theological Seminary, Cambridge, Mass.

WEEK-DAY RELIGIOUS INSTRUCTION

THE VISIT to Rhode Island of Mr. Edward Sargent, chairman of the committee on Week-day Religious Instruction and co-operation with the public school, has aroused a good deal of interest throughout the state, and the addresses he made to the several convocations, and at other gatherings of the clergy and laity within the past two months, have been met with a hearty response. The school superintendents of the several cities and towns have been approached, and already the school committees of three towns, Bristol, Lincoln and East Greenwich, have voted to grant the request of allowing pupils to leave school for an hour one day each week, to attend religious instruction at that church which their parents or guardians shall designate. The school committees of Cumberland, West Warwick, Cranston, Westerly, and Providence, have voted to study the situation, and other school committees are known to be favorable to the request. No committee has turned it down. The plan has been in operation in Bristol for over a month and has given great satisfaction all around.

CHINESE FLOODS AND FAMINE

REPORTS COME TO US from our Church Mission in Anking, China, confirming the seriousness of conditions in the Province of Shantung, due to breaks in the Yellow River dikes and in the Grand Canal, with the overflowing of great rivers, the devastation of enormous areas of land, the death of great numbers of people, and the certainty of serious famine conditions as the facts become known. Whole lakes have been formed in tracts that had been cultivated before, and as these lakes have no outlet they will remain stagnant for years unless

engineering projects can dispose of them. It is stated that the famine resulting from the unprecedented rains and devastation will be even more serious than the famine in the northern provinces that resulted from the drought last year. The government of China is well known to be bankrupt, and outside assistance is said to be imperative. A rough statement is that 50,000 people on the dikes are suffering from lack of food and shelter, while at least 100,000 others are in distress and will require assistance. This report is from the Shantung district alone, and like conditions prevail in several other sections, so that the sufferers requiring outside assistance will run into the hundreds of thousands and perhaps into the millions.

BISHOP WEBB OPERATED UPON

THE BISHOP OF MILWAUKEE entered Columbia Hospital, Milwaukee, on Wednesday of last week for an operation, which was performed by Dr. J. L. Yates, assisted by Dr. Fletcher. The operation was reported to be entirely successful and the Bishop is rallying and recuperating remarkably well. He is hoping to be able to participate in the celebration of the seventy-fifth anniversary of the diocese at the time of the council, beginning January 17th.

BECOMES PRIEST

THE REV. DR. HEBBERT PIERREPONT HOUGHTON, assistant to the Rev. Holmes Whitmore, rector of St. Paul's Church, Milwaukee, Wis., was ordained to the priesthood by the Bishop of Milwaukee in that church on Sunday, December 11th. Bishop Webb was assisted by the Rev. J. Slidell, of Milwaukee, and the Rev. C. L. Attridge.

Many out of town friends of Dr. Houghton and family were present, including a delegation from Waukesha, where he spent two years as the president of Carroll College.

Dr. Houghton was formerly president of the Wisconsin Association of College Presidents and Deans. Since coming to Milwaukee, to take up his studies for the priesthood, he has been executive secretary for the Wisconsin Colleges Associated. He is now assistant at St. Paul's and director of religious education.

Dr. Houghton is a native of Brooklyn, and later lived in Stamford, Conn., for many years. He read his letters course at Amherst college, where he was graduated in 1900, and later received the degree of doctor of philosophy at Johns Hopkins university, where he studied the Greek and Sanskrit languages. He has made several translations from the classics, and ranks as one of the foremost Greek scholars of the country. Before coming to Wisconsin he was president of Waynesburg College in Pennsylvania.

WENT UP SMILING

IN HIS visits to the hospitals the Associate Diocesan Missionary has many interesting experiences. Speaking in the past nine years to more than twenty thousand patients in the Rhode Island Hospital, it would be strange if it were not so. Two months ago, at the farther end of one of the wards, there was a woman crying, tears running down her cheeks, almost in hysterics. When he got to her he said, "Why! what is the matter? Are you in pain?"

"Oh no, not yet; but I am going up to-day. I know I sha'n't come through. I

have a husband and three children. Oh dear! oh dear!"

"Yes, you will. Hundreds of women worse than you have come through all right—this woman and that woman, on either side of you, and women on the dangerous list. I have seen them again and again. That is my pleasure—seeing them pull through. Now dry your eyes and take my hand."

She grew calmer.

"Have you seen a priest?"—She was Irish.

"Oh yes!" She stopped sobbing.

"And had the Blessed Sacrament?"

"Yes, of course." That is the answer most of the Roman Catholics make, putting to shame men and women of our own Church, who think it of no importance.

"Well," continued the missionary, "you have done your duty. You have made your peace with God. He is with you. Trust Him. Take Him with you. What's the use of crying? Go up smiling—that's the way to do. Now smile!"

He is hard put sometimes to know what to say. He cannot think of anything beforehand. It would be like quoting the multiplication table. He cannot even say exactly the same thing to two persons the same day. He added something or other that happened to fit in, and then said again, "Smile," and she smiled, and the woman next to her smiled. They even laughed and she laughed.

He gave her his blessing with the sign of the cross on her forehead, and left her smiling. At the door to the ward he turned back, waved his hand. She waved hers and he saw her smile.

A week afterwards, in the small ward where the newly-operated are, he saw the bright eyes of a woman looking towards him, and noticed her smile.

"Here I am," she said, "I have pulled through. I went up smiling, and the doctors smiled, too. I thank God and I thank you."

Each week after that when she saw the missionary, the smile got more pronounced until it got into a laugh. She told the other women about it, and they smiled and laughed with her.

"I am going home tomorrow," she said on the last visit, "and I shall think of you always, and never get discouraged again. When I see you I know I shall smile."

The missionary meets some one every day, somewhere, who gives him a glad hand. If he does not recognize them at once, he knows they have been in the hospital. He cannot remember twenty thousand names; he cannot recall everyone of the twenty thousand faces he has seen; but he will recognize this woman at once, though he knows not her name, by the smile that will surely be on her face.

THE MARTIN FUND

THE LATE Henry P. Martin was a communicant of St. Luke's Church, Brooklyn. At his death, his will was found to contain a bequest to the Domestic and Foreign Missionary Society of \$100,000, the principal to be held intact and the income therefrom to be divided among the missionary bishops serving in the domestic and foreign fields.

Every year, shortly before Christmas, it is the happy privilege of the secretary of the Department of Missions to send a letter to all the missionary bishops at home and abroad, enclosing a check from the income of the fund. There was a time not so long ago, when each bishop received approximately \$200. With the increase in

the missionary episcopate, the checks unfortunately grow smaller. This is inevitable when the amount to be divided remains substantially the same from year to year while the divisor increases.

We rejoice in the increase of the number of missionary bishops even if it does mean a smaller amount each year from the Martin bequest to each of the larger number of bishops. Some day, somebody is going to follow Mr. Martin's good example. One of the bishops, in acknowledging the gift says:

"It is a comfort during the year, to remember, when some need arises, that at Christmas time this check is certainly coming to meet it. Mr. Martin is surely blessed many times for his forethought of the missionary bishops. I hope there are some who were dear to him who remain to know our appreciation of it."

NATIVITY PLAY

A NATIVITY PLAY that is of more than local interest, and that has come to contain real beauty and reverence, is given by Church people and others each Christmas, in the village of Pomfret, Conn.

The idea of the play has been worked out by the Neighborhood Association with the general aim of developing the community spirit of the town. The annual production was made this year on December 18th.

Many visitors have seen it and carried away memories that one gets too seldom. The small hall in which it is given has always been crowded and many people return year after year to see the story of Christ's birth as told in this play. The lighting is done in a unique manner, tin cans containing globes, with colored paper placed over the ends, give many beautiful effects, and with small cost. The stage settings have been developed with great detail and consist of the manager at Bethlehem and exterior scenes, the latter being made effective by the skilful use of blue draperies.

Great care is taken each year in the selection of persons to enact the divers roles; players must have the spirit of the characters or else there would be a lack of religious inspiration.

CHURCH SCHOOL SERVICE LEAGUE

A MEETING of the parish directors of the Church School Service League in the diocese of Chicago was held on Nov. 26, 1921, at diocesan headquarters. The work of the League for the next few weeks is to be centered on the preparation of Christmas gifts for children in the diocesan institutions. This work will be assigned to the parishes through the district supervisors. The speakers at the meeting were Deaconess Fuller, who told of the work at the County hospital; and Miss Noyes, who spoke on St. Mary's Home for Children.

A report from the Box secretary, Miss D. L. Smith, on the work just completed showed that boxes have been sent from thirty-six parishes in the diocese to ten missions, the total number of gifts being 3,900.

NEW PRESIDENT FOR E. K. S.

BISHOP SHIPMAN, having resigned the presidency of the Evangelical Knowledge Society, is succeeded by Mr. Francis A. Lewis, of Philadelphia, who has heretofore been vice president of the Society.

MEMORIALS AND GIFTS

ON THE third Sunday in Advent, the Bishop of the Diocese preached at St. John's Church (the Rev. William T. Dakin, rector), Savannah, Ga., and blessed the memorials and gifts which have been placed since the renovation of the chancel during the past year. The beautiful marble altar is a memorial to the late Rev. Charles N. Strong, D.D., rector of the parish for thirty-five years, and was given through the work and efforts of the Chancel Society. The communion rail, which is a memorial to the late George Horace Remshart and his wife, Alice Floyd, is the gift of their children. The tile and marble pavement in the chancel is a memorial to the late James L. Foster, and was placed there as a gift of his wife and daughter. Three beautiful stained glass windows, depicting three scenes in the life of St. John the Divine, are the gifts of Mr. A. J. Ives. Other gifts are a baptismal shell presented by Dr. and Mrs. J. N. Carter, in memory of their daughter, Edith; two Eucharistic candlesticks in memory of Miss Elizabeth Johnson, given by her two sisters, Misses Annie and Rhetta Johnson; two seven-branched candlesticks, given also in memory of Miss Elizabeth Johnson, by the Chancel Society, of which she was secretary for twenty-five years; and a glass and silver flagon, the gift of Mrs. Horace Rivers and Mrs. Horace Rivers, Jr.

ON ALL SAINTS' DAY, a silver ciborium was presented to the Church of the Redemption, West Philadelphia (the Rev. Albert E. Clay, rector), in memory of the late Rev. Thomas R. List, rector-emeritus of the parish, who died on November 27, 1920. The gift was made by Mr. List's sister, Mrs. H. V. Hassinger.

A BEAUTIFUL Bible for the lectern in St. Paul's Church, Coffeyville, Kansas (the Rev. J. T. Bovill, rector), has been presented by the Church School Service League in loving memory of Jimmie Wise, son of Bishop and Mrs. Wise.

A NEW clerestory window has recently been placed in Trinity Church, Hartford (the Rev. E. deF. Miel, D.D., rector). The window was given in memory of the late George J. Capewell. The window is richly colored in red and purple and in beautiful tracery shows the figure of St. Philip, the early missionary to Samaria, on the left, and of St. Stephen, the first martyr, on the right. The window is a fitting memorial to him who was a devoted and loyal member of Trinity parish.

NEWS IN BRIEF

CONNECTICUT. The services in St. Peter's Church, Cheshire, are being taken by the Rev. Mr. Morrison, who, while he is home on a furlough, is taking a course in the Hartford Theological Seminary. A new



THE SPIRIT OF MISSIONS

Is the logical point of contact between the individual communicant and the army of workers at home and in the field. Is you are not already a subscriber, the present issue is a good one with which to begin.

\$1.00 A YEAR FULLY ILLUSTRATED
Sample copy sent upon request

THE SPIRIT OF MISSIONS

"The Best Missionary Magazine Published"
281 Fourth Avenue, New York.

The American Church Monthly

Rev. SELDEN PEABODY DELANY, D. D., Editor
Subscription \$3 00 Single Copies 25c.

JANUARY 1922

Vol. X. No. 4

EDITORIAL COMMENT

A Notable Achievement. - Comparison. - The Conference of Modern Churchmen. - Why Not Rome? - A Study in Contrasts. - Do We Need Another Seminary?

MR. SHAW'S HEAVEN

The Bishop of Southern Florida.

PSYCHO-ANALYSIS AND CHRISTIANITY

Cyril E. Hudson.

ANGLICAN MODERNISM

Frederick Sherman Arnold.

THE BOOK OF THE REVELATION

Charles Carroll Edmunds.

VOCATIONS FOR THE PRIESTHOOD

Robert Spencer Rayson.

THE SPIRITUAL VALUE OF HOLY COMMUNION

Alanson Q. Bailey.

LETTER FROM THE ORIENT

Elizabeth Matthews.

BOOK REVIEWS.

BOOKS RECEIVED.

EDWIN S. GORHAM, Business Manager,
11 West 45th St., New York City

Just Out: THE AMERICAN EDITION OF

THE ANGLICAN MISSAL

With the American Liturgy in full (in place of the Archetypal English Rite of 1549.) About 1250 pages, beautifully illustrated with woodcuts.

Price \$4.50 (22/6)

SOCIETY of SS. PETER & PAUL (Ltd.), 32 George St., Hanover Sq., London, W.

CATALOGUE FREE

four manual console is to be added to the organ in Trinity Church, Hartford, and a committee has been recently appointed by the vestry to take steps towards adding certain decorative additions, including memorial windows. The members of Trinity College who are studying with the ministry in view have grouped themselves under a name both pithy and picturesque. They are the K. D. T. (Knot in the Devil's Tail). Bishop Brewster at the State Prison in Wethersfield on Sunday, December 11th, administered Confirmation to one of the inmates, Mrs. Ethel Nott, who is serving a life sentence for the murder of her husband. Prison officials said that it was the first time that a life prisoner had been confirmed within the walls.

EAST CAROLINA. A Church attendance campaign, in which all of the parishes of Wilmington took part, was put on during the Advent season, with splendid results. Very liberal and well written display advertisements, carried in the local newspapers, were a feature of the campaign. Church attendance pledge cards were distributed throughout the city. The campaign was modeled after similar campaigns conducted in the past by the Brotherhood of St. Andrew. At a recent meeting of the Churchmen's Club, of Wilmington, a debate was held on the question: Resolved, that tithing is obligatory on the Church of today. A leading lawyer of the city took the affirmative, while the negative side of the question was defended by a prominent business man. At this same meeting it was decided to make plans for a suitable celebration of the anniversary of Bishop Darst's consecration. This club is made up of the laymen of the Church in Wilmington. The Rev. B. T. Kemerer, field secretary of the Nation-wide Campaign held a series of inter-parochial services in Wilmington recently. The subject of a number of addresses delivered by Mr. Kemerer was Stewardship. A number of missions have recently been held in East Carolina. Bishop Darst preached a three-day mission in the Church of the Advent, Williamston. The Rev. W. R. Noe, executive secretary of the diocese, held one in St. Thomas' Church, Windsor. The Rev. F. D. Dean was the preacher in a week's mission at Calvary Church, Warsaw. The Rev. J. E. W. Cook held a mission in St. Paul's Church, Clinton.

ERIE. On Sunday, Dec. 4th, the Rev. J. E. Reilly, D.D., began his thirteenth year as rector of Christ Church, Oil City. Large congregations attended the services of the day, showing their esteem of the rector and their appreciation of what he has accomplished in the parish during his twelve years. Christ Church is now the second largest parish in the diocese. The Rev. Francis B. Blodgett, late professor of Old Testament in the General Theological seminary, New York, was instituted by Bishop Ward as Dean of St. Paul's cathedral, Erie, at the 11 o'clock service on Sunday, Dec. 18th. The Bishop celebrated the Holy Eucharist and preached the sermon. The new Dean began his duties at Evensong. At a recent visit of Bishop Ward to St. Lawrence's Church, Osceola Mills (the Rev. C. S. Brown, rector), the priest of the Russian Orthodox congregation brought his choir and congregation to the services. The Russian choir took part in the services, rendering three anthems.

GEORGIA. St. John's parish (the Rev. William T. Dakin, rector), Savannah, which has had a healing mission, followed by a preaching mission, held recently, what the

rector called an "educational mission," in preparation for the Every-member Canvass which had to be delayed on account of the meeting of the Provincial Synod which was held in this parish in October. The Churchman's Club, of Thomasville, gave a banquet on December 8th, at which the honor guest and speaker of the occasion was the Rev. John D. Wing, D.D., rector of Christ Church, Savannah. Other speakers were Mr. J. B. Jemison, president of the Rotary Club of Thomasville, and Mr. T. T. Caldwell, president of the Churchman's Club. Mrs. Wilson, wife of the Rev. Robert C. Wilson, missionary to Zangzok, China, spoke to the members of the Christ Church Branch of the Woman's Auxiliary, Savannah, on Dec. 5th, telling of some of her experiences in China. Mrs. Wilson also talked to the pupils of the Church school the Sunday previous and sang for them a hymn in Chinese.

HARRISBURG. A mass meeting of Churchmen and women of the Archdeaconry of Harrisburg was held in the ball room of the Penn Harris hotel in Harrisburg on the evening of December 15th. The parishes in the Archdeaconry were for the most part represented. Addresses were made by Dr. Patton of Atlanta, Georgia, on What one man can do, and by George C. Thomas, Esq., of Baltimore, on What one woman can do. These addresses were warmly seconded by Gen. C. M. Clement, of Sunbury, secretary of the convention of the diocese, and Richard M. H. Wharton, Esq., of Harrisburg, treasurer, and John C. Schmidt, of York. Bishop Darlington visited St. James' Church, Exchange, Dec. 17th, and confirmed a class of 27, 17 being men and boys and 10 women and girls, the Rev. R. Bancroft Whipple, priest in charge.

IOWA.—Christ Church, Waterloo (the Rev. E. B. Mounsey, rector), celebrated its fortieth anniversary with Bishop Longley as special preacher. Mr. Thomas W. Place has the distinguished honor of having been senior warden of the parish during these forty years. Christ Church, Burlington, has installed a fine pipe organ, the gift of Mrs. C. S. Hutchins, given in memory of the late Rev. R. G. Jones, D.D., a former successful rector. St. James' Church, Oskaloosa, made a great success with the pageant The Mission of The Church. The rector, the Rev. A. M. Lewis, with his choir and cast, repeated the pageant in Trinity Church, Ottumwa. St. James' Church, Independence, the Rev. A. H. Brook, invited the Rev. R. J. Campbell of Grace Church, Cedar Rapids, to conduct a mission in November. The same missionary did similar service for St. Mark's, Maquoketa, in December. Grace Church, Charles City (the Rev. W. C. Bimson, rector), has inaugurated a Children's Eucharist once a month and shortened form of Morning Prayer on each other Sunday in the Church school. St. Mark's Church, Des Moines, the Rev. W. N. Wyckoff, has organized a group of tithers who will also give one seventh of their time to Church work.

KANSAS. During the month of January, Mr. E. C. Mercer and Mr. H. H. Hadley will conduct four missions in the diocese. They will be in Trinity Church, Arkansas City (the Rev. F. F. Busch, rector), January 1-8; Grace Cathedral, Topeka (the Very Rev. J. P. deB. Kaye, Dean), January 8-15; Trinity Church, Lawrence (the Rev. Evan A. Edwards), January 15-22 and St. Paul's Church Kansas City, Kansas (the Rev. Carl W. Nau, rector), January 22-29. On Sunday, January 1, Bishop Wise will lay the corner-

Lincoln and Prohibition

BY CHARLES T. WHITE

Political News Editor, New York Tribune; Tax Commissioner of New York under Mayors Gaynor and Mitchel.

A valuable collection of documentary evidence and an interesting addition to Lincoln literature.

Illustrated. Net, \$2.00, postpaid.

THE ABINGDON PRESS
NEW YORK CINCINNATI

Vapo Cresolene

For Whooping Cough, Asthma, Spasmodic Croup, Nasal Catarrh, Bronchitis and Sore Throat

The Vapor Treatment for Coughs and Colds

The time to use Cresolene is at night. This fact appeals to every one for the healing, antiseptic vapor is breathed all night and is constantly in contact with the seat of the disease, relieving the cough and difficult breathing.

Cresolene has been recommended and used for forty years. The benefit derived from it is unquestionable.

SEND FOR DESCRIPTIVE BOOKLET 40 For Sale by Druggists
VAPO-CRESOLENE CO., 62 Cortlandt St., New York



R. GEISSLER, INC.
NEW YORK
56 W. 8th STREET
+ CHURCH +
FURNISHINGS
WINDOWS—TABLETS
FABRICS—EMBROIDERIES
MEMORIALS

CHURCH WINDOWS
AND
MEMORIALS IN STAINED GLASS
BRONZE AND MARBLE
WITH AN ILLUSTRATED CATALOGUE
Jacoby Art Glass Company
Dept. 35 271 St. Vincent Ave., St. Louis, Mo.

McSHANE
BELLS
CHIMES
PEALS
McSHANE
BELL FOUNDRY CO.
Baltimore, Md., U. S. A. Established 1856



MENEELY
BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS



CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 60
ESTABLISHED 1856
THE C. S. BELL CO. HILLSBORO, OHIO

MENEELY & CO. WATERVLIET
THE OLD CHURCH
MENEELY CHIME & OTHER BELLS
FOUNDRY (West Troy), N. Y.

stone for the new church building which the parish of Trinity Church, Arkansas City, is erecting.

LONG ISLAND. The speaker at the December meeting of the Brooklyn Clerical League was the Rev. Prof. Ralph B. Romero, of the General Theological Seminary. His topic was Recruiting for the Priesthood. The Rev. H. L. Lonsdale, for the past eighteen years rector of St. George's Church, Astoria, Long Island, has, on the advice of his physician, resigned. The vestry has elected him rector-emeritus. A new organ has been installed in the Church of the Resurrection, Richmond Hill, Long Island, and was blessed on Advent Sunday. The cost was approximately \$6,000. A memorial window, erected in Christ Church, in the Eastern District, to the memory of Dr. George E. Henderson, who gave his life in France, was blessed on the Sunday next before Advent. On Nov. 1st, 114 parishes and missions showed a gain in extra-parochial offerings over 1920, and 35 showed a loss for the same period.

LOS ANGELES. The new organ at All Saints' Church, Riverside, was used for the first time on December 4th.

The December meeting of the diocesan Woman's Auxiliary was held at St. Paul's parish house, Los Angeles, on the 13th. Mrs. Robert C. Block, recently returned from Europe, spoke on 'The Work of the Church in France.' The quiet day was held at St. Paul's Pro-Cathedral, Los Angeles, on December 14th, the meditations being given by Bishop Stevens. The December dinner of the Diocesan Men's Club, held on the 15th, was largely attended, due to the fact that the speaker was the well-known exponent of clean moving pictures, Mr. Benjamin Hampton. He took as his subject, Social Conditions in Los Angeles, particularly in Moving Picture Concerns.

MAINE. The recent mission at St. Luke's Cathedral, Portland (the Very Rev. E. R. Laine, Dean), held by President Bell, of St. Stephen's College, Annandale, N. Y., attracted very large congregations and was in every way a great success. In the opinion of a clerical attendant, it was "the most inspiring mission ever held in the city by any religious body." Dean Laine, of the Cathedral, held a mission in the Church of the Good Shepherd, Houlton (the Rev. H. S. Smith, rector), from Dec. 4 to Dec. 9, which aroused much interest. Bishop Brewster visited the Church of the Good Shepherd, Houlton, on the Sunday next before Advent and preached both morning and evening, the sermon in the morning being commemorative of the missionary centenary, and, accompanied by the rector, the Rev. H. S. Smith, held an afternoon service at the jail. It was, indeed, a busy day for the Bishop, for, besides dedicating a fine oak pulpit in memory of the late Mr. John Watson, he also held a Confirmation service.

MARYLAND. Mr. Francis F. Lynch, postulant, will become lay-helper and secretary of the Church of St. Michael and All Angels, Baltimore, January 1st, 1922.

MONTANA. The Church House, at Libby, has just been completed and turned over to the vestry committee. It is a small frame building of Gothic architecture, designed by Bishop Faber, and is so arranged that the sanctuary can be shut off and the auditorium used for social purposes. The new rectory at Whitefish, in this same mission field, has recently been completed, and the missionary, the Rev. L. H. Young, has moved in. Mr. Young has five stations, covering a distance of about one hundred and fifty miles,

along the line of the Great Northern Railway, from Columbia Falls in the east to Troy in the west. A very few years ago our services in each of these places were held in borrowed churches, in halls and vacant stores. Today we have in each place an attractive, Churchly, though inexpensive, building of our own, where the services of the Church can be properly rendered. Bishop Faber was the preacher at St. Luke's Church Billings, on Thanksgiving Day. At Glasgow (the Rev. A. M. Frost, rector), great improvements have been made at a cost of some \$3,000. A basement of concrete has been built, with rooms for social purposes, and the church raised up and moved onto it. A furnace has been installed, the vestry room enlarged, and a room provided for the rector as a study.

NEBRASKA. The Rev. Carl M. Worden has tendered his resignation as Canon-vicar of Trinity Cathedral, Omaha, and superintendent of the Masonic Home for boys and will leave early in the New Year for his home in Michigan. For several years he was secretary of the Diocese of Nebraska and private secretary to the late Bishop Williams. Mr. Worden will enjoy a period of complete rest necessitated by advancing age before announcing his future plans. The students of Brownell Hall, Omaha, gave a delightful Christmas pageant at Trinity Cathedral, on Sunday evening, Dec. 18th. The cast included nearly a hundred girls, the entire student body of the school, and the pageant, The Nativity of Our Lord, was written and directed by Mrs. Harry L. Minturn, teacher of expression at Brownell Hall. Many Christmas cantatas have been given by the students of the Hall, but this recent presentation was the best ever produced under their auspices. The Rev. Karl Tiedemann, O. H. C., will conduct a mission at St. Barnabas' Church, Omaha, January 1st to 8th. Mr. Tiedemann then goes to Christ Church, Beatrice, to conduct a mission during the week of Jan. 8-15.

NEWARK. The vestry of St. Mark's Church, Paterson, N. J., recently raised the salary of the rector, the Rev. Edgar L. Tiffany, as a token of appreciation of work accomplished.

SOUTH CAROLINA. Two important convocational meetings have recently been held in the Church of the Holy Communion, Charleston. The first on Nov. 29th-30th was the annual meeting of the Woman's Auxiliary, and the second, Dec. 6th and 7th, was the fall meeting of the clerical and lay delegates of the Charleston convocation. Both were held in the newly erected Bird Memorial Assembly Hall; the public services were in the church, and luncheon was served daily in the connecting parish house. The outstanding feature of the women's meeting was an affirmative vote, after animated discussion, on the proposal to admit women to the legislative bodies of the Church. Important plans were also made for a reorganization and extension of the supply work and of the social service department of the Auxiliary in this convocation. The clerical convocation had the largest attendance for several years, all but one of the clergy being present. The Rev. F. W. Ambler, of St. Paul's Church, Summerville, delivered a carefully prepared address on The Call of the Church and of the World for Moral Leadership, which was afterwards published in the local press. Much interest was taken in a discussion of the Proposed Division of the Diocese, led by the Rev. S. C. Beckwith, of St. Philip's Church, Charleston. This matter will come up for final decision at the annual council of the diocese in May, 1922. The assembly hall

SPAULDING & CO.
 Representing the Gorham Co.'s
 Ecclesiastical Department
Church Furnishings
 In Gold, Silver, Bronze, and Brass.
 Memorial Windows and Work in
 Marble and Wood given Special
 Attention
 Send for Our New Catalogue
 Michigan Ave. and Van Buren St.
 CHICAGO

THE GORHAM CO.
 Fifth Avenue and Thirty-Sixth Street
 New York
 Designers and Manufacturers
 —of—
Church Furnishings
 —in—
 Gold, Silver, Brass, Bronze,
 Marble Mosaic, Wood, and
 Stained Glass

Heaton, Butler & Bayne
Glass Stainers
 By Appointment to the Late
King Edward VII
Stained Glass Mosaics
Church Decorations
Memorial Brasses, etc.
 Designs and Estimates on application to
Heaton, Butler & Bayne (N. Y.), Ltd.
 437 Fifth Ave., Knabe Building, N. Y.

The Religions of Mankind
 BY EDMUND DAVISON SOPER
 The historical development of each faith is described in a scholarly and instructive manner and a definite desire to be sympathetic and impartial is readily noticed.—The Jewish Tribune.
 Net, \$3.00, postpaid.
THE ABINGDON PRESS
 NEW YORK CINCINNATI

MEMORIAL WINDOWS
 Our windows are delightful melodies of color. Perfect drawing and artistic workmanship assured by my European training. If you are interested, send for illustrations of some of my windows.
ELLWOOD POTTS,
 Workrooms, 5438 Market St., Philadelphia, Pa.

CHURCH METAL WORK
 of the highest order of design and craftsmanship. Altar Ornaments and Communion plates. Reproductions of Museum examples a specialty. Send for book 36, stating requirements.
F. OSBORNE & CO., Ltd.,
 Art Craftsmen in all Metals. Estab. 1874
 27 Eastcastle Street, London, W. 1., England

was filled on the second afternoon, when there was a spirited discussion of The Place of the Healing Ministry in the Church, under the leadership of Bishop Guerry. On the evening of the second day most of the clergy attended a special service in St. Timothy's chapel of the Porter Military Academy, in commemoration of the fifty-fourth anniversary of the founding of the school by the late Rev. A. T. Porter, D.D. The historical address on this occasion was delivered by a distinguished alumnus of the school, Prof. J. Nefson Frierson, Dean of the Law School of the University of South Carolina.

SPOKANE. Charles Fletcher, one of the players of the Woodward Stock Company, Spokane, is also a licensed lay-reader of St. Matthew's Church, Spokane, of which the vicar, the Rev. W. A. Archibald Shipway, is chaplain to the Actors' Alliance. Mr. Fletcher officiated at St. Peter's Church, Spokane, recently, and the offertory solo was rendered by Richard Mack, also a member of the theatrical profession. The Rev. Herman R. Page, in addition to his work at Okanogan, Brewster, and Omak, has been officiating at Chelan and Winthrop, and has received assistance from his father, Bishop Page, in furthering the interests of the Nation-wide Campaign. The result has been renewed interest in the work of the Church, and the reorganization and strengthening of the Sunday schools. Bishop Page has been kept unusually busy visiting from place to place in the interests of the Nation-wide Campaign. Wenatchee shows a marked improvement, and in all its history the Sunday school work was never better than now. Wenatchee is quite a large town, and has a large number of churches of various communions, with superior buildings, but none in proportion to its membership shows greater evidence of growth than our own little church. The first church in the district to pay its full quota to the Nation-wide Campaign is that of St. James, Spokane, with its membership of eighty communicants, producing \$560, which is seven dollars per communicant. Geo. S. Brooks, for twenty-five years an active worker of All Saints' Cathedral, Spokane, died recently, and the funeral was held at All Saints', Bishop Herman Page officiating, assisted by Dean Hicks.

WESTERN MASSACHUSETTS. At the autumn meeting of the Springfield convocation held in Christ Church, Springfield, the Rev. Arthur Adams, Ph.D., professor of English at Trinity college, Hartford, spoke on the relation between the Church and her colleges. At the annual election, which followed a discussion of Dr. Adams' address, the Rev. John Howard Rosebaugh, rector of All Saints', Springfield, was elected Dean, and the Rev. Benjamin Louis Ramsay, associate at Christ Church, Springfield, was elected secretary and treasurer.

WESTERN NEW YORK. Ground was broken on December 8th for the new St. Andrew's Church, Buffalo (the Rev. H. F. Rockwell, rector). The crypt, which should be ready for use by Easter, provides a room for worship, an assembly room, kitchen, and two guild rooms. The plans call for an English Gothic church, built of local stone, to cost in the neighborhood of \$100,000.

THE MAGAZINES

CURRENT criticism and depreciation of the Old Testament is attacked and very successfully refuted by Mr. C. G. Montefiore, that great defender of liberal Judaism, in the November number of the *Nineteenth Century*. It would be good for many

Church people to read, mark, learn, and inwardly digest this little gem of criticism, inspired by noble thought, freshly and beautifully expressed. Mr. Montefiore begins by summarizing "the tone and reflections which we hear about the Old Testament today," and then delivers his magnificent answer. He concedes that "the old Jewish view, according to which the Old Testament, and more especially the Pentateuch, enshrined religion and moral perfection, is gone for ever. . . . He who would make a claim for the religious greatness of the Old Testament can do so today only if he frankly recognizes its imperfections and its limitations." But "these crudities and imperfections are not the only things in the Old Testament, and they make the other things the more remarkable"; the soul of a book is that which in it is good, special, peculiar; its genius resides in its qualities, not in its defects. "What the ultimate meaning and philosophy of it all may be," says Mr. Montefiore, "I make no attempt to explain. The methods of God are exceedingly strange and hard. You have a people and you have a religion which in some ways deepen and accentuate each other's defects. The people is fierce and its God is fierce; and people and God make each other fiercer." But from all this emerges what? "First, Monotheism absolute. No other divine power than One, and that One spiritual." Yet Yahweh remains personal. The Old Testament's innocence of metaphysical speculation has this excellence inasmuch that, while at its best it soars high enough for saints, it never soars too high for ordinary and average folk. Yet unlike the gods of other nations, Yahweh, while intensely personal, lacks mythology, and the combination is his unique strength or quality. Then, too, the divine character is perfect. We may distinguish between that character as it is in itself and as it is displayed when lower national passions interfere. "Pure justice, pure mercy; a unity of loving kindness and wisdom. His character in the Old Testament at its best may still be his character for us today. . . . By picking and choosing, by collecting and combining, we form a conception of God which can hardly be paralleled outside the Bible in its harmony of simplicity and depth, of strength and beauty, of definiteness and reserve." And if this seem remarkable, no less remarkable is the achievement of the Old Testament as regards the right relation of man to God and the moral ideal. The teaching of the greater prophets is fixed and unassailable. And the teaching even of the Law (so often superficially depre-



CHURCH VESTMENTS
Cassocks, Surplices, Stoles
EMBROIDERIES
Silks, Cloths, Fringes
CLERICAL SUITS
Hats, Rabats, Collars
COX SONS & VINING
72 Madison Ave., New York



A. G. ALMOND'S
"ENGLISH" SURPLICE
Accepted in the U. S. A. Duty Free
See "Living Church Annual" 1922
"The most beautiful and dignified surplice I have ever seen" writes one
Illustrated booklet patterns free
with reduced prices.
11 Sidney St. Cambridge, Eng.

Memorial Windows
When the window cost leaves an opened space to better you for consideration, you will be greatly interested in seeing photographs of my recent windows - some of them set in the form of color-photographic transparencies
Charles J. Conrath

Your name and address printed on five hundred name stickers 25c
Key Tag, with name and address engraved on Tag, and high-grade Key Ring included, each Key Tag, 25c
The Key Tag can be used on your dog collar, if you want to use it that way. Write name and address plainly.

Send a Trial Order to A SHUT-IN,
EDDIE BROXTON, R. No. 2, Blythe, Ga.

Introsits

For the Seasons of the Christian Year. To be said or sung as the Priest takes his place at the Altar for the Celebration of Holy Communion. Edited by the Rev. John H. Egar, D.D. Paper, 20 pages, 8 cts. Postage 1 ct.
Our Eucharistic service would be much enriched by prefacing it with the Introit and Response as here printed. The little booklet is of convenient shape to be slipped inside a Prayer Book, and should be circulated in all the pews where put into use.



Arthur Norris,
or
A Modern Knight

By LEIGH NORTH, author of *Allendale's Choice*, etc. Illustrated by DONALD S. HUMPHREYS. Price \$1.00. Postage about 10 cts.
A Churchly story of genuine interest, with illustrations of a high character.

"A wholesome story of a boy who grows up with the steadfast purpose of entering the ministry. When his goal is reached, however, he hears a call for greater service and becomes a missionary. A quiet love story is told in a simple way, and husband and wife depart for the foreign field, taking up their work in China during the early days of the republican uprising. Their letters make an interesting account of those stirring times and put the reader in touch with the other side of the world."—*Springfield Republican*.

Morehouse Publishing Company
MILWAUKEE, WIS.

Price \$1.75 Postage about 10c

THE LIFE AND GROWTH OF ISRAEL

A BRIEF OLD TESTAMENT HISTORY

By

SAMUEL A. B. MERCER, Ph. D., D. D.

Professor of Hebrew and Old Testament in the Western Theological Seminary, Chicago; Rector of the Society of Oriental Research, and Editor of its Journal; Editor of the Anglican Theological Review.

This is a new volume in the Biblical and Oriental Series, which is designed to bring the results of expert investigation to the knowledge of non-specialists.

MOREHOUSE PUBLISHING CO.
MILWAUKEE, WIS.

ciated) has value for us. "Man, still lower than the angels, cannot yet wholly dispense with the law without; the law graven in the heart, the law of the New Covenant, is still an ideal always to be sought for, but only partially obtained." It would be well for the world if some of the specific commands and prohibitions of the Pentateuch were more closely observed today. "If thine enemy be hungry, give him bread to eat" is but the positive interpretation of the Law's negative "Thou shalt not avenge nor bear any grudge"; "And," concludes Mr. Montefiore, "until we obey this law in letter and in spirit we might perhaps do well to cease cavilling at the Old Testament. Its moral and religious ideals may need supplementing, and may have found a noble supplement; but they are not so low or so easy that we can wisely reject or ignore them."

THE FATE of China, about which we are wondering now with breathless expectation, is the subject of an article in *The Edinburgh Review* for October, from the pen of that specialist in Chinese affairs, Mr. J. O. P. Bland. Writing primarily of "The Future of Manchuria" he concludes, after examining in some detail Far Eastern Diplomacy during the last few years, that "nothing short of compulsion by greatly superior forces will ever induce the rulers of Japan to abandon their position of economic and political ascendancy in Manchuria and Mongolia." These special interests of Japan, Mr. Bland suggests, should afford valuable leverage for adjustment of the general situation in the Far East, which, tactfully used, "should enable the Powers interested in the future of China to induce Japan to co-operate with good will in an international scheme of financial and administrative reconstruction to restore China's unfettered jurisdiction in Shantung, and to abrogate all claims—such as those advanced in the twenty-one demands of 1915—to preferential advantages of any sort in any part of the eighteen provinces." In view of Japanese hostility to British (and American) Exclusion Acts, some leverage is necessary, and Mr. Bland defends its use at China's expense on the ground that China's rulers are already prepared to sell her sovereign rights. It is an interesting suggestion, though certainly debatable on the ground of international morality; and we think Mr. Bland does not take into account the steadily increasing body of liberal and pacifist opinion among responsible Japanese. Another subject of topical interest is treated in Mr. Archibald Colbeck's article on the Navy in Wartime, entitled "The Strategical Aspect of War against Commerce," and in a fascinating study of "The Ship-Money Fleets" of King Charles I.'s reign, by Mr. C. Ernest Fayle. Prof. J. A. Strahan adds another to the already long list of criticisms provoked by the republication of Lord Lovelace's "Estimate," in which he defends Lord Byron's memory from its attack; and Prof. Peter Struve adds another to the long list of articles examining "The Russian Communist Experiment," whose weakness from the economic point of view he clearly indicates "The Military Mind" is entertainingly (and perhaps profitably) discussed by an anonymous writer who quotes at length from Sir Philip Gibbs' "Realities of War" and its French equivalent, "G.Q.G., Secteur I" by Jean de Pierrefeu. It is noteworthy that this French observer remarks, with some surprise, that the high command of the "new army" of the United States "showed themselves to be as infatuated as our own."

WHEN A MAN hath tasted that which is perfect as far as is possible in this present time, all created things and even himself become as naught to him . . . And then there beginneth in him a true inward life, wherein from henceforward, God Himself dwelleth in the man, so that nothing is left in him but what is God's or of God, and nothing is left which taketh anything unto itself. And thus God Himself, that is the One Eternal Perfectness, alone is, liveth, knoweth, worketh, loveth, willeth, doeth and refraineth in the man. And thus, of a truth, it should be, and where it is not so the man hath yet far to travel, and things are not altogether right with him. . . .

Now on this wise we should attain unto a true inward life. And what then further would happen to the soul, or would be revealed unto her, and what her life would be henceforward, none can declare or guess. For it is that which hath never been uttered by man's lips, nor hath it entered into the heart of man to conceive.—*Theologia Germanica*.

THEOLOGICAL SEMINARIES

New York

General Theological Seminary
CHELSEA SQUARE, NEW YORK

The Academic year begins on the last Wednesday in September.

Special Students admitted and Graduate Courses for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE DEAN, Chelsea Square, New York City.

Virginia

The Protestant Episcopal Theological Seminary in Virginia

The ninety-ninth session opened Wednesday September 21, 1921. For catalogues and other information address THE DEAN,

REV. BERRYMAN GREEN, D.D.,
Theological Seminary,
Alexandria, Va

COLLEGES AND SCHOOLS FOR BOYS

Indiana

Howe School A thorough preparatory school for a limited number of well-bred boys.

Applications must be filed soon to secure a place for the next academic year.

For catalogue address
Rev. CHARLES HERBERT YOUNG, Rector,
Box K, Howe, Ind.

New Jersey

FREEHOLD MILITARY SCHOOL

For 90 select young boys. Just enough of the military training to inculcate habits of obedience, promptness, orderliness, and self-reliance. Study and play carefully supervised. One teacher to 10 boys. "The school with the personal touch."

MAJOR CHARLES M. DUNCAN, Box 121 Freehold, N. J.

New York

ST. STEPHEN'S COLLEGE Founded in 1868

¶ An undergraduate college of Arts and Literature, with degrees of B.A. and Litt.B.

¶ Unanimously endorsed by both houses of General Convention. Authorized college of Province of New York and New Jersey.

¶ Scholarship vouchered for by the Education Dept., State of New York.

¶ Fees, \$500, covering all expenses.

Write the President, BERNARD IDDINGS BELL
Annandale-on-Hudson, N. Y.

COLLEGES AND SCHOOLS FOR BOYS

Tennessee

SEWANEE MILITARY ACADEMY

In heart of Cumberland Mountains, elevation 8000 feet. College preparatory. 40 acre campus 2000 acre added domain. Vigorous outdoor life. All athletics R. O. T. C. Episcopal. For catalogue address Supt., Box 668, Sewanee, Tenn.

COLLEGES—MEN—WOMEN

New York

HOBART COLLEGE (for Men)
WILLIAM SMITH COLLEGE (for Women)
GENEVA, N. Y.

100th year opens Sept. 20, 1921.

Hobart offers a large number of scholarships to students preparing for Holy Orders.

Rt. Rev. Charles H. Brent, D.D., LL.D.,
Chancellor.

Rev. Murray Bartlett, D.D., President.
For information address the President.

DEACONESSES' TRAINING SCHOOLS

New York

The New York Training School for Deaconesses

Prepares Women for Religious Work as Deaconesses, Missionaries, or Trained Workers in Religious Education and Social Service. Address

Deaconess Dahlgren or Deaconess Gilksey
St. Faith's House,
419 West 110th Street, New York

COLLEGES AND SCHOOLS FOR GIRLS

Connecticut

WYKEHAM RISE, Washington, Conn.
A Country School for Girls. FANNY E. DAVIES, L.L.A., Principal.
Boston Representative, MABEL E. BOWMAN, A.B., Vice-Principal, Cohasset, Mass.

Iowa

Saint Katharine's School
Davenport, Iowa

Under the care of the Sisters of St. Mary. Healthful and beautiful situation high on the bluffs overlooking the Mississippi.

School recommended by Eastern Colleges.
Address
The Sister Superior

New York

Saint Mary's School
Mount Saint Gabriel

PEEKSKILL-ON-THE-HUDSON, N. Y.

Boarding School for Girls

Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. New modern fire-proof building. Extensive recreation grounds. Separate attention given to young children. For catalogue address

THE SISTER SUPERIOR.

What Task Was Given the Church by Her Master?

How Is This Church Working At This Task?

If you held a responsible business position and were assigned a task, you would need a clear idea of the task and of the way to perform it. You would demand such information or refuse to be responsible.

Every member of the Church has an individual responsibility for the task given to the Church. If you are not able to answer the above questions fully and clearly, do you not think it is your duty to take advantage of an opportunity to secure this necessary and vitally important information?

TOPICS FOR THE SEVEN SESSIONS

1. The Mission of the Church and Her Responsibility.
2. The Task of the Church in Missions and Church Extension.
3. The Task of the Church in Christian Social Service.
4. The Task of the Church in Religious Education.
5. The Organization of the Church for Meeting Her Task.
6. Christian Stewardship.
7. The Source of Power.

The Task of the Church

Is a book answering these questions briefly but comprehensively. It has just been issued by the Presiding Bishop and Council for the use of Discussion Groups of adults. It is suitable also for reading by anyone unable to become a member of a Discussion Group.

This book is an elementary programme, arranged for seven sessions. It is elementary, not in the sense that it is prepared for the use of children, but in the sense that it discusses the elements of the subject. It covers all the fundamental principles and facts of the situation. The programme is the joint production of all the Departments involved.

In addition to the material prepared as a basis of discussion, detailed suggestions for leaders are given in connection with the matter for each session.

The Discussion Group method is becoming very popular throughout the Church. The leader of a Discussion Group does not lecture or conduct recitations, but guides discussions which can be participated in by all the members. A free leaflet, "How to Lead a Discussion Group", may be obtained on request.

It is hoped that one or more Discussion Groups, using this book, will be formed in every parish and mission of the Church. Every adult member of the Church should have the benefit of this study.

Orders for "The Task of the Church" should be sent to the Educational Division, 281 Fourth Ave., New York City. Price, 25 cents postpaid.

*Publicity Department
Presiding Bishop and Council
281 Fourth Avenue,
New York City*