

VIRGIN SHALL  
BEHOLD A  
CONCEIVE AND  
BEAR A SON

BEHOLD ONE LIKE  
THE SON OF MAN CAME  
WITH THE CLOUDS  
OF HEAVEN AND  
THERE WAS GIVEN HIM  
DOMINION AND GLORY  
AND A KINGDOM WHICH  
SHALL NOT BE  
DESTROYED

BEHOLD I WILL  
RAISE UP TO DAVID A  
RIGHTEOUS BRANCH  
AND A KING SHALL  
REIGN AND PROSPER  
AND SHALL EXE-  
CUTE JUDGMENT AND  
JUSTICE IN  
THE EARTH



# The Living Church

Christmas Number

DECEMBER 22, 1923

VOL. LXX

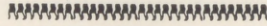
NO. 8

BEHOLD I EVEN  
WILL BOTH SEARCH MY SHEEP AND  
SEEK THEM OUT



# CHURCH FURNISHINGS

of Gold, Silver, Brass, Bronze, Marble, or Wood



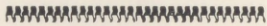
## MEMORIAL WINDOWS

Executed after the Antique Method

## MEMORIAL TABLETS AND HONOR ROLLS

of Bronze, Brass, or Marble and Mosaic

## WOODWORK FOR CHURCH OR CHAPEL



# SPAULDING & COMPANY

REPRESENTING THE GORHAM COMPANY'S  
ECCLESIASTICAL DEPARTMENT

Michigan at Van Buren Streets

CHICAGO, ILLINOIS

*A useful handbook for adults who may be looking toward the Church and for the many young people and others who are disturbed by modern attacks upon the Faith.*

## Some Foundation Truths of the Christian Faith

By

REV. CHARLES SMITH LEWIS, B. D.

*Canon of Religious Education of the Diocese of New Jersey*

Cloth, 12mo. Price \$1.25

IN THE compass of six short chapters Canon Lewis has given us clear and simple discussions of some of the foundation truths of the Faith. Beginning with a study of the Idea of God as the object of our belief, he then presents the evidence of the New Testament to the Deity of Jesus Christ. The chapter on the Creed not only meets the question "Why should we have Creeds," and insist upon accepting them; but it also traces the story of the Apostles' Creed from the fourth to the eighth century with some interesting results. The relation between the Kingdom of Heaven, Christ's word, and the Church, the commonly used word of the Apostles, is thoroughly examined. The book finally deals with a study of the principles of the Christian life and the sacramental strength by which they can be put into practice.

*Can be had of any Bookseller or of*

George W. Jacobs & Co., Publishers  
1628 Chestnut St., Philadelphia

## Bigger and Better Confirmation Classes

have been secured by the use of good Church literature explaining the Church's faith and position

## The Faith By Which We Live

By BISHOP FISKE

A BOOK OF 334 PAGES

is now published in paper covers for general parish circulation and use in Study Classes, at the low price of

**75 CENTS** (Postage, 5 cts. additional)

One rector writes: "I bought twenty copies of the book for use in my confirmation class and to lend to possible candidates, with the result that we had a class of 52, as against 28 last year, and of these 22 were men."

"Writing out of a rich experience, the author states the case for Christianity in terms that appeal most strongly to the average man."—*Anglican Theological Review*.

The regular cloth bound edition (\$1.50 and 12c postage) is also for sale

**MOREHOUSE PUBLISHING CO.**  
1801-1811 Fond du Lac Ave. MILWAUKEE, WIS.



# The Living Church

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

VOL. LXX

MILWAUKEE, WISCONSIN, DECEMBER 22, 1923

NO. 8

## EDITORIALS AND COMMENTS

### The Optimism of the Omnipotent

CHRISTMAS has become a social institution. Many of us bewail the deluge of un-Christmassy Christmas cards, with their purely secular interest, their sprigs of holly, poincianas, candles, and perhaps a furtive Santa Claus, because the essence of Christmas as a religious festival seems to have been drawn out from the popular observance of the Feast. All about us today, among those who are connected with Christian churches and those who are not, Christmas stands as a social feast, not necessarily religious and not necessarily Christian, but nevertheless real. It commemorates the apotheosis of good-will, of friendliness, of good-fellowship. It is not without meaning that the great literary apostle of this modern Christmas, Charles Dickens, should have entitled one of the best chapters in *Pickwick* a "Good-humoured Christmas Chapter." That is precisely the point; one day in each year all of us may join to commemorate this rare and precious quality of unselfish and loving human fellowship.

Of course, with all the purely secular and human character of the keeping of Christmas today many of us may feel dissatisfied, unless we look deeper into the cause of things. After all, we have the best possible precedent for just this *human* side of Christmas, for it was precisely this emphasis which the Son of God brought for the first Christmas there ever was. He came to show us that, bad as we were, God still valued men, and that man's salvation could come only through being loved, cared for, and sacrificed for. So that beneath the human and the outward there is a sacramental reality. All the material things connected with Christmas, symbols though they are, are *effective* symbols, instinct with meaning and significance, typical portrayals of that for which they stand,—our solidarity as brothers, man to man, our craving for fellowship and sympathy, and our need of forgiveness and understanding love.

Not one of us, no matter how little we may "keep Christmas," can fail to learn again one simple and age-long lesson: the joy and blessedness of giving. A few cents spent for a child is a good investment, and we can obtain more solid

satisfaction from such an expenditure than from nearly any other way of disposing of the money. The minute we so give ourselves in the gift (no matter how small it may be) we have shared in the spirit of Christmas. The pleasure of seeing some one else happy because of something we may have done,—even if the act be only annual—is cheaply bought at whatever price we may have paid. Despite the centuries of Christmases that have come to this world of ours, there are still

children (and grown-ups too, for that matter) who would be the happier for gifts—food, luxuries, a pleasant greeting, a remembrance by letter, a Christmas-card, or the like. There are still others whom it may be hard for us to visualize—the refugees in the East, the sick, the shut-in—who have the claim on our sympathies and interest which their need can rightly create. Beginning from home, there are ever widening circles of folks just like us, but perhaps not so fortunately placed in life, who would be the better for our thoughtfulness, and we the better for having thought of them. What matter a few thousand miles of distance, a slight difference in skin-pigmentation? After all, does not Christmas at least recall the fact that we are all of one great family, with a common Father?



CHRISTMAS is the great feast of eternal optimism. Our religion tells us of the Birth this day among men of One who was God in the flesh. Therein lies the solid basis for all the optimism that the most violent

and the wildest enthusiast can ever proclaim. It is hard to be religious, just as it is hard to be idealistic, in this very materialistic world. The harder we try to keep our religion and ideals, the more we become increasingly aware of the battle between these priceless values and the facts of our ordinary material life. The keener the struggle, the more apt are we to draw the deduction that things material, beginning with our own bodies, our material possessions, our pleasures in things of sound and sense, and so on up to the finer things of art and luxury, are evil. Just because we are intensely in earnest about our religion, we do tend to become hopelessly condemnatory of the things and



conditions of our material life. This is the vice of the good and the sin of the saint. In our violence for whatever holy vision we may have caught, we grow pessimistic about the realities, and we need a wholesome corrective. "And the Word was made Flesh." Nothing material, says God-in-the-Flesh, is in itself evil. We must not, in our excess of zeal for the good, push over into what is not true. All the universe of things material is caught up into the eternal embrace of God Omnipotent in the everlasting Act of the Incarnation.

In the ordinary sordid details of everyday life, whether we do battle victoriously or fall again and again, there is constantly present to all of us the temptation to conclude that sin is an intensely real and ghastly fact, obscuring all the optimism of the holy and devout of all times. Again, beginning with ourselves and reasoning outward into the facts of the experience of others, we tend to become despondent about human nature. The past ten years have given ample cause for a justifiable suspicion of facile optimism and light-minded cheerfulness. There are times when Pollyanna and even Pippa herself cloy. There are times when the optimist in regard to human nature can only maintain his convictions by an ostrich policy, and when the earnest reformer must begin with the professional and convinced optimist. One can hardly begin reforming until he is convinced of the necessity of changing conditions, and this type of radiant and serene sentimentalist is often the greatest foe of honest and truth-seeking reformation. Over against the dishonesty of that kind of person who always sees "the bright side of things" and never by any chance sees anything black or dismal, and the hopelessness of the pessimism of that near-sighted type, grown myopic from too close application to the dark phases of life, comes the proclamation of Christian idealism, with its clearly seen appreciation of what is wrong with the world, and its even more clearly seen realization of what can put the world right. After all, God must have seen something in the dim and hideous wickedness of human nature that makes it precious in His eyes. If He sees it, it must be there; that He does see it, proclaims the fact that it is there; and, despite our doubts and despair, we must believe in Him if He says that we are good, even against the evidence of our experience, our reason, and our thinking. "And the Word . . . dwelt among us." We cannot be as bad as we fear, else the good God could not care for us." We must take ourselves at His valuation.

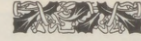
IF WE LOOK AFIELD into the world of science for leading and guidance in the muddled and miry path of human progress, the reverent student might talk to us somewhat in this vein: "As one contemplates the majestic course of human evolution and studies with care the rise of man, the ages of his history, the slow progress of his development; as one pores over the results of statistics and detailed observations on human conduct, one cannot but be impressed by the woeful insignificance of the human species, by the futility of endeavor and impermanence of civilization and culture, and by the comparative valuelessness of the human individual. What does one man count in the aggregate whole even of human history?"

This is distinctly not a cheering thought. It is almost paralyzing the more it is realized. We have every kind of pessimist, from the disillusioned idealist with his warless cry of "What's the use?" and the disappointed practical reformer with his all too sharp perception of the futility of transforming the world in sixty days, to the scientific pessimist who holds man and men, human aspirations, endeavor, and achievement, at a very generous discount. Perhaps this feeling of impotence, this vivid conviction of futility, this over-active zeal not to over-rate man, is the most subtle corrosive in our modern thinking. But God's estimate of us, knowing all the facts as He only can who is all wise, is, "The Word dwelt among us . . . and we have seen His Glory." If He can come in the terms of our life, then human terms must have some undreamt of and supreme value; if He lived as Man, then there must be something intrinsically worthy in manhood and the individual man; if the glory of the Infinite could shine forth in the life of a Man, then any man is capable of being a fit exponent of the divine life. Every man lives a more significant life for the single fact that Christ came in terms of man's life. Every man as an individual is

priceless in God's sight, else were it a lie that "God so loved the world that He gave His Only-begotten Son."

The truest interpretation of human nature is to be found, not in its own, but in God's, terms. Back of all Christian hospitality, back of all Christmas giving, back of all good-fellowship, back of all unselfish sharing, lies the Stable in Bethlehem. Obscurely, silently, furtively, God came to man, the Omnipotent in terms of our weakness, the more surely to teach us in our own terms the awful mystery of man's dignity, man's significance, and man's worth. Each Christmas spreads before our eyes the great truth that God alone can teach us that sin, weakness, futility, and all the powers of hell, cannot for one instant obscure from the eyes of the infinite One, the priceless value of one human soul.

Can any message of good cheer be compared to that of God Himself? It is God who first wished all humanity a Merry Christmas!



THE letter from Mr. Franklin, printed on another page and urging that contributions for the work of the National Council will be paid in at once, and that delinquencies will be made up immediately, so that 1923 may not end in another addition to the deficit of the Church, ought to receive immediate attention everywhere.

#### The Financing of the Church

What is wrong in the financing of the Church? The answer is given in the statistical summaries printed in the new *Living Church Annual*. Out of total contributions exceeding thirty-six million dollars in the year for the work of the Church, only two and seven tenths per cent went to the National Council for the work in every part of the world beyond the local work of parishes and dioceses. But when we compare these figures (being actually those for 1922) with those shown in the *Annual* for the preceding year, we discover that in 1921 something more than eight per cent (\$2,981,874.29 out of \$35,748,625.67) of the total contributions of the Church were devoted to her general work. It cannot be said, therefore, that the blame for bad financing rests upon the General Convention that adopted the budget, much less upon the National Council, which has tried to execute it. If in a year the Church shifts its proportion of contributions from .083 to .027 for general purposes, trouble is certain to result. No great work, requiring budgets and contracts to be made far in advance, can be financed in this haphazard manner.

To designate eight per cent of the total contributions of the Church for general work seems to us not an unreasonable ratio, while to reduce the ratio below three per cent in a succeeding year is suicidal. Apparently the ratio during this year that is ending is nearer the latter than the former figure. That is why the National Council is again in distress. And it was not until the figures compiled for the *Living Church Annual* were actually before us that the cause was plain.

The duty of the next ten days or possibly thirty days—for the treasurer's books are generally held open for a brief period of grace after the close of the year—can scarcely be more than that of insuring that (1) pledges for the year are paid in full and (2) amounts in parish treasuries are sent to the diocesan treasurer, and those in diocesan treasuries to the national treasurer. This should be done immediately.

But after that the more fundamental question must be answered: *What ratio should the cost of our national work bear to our parochial and diocesan work?* Not many will be content that it shall be under three per cent. Most Churchmen will agree that eight per cent is not too much.

But that means that we must seriously concern ourselves with raising parochial and diocesan budgets for general work much in excess of the amounts raised in the past two years.



SINCE printing last week the commendation of the national drive for funds for relief of German children, a letter from Archdeacon Nies is received which contains the following information:

"The destitution here is terrible. Children of good families in numbers are begging for bread at back doors, and conditions are going from bad to worse. . . .

"If any merciful LIVING CHURCH readers would like to help, in the most practical way, our American Church Relief



Committee's efforts to keep the children here out of the direst distress, the best way to do it would be to place funds in the hands of THE LIVING CHURCH RELIEF FUND to be sent by them directly to the New York office of the Central Committee, Inc., and have them send me flour through their Hamburg warehouse. This is the most expeditious way and (except for large orders) the cheapest and most reliable. The Central Committee, Inc., operates as a branch of the Red Cross of Germany and Austria."

In this distress we should very much like to be able to place a distinctively *Church* fund for relief in the hands of Archdeacon Nies, rector of the American Church in Munich, to be expended under his direction for the purchase of food supplies in New York for transit to him. Archdeacon Nies' work is well known to readers of THE LIVING CHURCH, who will remember especially his service in visiting, inspecting, and carrying cheer into British prison camps in Germany before the entrance of America into the war, with funds contributed from THE LIVING CHURCH RELIEF FUND. It will be of interest also to say that the last letter received by the editor from the late Bishop Mott Williams—received after information of his death had been received by cable—contained a thorough indorsement of Archdeacon Nies and his work, which Bishop Williams valued very highly.

So, without prejudice to the larger fund being collected nationally for the relief of German children. THE LIVING CHURCH would be delighted to be able to start a series of shipments of flour—Archdeacon Nies' specific request—as the contribution of American Churchmen for administration, without restrictions, through the Church.

Some may be interested in learning that the letter from Archdeacon Nies, as also one or two other letters from Germany recently received, each contained stamps aggregating a value of 80,000,000,000 (eighty billion) marks.

**A** STATEMENT on behalf of the Modern Churchmen's Union with reference to the recent Pastoral Letter of the House of Bishops is printed on another page.

The matter is too serious to be treated lightly. A part of this statement presents considerations of which we treated in the editorial leader of last week. Beyond that, the right of the House of Bishops to set forth a Pastoral Letter, and the requirement that it be read in churches, is clearly affirmed in Canon 21 § II. [v.]. A Pastoral is not a legislative enactment but an official interpretation of obligations, duties, or laws. It is not *per se* infallible nor irreformable. Where such a pronouncement is set forth by the unanimous voice of the entire number of bishops gathered into an official session of their House, and constituting a constitutional quorum for the transaction of business, all the bishops having been summoned to attend, the presumption in favor of the interpretation given is next to that of an actual judicial determination. And the American Church has (wisely, in our judgment) stopped just short of creating a tribunal that could

pass finally and with coercive authority on matters of doctrine. A unanimous expression of opinion by the members of the House of Bishops, gathered officially for a session of the House, thus affords the nearest approach to authoritative determination of a subject, that is provided for in our canon law. When that formal opinion in fact concurs with the still more formal pronouncements of ecumenical councils—and the Declaration of the Bishops does but state briefly that which was more fully affirmed by the Council of Chalcedon and has been the continuous teaching of the whole Catholic Church—it seems impossible that an interpretation therein contained can be treated as other than authoritative.

We should deplore the anti-climax of immediately following up this Declaration by

judicial proceedings against particular individuals. The opposition is not Modernism but Mid-Victorian thought. It is a generation too late. The new biology will ultimately vindicate the doctrine, if the Incarnation be predicated at all. We can afford to wait. To us the essential thing is that seminaries and examining chaplains, not to say the bishops themselves, should in future make it perfectly clear that candidates for orders should be prepared *ex animo* to defend the fact of the Virgin Birth, before they be presented for ordination, and should recognize the certainty of severe intellectual suffering ahead of them if any accept and receive holy orders in ignorance of the fact.

At some later date we shall try to state wherein the analogy of changed interpretation of *details*—not of fundamental facts—in other postulates of the Creed is not a factor in this present instance. For the present it is sufficient to say that the matter was judicially determined against the present contention of the Modern Churchmen's Union in the Crapsey case, and the judgment was upheld by the provincial court—Dr. Wm. R. Huntington being

one of the appellate judges concurring.

**I**N this issue a new series of Daily Bible Readings is begun, and the editor has the pleasure of introducing the Rev. Stanley Brown-Serman as the author. This department has become thoroughly established in THE LIVING CHURCH, and we are confident that the new series will be as welcome to our readers as those that have preceded it.

**T**HE usual column of Acknowledgements is suspended for the present week.

## ANSWERS TO CORRESPONDENTS

B. O. R.—It is impossible to say what is the "best" single sermon in print on Church unity. There is an excellent one by the Bishop of Chicago published singly as one of the Hale sermons.

W. H. M.—The story of the consecration of Bishop Ferrando, and explanation concerning him, was told in THE LIVING CHURCH of June 9th.

## A CHRISTMAS MESSAGE

By the President of the National Council  
THE RT. REV. THOMAS FRANK GAILOR, D.D.

**A** CHRISTMAS is the giving time. The ancient Romans had their winter festival of joy and merry-making; but the heart of Christmas is the exchange of gifts.

For we commemorate the greatest gift that was ever made to man, viz.: "God so loved the world, that He gave His Only-begotten Son."

And so the best gift we have to offer our friends is the gift of faith and the courageous, cheerful outlook on life that is founded upon faith.

For what is life without faith?

This is the secret of the Missions of the Church. The men and women who, in the name of Christ and in obedience to His call, went out to China and Japan with the Good News of God, went to take the gift—the supreme gift—to those ancient peoples, the gift of faith, of faith "that worketh through love." How wonderful and transforming the gift is!

To believe that behind all the confusion and perplexity and discouragement of life's happenings there is the infallible and invincible purpose of a loving Father.

To have confidence that every human soul is precious in His sight, and that righteousness and goodness and truth shall inevitably prevail.

This is the faith that can remove the mountains of sin and misery and wrong. This is the faith that kindles the love of God and the love of every child of God in human hearts, the faith that was born for us on Christmas Day.

God so loved the world—every creature in it—that he gave, the best He had, He gave His Only-begotten son, that "whosoever believeth in Him should not perish, but have everlasting life."



## DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

*December 23: Fourth Sunday in Advent*

**R**EAD Philippians 4:4-8.  
Facts to be noted:

1. The Lord will come again.
2. The prepared Christian will not fear His coming.
3. Prayer gives peace and confidence.

When St. Paul wrote this letter, he looked for the almost immediate return of Christ. It is a mark of the Apostle's greatness that he could hold a belief which so greatly affected daily life, and yet counsel quietness and moderation. At times in Christian history, when men have held a similar expectation, society has been almost disrupted by excitement and fear. But fear and confusion are out of place for the Christian who lives and rejoices in the presence of Christ. His experience of Christ gives him confidence. In anticipation the Christian is living the peaceable, reasonable life of the Kingdom of God. By "moderation" St. Paul means kindly and courteous living touched by humor and toleration. The natural, quiet life of the Church is more in order than the strained excitement which marks most adventist movements, today as in the past.

*December 24.*

Read II Kings 19:14-20.

Facts to be noted:

1. God rules the world.
2. His dealings with men justify our confidence in Him.
3. This confidence will bring us to God in prayer.

The passage brings before us the problem of evil in the form of men's wickedness. Evil is often made an excuse for prayerlessness. We cease to pray because some evil has happened to us, or we postpone prayer till we have settled our intellectual difficulties. The existence of evil is a difficulty. Jesus dealt with it practically. He started with life as He found it in a world of good and bad. Evil exists. So, too, does God's goodness. We must decide how we will let the facts affect us. If the existence of evil makes us give up prayer, hopelessness has conquered; we are cowards in the face of the specters of life. If we pray, we affirm and strengthen our faith in the moral, loving rule of God; we have won the victory over doubt and fear.

*December 25: Christmas Day*

Read Hebrews 1:1-13.

Facts to be noted:

1. God has partially revealed Himself in nature and history.
2. He has fully revealed Himself in Jesus Christ.
3. Christ is the perfect expression of God's nature and Person.

The Incarnation is the central fact of Christianity; it is also the simplest and most intelligible fact. God is a personal God, and He can be known only through a Person. An illustration will make this clear. How can we be known to others who have never stood in our presence, or talked with us? Our pictures might be shown to them, our letters read, and our words repeated, and they would still not know us as we really are. Our personality would escape them. They miss the living touch. Only as they had opportunity to see us, and best of all love us, should we be really known. God has spoken to us in nature, in His words, and laws, but they are not adequate to reveal Him. God must show His life and love in a Person. We must look for "God in the face of Jesus Christ."

*December 26: St. Stephen, Martyr*

Read Acts 7:55-end.

Facts to be noted:

1. God sent His Son because He loved the world.
2. Christ's love is shown in His willing self-sacrifice.
3. Christ's love calls forth man's love in return.

The death of St. Stephen, the Church's first martyr, set a high standard of love and service for the Church to follow. Christ, upon whom St. Stephen fixed his eyes, as the stones crushed and mangled his body, had died for love of men. St. Stephen was willing to prove his love by the same measure of devotion. From him the Church learned that to love much

is to endure much. Love always entails pain and sacrifice. The mother knows that. She bears the son in pain. Because of her love she watches over him, shares his sufferings, agonizes that he may be clean and honorable, and a thousand times denies herself for him. Do we, sometimes, in the Church, profess our love for Christ, and then complain because the Church asks for our lesser sacrifices of wealth and talent, work and devotion? We must remember that the test of the reality of our love is our willingness to give ourselves to the point of sacrifice.

*December 27: St. John Evangelist*

Read I St. John 1:1-end.

Facts to be noted:

1. God is Life and Truth.
2. Christ brings us to the Life and Light of God.
3. Life and Light are found by fellowship with Christ.

No age has had a greater desire for life and knowledge than the one in which we live. We have a zest for living, and we are eager for the power which knowledge gives. So we engage in countless activities in pursuit of life. Sometimes we think that religion is just one of these activities, and knowledge of God another of these separate studies. But religion is fundamental; it takes to the center of life and truth. God Himself is Life; He is Truth. All life and progress come from Him. Without God we are in a backwater where real life passes us by. The Apostles discovered this from Jesus. They found that He gave them a life more real than they had ever experienced. He opened up new possibilities of living, and set their feet upon paths of moral and spiritual adventure. Therefore they called Jesus the Word of Life. They based their invitations to men to come to Christ on their own experience: "Life was manifest, and we have seen it."

*December 28: Holy Innocents*

Read Revelation 14:1-6.

Facts to be noted:

1. Christ will meet the redeemed in heaven.
2. Each will bear "his Father's Name."
3. The name stands for a new character and a new relation to God.

Gibbon has said that Christianity conquered the ancient world because of its teaching about the future life. That is true. The old world was weary. Beneath its apparent gait lay despair. The thoughtless found refuge from despair in pleasure; the wiser turned to philosophies which counselled self-control in the present, but offered little hope for the future. Christianity gave a new hope. It set before men eternal life in which they would bear a new name and a new character. Here they had been slaves of doubt and hopelessness and sin. They bore the mark of bondage to the world. In eternal life they would enter into the glorious liberty of the children of God. God would write His name upon their foreheads. The name expressed their new character as the sons of God. The hope of eternal life, set forth in glowing passages such as those we have read, gave a new incentive and power to men to live righteously.

*December 29.*

Read I St. John 3:1-4.

Facts to be noted:

1. God has made us His sons.
2. Sonship grows in meaning as the Father's loving purpose is known.
3. The hope of future sonship will keep us pure.

How can God care for the individual? Many people feel that to be a difficulty as they contrast their own littleness and insignificance with the greatness of the universe. The answer lies in God's character. God is Father. He is Infinite Love. Infinite love embraces the smallest atom with the same power and intensity as it embraces the universe. Size has no meaning to God. A child has as much worth to Him as a nation. The difficulty takes another form sometimes. Our characters do not justify the belief that we are of value to God. But God does not look upon us only as we are. He sees us as we are to be. He has in His mind our developed, perfected sonship. He deals with us in hope. We must share God's hope, and make it a motive for faithful, earnest living. When God hopes for us, He leaves no room for our doubt and discouragement.





# BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

**A**LL Christendom gathers jubilantly round a Baby's cradle, to adore: Why? Because Very God incarnate lies there, smiling up into His Virgin Mother's face.

From earliest times, men have yearned to see God, that they might know God: "Show Thyself, Thou that sittest between the cherubim." And every monstrous idol, every shapeless fetich, was their attempt to answer that prayer, when God delayed. "Verily, Thou art a God that hidest Thyself, O God of Israel, the Saviour," even pious Isaiah lamented.

Then, in the fullness of time, the Promise was fulfilled. The Seed of the Woman came, and all the nations of the earth were blessed in Him. Born of the race of Shem, of the line of the Patriarchs, of the Tribe of Judah, of the House of David; born in Bethlehem; born in wondrous wise, a woman compassing a Man, a Virgin conceiving and bearing a Son, as the Angel, echoing the Prophet's mysterious words, had proclaimed: Lo! the World's Redeemer lay in Blessed Mary's arms. Very and Everlasting God, true and perfect Man, one Christ; so we confess Him, nor stumble at the matchless miracle of His Coming, who is Himself without precedent or peer.

"I never realized God's Birth before,  
How He grew likest God in being born."

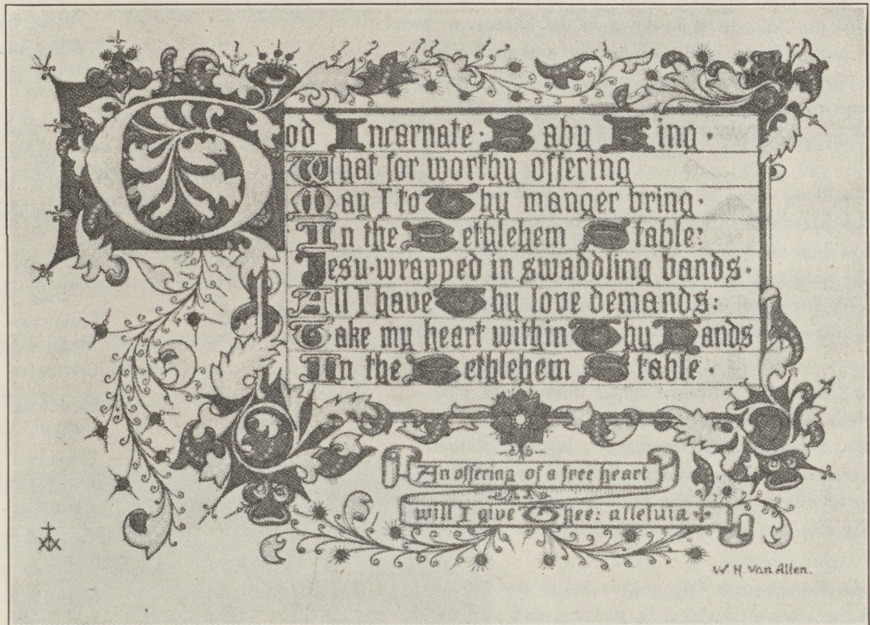
So Pompilia says (in *The Ring and the Book*). And we comprehend that she meant, we who turn away from the cold negatives of physical science attempting problems too high for it to solve, and from the empty speculations of self-centered philosophers, that we may find God, and who find Him, made Flesh, on Christmas morn.

Here are fulfilled and accomplished, not only all the types and prophecies of the Old Covenant, but the dim foreshadowings of the Gentile world: the avatars of India, the men become gods in ancient Greece, the puzzling adumbrations of all ancient religions, each witnessing to a need of the human race, all find fuller, nobler fruition in the Son of Man who is Eternal Son of God.

And all the merrymaking of all the ages, debased though it sometimes became, is the reflection of the world's Merry Christmas. Slaves are freed, not for a week, but for all time, in this holier Saturnalia; the Yule is well kept, since the days are lengthening ever more and more, now that the Sun is risen. Some are aghast at what comparative religions show; we, rather, exult in the testimony borne to the universal aspiration for God, our Brother.

"'Tis the weakness in strength that I long for,  
my flesh that I seek  
In the Godhead; I seek and I find it."

So we are not ashamed to go now even unto Bethlehem, with the shepherds, that we may see this great thing which has come to pass, which the Lord hath made known unto us. For nineteen centuries the procession of worshippers gathers ever longer and more triumphant, generation following generation. Not just a Jewish Baby, though He was that; but the Word of God, the Man that is Jehovah's Fellow, born in that day when the House of David is as God. See, Blessed Mary



holds Him up for us to worship. *Venite adoremus*, O come, let us adore Him!

Why do the bells ring out so gay?  
Brother, a Child is born!  
Who are His Father and Mother, say?  
His Father is God, to be worshipped alway,  
His Mother is Mary, a maiden for aye,  
All upon Christmas morn.

What is the name of the new-born Child?  
Jesus, the Saviour of all.  
How can He save them, a Babe so mild?  
He is both God and Man undefiled,  
Daysman, Atonement, Redeemer, styled,  
Ransoming us from the Fall.

How is He sheltered, this wintry night?  
He lies in a cattle-shed.  
Hath He no servants, to left and to right?  
None but St. Joseph, who kneels in delight:  
Yet there are choirs of seraphim bright  
Hovering o'er His Head.

Who are these coming their homage to bring?  
Shepherds from off the down.  
How should they know Him their Lord and King?  
They heard the message from heaven ring,  
A mighty company carolling,  
And hastened to Bethlehem town.

What is that star hanging low in the sky?  
Balaam declared it of old.  
And those that follow its brilliancy  
They are the kings of the East drawing nigh,  
Each with a tribute of royalty,  
Incense, and myrrh, and gold.

How can a Virgin His mother be?  
God that ordained it, He knows.  
Who hath foretold such a mystery?  
Turn to the Law and the Prophets and see:  
Burning Bush, Ark of the Covenant, she,  
David's Tower of Ivory,  
Solomon's Mystical Rose.

Blest among women is fair Marie,  
Blessed forevermore.  
Spouse of the Holy Ghost to be;  
Mother of God the Son is she,  
God's Mother throughout all eternity,  
Her Son let creation adore.

But we are thy children, too, blessed one,  
Virgin of Nazareth!  
Crowned with the stars and clothed with the sun,  
Grant us to share in thy benison,  
Pray for thy people, lest they be undone,  
Now, and the hour of our death.



THE PRESIDENT'S MESSAGE to the Congregationalists, at their Council, has been much admired for its terseness and sublimated good sense. I wonder whether it was an unconscious echo of David Livingstone's, "Fear God, and work hard."



## A Page of Christmas Poetry

### PEACE ON EARTH TO MEN GOOD WILL

Ring it out Christmas bells, tell it out once again,  
How the Saviour came down in the likeness of men!  
O join with the choirs of heaven and earth,  
In the song of the angels proclaiming His birth!  
Send out the glad tidings, the promise it gave,  
Of peace and good will and His power to save!

Would we know of that peace which His heralds declare?  
The Messiah has work which He bids us to share.  
Tell His message in deeds, make His promise come true,  
The poor and the lowly, their pathway bestrew  
With flowers of kindness, the hours beguile  
Of the sick and the lonely, till smile answers smile!

And just as the Magi brought treasures of old,  
Their myrrh and sweet incense and purest of gold,  
We, too, may bring treasures to lay at His feet.  
As myrrh is for healing, a balsam most sweet,  
So love is a balm—the wounded it soothes,  
The sick and the dying, their pillows it smooths.

Like frankincense fragrant, so costly and rare,  
Is the heart's adoration in worship and prayer.  
More precious than gold are the prayers that arise,  
More precious the offering of love's sacrifice.  
O Babe in the manger, such gifts we would bring,  
For we love Thee, adore Thee, and crown Thee our King!

MAY L. RESTARICK.



### CHRISTMAS

Crowded the inn at sunset, babel of voice and cry,  
None gave a thought to welcome the travellers drawing nigh,  
None gave a roof to shelter, wearily standing there,  
Joseph, the wise protector, Mary, the Mother fair.

Heedless the throng of worldlings  
Deep in their loves and hates;  
Patient, beside the portal,  
Mary, the Mother waits.

"No room," the word is given, above the hostel's din;  
No room for the King of Heaven in Bethlehem's crowded inn—  
Stable and manger darkly offer their shelter cold,  
Murmurs of beasts and cattle sense the event foretold.

Worn with the hours of journey  
Over Judean steeps,  
Safe in the welcoming stable,  
Mary, the Mother, sleeps.

Shepherds on knee adoring, wise men with gifts of love,  
(Yellow gold, myrrh, frankincense, priceless the treasure trove)  
Worship the Babe and Mother, holy as lilies are,  
Bright o'er the manger gleaming, radiant—Bethlehem's Star!

Angels in songs triumphant,  
Music the heaven shakes!  
Bending above the cradle,  
Mary, the Mother, wakes.

Keen through the mystic rapture, o'er all the heavenly throng,  
Strikes there a note of sorrow above the angels' song,  
Far in the clouded future, down the oncoming years,  
Tragic, her soul is gazing, heavy with bitter fears.

Seeing the sword in vision  
Piercing her heart's still deeps—  
Dark is her hour of anguish—  
Mary, the Mother, weeps.

HELEN EMERSON ANTHONY.

### GOD'S ANSWER TO THE SHEPHERDS

"What shall we do?" the shepherds asked  
Who heard the angels sing,  
"What shall we do, since it is true  
That Christ is born our King?"

Then spoke the youngest very boldly,  
With ready, proud advice:  
"If we, too, hymn the new-born King,  
That should, I think, suffice."

But one, white-bearded, answered sadly:  
"Sing you; I cannot sing.  
I am too full of days to raise  
My voice to praise my King."

Said then a third: "This night we heard  
God's choir; little worth  
What we can sing, but we may bring  
Goodwill and peace to earth!"

"I know not," said another slowly,  
"How such work should begin.  
Here have I watched sheep all my days;  
What do I know about earth's ways?  
Weak, too, am I through sin."

Then each began to say what way  
The world could be saved best,  
But not a plan that one devised  
Was pleasing to the rest.

Through all the long dark hours of night  
They reasoned vainly there,  
Until one cried: "We have not tried  
God's way! Let God our course decide,  
Who speaks to men through prayer!"

Then those glad shepherds rose and ran  
To where the Saviour lay.  
The longed-for light broke on their sight  
As they knelt down to pray.

Their doubts dissolved like mist at dawn,  
Such glory shone around!  
And as they worshipped there each knew  
What God desired him to do:  
The Truth they sought was found!

JOHN H. YATES.



### ON CHRISTMAS DAY

This day we sing the birthday of a King;  
O holy chimes of Christmas tidings, ring  
And bid the tumult and the strife be still.  
From land and sea let joyful praise arise  
To join the angel's anthem in the skies  
Of peace on earth, to every heart good will.

The Infant Jesus in the manger sleeps  
While Mary Mother silent vigil keeps;  
The shepherds leave their flocks upon the hill  
And come to worship; wise men travel far,  
Led onward by the message of a star  
Of peace on earth, to every heart good will.

This is the day when God makes manifest  
His love divine, and all the world is blest;  
For Christ is born, the promise to fulfil,  
Immanuel, the Saviour and the King.  
O holy chimes of Christmas tidings, ring,  
Of peace on earth, to every heart good will.

EVANGELINE CLOSE.



# The Virgin Birth

By THE RT. REV. WM. A. GUERRY, D.D.

Bishop of South Carolina

THE statement has been made that "there is no essential connection between the Virgin Birth and the Incarnation." If this be true, then the sooner the Church removes this article from her creeds the better. Nothing touching the fundamental facts of the Incarnation should be retained in a creed required to be believed by all persons who come to Holy Baptism or Confirmation, unless it has a vital and essential connection with this great central doctrine of Christianity.

The Church of God is facing one of the greatest spiritual crises in her history. She cannot afford to teach anything as "necessary to salvation" that cannot be clearly proved by Holy Writ. If, therefore, the doctrine of the Virgin Birth is a matter of secondary importance, if its presence in the Creed tends to confuse the minds of the rising generation of young people and places an obstacle in the way of faith, then it becomes not only desirable but our solemn duty, to discard it as being of no more practical value than a beautiful and artless myth.

But, so far from the Virgin Birth having no essential connection with the central truth of the Incarnation, I think a careful and reverent study of the New Testament and the history of the doctrine from the very beginning will convince any open-minded and conscientious critic that the Virgin Birth rests upon a secure foundation. My studies have led me to believe that it would be difficult to exaggerate its importance. "Beware," said the ancient Trojans, "when the Greeks bring gifts."

The attack upon the Virgin Birth is often made so plausible, so insidious, and, under the guise of loyalty, so sincere, that unless one is on his guard, it may seem after all to be a doctrine hardly worth contending for. It is alleged that there are many in the Church who claim that they have no difficulty in accepting it for themselves, but do not believe that it ought to be required as an article of faith of others. Such an attitude of mind is all the more dangerous because it comes from those whose orthodoxy no man may question. Without fully realizing the consequences of their position, and in the name of tolerance and broad-mindedness, they are really admitting into the very citadel of Christianity those who would destroy it.

Perhaps the most dangerous heresy Christianity has ever known, certainly the oldest, was Ebionism. The Ebionites fiercely attacked the Virgin Birth because they denied the essential divinity of Christ. They claimed that Christ was born of the union of Joseph and Mary, and that this gifted and inspired Jew later became Messiah by union with the Holy Ghost at His baptism. They rejected the entire gospel of the infancy, together with St. Luke's narrative, because of its historical evidence. On totally different grounds, the Gnostics also rejected the Virgin Birth because they taught that human nature was fallen, and the flesh so inherently sinful that it was inconceivable that an all-holy and righteous God could ever live the life of a real man in the flesh. Against these early heresies, which developed within the period in which the New Testament was written, the Church had to fight for her very

existence. The Ebionites clearly saw, if some modernists do not, that the Virgin Birth was really the key to a proper defence of the Church's teaching concerning the Incarnation. If that fact could be gotten out of the way, the rest was easy. If it could be shown that Christ was born by the usual processes of natural generation, what then could be more logical or plausible than their position? They argued that if Christ was the child of Joseph and Mary, then it must follow inevitably and necessarily that He was an individual human person. The descent of the Holy Ghost upon Him at His baptism, they claimed, would account for all the miraculous events which later took place in His life.

Against such a view of the Incarnation it would have been idle and futile to argue, as some are doing today, that all things are possible with God, and that if He had chosen to become incarnate in some other way than as the Church teaches, He could have done so. To this we reply, what God could or could not do is an idle speculation. We are concerned now with what He did do. If we once admit that Christ was the product of the union of Joseph and Mary, then the contention of the Ebionites is established, for by all the laws of heredity, confirmed by the universal experience of the race in such cases, the average man would undoubtedly have come to the conclusion that Christ was only a highly gifted and favored individual, no matter what the documents or the Councils of the Church might say to the contrary. We venture to think that he would have welcomed some such explanation of the life of Christ as that given by the Ebionites.

Those early heretics had enough insight into the heart of the Gospel to see that the Virgin Birth was the one incontrovertible, historic fact in

the record of the Gospels of St. Matthew and St. Luke that stood most in the way of the general acceptance of their views. Under the repeated assaults of the Ebionites and Gnostics upon the "faith once delivered to the saints," the Church came to realize, as she could not have done before, the essential and necessary connection between the Virgin Birth and the Incarnation of God in the flesh. The presence in the creeds, therefore, of this doctrine is not the result of accident or of abstract speculation; it is there as the result of a long intellectual and spiritual struggle. If the modern man does not appreciate its importance, let him go back and study carefully the New Testament and the history of the early Church and weigh well the arguments which the Fathers used to defend it. Let him not assume that the Virgin Birth is the fruit of an age of legend and superstition. At least let him do the great scholars and fathers of the Church the justice of acquainting himself with the scriptural and intellectual foundations of their faith.

The doctrine of the Virgin Birth has survived, as other great truths have survived, because it has passed successfully through the crucible of the most searching criticism, and has stood the test of the appeal which it makes to reason and to scripture. It rests not only upon scriptural authority, but upon the collective and corporate life of the Church, which inter-





prets and justifies every truth of God at the bar of an actual religious experience. No modern theologian of recent years has defended the Virgin Birth more ably and convincingly than Dr. DuBose. In his *Gospel in the Gospels* he has this to say:

"I venture to say that at any living point or period of Christianity, the Christian consciousness concerning Jesus Christ would instinctively and necessarily have come to the practical conclusion embodied in the artless and poetic stories of the birth and infancy of Jesus. Who and what is Jesus Christ? The answer which this artless and yet most profoundly artful so-called 'nursery myth' forestalls and precludes is this: He was no mere natural offspring of Joseph and Mary. Why not? Because the product of every such natural union is an individual human person. Viewing Jesus Christ in this light it is impossible to construe Him otherwise than as a human individual exceptionally favored by unique relations with God" (p. 212).

And again in his *Soteriology*, p. 176:

"The Virgin Birth represents the highest reach, the focusing upward, as it were, of the world's susceptibility for God. She (the Virgin Mary) was the truest humility, the truest desire, the truest faith, the truest impotency in herself, the truest preparedness for the work in her of the divine Omnipotency, the truest readiness and receptivity, therefore, for the coming to her of God as Saviour and salvation. Her virginity represents the fact of an impotency whose potency must come from without itself." . . . . . "Through the Virgin as the faith and receptivity of humanity, the Word of God is born by the Spirit and man becomes Son of God."

If, therefore, Christ was born of Joseph and Mary in the order of nature, what becomes of the wonderful faith manifested by Mary when the angel of the Annunciation visited her and declared that she would bear a son? When she asked how this was possible, the answer was, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." We ask, what need for faith if she had borne a son in wedlock? What more natural or to be expected? What events were there in such a birth to ponder over as a great mystery to be kept locked in her heart? If Christ had been born under such natural conditions, He would not have been as much the child of faith and prayer as John the Baptist, or as Isaac, whose mothers were past the age of child-bearing.

It is impossible to view the Incarnation even in its physical beginnings except as an act of divine grace working through human faith. Mary's words to the angel, "Behold the hand-maid of the Lord; be it unto me according to thy word," expressed the deepest faith and truest obedience and submission to the divine will. She was a true daughter of Abraham's faith. Back of her lay the whole spiritual history of her race. She could not possibly have come out of any other environment. She could not have been prepared and spiritually fitted for her divine mission save through the exercise of faith. We, therefore, ask again, what need would there have been for such sublime faith as she manifested, had Christ been the child of natural generation? To quote Dr. DuBose once more:

"As I have said before, the Logos was conceived and born in, and of, not merely the physical but the spiritual womb of the Virgin and of the race. The true seed of Abraham was the fruit, not so much of his flesh, but of his faith. He prepared the Virgin's faith as well as her womb, and her womb only through her faith."

If then the faith of the Virgin rests upon nothing more substantial than natural processes of nature, what becomes of it? Where is there any room for the exercise of faith, and what becomes also of the sacrifice that she was called upon to make when she bowed her head in utter submission, and with rare and wonderful courage, faced the future with all its consequences?

Thus the Cross and the great law of Sacrifice, which is at the very heart of the Gospel, meet us on the threshold of the Incarnation. Called upon to face the scorn and publicity which she and every other Jewish woman knew full well would surely fall upon her devoted head, the Blessed Virgin shared with her divine Son, from the beginning of the Incarnation, the agony and the suffering of the Cross.

Surely we are not prepared to surrender such a spiritual heritage. If the foundations of Christianity are laid in faith and obedience, and courage and self-sacrifice, then it does not need to be pointed out how very vital, necessary, and essential is the relation between the Virgin Birth and the Incarnation.

## THE NATIVITY

Amid the chill of Winter,  
Within a cattle shed  
A new-born Babe is lying—  
A cradle for His bed.

The beasts of burden near Him  
With wondering eyes behold  
The Blessed Christ-Child sharing  
Their shelter from the cold!

St. Joseph keeps a vigil  
Within that stable bare,  
Watching beside the manger,  
Guarding with constant prayer.

The blessed Virgin Mother,  
Holy and undefiled,  
Whose loving arms encircle  
Her little new-born Child,

With narrow bands she swathes Him—  
The Lord of power and might—  
Ruler of starry spaces,  
And realms of Heavenly light!

To lowly shepherds watching  
Over their flocks by night,  
Appears a sudden vision—  
Wondrous, divinely bright.

And, lo, the song of angels  
Proclaims the Heavenly birth—  
"Glory to God in the Highest,  
And peace, good will on earth."

The wise men starward gazing,  
Over the hills are led  
To kneel in adoration  
Beside the manger bed.

Laden are they with treasures—  
Frankincense, myrrh, and gold,  
Offering them as a tribute  
To the Saviour long foretold.

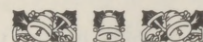
\* \* \* \* \*

Lord, I am all unworthy  
That Thou shouldst look on me,  
I have no gift, no treasure,  
To offer unto Thee.

I have no grace of patience  
Submissive to control,  
I keep, Alas!, no vigil,  
And wayward is my soul.

I am unfit to enter,  
Yet, in all humanity,  
O Christ Child, Son of Mary,  
I kneel and worship Thee!

HARRIET APPLETON SPRAGUE.



## NOEL

BY G. T. LEBOUTILLIER

THE "commonly called" French word for Christmas, Noël, is the Latin *natalis*, meaning the nativity, but trimmed and grafted to suit the French tongue. The Spanish equivalent added clumsily to the original—*la natividad*—loses the euphony and charm of the French. Noël has gotten into English Christmas poetry.

It must not, however, be supposed that this thorough treatment of *natalis* has been peculiar and arbitrary: not at all, for other Latin words of like form and construction have met similar treatment.

Noël, then, is just what you might have expected the French tongue to make from its original equivalent in Latin.



# Scriptural Evidence of the Virgin Birth of Our Lord

BY THE REV. ALFRED FLETCHER

ON approaching this subject we should effect in our minds a mental atmosphere which has regard to the greatness and sublimity of the matter to be considered. If we approach it, looking up from the natural plane, we shall have inevitably a very limited understanding of it.

We must remember that the chief content of the Christian Faith is the fact of the Incarnation; that "The Word became flesh"; that He is "God manifest in the flesh"; "God of God, Light of Light, Very God of Very God," as expressed in the Nicene Creed; "Equal to the Father, as touching His Godhead; and inferior to the Father, as touching His Manhood," as expressed in the Athanasian Creed (a creed which the Church accepts, though it does not recite it in its public services; for, in the Preface to the Book of Common Prayer, it is stated, "that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require").

How, then, would such a supernatural, eternally preëxisting Divine Being effect an entrance into human life?

Is there not at once created in our minds an expectation, almost a necessity of thought, that it would be by some supernatural agency?

One requirement of the Incarnation, the end of which is to be redemption by personal sacrifice, is that the Redeemer shall be without taint of sin.

How could that taint, which, as a disease, more or less infects all humanity naturally born, be removed otherwise than by some supernatural method of birth? How could the entail of sin be cut off?

Looked at from this point of view, does there not at once arise in the mind an imperative expectation of something that is apart from the ordinary?

And the Bible, from Genesis to Revelation, is the record of that fact. It is the affirmation of the fact of the Incarnation: "The Word became flesh"; "God manifest in the flesh." How?

The fact of the Incarnation is symbolized in the vision of St. Peter, "And he saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth," containing all manner of unclean things which God had cleansed; this being done thrice, emblematic of the Trinity, all of whom coöperated in the Incarnation.

The sheet with its purified contents represents Christ and the Church, the author and the organ of salvation or redemption. It is a picture, in symbol, of the condescension of God, in inaugurating, from Heaven, the Faith, or the Fact, of the Incarnation; of which a more extended record is given by inspiration in the Bible: in the Old Testament, prophetic and anticipative; in the New Testament, historical and actual.

## I

Thus, in association with the very first sin and the punishment consequent upon it—the expulsion from God's presence in the garden—there is an intimation in the first Messianic promise, of redemption and ultimate victory, by a Virgin-born Redeemer: "And I will put enmity between thee and the woman, and between thy seed and her seed; it (the Seed of the woman), shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15); for although the "seed of the woman" may be extended so as to include all mankind who are actuated by the principle of godliness, yet it is centralized in one Person—"his heel" the bruising of which, without doubt, refers to the crucifixion.

In the same chapter is recorded God's ordination of sacrifice as the sign of remission: "Unto Adam also, and his wife, did the Lord God make coats of skins, and clothed them." This could only be done by the slaying of innocent animals. From the very first the law prevailed, "without shedding of blood, there is no remission," implied in the Messianic promise.

Thus, in the very forefront of revelation (corresponding to the first transgression), there is an intimation of a coming Redeemer, of His virgin birth, of the crucifixion, and of the ultimate overwhelming victory (in the relation of the "head" to the "heel"); and indeed, it may be said, of the resurrection, for the heel is not a vital organ as the head is, and the recovery from its damage would seem to be implied.

Following this is a prediction of Jeremiah (31:22): "The Lord hath created a new thing on the earth, a woman shall compass a man." This *new creation*, because wrought in a woman only, was interpreted in this sense by the earlier Jews as relating to the Messiah; their later interpretations, since the birth of Christ, are made to evade the truth, and are described as "frivolous and forced."

A third prophecy is that of Isaiah (7:14): "Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name, Immanuel."

The same observation is to be made regarding this, that whereas the earlier Jews (as in the Septuagint) translated it "a virgin," many years before the Saviour's birth, later Jews, for the reason given above, translated it "a young woman," a meaning which it also bears; but the *wonder* of the "sign" given by "the Lord Himself" makes the latter interpretation to be nugatory.

There are, in addition to these, typical anticipations: of the birth of Isaac (a notable type of Christ in many respects), when it had "ceased to be with Sarah after the manner of women"; of that of the prophet Samuel (another prominent type of our Lord), whose mother, Hannah, had been barren; and of John the Baptist (His immediate forerunner), whose parents were "well stricken in years," and whose mother was barren.

These were all children of promise, as was Jesus; and these cases have been universally regarded as being typical of the Saviour's birth.

## II

Coming now to the fulfillment in the New Testament, of the four Gospels, or Lives of Christ, only two relate the Gospel of the Infancy, St. Matthew and St. Luke.

The other two, St. Mark and St. John, begin with the active Ministry of Christ, and cannot be expected to deviate from their course and record the facts of the infancy.

St. Matthew and St. Luke, however, in very explicit terms, record the fact of the virgin birth, because it is distinctly in the line of their plan.

St. Matthew says, 1:18, "Now the birth of Jesus Christ was on this wise: When as his mother, Mary, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,





Behold, a virgin shall be with child, and shall bring forth a son, and shall call his name, Immanuel, which, being interpreted, is, God with us."

St. Luke is even more explicit. He says in his preface that, as many others had set forth a declaration of those things most surely believed among us, "it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed."

Could words be employed to express more positively the certitude of the facts presented?

He then relates the visitation of the angel Gabriel to Mary, with this message, "Hail! thou that art highly favored, the Lord is with thee, blessed art thou among women . . . The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing that shall be born of thee shall be called the Son of God."

Is not this in accordance with the expectation that we found was created—the necessity of thought almost—as to the entrance of a Divine Being (the Second Person of the Trinity) into human life?

And when we consider the consummation of Christ's earthly life, i. e., His Resurrection and Ascension, must we not recognize that it is all in perfect accord, only as we regard the foregoing testimony, the fulfillment of ancient type and prophecy, to be true? He is incarnate God. Must not the beginning of His earthly life be consonant with His Divine character, and with its glorious consummation? Only the virgin birth, so abundantly testified to in Holy Scripture, can make it so.

The fact that St. Mark's and St. John's Gospels are supposed to be silent, has no weight whatever. In following out their purpose, such silence would be natural. The testimony of the two Evangelists who record the infancy, is sufficient. It would be sufficient, if there were but one.

St. Mark begins his record with the period of Christ's ministry. He could not be expected to relate the facts of His infancy. And yet he does say, "The beginning of the gospel of Jesus Christ, the Son of God"; the very title that the angel Gabriel employs in his message to the Virgin Mary, as recorded by St. Luke: "therefore also that holy thing that shall be born of thee shall be called the Son of God."

In view of his assertion that Jesus Christ is "the Son of God," can it be affirmed that he was silent? And does not his comparative silence accord in spirit with the later records of St. Matthew and St. Luke, given more specifically, when, time having intervened, and the Mother of our Lord having, no doubt, passed to her reward, it became more fitting that the facts of His infancy should be related?

St. John's Gospel begins with the eternal Being of the Word, who in the beginning was "with God," and who "was God." "And the Word became flesh, and dwelt among us."

There is a general tradition, attested by unexceptionable witnesses, which Eusebius expresses as follows: "The three Gospels previously written, having come into general circulation, and also having been handed to John, they say that he admitted them, giving his testimony to their truth; but alleging that there was wanting in the narration, the account of things done by Christ at the beginning of His ministry."

The fourth Gospel presupposes all that was related by St. Matthew and St. Luke, of our Lord's infancy, information which was thoroughly current in the Church when St. John wrote, towards the close of the first century.

Moreover, in writing of the regenerated sons of God, those who received Christ and believed on Him, he says, "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God"; and immediately following this, "And the Word became flesh, and dwelt among us."

The evident inference is that his mind, in dwelling on the well-known fact of Christ's supernatural birth, expressed itself in terms appropriate to that ("The Son of God," "Conceived of the Holy Ghost"), when referring to the second spiritual birth of Christians.

For there is a very close and suggestive correspondence between the two, the birth of Christ and the second birth of Christians; naturally there would be. We, too, may be said to be of virginal birth, conceived by the Holy Ghost; when, "of water and the Spirit," we are born into Christ and into the

womb of our Mother, the Church. For Christ and the Church are one; Christ is the Church on earth, extending Himself in human life; the Church is Christ lifting up its true members into union with God, and making them "partakers of the divine nature."

The Holy Ghost "was brooding upon" the face of the waters in the creation of the universe; He "overshadowed" the Blessed Virgin Mary in the birth of Christ, the eternal Word; He overshadows every baptismal font in Christendom, where the sublime, supernatural fact of regeneration is effected by His agency. Only so can Christians be said to be "born of God," as Christ was born of God—the Holy Ghost being the agent. The Holy Ghost is "The Lord, and Giver of Life"; the efficient Cause of all spiritual life.

Again, much is made of the supposed fact that St. Paul was silent regarding the virgin birth.

But there is no reason why he should not be silent. The supernatural birth of Christ was a well-recognized, thoroughly-received principle of the Christian Faith; why should he remark on it? The virgin birth of Christ would not come within the range of his epistles, most of which were controversial, for the very reason that it was so generally accepted.

But was St. Paul silent? In Galatians 4:4, he writes, "But when the fulness of the time was come, God sent forth his Son, born of a woman, made under the law."

In this expression, "born of a woman," is it not reasonable to suppose that he referred to Him who was in a peculiar sense born of a woman, the "Seed of the woman," virgin-born? He is constantly finding fulfillment of the ancient types and prophecies in Christ; why not in this case? This is the more probable because in Galatians 3:15 he writes, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." The promised "Seed," in relation to the Messiah, was very evidently in his mind, as it was in the minds of all earnest Jews.

In any case, in view of his expression "born of a woman," as applied to Christ, it cannot positively be said that St. Paul was silent.

The Gospels of St. Mark and St. John, and the Epistles of St. Paul (although they had no occasion to relate the virgin birth of our Lord for the reasons suggested, that its introduction would not be in line with their purpose in writing), yet seem to show an unexpressed recognition of the fact. It fits in with all their expressions; it seems to be in the background, and to underlie all their thoughts.

But, apart from their writings, there is ample evidence in the Old Testament and in the Gospels of the Infancy, those of St. Matthew and St. Luke, that the article of the Creed, "Born of the Virgin Mary," is abundantly proved by Holy Scripture; and that Christ Jesus, the Second Person of the glorious Trinity, in fulfillment of ancient prophecy and type, was supernaturally born of a Virgin, as the conditions seemed to require, and the sublimity of the fact, to (necessitate), "who (in the wonderful language of St. Paul), existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted Him, and gave unto Him the name that is above every name; that in the name of Jesus, every knee should bow, of things in heaven and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:5-11, R. V.).



#### A CHRISTMAS CAROL

Christmas carols and Christmas cheer,  
Songs of gladness now greet the ear!  
Deck the altar with flowers fair!  
Twine the pillars with garlands rare!  
Fragrant *maille*, wreath and bring  
To crown the Babe in a Manger, King!  
Gladden the sorrowful! Sing or say,  
The Prince of Peace was born this day!

MAY L. RESTARICK.



## CHRISTMAS IN BETHLEHEM

BY WILLIAM C. CARL, MUS. DOC.

BETHLEHEM, with its azure sky, its terraced groves of olive and fig trees, and its sloping hills, where shepherds kept watch over their flocks on the Christmas even centuries ago, is the Mecca of the Christian world at Christmas. The people of Bethlehem look forward to the day with keen delight, and elaborate preparations are made to welcome the Greek Patriarch of Jerusalem who comes each year to celebrate the feast with them. On the day before Christmas, the Patriarch, accompanied by a large number of his bishops, archimandrites, archdeacons, and priests leaves Jerusalem about ten o'clock in the morning headed by kawases, carrying silver maces. Starting from the Jaffa gate the procession descends into the valley of Hinnon on the western side of the lower pool of Gihon and on to the Plain of Re-phaim, known as the place where David overthrew the host of the Philistines at the shaking of the mulberry trees. Midway between Jerusalem and Bethlehem stands the Monastery of Mar Elias, where tradition locates the resting place of the Prophet Elijah on his long journey to Mount Sinai. As soon as the Patriarch and his retinue come within sight of the Monastery, the natives ride out to meet them.

On reaching Rachel's Tomb, a large number of Bethlehemites, men, women, and children garbed in oriental dress of the gayest colors, join the procession, singing their sweetest songs until they come into the city. At ten o'clock in the evening the chiming of the bells announces the hour of prayer. The Patriarch, clothed in his gorgeous robes and mitre, sparkling with gems and diamonds, and preceded by the clergy carrying his crook, a banner with a picture of the Nativity, and two lights on either side, and a golden cross, proceed to the Church, with a choir of boys chanting as they lead the way. The Patriarch is seated on his throne, with his retinue on both sides. At intervals he rises to take part in the service, which is sung antiphonally and in unison without accompaniment. The service is chanted without intermission in Greek and Arabic. The bells chime at intervals and especially at midnight when the Patriarch celebrates the service in the Grotto of the Nativity. The church is illuminated by candles and lights of different colors and is crowded by the pilgrims, visitors, and natives. At daybreak the service concludes with the Patriarch's benediction. Many return to their homes the same day, while others linger to visit the places made sacred by the Christ-Child himself.

The people greet each other in front of the church with the words "*Kull sanah wa anta salim,*" (best wishes for Christmas) and spend the day in feasting and merriment.



IF STATES maintain an attitude of antagonism toward Church schools they will defeat their own aims, for there can be no true education which neglects the culture of the religious instinct, neither is there safety for any state or any civilization built on an educational foundation from which religion has been eliminated.—REV. W. A. SQUIRES, in *A Parish Program of Religious Education*.

## THE HOLY NIGHT

BY EUGENIE DU MAURIER.

THE weary world lay enfolded in a velvet hush. The clangor of "wars and rumors of war" had rumbled away. The purple sky, overhanging the hills of Judea, smiled with stars. All was peace.

And there in the "fortress of rocks," as foretold by the Prophet Isaiah; there at the midnight hour, as the world was sleeping, the great promise of the ages was fulfilled. Christ was born.

Like a star beam emerging from a cloud, He appeared before the shining eyes of His Mother. And Mary "wrapped Him in swaddling clothes."

Outside, the night grew bewilderingly lovely. Stars, silver doves, millions of them, swarmed and flew afar in the crystal air. One of them, radiantly fair, led the brilliant procession, shedding its rays over the humble stable that contained the dearest treasure of Heaven, "the pearl of great price," the Lord Jesus.

Music, such as earth had never known crept into the sacred calm and beauty of it all, nearer and louder. Glorious spirits of the night, spotless angels with outspread wings, and hearts and voices athrob with praise; gentle messengers of the Almighty to the little Son of Man; sweet-voiced innocence and holiness.

How this picture of the first Christmas night must blossom in our minds and hearts! How compelling its beauty! How full of hope and love!



## CHRISTMASS

CHRISTMASS—Is not that the better way for us to spell the blessed word? Christmas (spelt with one s) is like a broken Christian monument—a relic of an almost forgotten past—a kind of milestone on the road of pleasure, to be noticed idly and left behind with hardly a thought. Other objects of interest lie in front.

A relic of the past! Yes, of those days when we were little children, peeping, with eyes still wide with innocence, on the sunlit landscape of the years to come—of the days

when we counted our pennies to give mother a present which she would value, and yet leave us something to spend on brother or sister: when to stir the pudding was delirious delight, and the little candles on the Christmas Tree were a blaze of glory; when we sang Christians, Awake, Hark, the Herald Angels Sing, O Come, All Ye Faithful, with childish trebles: when pleasure and love went in hand in hand, and the incense of our childish prayers went up without a tremor to the Throne of God.

For him who values only the secular side, Christ Mass (Christmas) is a "relic of the past." He is a survival of the bad old days before the Birth of Jesus, quite as much as the heathen in China or Africa. But to those who follow Jesus, Christmass is no broken relic but a Tree of Life.—S. S. J. E. Messenger.



Lord, as we gaze at Christmas skies,  
May we behold afar,  
As shepherds did in days of old,  
Thy Peace shine with Thy Star!

MARY LIVINGSTON BURDICK.

## CHRISTMAS 1923

When our dear Master came to earth  
He came not as a King,  
But poor and lowly in His birth  
Past all imagining.

The world, in all its pomp and pride,  
Held such as He in scorn;  
It turned from Bethlehem aside,  
Nor owned the Prince new-born.

Yet when our Blessed Master came,  
A wondrous thing He wrought,  
He kindled on the earth a flame,  
With life eternal fraught.

Thenceforth the Light of Mercy mild  
Glowed in the human breast,  
And pity, like a new-born child,  
Came in man's heart to rest.

Thenceforth the poor, and they that mourn,  
From joys of earth apart;  
Or bowed by weight of human scorn,  
With heavy laden heart

Can find, O manger-born, in Thee,  
All earthly bliss above,  
That highest, holiest mystery,  
The wonder of Thy love.

MRS. J. D. H. BROWNE.



# Meeting of the National Council and of Its Departments

**T**HE National Council and its Departments held their meetings in New York, December 11th, 12th, and 13th.

The President, Bishop Gailor, and Dr. John W. Wood, Executive Secretary of the Department of Missions, were absent from the meeting, due to their presence in Japan to attend the consecration of the Rev. Drs. Motoda and Naide, and also to inform themselves thoroughly about the needs of the Church in Japan in the way of reconstruction. Bishop Gailor had left a request that, if the Council could see its way to do so, he would appreciate it if it would postpone its February meeting which, according to the By-Laws, would fall on February 13th, to a week later, which would give him an opportunity to be present at the meeting, when he and Dr. Wood would be prepared to make a report to the Council on the conditions as they found them in Japan. This request the Council gladly granted and voted to hold its next meeting February 20th and 21st, with Department meetings on February 19th.

## RECONSTRUCTION IN JAPAN

In connection with the work of reconstruction in Japan, Bishop Gailor and Dr. Wood had asked the officers to give careful study to such plans as might be needed to make this work known to the Church so that, on their return with definite information, all plans would be prepared and ready for immediate execution to avoid loss of time. Such plans were prepared and presented to the Council, which adopted the following resolution:

WHEREAS, It is advisable that a fund needed to replace the buildings destroyed by the earthquake and fire in Japan be raised through the medium of a special appeal to the people of the Church; therefore be it

RESOLVED: That the National Council hereby approves an appeal to the people of the Church in the spring and early summer of 1924 for the reconstruction of the material fabric of the Church in Japan recently destroyed by earthquake and fire.

The officers of the Council were instructed to take the necessary steps to organize this appeal and to enter into a contract with technical advisors who shall direct the movement. It was felt that the expense of organizing this appeal and carrying it through should, if possible, be provided beforehand, so that it could be said to the Church that every cent given toward the reconstruction fund would go to that purpose without having deduction made therefrom. It was announced that a very splendid response had been made to the appeal for the Japanese Emergency Fund. The Council adopted the following resolution:

RESOLVED: That the National Council, at its meeting in New York on December 12, 1923, having been informed by the Treasurer that the sum of \$481,000 had been received for the Japan Emergency Fund of \$500,000 sends its hearty congratulations to the members of the Church on its quick and ready response to the great need of our daughter Church of Japan and expresses the hope that the balance necessary to complete the fund will be speedily given.

## STATUS OF BUDGET QUOTAS

The treasurer announced in his report that there is due on the budget quotas before the close of the year \$1,683,635. This included an item of \$200,000 for reduction of debt, and an item of \$237,000 which resulted from reducing appropriations, principally in the offices of the National Council, which was also added to the item for reduction of debt. In addition to the above two items the Council has received \$321,856 in legacies, which can be used in any way the Council determines. If no appropriation is made for reduction of debt, and if the above legacies are placed in the current account the minimum amount necessary to be collected in December is \$837,779.

## PRIORITIES FOR HAITI

The Department of Missions, in making its report, called attention to the fact that when the Program was prepared there was no Bishop in Haiti, and therefore no provision for priorities had been made for that missionary district. The Diocese of Southern Ohio having relinquished priorities

amounting to \$40,000, and \$30,000 of these priorities having been assigned to the Missionary District of Eastern Oregon under similar conditions, the balance, or \$10,000, was assigned to Haiti. Requests for changes in priorities had come from New Mexico, Eastern Oregon, and Minnesota, and in each case the request was granted.

## REPORTS

A report was received from the Department of Missions on the location of the proposed Training School for Colored Women Workers. The Department recommended that the school be located in Raleigh, N. C., in connection with St. Augustine's school, and that a committee be appointed to consider the question of acquisition of land, cost of buildings, budget and method of meeting it, and the control of the school, curriculum, and discipline, and to report to the Department of Missions and the Council at its next meeting.

The Committee on Literature for the Blind reported on the book and portions of the Church Service which had been published in Braille. This committee has been preparing literature for the blind communicant members of our Church for several years.

The Department was able to appoint, out of the many who volunteered for service both at home and abroad eight new missionaries. These were seven women, and one man. Four went to the domestic field, three to Latin America, and one to the Orient. Three missionaries, two to the domestic field and one to the Orient, were also employed in the field.

The Department of Religious Education nominated to the Council the Rev. Wm. L. DeVries, D.D., as an additional member to the Department, which nomination was confirmed by the Council. The Department regretted to report the continued illness of the Rev. Lester Bradner, Ph.D., and he was voted a continuance of his leave of absence until July 1, 1924.

## YOUNG PEOPLE'S MOVEMENT

Much consideration had been given by the Executive Secretaries and by the Department of Religious Education to the question of the Young People's Movement. A conference of twenty-four members was held in the Church Missions House in October, 1923. Over 30,000 young people were represented by the leaders of this conference. The conference unanimously recommended that a secretary be secured for work among young people. Miss Clarice Lambright, of Rochester, N. Y., having been appointed a United Thank Offering field worker, and as Miss Lambright has a special gift for work among young people, she was requested to devote a part of her time to his work.

## CHILDREN'S LENTEN OFFERING

The Department reported that the gift of the children in their Lenten Offering in the year 1923 amounted to \$390,000, being \$100,000 more than 1922. The objective placed before the Church schools for 1924 is \$500,000. It is planned to issue eight posters to be used the Sundays preceding Easter as was done last year. 600,000 Lenten mite boxes have been ordered for distribution throughout the Church schools.

## PROVINCIAL EDUCATIONAL SECRETARY

The Synod of the Province of the Northwest, owing to its distance from headquarters, and its extensive territory, felt the need of closer contact between the work of the Province and the National Department of Religious Education and feeling that this contact could best be used and maintained through a Provincial Executive Secretary for Religious Education offered to raise two-thirds of his salary if the National Council would supply one-third of his salary. As this seemed a most desirable arrangement the Council gladly appropriated the necessary amount to cover their one-third of the salary, provided the Province raises its two-thirds.

The Department of Christian Social Service nominated the Ven. James S. Russell, D.D., Principal of St. Paul's Nor-



mal and Industrial School, Lawrenceville, Va., as an additional member of the Department, which nomination was unanimously confirmed by the Council.

#### WORLD COURT COMMENDED

The Department also reported the following resolution on a World Court, which was adopted, to the effect that the late President Harding's recommendation that the United States become a constituent member of the World Court be endorsed, and that members of the Church be called to prayer "for this great step in world peace."

#### AUXILIARY PROGRAM SECRETARIES

The Field Department reported its policy of requesting the services of prominent clergymen and laymen throughout the country to serve as auxiliary secretaries, without salary, the idea being to select men of outstanding ability, who have shown, by results in their own parishes, their ability to make the Church's Program effective, and also have the ability to present this to others and to organize for the carrying out of the Program. A selected list of these auxiliary secretaries was appointed by the Council on the nomination of the Vice-President.

The continental domestic missionary Bishops sent a committee to meet with the Field Department to offer their services to assist in the task of making known the work of the Church's Program. The Department welcomed this assistance and asked that the special committee representing these Bishops be continued, and that it work in close cooperation with the Field Department through its Executive Secretary, and with the Executive Secretary of the Department of Finance and the Domestic Secretary of the Department of Missions.

A resolution adopted by the Synod of the Province of the Pacific endorsing the formation of a Field Department within the Province and also asking the Council to formulate a definite plan by which speakers should be available through some sort of clearing house on the Pacific Coast was also presented. The Field Department recorded its approval in principle of the idea and directed its Executive Secretary to confer with the committee of the Province relative to the matter and report a suggested plan of action at the February meeting.

#### GIRLS' FRIENDLY SOCIETY

The Bishop of Maryland reported that the Girls' Friendly Society in America desired to erect a National Central House in Washington, D. C., and to provide the necessary funds through contributions from its own membership, without assistance from the National Council, or the diversion of any offerings from the general funds of the Church. The Council expressed its pleasure in hearing of this plan, understanding, of course, that the Girls' Friendly Society will act only with the full consent of and cooperation with the Bishop of Washington and that the conditions regarding the financing of the house are complied with.

#### SURVEY OF STANDARDS FOR WOMEN

A matter of great importance, which had been referred to the Council at its October meeting and held over for full consideration at this meeting, was brought up as a special order of business. This referred to the survey of the training requirements, conditions of work, and salary standards for women workers in the Episcopal Church made by an expert under the direction of the Woman's Auxiliary. A copy of this survey had been placed in the hands of each member of the Council with the request that it be given careful consideration. The President and the Executive Secretaries had been requested to study the Survey and bring in a report for the consideration of the Council at this meeting. A report was presented, with appended resolutions, all of which were adopted by the Council, and which stated the need of further study and consideration on the part of other members of the Council, and of the Departments, with instructions to report at some future meeting.

#### ADJOURNED UNTIL FEBRUARY 20TH

Twenty-one out of the twenty-six members of the Council were present at this meeting.

Adjournment was taken to meet again February 20th and 21st, with Department meetings on February 19, 1924.

## SONGS OF A MYSTIC

### IV. Logos.

Logos—O word of wonder, to my ears  
Like the enraptured music of the spheres!  
From lips of the Creator—lo, the Word  
Came forth as Saviour and was seen and heard:  
Like lore in esoteric parchments sealed  
Was final wisdom in the Word. Revealed,  
Its glory overwhelms me like a flood.  
Logos: that means the Word in flesh and blood;  
Logos the Word in spirit signifies.  
The Word is all, for all within it lies.  
But, as the sun holds light itself in thrall,  
So He who speaks the Word, is more than all.

MARGARET MUNSTERBERG.



## BETHLEHEM TODAY

BY EUGENIE DU MAURIER

THE town Bethlehem is shaped like a crescent, descending, terrace by terrace, the side of the hill on which it is built. On one of these terraces are grouped the massive buildings of Latin and Greek convents, between which stands the basilica, charming the eyes by the peculiar grace of its lines. All the houses are distinctly Jewish in appearance, with flat rocks capped by cupolas, and many of them have pointed archways, which offer pleasant places for repose in hours of sun or shade.

This creeping of the houses down into the very gardens of the valley, heightens wonderfully the beauty of the landscape; while in the background, toward the east, the mountains of Moab tower majestically above the gentle undulations of hill and vale.

Every feature of this never-to-be-forgotten scene is full of sacred significance. In front of the city you are shown the field where Ruth and Boaz met, and nearby is the spot where the shepherds were told of our Saviour's birth.

At a point still nearer the crescent shaped city is the well from which David so desired to drink after doing battle. A little farther on, quite by itself, is the tomb of Rachel, beyond which are the battlefields mentioned in the Bible. The long, gray hill up which Joseph and Mary toiled because there was no room for them in the inn is bare and burnt now. And the rocky road is white with chalky dust. That first Christmas Eve, when the Virgin Mother looked back at the Holy City, she saw no Moslem flag floating over Moriah, but the glory of the Temple, a mass of glittering terraces, shining like silver, its roofs planted with spearheads of solid gold.

Instead of barrenness and desolation she could, from the old House of Bread, look on smiling vineyards and barley fields in the valley where Ruth came gleaning in the early days of Israel. The waters of a pretty brook go softly through it yet—a scene fair to the eye, and pleasant to the memory. It is the field of the shepherds, where angel songs were heard but once on earth. She saw, as we do, the purple wall of Moab, and the peak, where the greatest of prophets went up to die, and shining, steel-blue, the sea, which forever buries the dead cities of the plain.



## CHRISTMAS

The dear Christ Child came down today,  
To take our sin and shame away.  
At first He lived in a stable; then  
He grew and lived with other men.  
He taught, He healed, and He loved them so,  
But on toward the cross they made Him go.  
And there He died, for you and me,  
Crucified on the shameful tree.

Dear God, help us to ponder this,  
And careful be, lest we go amiss.  
We would not grieve that Child so sweet,  
But kneeling low at His dear feet,  
In penitent and thankful love  
Would worship—and to others prove  
(With grief and sorrow for His pain)  
His death for us was not in vain.

MARY CONRAD.





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

### THE TREASURER'S STATEMENT

To the Editor of *The Living Church*:

AS Treasurer of the National Council I have laid before the Church a statement, which appears on another page of this paper, showing just how the National Church stands with regard to probable income and expenditures for the year 1923. Apparently many people of the Church are still in the habit of allowing their unpaid pledges to accumulate and at the end of the year have to be reminded that neither the parish, the diocese, nor the National Churchmen can do their work without money. It is probable that many parish treasurers are delaying in the forwarding of the funds already collected for missionary purposes. There is, however, sufficient time left before the close of the year to remedy the situation.

The statement shows that nearly \$850,000 is needed merely to meet actual appropriations, even after using the legacies which have been received during the year and are available for this purpose. All will agree that it is bad policy for the National Council to depend on such legacies to meet current expenses. In the first place, it is not a source of income which can be counted on in advance; in the second place, gifts which thus represent the final distribution of the wealth of Church members, ought to be used for additions to the permanent structure of the Church.

What ought to be done as a minimum is to meet the Budget figure in full, thus enabling the council to pay a large part of the existing debt and releasing the legacies for the execution of some of the Priorities so urgently needed.

New York, December 11.

LEWIS B. FRANKLIN,  
Treasurer.



### THE INCARNATION AND THE VIRGIN BIRTH

[CONDENSED]

To the Editor of *The Living Church*:

IN your editorial, *The Incarnation and the Virgin Birth*, in the issue of October 13th, you take as your premises the formularies of the Church, and, according to the laws of logical procedure, your conclusions are reached: your position is absolutely incontrovertible.

The article itself is the most thorough and convincing piece of polemics on that subject that I have ever read, and I should be glad to see it in leaflet form for permanent service; it might be pasted in Pearson's work on the Creed.

In his letter appearing in your issue of November 17th, the Rev. O. Stewart Michael raises two objections to your basic claims and conclusions: the essentiality of the Virgin Birth to the Incarnation, and the implied limitation of the power of God; the latter being his construction of your words.

I shall not here attempt the establishment of the necessity of the Virgin Birth to the Incarnation, for that was done exhaustively and most admirably in the aforementioned editorial, but if Mr. Michael will subscribe to the view of the Virgin Birth as an incidental feature of the Incarnation, we reply that God departed, in effecting the Incarnation, from the normal way of animal generation because the way of departure was the befitting and essential way. . . .

The claim of your editorial for the Virgin Birth—that the acts of God are in harmony with the demands of His economy in effecting the Incarnation—places no more a limitation upon the power of God than does the essential separateness of distinct things invalidate His omnipotence. It is the men who deny the Virgin Birth, or otherwise make light of it, that are limiting, by implication at least, the omnipotence of the Creator. . . .

There are multitudes of priests and laymen who have given much more than "a least bit of sober reflection" to the contention of the editorial under consideration, and have not seen "the ridiculousness of such a view."

And has not the Church dogmatized on that matter? Controversy on this point might founder upon definitions, and consequently prove unprofitable. To many of us the incorporation of the doctrine of the Virgin Birth as an integral part of the Creeds is dogmatizing enough—whether it be by statement

of fact or philosophic deductions; I do not understand that a contest is necessary to the establishment of dogma.

The Roman development of the *hyperdulia* and other extravagancies is no reason for us to falter at the faith of the fathers. Let us hold fast the Faith in its integrity, and mean implicitly what we say explicitly, when we recite the age-honored words: "and was incarnate by the Holy Ghost of the Virgin Mary."

GEORGE FRAZIER MILLER.

Brooklyn, November 26.



### THE VIRGIN BIRTH

To the Editor of *The Living Church*:

I WONDER how many of the average laity perceive that the main point which the Virgin Birth of Our Lord emphasizes is that it was due to no coöperation on the part of a human father. It entirely eliminates this. Our Lord was "begotten of His Father before all worlds. . . . Begotten, not made"; and He who was thus begotten became "incarnate by the Holy Ghost of the Virgin Mary, and was made Man." In ordinary human births the child is begotten by a human father, and the mother necessarily ceases to be a virgin. But, in the case of our Lord, His Mother remains virgin, because she "knew not a man," in bringing Him forth. Thus, by virtue of the Incarnation, Manhood is taken into God, and becomes a new creation, which would not be the case if our Lord's human generation was after the ordinary manner. The Virgin Birth is essential to all that, from the beginning, the Church has held and taught concerning our Lord, as regards His Person, Deity, and Humanity. If the Church has erred in this, then it is not only "not essential," but an absurdity.

UPTON H. GIBBS.



### GRACE BEFORE MEALS

To the Editor of *The Living Church*:

IF ONE of our much-respected diocesan bishops were to go down daily on his knees, and pray God to make him a white man and an American, and if this custom of his should become known, I think we should all say with regret that he was a proper subject *de lunatico inquirendo*. But many of us are doing something like this, whenever we use that well-worn formula, "For what we are about to receive, may the Lord make us truly thankful." If we are already thankful, we cannot be made so, though, of course, we might be more so. A person who is thankful can no more be made so than a normal dog or cat can be made a quadruped. But possibly there is a subtle meaning in the word *truly*. Can one be thankful, and yet not truly thankful? Tennyson wrote of Lancelot, that "Faith unfaithful made him falsely true"; and this becomes intelligible when one reads the context. But false thankfulness is as unreal a thing as a griffin or a cockatrice. We are therefore up against the conclusion that those who say the grace in question ask to be made what they already are. Of course, if they are unthankful, they may properly pray for conversion. But this is not what they mean. They are merely uttering a choice bit of Protestant gibberish, and at the same time illustrating the notion of *opus operatum*. Grace has been said, and there's an end on't.

Nearly of a piece with this is the use of that passage, "Let your light so shine," when the alms of the people are to be collected; for, in this particular, our light should shine so little, that the left hand should not know what the right hand doeth.

I have already tried to show what rubbish we frequently sing. We are much in danger of praying rubbish also. We do so, whenever the response to the Fourth Commandment is recited. That use (or misuse) is happily dying. The preaching of rubbish is too large a subject to examine at this time, and possibly in these columns at any time.

244 24th St., North,  
Portland, Oregon.

RICHARD H. THORNTON.



## Church Kalendar



### DECEMBER

23. Fourth Sunday in Advent.  
25. Christmas Day.  
26. St. Stephen, Martyr.  
27. St. John, Evang.  
28. Holy Innocents.  
30. First Sunday after Christmas.  
31. Monday.

### KALENDAR OF COMING EVENTS

- January 10—Convocation of Haiti.  
January 15—Synod of the Second Province, New York City; Diocesan Conventions of Ohio, Upper South Carolina, Western Missouri, and Convocation of Salina.  
January 16—Diocesan Conventions of Nebraska, Quincy, and Tennessee.  
January 20—Diocesan Convention of Iowa, Convocation of North Texas.  
January 22—Special Convention, Diocese of Pennsylvania, for the election of a bishop; Diocesan Conventions, Duluth, Mississippi, Missouri, Western New York, Pittsburgh, and Convocation of Spokane.  
January 23—Diocesan Conventions, Alabama, Indianapolis, Kentucky, Louisiana, Marquette, Maryland, Western North Carolina, Convocation of Oklahoma.  
January 27—Convocation of Nevada.  
January 29—Synod of the Second Province, Atlantic City, New Jersey; Diocesan Conventions of California, Fond du Lac, Milwaukee, Southern Ohio, and South Florida.  
January 30—Diocesan Conventions of Los Angeles and Minnesota.

### APPOINTMENTS ACCEPTED

- ANDERSON, Rev. EDGAR WESTON, of the Church of the Transfiguration, Woodcliff, N. J.; to be rector of the Church of the Good Shepherd, Watertown, Mass., January 1st.  
BROOKS, Rev. J. R.; to be missionary to negroes at Hot Springs, Ark.  
DEIS, Rev. FREDERICK G., of Hankow, China; to be rector of St. John's Church, Oconto, Wis.  
LAMB, Rev. GEORGE WARRINGTON, M.D., of St. John's Church, Huntingdon, Pa.; to be rector of the Church of the Covenant, Philadelphia.  
MAYERS, Rev. W. HERBERT, rector of St. Paul's and Hanover Parishes, King George, Va.; to be rector of the Church of the Advent, Marion, S. C.  
PARMITER, Rev. CHARLES A., of St. John's Church, Kewanee, Ill.; to be rector of Trinity Church, Wauwatosa, Wis., December 18th.  
PARSONS, Rev. J. H., of Morrison, Ill.; to be chaplain of Kemper Hall, Kenosha, Wis., December 6th.  
SEITZ, Rev. WILLIAM C., rector of St. John's Church, Negaunee, Mich., and secretary of the Diocese of Marquette; to be rector of the Church of the Transfiguration, Ironwood, Mich.  
WHITLOCK, Rev. B. G., of Hot Springs, Ark.; to Immanuel (colored) Church, Memphis, Tenn.  
WILLIAMS, Rev. M. B.; to be priest in charge of the Church of the Incarnation, Chicago, and St. Aidan's Church, Blue Island, Ill.  
WOLFE, Rev. CLARENCE E., rector of St. John's Church, Havre de Grace, Md.; to be vicar of St. Andrew's Church, Baltimore, Md., January 1st, with address at 1627 North Broadway.

### NEW ADDRESSES

- BARBOUR, Rev. HENRY M., D.D.; 1695 Hampton St., Tampa, Fla., for the winter.  
HOOKER, Rev. WILLIAM E.; from Portland, Conn., to Woodbury, Litchfield Co., Conn.

### RETIREMENT

- SHEARS, Rev. GEORGE C.; from Langley Parish, McLean, Va., on account of ill health.

### ORDINATION

#### DEACON

PENNSYLVANIA—On St. Andrew's Day, November 30, 1923, the Rt. Rev. Thomas J. Garland, D.D., Suffragan Bishop of the Diocese, in Trinity Church, Collingdale, ordained to the diaconate, GEORGE STEWART MCKINLEY, formerly a minister of Grace Reformed Episcopal

Church, Collingdale. The Rev. George G. Matchett, D.D., presented the candidate, and the Rev. Henry Davies, Ph.D., preached the sermon.

The Rev. Mr. McKinley is to assist the Rev. Dr. Schiffer at St. Titus' Mission, Philadelphia.

### DIED

STACPOOL—JANE WHITE (Madge) WEBBE, beloved wife of Harry Bartlett STACPOOL, and daughter of the late Rev. Wm. T. Webbe, entered into life eternal, Tuesday evening, November 17, 1923, in New York City, after a brief illness. The funeral was from Grace Church, Newark, on Friday afternoon, November 30th.

A bereaved husband, two brothers, and three sisters are left to mourn her loss, and look for the reunion in Paradise.

"'Tis finished! All is finished,  
Their fight with death and sin:  
Fling open wide the golden gates,  
And let the victors in.

"Oh, then what raptured greetings  
On Canaan's happy shore!  
What knitting severed friendships up,  
Whose partings are no more!"

### MAKE YOUR WANTS KNOWN

THROUGH  
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 single advertisement inserted in this department for less than \$1.00.

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 OFFERED

#### MISCELLANEOUS

ORGANIST-CHOIRMASTER WANTED FOR St. Peter's Church, Freehold, N. J., at once. Catholic service, boy choir. Give full details and state salary expected in first letter to receive consideration. Address, Rev. J. H. SCHWACKE, Freehold, N. J.

ORGANIST-CHOIRMASTER WANTED FOR male choir, forty voices, metropolitan city, Middle West. Studio in parish house. Plenty of opportunity for private connection, but must be willing to devote part time to secretarial work and business management of parish house. Good salary for right man, but only first-class men need apply.—N-997, LIVING CHURCH, Milwaukee, Wis.

WANTED—YOUNG WOMAN AS MOTHER'S helper, to assist with children and light housework. Write to Mrs. POTTS, The Rectory, Hamburg, New Jersey.

### POSITIONS WANTED

#### CLERICAL

BY A PRIEST OF 20 YEARS, A CHANGE of location. Served one parish ten years, present charge, five years. Address S-108, care LIVING CHURCH, Milwaukee, Wis.

PRIEST (43), CATHOLIC-EVANGELICAL, desires position in warmer climate. Unity of parishioners more important than stipend. World-wide experience, ex-service, widower, preacher. RECTOR, TRANSFIGURATION, Derry, N. H.

PRIEST, 35, MARRIED, DESIRES PARISH, excellent recommendations, correspondence solicited. Address V-104, care LIVING CHURCH, Milwaukee, Wis.

PRIEST AVAILABLE FOR SUPPLY OR Rectorate after February 1, 1924. Best of references. Address S-110, LIVING CHURCH, Milwaukee, Wis.

#### MISCELLANEOUS

ORGANIST, RECITALIST, OF PROMINENT city Church, of long standing as successful Choirmaster, boys and mixed, desires correspondence from Catholic Parish or one stressing the devotional type of music. References present and previous Parishes. Address G-103, care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED: REFINED, CULTURED, College and University trained woman, experienced in educational work, and with business training, desires position in church institution, or private school as an instructor or business secretary. Address, care J. T., LIVING CHURCH, Milwaukee, Wisconsin.

### PARISH AND CHURCH

ALTAR AND PROCESSIONAL CROSSES, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

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.

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.

### VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Surplices. Complete Set of Best Linen Vestments with Outlined Cross, consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle. \$22.00 and \$35.00 Post free. MOWBRAY'S, 28 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.

CLERICAL COLLARS AND CUFFS, DIFFICULT to secure during the war, are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now the manufacturers will be encouraged to complete and maintain this stock so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.25 per dozen. Cleanable fabric collars (also now carried in both single and turnover styles), 3 for \$1.00 postpaid. Cuffs (both materials), double the price of collars. CENTRAL SUPPLY CO., Wheaton, Ill.

LINEN FOR ALTAR GUILDS. PURCHASE your supplies direct from the importer. Supplies of pure Irish Linen for Cottas, Surplices, and Altar pieces. MARY FAWCETT, 115 Franklin St., New York City.

### ALTAR FURNISHINGS

THE CATHEDRAL STUDIO & SISTERS OF the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50; burse and veil from \$15. Surplices, exquisite Altar linens. Church vestments imported free of duty. Miss L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

THE WARHAM GUILD, LTD. FOR THE making of all Ornaments of the Church of England and of the Ministers thereof. All work designed and made by artists and craftsmen. Apply for information and photos to THE SECRETARY, 28 Margaret Street, London, W. 1, England.

### SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. Open all the year.



### UNLEAVENED BREAD AND INCENSE

**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.**

**CONVENT OF THE HOLY NATIVITY,** Fond du Lac, Wis. Altar Bread mailed to all parts of the United States. Price list on application.

**S. T. MARY'S CONVENT, PEEKSKILL, NEW** York. Altar Bread. Samples and prices on application.

### HOSPITALS

#### Massachusetts

**MRS. SPINNEY'S HOUSE FOR CONVA-**lescents, invalids, and elderly persons. Excellent food and care. Attractive location, sunny porches. Physicians' references. **MARY E. H. SPINNEY, 17 Parley Vale, Jamaica Plain, Boston, Mass.**

#### New York

**S. S. ANDREW'S CHURCH HOSPITAL, 237** E. 17th St., New York. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Age limit 60. Private rooms \$10—\$15 a week.

#### New Mexico

**S. T. JOHN'S SANATORIUM FOR THE** treatment of tuberculosis. "In the heart of the health country." **BISHOP HOWDEN, President; ARCHDEACON ZIEGLER, Superintendent; Albuquerque, New Mexico.** Send for our new booklet.

### SCHOOL OF NURSING

**THE HOSPITAL OF ST. BARNABAS, NEW-**ark, N. J., has a few vacancies for the class entering January, 1924. For particulars concerning course and requirements, address **SUPERINTENDENT, School of Nursing, Hospital of St. Barnabas, Newark, N. J.**

### CHRISTMAS CRIB SETS

**CHRISTMAS CRIB GROUPS DESIGNED** and executed by **ROBERT ROBBINS, 39 Barrow Street, New York.** Telephone Spring 4457. 6½ in. high, \$5.00; 11 in. high, \$10.00.

### GAMES

**SHAKESPEARE—HOW MANY QUESTIONS** could you answer on Shakespeare? Play the game "A Study of Shakespeare." Instructive, entertaining. Christmas Orders. Price 50 cents. **THE SHAKESPEARE CLUB, Camden, Maine.**

### REAL ESTATE

**TEN LOTS AT CANTERBURY PARK (ON** Big Star Lake) Michigan, for sale cheap to close an estate. These lots were conveyed by Will to a large Episcopal Church in Chicago, which benefits by their sale. Many Episcopal families spend their summers at this beautiful spot, which is reached by boat from Chicago, Milwaukee, or Manitowoc, to Ludington, Mich., or via Pere Marquette Ry. to Baldwin, Mich., (which is the county seat of Lake County) or via highways number twenty (20) and fifty-four (54). For particulars address **G. A. C-981, care LIVING CHURCH, Milwaukee, Wis.**

### FOR SALE

**COPY OF CHOIR STALL IN SIENNA** Cathedral. Handsomely carved with linen fold panels, very cleverly reproduced in old Walnut by well-known maker in Rome. Foot stool included. Excellent for church or chapel. Price \$75.00, not including crating or freight. Photographs. **MRS. WALLIS E. HOWE, 91 Keene St., Providence, R. I.**

**FOR SALE: LARGE MASON & HAMLIN** Reed Organ in 1st class condition, pipe tone, pedal attachment, Walnut case; can be pumped by feet or lever. Walnut bench included. Inquire Box 222, Enosburg Falls, Vt.

**ORGAN FOR SALE, SWEET TONE, IN** perfect condition, suitable for a chapel; also a deceased clergyman's library for sale. Address **OFFICE-111, LIVING CHURCH, Milwaukee, Wis.**

### BOARDING

#### Atlantic City

**SOUTHLAND, 111 SOUTH BOSTON AVE.,** Lovely ocean view. Bright rooms, table unique. Managed by **SOUTHERN CHURCH WOMAN.**

**THE AIMAN, 20 SOUTH IOWA AVENUE.** Attractive house, choice location, Chelsea section, near beach, enjoyable surroundings, quiet and restful, excellent accommodations. Fall and winter season.

#### 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, Calif.** Prices \$25.00 to \$35.00 per week.

#### 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.**

### 1924 EDITION NOW READY

#### Manual of Family Prayer with Church Calendar and Bible Readings

The Manual has been revised and improved. The Calendar is the style that hangs on the wall, necessary in every home, no matter what calendars in leaflet, card, or book form, may be in use.

The Brotherhood effort to promote the practice of Family Worship has met with wide commendation. The Manual and Calendar provide a simple means of starting this helpful habit, and continuing it throughout the year. 50 cents postpaid. *Two for a Dollar.*

**BROTHERHOOD OF ST. ANDREW, Church House, 202 S. 19th St., Philadelphia.**

## CHURCH SERVICES

#### Cathedral of St. John the Divine, New York

Amsterdam Ave., and 111th Street  
Sunday Services: 8, 10, and 11 A.M.; 4 P.M.  
Daily Services: 7:30 and 10 A.M.; 5 P.M.  
(Choral except Monday and Saturday.)

#### Church of the Incarnation, New York

Madison Ave. and 35th Street  
REV. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8, 11 A.M., 4 P.M.  
Noonday Services, Daily: 12:30

#### Cathedral of All Saints Albany

Sundays: 7:30 A.M., 9:45; 11:00; 4 P.M.  
Weekdays: 7:30 A.M., 9:00; 5:30 P.M.  
Wednesday and Friday: The Litany

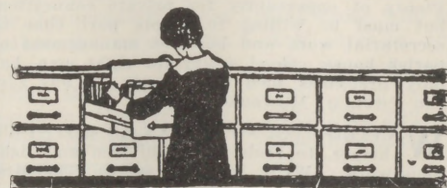
#### St. Andrew's Church, Buffalo

Main and Lisbon Streets  
Communion at 8; Sung Eucharist at 11  
8 P.M., Christian Healing Service  
Stations of the Cross, Fridays, 8 P.M.

#### St. James' Church, Cleveland

East 55th St. at Payne Avenue  
Mass daily, 7 A.M.  
Sundays, High Mass, 10:30 A.M.

### 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, and many staple articles are, as a result, now 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 productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building material, 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.**

### BOOKS RECEIVED

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

**Thomas Y. Crowell Company, 426-428** W. Broadway, New York, N. Y.

*Child Labor and the Constitution.* By Raymond G. Fuller, executive director, the Helen S. Trounstine Foundation (for Social Research); formerly director of Research and Publicity, National Child Labor Committee; author *The Meaning of Child Labor.* With an introduction by John H. Finley, formerly Commissioner of Education, State of New York. Price \$2.50. Postage extra.

**Harper & Bros. Franklin Square, New** York, N. Y.

*Grover Cleveland: The Man and the States-*man. By Robert McElroy. 2 Vols.

**The Macmillan Company, 64-66 Fifth** Ave., New York, N. Y.

*Backbone: The Development of Character.* By Samuel S. Drury. Price \$1.50.

*Towards a Christian Sociology.* By Arthur J. Penty.

*The Problems of Armament.* By Arthur Guy Enoch.

**Oxford University Press, 29-35 West** 32d St., New York, N. Y.

*Religion since the Reformation.* Eight Lectures. Preached before the University of Oxford in the year 1922, on the Foundation of the Rev. John Bampton, M.A., Canon of Salisbury. By Leighton Pullan, D.D., fellow and tutor of St. John Baptist's College, Oxford. Price \$2.75.

**Fleming H. Revell Co. 158 Fifth Ave.,** New York, N. Y.

*Our Physical Heritage in Christ.* By Kenneth MacKenzie. Price \$1.50.

**Benj. H. Sanborn & Co. 221 East 20th** St., Chicago, Ill.

*Bible Selections Arranged for Many Uses.* By Colin Sherman Buell, A.M., principal Williams Memorial Institute, New London, Connecticut, and John Edwin Wells, Ph.D., professor of English in Connecticut College for Women.

**Charles Scribner's Sons, Fifth Ave., at** 48th St., New York, N. Y.

*The Birth and Growth of Religion.* Being the Morse Lectures of 1922. By George Foot Moore, professor of the History of Religion in Harvard University. Price \$1.50.

**Seminary House Press, 504 N. Fulton** Ave., Baltimore, Md.

*A Book of Christian Worship.* For Voluntary Use among Disciples of Christ and other Christians. Prepared by Peter Ainslie and H. C. Armstrong. Price \$1.50.

**Skeffington & Son, Ltd. Paternoster** House, St. Paul's, E. C. 4, London, England.

*The Epistle to the Hebrews.* By Rev. J. H. Wade, M.A., vicar of Kingsbury, Episcopi, Somerset.

**The University of Chicago Press, Chi-**ago, Ill.

*The Social Origins of Christianity.* By Shirley Jackson Case, professor of Early Church History and New Testament Interpretation, and Chairman of the Department of Church History in the University of Chicago. Price \$2.50. Postage extra.



## PAPER-COVERED BOOKS

Government Printing Office. Washington, D. C.

*Unemployment and Child Welfare.* Emma Octavia Lundberg.

Holy Cross Press. West Park, N. Y.

*Our Familiar Devotions.* By Shirley C. Hughson, O.H.C. Price 40 cts.

S. P. C. K.

The Macmillan Co. 64-66 Fifth Ave., New York, N. Y. American Agents.

*His Holiness Tikhon: Patriarch of Moscow and of all the Russians.* A Memoir. By A. Roshestvensky (Priest). Translated by H. P.

## PAMPHLETS

From the author.

*Revelations of the Cross.* By Rev. Walter C. Whitaker, D.D., rector of St. John's Church, Knoxville, Tenn.

Church Missions Publishing Co. 45 Church St., Hartford, Conn.

*The Right Reverend Daniel Sylvester Tuttle, Missionary Bishop of Montana, Idaho and Utah, Missionary Bishop of Utah, Bishop of Missouri, and Presiding Bishop of the American Church.* By the Rev. Melville K. Bailey. Soldier and Servant Series. Publication No. 133. Quarterly. Price 35 cts. November, 1923.

## PITTSBURGH CHURCH SCHOOLS DINNER

THE ANNUAL DINNER of the Church schools of the Diocese of Pittsburgh, was held, December 5th, at the Fort Pitt Hotel, Pittsburgh, at which addresses were made by Bishop Mann, Mrs. T. J. Bigham, Miss Charlotte E. Forsyth, and the Rev. Robert S. Chalmers, of Toledo, Ohio.

The Bishop expressed his delight at such a fine assemblage of clergy and laity, meeting together in comradeship, to promote such a highly important matter as the Church schools. He also commended most heartily the conference held at Conneaut last summer under the joint direction of the Dioceses of Erie and Pittsburgh, in the work of which the students themselves displayed so much zeal and initiative. He predicted even greater things for the Conneaut Conference of 1924, and urged an increased attendance.

Mrs. Bigham dealt with the subject of teacher training, and gave a number of striking instances from her own experience which were enjoyed and appreciated by her hearers.

Miss Forsyth stressed teacher training also as being one of the prime essentials of a successful Church school, and furthermore explained the purposes and methods of the Church Normal School, and its plans for extended activity among the teachers of the diocese.

The Rev. Mr. Chalmers told of the experiments and successes at Gambier, Ohio, and made a very encouraging comparison between the work at Gambier and that at Conneaut. He stated that the Church led the world in the field of religious education, and predicted that within ten years the new methods in religious education will have reached their objective. He also dealt with the psychological peculiarities of childhood and adolescence, and the teacher's duty to keep well informed in such matters. He urged in particular that all teaching should be connected up with actual life, and that the presentation of the lesson should always be in the spiritual, illustrative manner employed by Christ Himself.

Practically every parish in the diocese was represented.

## Commissioners Improve Stipends of the Clergy of England

## A Bishop Enthroned—The Marriage Defence Council—Intercessions for Missions

The Living Church News Bureau }  
London, Nov. 30, 1923 }

SINCE the foundation of the Ecclesiastical Commission nearly ninety years ago (in 1836, to be precise), it has endeavored, whenever possible, to improve the stipends of the clergy of the Church of England. In 1920, after two previous augmentations, a scheme was undertaken whereby the stipends of all benefices in public patronage were raised as follows (the population being taken from the 1919 census):—£400 when the population exceeded 10,000; £350 when it exceeded 4,000; £300 when it exceeded 1,000; and £250 when it exceeded 300. Under this scheme the stipends of 2,589 benefices have been augmented.

A further and perhaps final extension of the scheme has now been reached, and the Commissioners have decided to undertake, as soon as possible, the augmentation of all benefices which are or may become in private patronage:—£400 if the population is 4,000 or more; £350 if more than 1,000; and £300 if more than 300. So far as benefices in public patronage are concerned, these augmentations will be at once proceeded with, but the scope of the scheme will be greatly extended if the Measure for rendering the patronage of every benefice unsaleable—and in that sense public—after the next two presentations, is passed into law.

While acclaiming the scheme of the Commissioners, and in particular the untiring efforts of the Archbishop of Canterbury to better the conditions of the poorer clergy, the *Church Times* calls attention to one or two weak points. "There has," it says, "been a discrimination between benefices in public and in private patronage. That discrimination has been partly set aside in the latest scheme, but it partly remains, and it has the unfortunate effect of seeming to depreciate the system of private patronage, and of attempting to force the relinquishment of advowsons into 'public' hands. So long as advowsons can be bought and sold, this may be inevitable; but it has the appearance of condemning a system from which, though the Church has suffered something, she has also gained much, and which is today exercised as conscientiously as public patronage. Again, the Commissioners' scheme provides for the augmentation of benefices in proportion to the population. That is but a rough and ready method of classification. Those who have had experience of both town and country parishes know that the country parish often makes far greater demands upon the purse of the incumbent. In many particulars the cost of living in the country is higher than in the town; many expenses fall upon the country parson which a town congregation bears; and other expenses are peculiar to country life. The country priest may be as busy with a population of 250 as his town neighbor is with 4,000. But the Commissioners' scheme will benefit him by £100 a year less than his town brother."

## A BISHOP ENTHRONED

Dr. W. G. Whittingham, formerly Archdeacon of Oakham, was enthroned as

Bishop of St. Edmundsbury and Ipswich on Tuesday last in the Cathedral church of Bury St. Edmunds, which was filled with clergy and laity from every parish in the diocese. The Bishop was inducted, installed, and enthroned by the Archdeacon of Canterbury, and the service was conducted by Canon Wilson, vicar of the Cathedral church.

In his address, Dr. Whittingham said that it was less than ten years since the first Bishop of St. Edmundsbury was enthroned, yet so thorough had been the organization and development that already the see stood high among the dioceses of England for enterprise and efficiency, for the recognition of claims of the Church at large, and for a vigorous share in the common life of the nation. Though a young diocese, it might also be called in a sense an old one, in view of the independent diocese for over two hundred years at Dunwich and the martyrdom of St. Edmund, whose name the diocese and borough now bore. He regarded his appointment as largely due to the share he had taken in the new administrative measures of the Church, and to the fact that he had thirty-seven years' varied parochial experience. He pleaded for whole-hearted support of the central work of the Church, in addition to a full interest in parochial matters.

## THE MARRIAGE DEFENCE COUNCIL

It was not to be expected that the energetic secretary of the Marriage Defence Council (Mr. H. W. Hill, erstwhile secretary of the E.C.U.) would miss the opportunity which a General Election affords to broadcast the policy of his society. The following manifesto has just been published by him on behalf of the Council:—

"The grave issues before the country in this election to the House of Commons should not be allowed to obscure the importance of other questions which affect the stability of society. The demand for a widely-extended law of divorce is one of these questions. It may be true, as many think, that the new 'Equality' Divorce Act has to some extent satisfied many past upholders of such Bills as Lord Buckmaster's. But the latter are still receiving assiduous support. Marriage affects the homes of all, and the family is the foundation of society. Voters, particularly women voters, should seek to convince candidates for Parliament that to extend the law of divorce would be a blow to family life and to the welfare of the State. Candidates should be reminded of the condition of affairs in the United States of America, where one marriage in eight is now dissolved by divorce, thus breaking up many thousands of homes and creating many thousands of 'divorce-orphans,' and also of the strong measures against divorce now being advocated in France."

## INTERCESSIONS FOR MISSIONS

A very special effort is being made in the London diocese this year to ensure the due observance of St. Andrew's-tide as a time of intercession for the missionary work of the Church. What is especially aimed at is the creation of a deeper feeling among Churchpeople of their corporate responsibility for this part of the Church's work. As things are at present, the people who are interested in missions



tend too much to be contained in guilds and little prayer-circles. Such things are admirable in their way, but their effect is very often to make the ordinary churchgoer feel that missions are an "extra," a special subject outside his ordinary duty.

If the St. Andrew's-tide observance leads to congregations as a whole perceiving their duty there may then be a great advance in the work of the Church overseas. Without some such change there is little room for expansion. Missionary supporters are a known quantity, and the incomes of the missionary societies have reached a stable level. A widening of the appeal and a corresponding response is greatly to be desired.

#### THE BRISTOL CONGRESS

The Anglo-Catholic Congress at Bristol (a city with the most pronounced Protestant traditions) has proved, from all accounts, a marked success. The Bishop of Bristol's sermon at All Saints', Clifton, gave a good lead, and was a stirring message on the importance of personal influence. The only hope of the world, the Bishop said, lay with Christianity; the love of Christianity was in Christ, and could only be exercised through individuals permeated with the Spirit of Christ, who could create an atmosphere and an environment which would exercise a moral pressure on the community.

The other sermons in connection with the Congress were as set forth in last week's letter.

I shall not attempt in my limited space to deal with any of the papers at the Congress itself. All were excellent in

their respective spheres, and with such powerful advocates as Fr. Bull, the Rev. G. C. Ommanney, Dr. Mary Scharlieb, and Canon Peter Green, the Catholic cause must have gained many fresh adherents.

#### NEWS NOTES

In accordance with the resolution of the Church Assembly at the recent session, an influential committee has been appointed to consider the City Churches Bill. Among others, the Bishop of London, Lord Hugh Cecil, Prebendary Thicknesse, and Sir Lulham Pound are on the committee. A preliminary meeting was held on Wednesday last, when it was agreed that opportunity should be sought for conferences with the Corporation of the City of London, the London County Council, and the Conference of Societies representing architecture, art, and archeology lately presided over by Sir Aston Webb, with a view to considering their criticisms of the measure.

With further reference to the "Life and Liberty" manifesto which I quoted last week, a Maidstone clergyman puts a pertinent question to the signatories. He asks:—"Cannot they see that they are themselves a party? To govern by parties may not be the most desirable system in the Church, and it is very easy to hold up one's hands in pious horror at the 'party machine.' But, as a matter of fact, we must all belong to some party if we are keenly interested, and for a number of people with a certain policy (however desirable that policy may be) to pose as being independent of any party is uncommonly like the pot calling the kettle black." GEORGE PARSONS.

## Canadian Diocesan Missions Prove Greatly Successful

### Lecturers at King's College—Attends Consecration of Japanese Bishops—Anniversary of Toc H.

The Living Church News Bureau  
Toronto, Dec. 14, 1923

THE last of the Missions being held through the Diocese of Toronto is being held this week by the Rev. F. H. Brewin, rector of St. Simeon's Church, Toronto, at Scarborough.

The Bishop of Ontario concluded a very successful Mission at St. John's Church, Petersborough, on Sunday, November 25th. The report says, "The church was well filled each evening and there was an exceptionally good attendance at all the other services and meetings. The Bishop's wide learning, deep thoughtfulness, and simplicity of presentation appealed to, and won, the interest as well as the regard of the whole congregation from the beginning."

Reports alike from city, town, and country speak of the earnest spirit created by the Mission and the many evident results.

At the last meeting of the Mission Board of the Diocese of Nova Scotia the Archbishop urged the advantage of holding a Mission through the diocese in the autumn of next year. This was at once agreed to by all present and the Archbishop appointed a committee to undertake the work of preparing for it.

#### LECTURERS AT KING'S COLLEGE

Archdeacon Armitage, rector of St. Paul's Church, and the Rev. T. H. Perry,

rector of St. Matthias' Church, Halifax, have received appointments upon the teaching staff in the divinity faculty of King's College. The Archdeacon will lecture upon pastoral theology and homiletics, and Mr. Perry upon apologetics and dogmatics.

Archdeacon Armitage's twenty-six years as rector of St. Paul's, which probably does more institutional work than any other parish in the diocese, fit him well for his new post. St. Paul's will also make an excellent laboratory for the testing of the theories of the classroom.

Mr. Perry is a graduate of Toronto University, and has just returned from taking a post graduate course in theology at Edinburgh. He has been rector of St. Matthias since 1913.

#### ATTENDS CONSECRATION OF JAPANESE BISHOPS

Canon Gould, General Secretary of the Missionary Society of the Canadian Church, has arrived in Japan. The Primate issued a commission to Canon Gould to represent him at the consecration of the two Japanese Bishops of Osaka and Tokyo. While in the Far East Canon Gould will not only represent the Canadian Church at this memorable step forward in the Japanese Church but will also visit our mission fields of Mid-Japan and Honan.

#### A CANADIAN SWORD

The Prince of Wales took back with him from Canada the sword of Edmund Street, which he will place beside the

Lamp of Remembrance at All Hallows, Barking-by-the-Tower during the anniversary celebration of Toc H., on December 15th.

Edmund Street was the first officer, apart from two survivors, to serve the first Talbot House. He was born of an old Loyalist family in South Ontario, and educated at Toronto and Kingston. Ill-health withdrew him from the Army before the war, but he succeeded in rejoining the Sherwood Foresters in August, 1914, and was with them in France from the first until his death, when second in command on the Somme in 1916. Edmund Street's sword will rest henceforth near the Lamp.

The flags of the 40th Regiment were deposited in St. Peter's Church, Cobourg, Ont., at a most impressive service. The Northumberland Regiment, under the command of Lieut. Colonel Boggs, paraded, and the sermon was preached by the Rev. E. W. Pickford, chaplain of the regiment. The colors were received by the rector, Canon Sawers, and the church wardens, E. J. Wormington and D. Denton. This is the third set of colors to be deposited in St. Peter's, the colors of the old 40th having been deposited in 1902, and the colors of the 139th C. E. F., in 1916.

#### MISCELLANEOUS NEWS ITEMS

St. George's Church, St. Anne de Bellevue, P. Q., has recently opened up a recreation club in the interests of the social work of the parish.

A handsome east window was dedicated in Christ Church, Woodbridge, Ont., on December 9th, the second anniversary of the new church, by the Rev. Dr. O'Meara, Principal of Wycliffe College. It is a memorial to the late T. F. Wallace, his wife, and family. Mr. Wallace was church warden for many years and took a vital interest in all that concerned the Church.

The Rev. Canon Willis has resigned the parish of St. Jude's, Montreal, and has accepted that of Hudson and Como, where he will begin his work on May 1st next, after he has had the thorough rest prescribed by his doctors.

A handsome bronze tablet to the memory of Rev. Canon G. A. Kuhring has been unveiled and dedicated by the Bishop of Fredericton at St. John's Church, St. John N. B. The tablet has been placed on the sanctuary wall near the memorials to the Rev. George M. Armstrong and the Rev. John deSoyres, other former rectors.

The Rev. W. H. Gale, of the Diocese of Mid-Japan, is spending his furlough at his home in Ormstown, Que. He is doing deputation work for M.S.C.C.

Almost at the spot where, last year, a break in the ice nearly cost him his life, the Rev. T. W. Bucklee, rector of Port Carling, fell from his motorboat at Bracebridge, Diocese of Algoma, and was drowned. Mr. Bucklee, whose charges included a number of surrounding missions, was returning from a visit to his station at Gregory when the tragedy occurred.

#### \$5,000 MORE FOR MISSIONS

ALTHOUGH St. Luke's Church, Evanston, Ill., is engaged in raising the sum of a quarter of a million dollars to celebrate the rector's twentieth anniversary in 1924, the vestry recently accepted the quota of \$20,000 for missions, fixed by the committee of the Diocese. This is an increase of \$5,000 over 1923.



## Boston's Old North Church Celebrates 200th Anniversary

### Cathedral's Bookstall—The Virgin Birth and Critics—Dr. van Allen and Christmas

The Living Church News Bureau }  
Boston; Dec. 17, 1923 }

OLD North Church yesterday observed the anniversary of the Boston Tea Party. The rector, the Rev. Dr. William H. Dewart, gave an appropriate historical address. A small portion of the original tea was shown, and a drawing of the sign of the Bell and Three Sugar Loaves from which the original tea in England was shipped was on exhibition.

On December 30th will be celebrated the two hundredth anniversary of the consecration of the Old North Church. Bishop Lawrence will preach the sermon. After the service the first of a series of historic tablets will be unveiled. This tablet has been given by the Massachusetts Society of the Colonial Dames to commemorate John Child's "flight" from the steeple of the Old North Church in 1757, and also to record the fact that the tablet has been put up during the year of the first non-stop flight across the continent. This is an age of aviation, and this tablet is peculiarly significant for a two hundredth anniversary.

It is planned with the help of historic societies to make the courtyard on the north side of the church a stimulating and inspiring memorial of events which have taken place in the north end of Boston. This is in imitation of the courtyard beside the church at Hurley on the Thames in England.

#### CATHEDRAL BOOKSTALL

The Cathedral is now caring for the body, mind, and soul. Its varied services meet the needs of many different souls. And its many lunches and suppers served for the benefit of the Cathedral and diocesan organizations have more than satisfied the needs of the body. Now, the mind is not to be left without the proper care.

In announcing this new venture of a bookstall in the vestibule of the Cathedral yesterday, Dean Rousmaniere said:

"Today you will find a surprise awaiting you in the vestibule of the Cathedral. As you leave the morning or the evening service, you will find a bookstall there with some of the best of the Christian books of our day: such sermons as Bishop Lawrence's *Fifty Years*; reprints of striking magazine articles such as Philip Cabot's *The Conversion of a Sinner*; a few of the finest books on prayer, as Dr. Fosdick's *The Meaning of Prayer*; small, intelligent pamphlets on the traditions and sacraments of the Church. There will also be sample copies of recent outstanding books like Van Loon's *The Story of the Bible* and Begbie's *More Twice-Born Men*. There will also be books by leading Englishmen like Dr. Studdert Kennedy and Dr. Orchard.

"The one aim of the bookstall is to make it convenient for you to buy the very finest of modern Christian thought. (There will be *no profit* from the books sold.) There will be a small selection of first-rate books, to save you the confusion of finding what you want on a crowded

book store counter; and the selection has been made so as to limit the books, so far as possible, to inexpensive editions.

"I believe that you will find the bookstall a valuable addition to the religious opportunities of the Cathedral."

Dr. T. R. Glover, fellow of St. John's College, Cambridge, and Public Orator of the University of Cambridge, is to make the noonday addresses in the Cathedral this Tuesday and Wednesday.

#### THE VIRGIN BIRTH AND CRITICS

The Rev. Frederick E. Buck, rector of St. Chrysostom's Church, Wollaston, has announced that on next Sunday he will preach on *The Virgin Birth and Its Critics*. In announcing his subject yesterday, Mr. Buck said: "On Sunday next, December 23d, the subject of the rector's sermon will be *The Virgin Birth and Its Critics*. There has been so much discussion lately on this fundamental doctrine of the Christian Church that it seems timely to preach on this subject this Sunday before Christmas."

#### DR. VAN ALLEN AND CHRISTMAS

The rector of the Church of the Advent, the Rev. W. H. van Allen, D.D., has written in his Parish Calendar the most timely

message of preparation for Christmas. Dr. van Allen writes as follows:

"Christmas is drawing near: let us prepare to keep the great feast as Christians should. One sees so much of utter weariness come to those who have toiled and fretted and shopped all the weeks of Advent, with very little thought of the Incarnation or of holy joy, that sometimes he is almost willing to abolish the world's system of gift-giving at Christmas! When children hear the once pretty myth of St. Nicholas given to them in its squalidly degenerate form of 'Santa Claus,' in place of the lovely history of the Christ Child, Emmanuel, and see a hundred red-nosed, cotton-bearded beggars soliciting alms under the guise of the same 'Santa Claus,' the case is yet more serious. Surely, our Blessed Lord, who was born for us of a pure Virgin, would have us keep His Birthday with merry-making, if that merry-making is sanctified by the Sign of the Cross. Do not forget what Christ's Mass means. The simplest gift, if love go with it, is better than an elaborate system of book-keeping which accompanies 'the exchange of Christmas presents.' If we go to Bethlehem, we shall rid ourselves of all that commercialism.

"What shall I give Him, poor as I am? If I were a shepherd, I would give a lamb. If I were a rich man, I would do my part; What shall I give Him? Give Him my heart." RALPH M. HARPER.

## Bishop Manning Pleads for Strict Enforcement of Law

### "Woodbine Willie" at Trinity— The Paddock Lecturer—General News Notes

The Living Church News Bureau }  
New York, Dec. 15, 1923 }

IT used to be said, "*Roma locuta, causa finita est!*" In a certain prominent cause just now, this cannot be said. Rome has not spoken and the cause is not settled, perhaps for obvious reasons. But a Bishop has spoken, and Churchmen will be glad and proud to remember that it was their Bishop who spoke, and spoke as he did at the Citizenship Conference this week at the Marble Collegiate Church last Monday afternoon. There was no shadow of doubt where the Bishop stood on the question before the Conference: law enforcement. In ringing tones and stirring words Bishop Manning voiced the opinions of every decent, law-abiding citizen when he declared that it was the duty of every one not only to respect and obey the law of the land, but to let it be known that he was unalterably opposed to the breaking of it by others, in any way and in any form.

The Citizenship Conference held this week in New York was a replica of the Washington Conference held this autumn to arouse the people to the gravity of the issue in regard to the enforcement of the Prohibition Amendment and the Volstead Act. Similar conferences will be held throughout the country in the future. At the afternoon meeting last Monday, the Marble Collegiate Church was filled with an eager audience to hear addresses by Bishop Manning, the Hon. Roy Haynes, Federal Prohibition Commissioner, and Dr. Robert E. Speer, Presi-

dent of the Federal Council of Churches. The Bishop had been asked to lead the devotional exercises, but he volunteered to make an address in addition. This was listened to with rapt attention and received with enthusiasm. The Bishop said:

"All of us who care for our country must be deeply concerned at the widespread and continuing violation of the Prohibition laws.

"In his strong and admirable and courageous message, a message which for its fearless disregard of political consequences to himself must command the respect of all good citizens, President Coolidge has said upon this subject:

"Free government has no greater menace than disrespect for authority and continual violation of law.

"It is the duty of a citizen not only to observe the law, but to let it be known that he is opposed to its violation."

"I am here to give my support to the utmost to the great principle so clearly declared by our President.

"There are four brief statements that I wish to make on this subject:

"1. I have not been theoretically a Prohibitionist. I have never held, and do not now hold, that to drink wine or other intoxicant, in moderation, is in itself a sin.

"2. I believe, nevertheless, that Prohibition, properly enforced, will make us a healthier, a stronger, and a better people. I recommend any who are in doubt as to this, to study the statement of actual results published a short time ago by Judge Gary.

"3. We all know what our race has suffered through the evils of drink. We all know that if this evil can be suppressed, if we can have a generation that



has not known it, this will mean the reduction of poverty, disease, and crime among us.

"For the possibility of such results as these to our country, and to our fellow-men, I think we should be willing to make such sacrifice of our personal liberties, or of our tastes, as is required.

"4. But the real question now is, not what you or I think about Prohibition, but what we think about the great principle of observance of law.

"Prohibition is now the law of the land.

"Those who disapprove this law, have the right to say so, and to work in lawful ways for its repeal.

"But no citizen, no matter who he may be, has the right to evade or disobey this law, or to encourage others to do so, and no one can do this without grave harm to himself, and to the life of our country.

"Free institutions can exist only upon the foundation of observance of the law.

"It is the duty of all of us to do everything in our power to secure the proper observance of this law.

"As President Coolidge has told us—'It is the duty of a citizen not only to observe the law, but let it be known that he is opposed to its violation.'

#### "WOODBINE WILLIE" AT TRINITY

The Rev. W. A. Studdert Kennedy has been filling Trinity Church this week and last with crowds at the noonday services. He has also preached and lectured in other places at other times. Last Tuesday night, in Trinity Chapel, West Twenty-fifth St., he spoke to a thronged congregation on Faith. "Woodbine Willie" is a little man, physically, thin and worn in appearance, but full of what the Salvation Army would call "blood and fire." He possesses the true oratorical gift of fluent extemporaneous speech. His words are direct, racy, and arresting. His manner has the unaffected simplicity of a man with a message which possesses him completely to the exclusion of every extraneous issue. His voice is strong, his utterance delightfully clear and distinct, his enunciation perfect. His Celtic fervor is well-balanced and well-timed. He keeps to the point and he "puts it across."

Mr. Kennedy's sermon-lecture last Tuesday was an exposition of the doctrine of the Holy Spirit. He pointed out that the coming of the Spirit was possible only after the ascension, when Jehovah and Jesus became demonstrably identified, and humanity and deity were shown to be identical. The power of deity thenceforth became the inheritance of humanity, and the work of the Church became the duty of demonstrating and enforcing that power in every department of human activity.

Mr. Kennedy possesses, in addition, the saving gift of humor, as when he spoke of Chesterton's definition of orthodoxy and compared it with his own. Chesterton's idea was that of a pendulum upon which one stood, swaying now to one side and again to the other, but always returning to a stable equilibrium. Mr. Kennedy said he always felt as if one were like "a hen on a hot griddle, and only completely orthodox when suspended in mid air."

#### THE PADDOCK LECTURER

The Rev. A. E. J. Rawlinson, of Christ Church, Oxford, is delivering the Paddock Lectures at the General Theological Seminary. He is speaking on Authority and Freedom. It seems a great pity that these important lectures are being given in a place so out-of-the-way as the otherwise attractive Chapel of the Seminary,

remote from almost every center of the Church's most populous districts. The hour is also inconvenient for many people (it is at 5:30 P.M.). But in spite of these drawbacks, Mr. Rawlinson is attracting good audiences, especially among the student body and the clergy.

Mr. Rawlinson is short and spare. He was robed in sober academic black, relieved only by white bands which recall the ecclesiastical garb of earlier days. He speaks with deliberation, in level tones and his language is that of the scholar, but not exactly of the conventional theologian. He possesses no oratorical fervor but displays keen expository clearness in what he says. But he, too, has the gift of humor, like "Woodbine Willie." In speaking of the authority of the consensus of opinion in theology, he said: "It is necessary to weigh heads as well as count them."

Christianity, he declared, was both a revelation, as to its origin, and a tradition as to its manifestation. It was not a philosophy, because philosophy can only define and classify existing material. Christianity was constructive, whereas philosophy was largely critical. Authority resides, he continued, in the character of those who claim it or who aspire to use it. It also resides in the consensus of qualified opinion. But freedom must be freely granted to those who would recognize its validity. The Truth was unchangeable, but its expression must not

be circumscribed by the mold of any age's thought or interpretation. Authority, to show itself reasonable, must commend itself to man's reason, which requires freedom for its exercise. It can best support itself by placing itself less apart from us and more essentially within us.

#### GENERAL NEWS NOTES

The Rev. Dr. Karl Reiland, rector of St. George's Church, recently preached on the Bishop's Pastoral Letter, taking exception to its conclusions and asserting that the General Convention, and not the House of Bishops, was the final authority on doctrinal questions, inasmuch as the laity were an integral and influential part of the Church's highest judiciary.

The Church of the Holy Apostles, Ninth Ave. and Twenty-eighth St., has just bought two pieces of property, one on Ninth Ave. and the other on Twenty-seventh St. The purpose of the purchases is to safeguard the church and parish house from the encroachment of tall buildings in the future.

A Manger Service, with tableaux of the Nativity, was held at Calvary Church last Sunday afternoon.

St. Peter's Church, Westchester, is prompting missionary work at Throgg's Neck and Emmanuel Chapel is starting a mission on Sound View Ave. on the way to Clason's Point. At present this work is carried on in a rented apartment above a store. FREDERIC B. HODGINS.

## Philadelphia Parish Enlists its Men in a Great Mission

### Christian Healing Services — A Manger Service—St. Peter's Semi- centennial

The Living Church News Bureau {  
Philadelphia, Dec. 14, 1923 }

**V**IRTUALLY the entire man power of the Church of St. Jude and the Epiphany was enlisted for personal service in a week's preaching Mission, held this week under the direction of the Rev. W. J. Loaring Clark, D.D., General Missioner of the Church.

For weeks previous the men of the parish, under the direction of the rector, the Rev. James C. Crosson, canvassed the parish in preparation for the Mission, with a special view of reaching those who live in boarding or rooming houses, who have either no Church affiliations or have drifted away from such affiliations. One special feature of the Mission was a series of noon day services, arranged for employees and employers of the industrial establishments in the vicinity of the church.

On Thursday the annual Men's Dinner took place at which the speakers were Mayor Moore, the Rev. Dr. Z.B.T. Phillips, rector of the Church of the Saviour, West Philadelphia, and Dr. Clark.

#### CHRISTIAN HEALING SERVICES

Christian healing services are being conducted in the Church of St. John the Baptist, by the Rev. Francis M. Wetherill, where an organization of a Christian healing society has been formed patterned after the national Society of the Nazarene, which is urging the revival of the healing ministry in the Churches.

The latter organization is forming groups in all parts of the world for the

study and practice of Christian Healing, and is holding Missions and courses of instruction in many places throughout the United States. Mr. Wetherill, who is rector of St. John's Church is a member of the Society of the Nazarene.

"This Christian healing service has been called at the request of earnest Christian people who believe in the efficacy of prayer," Mr. Wetherill said yesterday. "We have asked for the names, with the illness, of those for whom our prayers are desired. We are trying to encourage all who are in any trouble to be present at the service. We are hoping that we may be able to form a group of people who will follow the New Testament teaching on Healing and who will visit the sick and the afflicted in their homes and through prayer and the laying on of hands bring to them the Ministry of Healing."

#### A MANGER SERVICE

Christmas gifts to be presented to poor children and friendless little ones from the Sunday school of Church of the Holy Apostles were represented at a manger service recently held in the Sunday school building. As the gifts were received they were placed in the manger, and were then distributed among the little ones at the Home of the Merciful Saviour for Crippled Children, the Philadelphia Home for Infants and among the children under the care of the Philadelphia City Mission.

#### ST. PETER'S SEMICENTENNIAL

St Peter's Church, Germantown, will observe its fiftieth anniversary next week, from December 16th to the 23d, On Sunday, a new organ will be dedicated, and on Friday a parish reception will be held, at which addresses will be made by prominent men. On Sunday, December



23d, the anniversary service will be held, and a historical sermon delivered.

The first service was held in St. Peter's Church on December 21, 1873. The present rector, Rev. Stewart P. Keeling, was ordained to the priesthood on December 21, 1890, and assumed charge of St. Peter's Parish on December 14th, 1903.

#### RETREAT FOR NURSES

The Rev. Charles L. Gomph, rector of Trinity Church, Newark, N. J., and the Honorary Canon of Trinity Cathedral, Newark, conducted a Retreat for nurses, Tuesday, at the Mission House of the Sisters of St. Margaret.

FREDERICK E. SEYMOUR.

## Chicago Woman's Auxiliary Gives \$3,701 to Japan Relief

### The Junior Work of the Brotherhood—Quiet Day for the Clergy—Young People's Societies

The Living Church News Bureau }  
Chicago, Dec. 15, 1923 }

**T**HAT the sum of \$3,701 has been raised by the Chicago branches for the Japanese Emergency Relief Fund was the good news given by the diocesan treasurer, Mrs. Clinch, at the opening of the December meeting of the diocesan branch of the Woman's Auxiliary on December 6th.

As usual, Washington Hall was crowded with members and visitors. Bishop Anderson was the first speaker, on the theme that is engaging the whole diocese at present, the Campaign for the Western Theological Seminary. The Bishop gave a short summary of the reasons for the removal of the Seminary to the Northwestern campus at Evanston. Miss Elizabeth Matthews, of the Woman's Auxiliary board, emphasized the need of education in the Church's Mission, stating that undoubtedly the most important contribution such study had made was the conviction that the world is our neighbor. She urged the study of conditions in Japan in the hour of its crying need. Miss Matthews had conducted a most helpful mission study institute in Chicago just previous to this meeting.

Mrs. Putman, a sister of Deaconess Newell, Principal of the Hooker School Tacuba, Mexico, the next speaker, gave a most interesting account of the work there and in the surroundings. Tacuba is a suburb of the City of Mexico. The speaker made special reference to the charms of the locality of the school, and referred to the constant changing conditions in Mexico and the great need of many homeless children there. Miss Osgood, a young missionary also from Mexico, was the last speaker, and gave a stirring account of what the Hooker School is doing in training leaders to contend with the ignorance and destitution of Mexico. She deplored the inadequacy and limited facilities of the school to meet the crying needs of so many children, eagerly seeking for education. Mrs. F. D. Ansley spoke briefly of the "partnership of prayer," an effort to bring the members of the Auxiliary into closer touch with the workers in the field.

#### THE JUNIOR WORK OF THE BROTHERHOOD

The enthusiastic meeting of the Junior Assembly at All Saints' Church, Chicago, last week, is important as indicating a remarkable growth of the junior movement in this diocese. The assembly was organized only last spring. When, a year ago, Mr. C. W. Brickman, field secretary, took over the work of reviving Brotherhood activities, preparatory to the Convention, there were only three more or less active junior chapters in the diocese. At the assembly, held on December 8th, there

were ten active chapters represented, five probationary chapters, and twelve "visitor" parish delegations, making a total of twenty-seven parishes represented, and an attendance of 127. The diocese was well represented, delegates coming from Rockford, Freeport, and Kankakee, and from suburban places like Wheaton, Glen Ellyn, Morgan Park, Beverly Hills, Oak Park, La Grange, and Elmhurst.

The next regular assembly will take place at St. Paul's, Kenwood, on March 1st.

#### QUIET DAY FOR THE CLERGY

A most helpful Quiet Day was held for the clergy at the Church of the Ascension, Chicago, on Monday, December 10th, the Rev. A. E. Tovey, S.S.J.E., being the conductor. The day began with a celebration of the Holy Eucharist at eleven o'clock. In the afternoon Father Tovey gave three inspiring addresses. Father Tovey has many friends in the American Church, having been at the Boston House for some seven years. For eighteen years he did work as a mission priest in India. He is on a visit to the American houses of his order in Boston and San Francisco. He is a noted retreat master, one of the few really learned theologians; being as well a Doctor in Science. His knowledge of St. Thomas Aquinas is distinguished.

#### YOUNG PEOPLE'S SOCIETIES

Young People's Societies are growing in number and in activity throughout the diocese. An active unit is at St. Paul's Church, Kankakee, the Rev. R. E. Carr, rector, of which Mr. Hiram Weeks is president. The society there has undertaken the conduct and program of the Sunday Evening service. Splendid programs, inspiring singing, and downright devotion characterize these services, and as a result, not only has the attendance of young people grown, but of the adults too. As an instance of the influence of the society and the movement it represents upon neighboring parishes, the Rev. Arthur G. Wilson, rector of Holy Trinity Church, Danville, recently came with four of his young people to the evening service at St. Paul's. The intention is to organize a branch of the Young People's Society in Danville. The society in Kankakee is in its fourth year, and is one of the oldest in the Diocese of Chicago. It is planned to have an exchange of activities between the Kankakee branch and the Danville branch, each conducting a typical service in the other's parish.

#### DR. REIFSNIDER SPEAKS ON JAPAN

For nearly half an hour Friday evening the Rev. Dr. Reifsnider, Suffragan Bishop-elect of Tokyo held the attention of five hundred Churchmen and Churchwomen at a joint meeting and dinner held at the Auditorium Hotel under the auspices of the Church Club and the Woman's Auxiliary. Dr. Reifsnider has related some of his experiences of the

recent earthquake in Japan in *The Spirit of Missions* and other Church papers. Much that he has written was retold by him, but on Friday night many heard for the first time the thrilling tale of a leading scholar, missionary, and administrator, of his experiences in one of the greatest disasters that have ever happened to the human race. Dr. Reifsnider was out at his summer home when the earthquake first occurred. He and his family were miraculously saved, and, after being assured of their further safety, he took the first train he could get to Tokyo. There he found the buildings of St. Paul's University badly wrecked and injured, and when the flames from the city were sweeping down upon them and threatened to destroy them completely, "we knelt down and talked it out with God," he said, "and immediately the wind changed and the buildings were saved."

He narrated many awful and pathetic scenes which he saw afterwards in the city. There, in the center of the Church's life and work, all the buildings were gone. He gave a vivid description of the work of the doctors and nurses for the patients whom they rescued from St. Luke's Hospital, and, by wrapping them in wet blankets, kept them from death by fire. Not one of these patients lost his life. And literally not a one of the American Church's staff perished. The scenes in the slum district of the city beggar description. "It was literally hell." At one time 32,000 bodies were removed. The total loss in Tokyo in dead and missing was 338,000; and in Yokohama twenty-five per cent of the people perished. Through it all the spirit of the Japanese was wonderful. Everyone from the Prince Regent to the lowest coolie, seemed to rise to the situation. The Prince Regent and other members of the royal family immediately took their places distributing food and clothing to the masses. The conduct of the Ministry was magnificent. The command went out to the army and navy, "Keep all in order and fight the flames," and rank and file preserved wonderful control. There was no looting or disorder in Tokyo because everybody took hold. The practicalness, the resourcefulness, the kindness, the sympathy of a great people was evident everywhere.

And the gratitude of the Japanese to the Americans was whole-hearted and touching. When American aid arrived through the Red Cross, it was brought with this telling message, "Here is our relief; here are ourselves; Use it and us." That gift of eleven millions of dollars from the American people did more to underwrite the cause of peace than the building of fifty warships. "We were suspicious of the American people," said one of the Japanese leaders, in spite of the Washington Conference; "but any nation who gave to us, as the American people gave, can never be suspected." And America is now back in the place of honor and friendship which she had in the early days.

What is true of the Japanese nation is true of the Japanese Church. All their property was gone, but clergy and laity alike went to Bishop-elect Motoda and asked if they might go on, and requested that Bishop Gailor and Dr. Wood should come over and see for themselves. "By faith in God the Japanese Church is going on to victory." Such in brief was the marvelous tale that Dr. Reifsnider told.

Bishop Anderson who was the chairman for the evening, announced that a telegram had just been received from National Headquarters advising that the



Diocese of Chicago had contributed \$12,038, being fourth in the list of dioceses in its contributions for the half million dollar relief fund.

#### CHASE HOUSE CROWDED

Eighty children have been refused admission to Chase House Nursery during the year. The capacity of the nursery is twenty, and ten are on the waiting list. These figures show somewhat the demand for all day care in this neighborhood, and the congested state of the district is shown by the fact that a large number of applications come from families living in one room only. The Chicago public schools as usual, are full to overflowing, and the effect is felt and seen in such teeming social centers as Chase House. The workers at Chase House, who know conditions in the schools intimately, say that the situation there is as bad, or worse, as ever, and many a mother is grieving over the effects on her boys of having only half a day at school, and the rest of the time to run wild. If the schedules continued throughout the winter, plans might be carried through to help meet the problem, but there is constant shifting, and

the irregularity which results in the lives of the young people is a very serious menace.

The training school at Chase House has a full schedule this winter. The instructors are the Rev. Professor Haire Forster, the Rev. D. A. MacGregor, the Rev. Frank Myers, the Rev. Professor Norwood, and the Rev. C. L. Street. There are courses for both regular and special students.

#### PRIESTS' TWENTY-FIFTH ANNIVERSARY

Twenty-five years ago, on St. Thomas' Day, the Rev. J. S. Cole, priest in charge of St. Christopher's, Oak Park, was ordained to the priesthood. The anniversary will be celebrated at the two services to be held on that day. At the later service Mr. Cole will be assisted by the Rev. J. F. Beckerman of the City Mission staff, who was ordained with him, and by the Rev. J. H. Dennis, rector of the Church of the Holy Apostles. Mr. Cole is doing an excellent work at St. Christopher's, and, under him, it is becoming one of the strong missions of the diocese.

H. B. GWYN.

## The National Cathedral is to be a Safeguard of American Institutions

### All Souls' to Enlarge Church—A Great Pageant Production

The Living Church News Bureau  
Washington, Dec. 15, 1923

THE National Campaign to secure funds for building without delay the National Cathedral in the National Capitol was inaugurated last Friday evening at a dinner in Washington, The Hon. George Wharton Pepper, Senator from Pennsylvania, the Chairman of the National Committee, made a stirring address.

Senator Pepper declared that, after mature deliberation for a number of years, he had reached the conclusion that this project is the greatest safeguard to the permanency of American institutions that has yet been devised. That same keynote has been struck by all the prominent men who have spoken or written on the subject. Nothing will stabilize the political, industrial, and social conditions in America, or in the world, except a revival of religious—that is, Christian—faith and practice. Nothing will so well tend to bring about this religious revival as a great monument in the Capitol City to the belief of the whole American people in the everlasting righteousness of Jesus Christ and His teaching.

The Secretary of the Treasury, Andrew W. Mellon, is the National Treasurer. The Washington Committee is headed by J. Hays Hammond with Newbold Noyes of the Washington *Evening Star* as Campaign Chairman. Rear Admiral Cary T. Grayson and J. Mayhew-Wainwright are vice-chairman. There are twenty-eight teams of seven men each, which, with four division leaders, makes a total of 200 men actively engaged in soliciting subscriptions in the District of Columbia. These men, all Churchmen, are the leading citizens in the professions and financial, social, and mercantile circles of Washington. On December 24th, the last day of the campaign, it is expected that the teams will

report collections sufficient to build the great central tower of the Cathedral, which is to be Washington's gift to the project.

#### ALL SOULS' TO ENLARGE CHURCH

The Rev. H. H. D. Sterrett, rector, and the vestry of All Souls' Memorial Church, realized more than a year ago that the congregation had outgrown the church building. The development of the neighborhood began before the late war, but went ahead by leaps and bounds with the influx of people into Washington during the war, and has continued unabated ever since. The whole territory immediately north of the church is now built over with high-grade apartment houses and handsome residences.

The parish voted a year ago or more to enlarge the church, using the present building as the transepts of a new and enlarged edifice. The money was raised without difficulty, and construction is now proceeding.

#### A GREAT PAGEANT PRODUCTION

Three of the prominent churches in Washington have joined in the Community Pageant, to be produced by an interdenominational committee, of which the pastor of the Luther Memorial Church is the chairman, and Bishop Freeman an active member. This pageant, called *The Word and the Way*, was arranged three years ago by Miss Bess Davis Schriner, an assistant superintendent of the Sunday School of the Lutheran Church. It was so well received that she rearranged and enlarged it last year, and secured delegations from several churches of all kinds to take part. The production was given in the auditorium of the Central High School, one of the largest halls in the city. It was received with great enthusiasm by all classes of people, and will be repeated twice during Christmas week this year.

St. Stephen's Church will furnish the players for one of the main episodes, the choir of St. Andrew's Church will have a part in the pageant, and so will

the Girls' Friendly Society of Epiphany Parish.

This pageantry work is in addition to a large number of parish pageants which will be given during the holidays.

### CHRIST CHURCH, TAMPICO, CONSECRATED

CHRIST CHURCH, Tampico, Mexico, was consecrated by Bishop Aves, November 4th. The church is a handsome Gothic structure, built of blue and buff local limestone. A parish house is about to be built on the lot adjoining.

On Armistice Day an American flag was presented by the local post of the American Legion, the members of the post attending the service in a body. Three windows have so far been given, one by the American Legion, in honor of the Army and Navy, and another, a gold star window, by a friend of the Legion, in memory of the Tampico men who died in service. There are several other memorials and gifts in furnishing the church, font, altar cross, brass eagle lectern, and an altar of Mexican mahogany, with panels of exquisitely carved Gothic traceries, made by a Pueblo wood-carver. The altar piece is a portrait of Christ, four by six feet, by the school of Cabrero, probably the best known of the Mexican old masters of the eighteenth century, the gift of the rector.

The first mission of the Church in Tampico was organized in 1912 by the Rev. A. H. Mellen, now agent of the American Bible Society for Mexico. This mission was entirely dispersed during the Revolution. In October, 1919, the Rev. Eugene F. Bigler was sent to Tampico, and the present congregation was thereupon organized.

Christ Church, located in the Colonia Alta Vista, the center of the residence district, is the only English-speaking church in Tampico, and is familiarly known as the "Community Episcopal Church," many Christian people of other religious bodies, participating.

Tampico is the center and outlet of the Mexican oil fields. With the completion of the building program, it is felt that the Church is now permanently established in a port of permanent importance.

### NEGRO INDUSTRIAL SCHOOL

AN INDUSTRIAL SCHOOL for negro children has already been begun, and will be opened in January under Church sanction and tutelage, at Forrest City, Ark., according to an announcement made by the Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas. The work is being developed under the Rev. James H. King, priest in charge of Christ Church, Forrest City, with the personal encouragement and supervision of the Rt. Rev. Edward T. Demby, D.D., Suffragan Bishop for negro work. Bishop Winchester has appointed a committee of prominent white Churchwomen, who will cooperate with him in making the venture a success.

Three years ago there was absolutely nothing in this field, not a single communicant, not a single foot of ground. Today there are fourteen communicants, twenty baptized persons, and about thirty attending church services, all negroes in a negro community of about 1,500 in a town of about 6,000 population. The church plant represents an investment of \$8,650, against which there is only \$3,050 indebtedness. Four negro Churchmen have underwritten the annual interest on this debt.



## Christian Social Service

### Council of Advice Meets

#### Diocesan Commissions—The Study of Jails—Young People's Interest

THE consistent endeavor of the Department of Christian Social Service of the National Council to avoid centralization is indicated by the annual meeting of its Council of Advice, held in Chicago, December 4th to 7th. Every province of the Church was represented by at least one member. From the Department there were present the Rev. Charles N. Lathrop, Executive Secretary, and Mr. Alfred Newberry, Assistant Secretary. Members of the Council included: Province 1, Miss Anne T. Vernon, Providence, R. I.; Province 2, the Rev. Charles K. Gilbert, New York City; Province 3, the Rev. Robert P. Kreidler, Scranton, Pa.; Province 4, the Rev. Lewis N. Taylor, Roanoke Rapids, N. C.; Province 5, the Rev. Charles L. Street, Chicago; Province 6, the Rev. George S. Keller, Winona, Minn.; Province 7, the Rev. L. Valentine Lee, Houston, Tex., and the Rev. Edward S. White, St. Louis; and Province 8, the Rev. C. Rankin Barnes, South Pasadena, Calif. The Rev. David R. Covell, Washington, D. C., represented the division of City Missions.

Following a sketch of the recent work of the national Department by Dean Lathrop, the various members of the Council made reports of the work of the provincial and diocesan social service commissions in their respective provinces.

#### DIOCESAN COMMISSIONS

The present status of diocesan commissions then came up for consideration. Ever since the inception of his department, Dean Lathrop has endeavored to deal with diocesan social service commissions through the provincial organization for social service. The results of this endeavor have proved to be inadequate, owing to incomplete organization or general inactivity of the provincial commissions. The Council canvassed the situation as shown throughout the country, and agreed that this method, however canonical, was not practical, with the provinces functioning as now. The Council asked Dean Lathrop to maintain a more direct and intimate contact with the chairmen and executive secretaries of diocesan commissions, even urging the publication of a simple, inexpensive quarterly bulletin on methods. Steps were also taken to secure from each diocesan commission the filing of copies of their annual reports and other printed matter with the Executive Secretary, in order that the contents of these might be more readily accessible to other commissions.

#### THE STUDY OF JAILS

The Council of Advice discussed fully the suggestion of the Executive Secretary that the local jail should continue to be the object of study and work by parish social service committees. In this field the Church is acting with the Federal Council of Churches, the (Roman) Catholic Welfare Council, and the Conference of American Rabbis. Dean Lathrop felt that the diocesan commission should be the promotional agency to get the parish groups, consisting of the rector and his social service committee, to learn its local jail situation. First, these

should minister to those in the jail, then learn accurately its physical condition and standards of treatment, and then help those in charge to remedy defects. "Our anxiety is not to show up the jail, but to let people know the facts, whether good or bad." The Church can assist in developing such a public opinion that the county jails, city jails, holdovers, and lock-ups of the nation will be made right and kept right.

#### YOUNG PEOPLE'S INTEREST

Members of the Council brought testimony from all over the country of the vital and intelligent interest of the Church's young people in her social task. The Church must give them, not only the opportunity of making their contribution, but also such training that this may be wise and adequate. It was agreed that the first instruction should be given in the Church school. Course Fourteen of the Christian Nurture Series already provides some material. The Council recommended to the Department of Religious Education the development of a simpler course to be given at about the second year of high school. Reports also indicated the prominence of social service on the programs of the Young People's Fellowship throughout the country. The social service courses at the summer conferences of the Church have been attracting an increasing number of young people. The arrangement of special literature for their benefit was outlined.

#### A POINT OF CONTACT

Dean Lathrop described the way in which the Department of Christian Social Service was the point of contact between the Church officially and the Federal Council of Churches. He is a member of the Federal Council's Commission on Social Service, serving on several of its committees. He cooperated in the preparation of the famous report on *The Twelve Hour Day in Steel*, and other publications. He also belongs to the Council's Commission on Racial Relations and that on International Justice and Good-will. He was one of the editors of the recent Armistice Day pamphlet of the latter Commission on the subject of the World Court. Through the frequent meetings of these commissions, Dean Lathrop is giving the Federal Council the cooperation of the Church at a practical contact. He urged for our clergy, a greater cooperation with ministers of other Christian bodies on social and community matters.

The duty of a diocesan social service commission to Church institutions was ably introduced by Father Street, City Mission executive of the Diocese of Chicago. He stressed particularly the assistance which a sympathetic commission might render in the raising of institutional standards. Another member instanced a case in a large city where the diocesan commission was able to raise two Church institutions to the standard set by the local community chest. Dean Lathrop described the new work of Miss Mildred P. Carpenter, Secretary for Church Institutions of the national department, stating that she was increasingly being called into consultation by the social institutions of the Church. Her absence from this meeting of the

Council of Advice was necessitated by a previous call for her assistance during December. In fact her time for such work is already booked up through July, 1924.

#### SOCIAL WORKERS TO MEET AT TORONTO

The Council recommended that the fourth annual Conference of Church Social Workers should be held at Toronto, Canada, June 21st to 25th, 1924, just prior to the National Conference of Social Work. Through the courtesy of the Rev. Canon C. W. Vernon, D.C.L., General Secretary of the Council of Social Service of the Church of England in Canada, it has already been possible to secure Havergal College, Toronto, for holding the Church Conference. The fact of meeting in Toronto will give a certain international tone to the Conference, and an added importance. A tentative program was outlined, and further details left to a committee consisting of the Rev. Messrs. Lathrop, Kreidler, and Gilbert. The objection that Toronto was rather distant for attendance from the American Church was answered by the fact that Toronto is as close to both New York and Chicago, as is Buffalo, which would not be considered unduly isolated.

On the morning of Thursday, December 6th, the Council of Advice held its annual corporate communion, with Dean Lathrop as celebrant. That afternoon the Council was addressed by the Rev. Harold Holt, rector of Trinity Church, Niles, Michigan, where he has inaugurated an extensive community program, and Mrs. Theodore W. Robinson, chairman of the Social Service Department of the Woman's Auxiliary of the Diocese of Chicago.

During the progress of the meeting, the members of the Council of Advice presented many examples of method, fulfilling their function "to be living links between the Department and the field." There were suggestions for several simple, inexpensive folders, outlining practical points of social service and also a request from several sources for a booklist to be published by the Department.

The meeting adjourned on the afternoon of the 7th, when Dean Lathrop asked the members to carry back to their respective fields the new cry, "On to Toronto!"

#### A MISSION IN BALTIMORE

A SUCCESSFUL Mission was conducted at the Church of St. Michael and All Angels, Baltimore, Md., during the week from Sunday, November 25th, to Sunday, December 2d, inclusive. The addresses were given by two laymen, New York business men, Mr. E. C. Mercer and Mr. Henry D. Hadley.

There has recently been completed in the crypt of St. Michael's Church a chapel of remembrance. The vestry felt that it would be most fitting and appropriate that its handsome vestibule and doorway should be given to the glory of God, and in recognition of the faithful services of Dr. Brown, who has just completed his third year as rector. It was under his inspiration that this chapel was built.

The parish has just been the recipient of a generous donation of \$10,000 from a member of the congregation. Of this sum \$7,500 is to be devoted to a fund for the rebuilding of the church organ, and \$2,500 toward the erection of a parish house for the Chapel of the Guardian Angel.



### STATEMENT OF THE MODERN CHURCHMEN'S UNION

AT A MEETING of members of the Modern Churchmen's Union, held in Boston, December 10th, the following Statement was adopted, and is given out for publication by a committee consisting of the Rev. Drs. Elwood Worcester, Samuel McComb, and Frederic Palmer:

#### "A STATEMENT CONCERNING THE BISHOPS' PASTORAL LETTER

"The House of Bishops, sixty-five bishops being present out of about one hundred and forty, has just issued a Pastoral Letter of reassurance to earnest people of our Church who have been distressed in mind by several recent utterances concerning the Creed. Gladly recognizing the sincere purpose of the bishops to give advice with regard to the questions thus raised, we deeply regret that, in the execution of their purpose, they themselves have caused widespread distress and disturbance of mind among many earnest people of our Church, both clerical and lay.

"This Letter is not an authoritative utterance, decisive of the limits of liberty permissible in the interpretation of the Creeds, for under the Constitution of the Church no such power is committed to the House of Bishops. It should be recognized, therefore, that their opinions are not canonically binding upon clergy or laity. Yet the responsibility and the right to express our regretful but conscientious dissent from some of these opinions we feel bound to exercise in defense of a liberty of interpretation which the Letter refuses, and on behalf of the many bishops, presbyters, and laymen who feel that their honesty, loyalty, and right to membership in the Church have been unjustly denied.

"In loyalty to the doctrine, discipline, and worship of this Church, we affirm:

"(1) That in view of the recognition by these Bishops that belief in God, in the sense of entire surrender to Him, is far more important to God and His Church than the declaration that we believe certain facts, we regret that at this time, when great issues are confronting the world, the Letter should be chiefly concerned with denying membership in our Church to those who are unable to affirm a belief in certain clauses in the Creed taken as literal statements of fact.

"(2) That we believe that God was incarnate in Jesus Christ. But disagreement among the best scholars of the day as to the source and reliability of the evidence for the Virgin Birth is well known; the recognition by conservative New Testament scholars that belief in the Virgin Birth was not a part of the belief of the Church in the first generation is growing; and leading conservative theologians have recently stated that belief in the Virgin Birth is not essential to belief in the Incarnation. In his ordination vow every clergyman of our Church engages to teach nothing as necessary to salvation but that which he is persuaded may be concluded and proved by the Scripture. Where two divergent traditions are contained in the canonical books of the New Testament, it is incumbent upon the believer to accept that tradition which appears to him to have the greater weight of evidence. We are therefore convinced that the Bishops have done a grievous injustice to the loyalty and honesty of those clergy and laity who are unable to affirm a belief in the Virgin Birth.

"(3) That we can see no reason for allowing a non-literal interpretation of certain clauses in the Creed, such as: 'He descended into hell,' and 'He ascended into heaven,' and 'the resurrection of the body,' while denying the right to such interpretation in the clause concerning the Virgin Birth. The best scholarship of the day has abundantly shown that to the writers of the New Testament and in the mind of the early Church all these were equally literal statements of fact. We venture to believe that most members of the Church, including most of the Bishops, are unable to affirm a literal belief in one or more of the facts stated in these clauses, and we protest against the denial of a similar liberty in the case of the other clauses.

"(4) That we recognize that 'honesty in the use of language—to say what we mean and mean what we say—is not least important with regard to religious language and especially in our approach to almighty God.' The necessary process of interpretation in the use of ancient forms, and especially of ancient statements of belief such as the Apostles' and

Nicene Creeds, is obviously fraught with difficulty, and seems to an increasing number clearly to 'expose us to the suspicion and the danger of dishonesty and unreality.' We cannot be permanently satisfied with such a situation, and we therefore feel that the time has come for our Church to consider seriously both the place of the Creeds in public worship, and the adoption in the office of Baptism of a simpler statement of faith as a condition of membership in the Church."

#### ACTIVITIES AT ST. MARK'S, NEW YORK

FOR SOME TIME PAST the services of so-called "symbolic worship" at St. Mark's-in-the-Bouwerie, New York, have been the subject of somewhat cynical and humorous comment in the daily press. The recent commemoration of St. Nicholas-tide, which was marked by certain interpretative dances given in the parish house, led the Bishop to invite the rector and vestry into conference with him. The result of the conference was thus given in formal



THE GORHAM COMPANY  
Silversmiths and Goldsmiths  
CHURCH FURNISHINGS—MEMORIALS  
Fifth Avenue and Thirty-sixth Street NEW YORK



statement from the Bishop's office: "Bishop Manning stated that he had a frank and extended conference with the rector and vestry of St. Mark's Church, during which the actual and reported activities at St. Mark's had been explained and discussed. The Bishop stated that he had made some specific requests regarding future activities at St. Mark's which the rector and the vestry willingly agreed to take under careful and sympathetic consideration." Dr. Guthrie will probably refer to the matter in his sermon this Sunday.

**BISHOP MCKIM'S  
ACKNOWLEDGMENT**

BISHOP MCKIM's cablegram, acknowledging the announcement that the \$500,000 was assured, unites the suffering caused by the disaster with the great hopes and opportunities of the future. Translated from the code it reads:

"Words cannot express the grateful thanks of the entire mission for the quick, generous emergency relief. We confidently rely on continued support of American Church in all reconstruction plans. Please render all the help you can to bring the Japanese nation to Christ."

**BISHOP ADDRESSES  
JEWISH SOCIETY**

ON THURSDAY, December 6th, the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, was the principal speaker at the regular monthly meeting of the Rodef Shalom Sisterhood, of Pittsburgh, Pa. Bishop Mann, who was introduced by Rabbi Samuel H. Goldendon, spoke of the admirable spirit of cooperation between the people of different races and religions during the recent war.

He said it would be lamentable indeed if racial and religious prejudices were allowed to foster hatred in America. He further pointed out that in Pittsburgh there were vital needs among the industrial classes which should draw those of different races and religions into a fraternal bond for social betterment.

"There is much to be done in Pittsburgh," said the Bishop, "if life here is to have some warmth and color." In conclusion he told how sadly he was impressed by the lack of opportunities for proper recreation for working people, and expressed the hope that more favorable conditions would be brought about in the near future.

**FAVORS WORLD COURT**

The Church Peace Union announces that its trustees, at their tenth annual meeting, on December 11th, adopted and sent to President Coolidge a resolution favoring America's participation in the World Court. The resolution is as follows:

"The Trustees of The Church Peace Union, believing that the Permanent Court of International Justice is an essential step toward the peace and security of the world and a practical and immediate means for the attainment of these ends, and that the participation of the United States in the Court is urgently needed and essential to its greatest usefulness, and is in complete accord with the traditional policy of the United States, we wish to express our gratitude to the President for his recommendation

that our nation become a party to the Court, and pledge ourselves to use every influence to aid him in his high endeavor."

**KAPPA BETA KAPPA  
HOLDS CONVENTION**

KAPPA BETA KAPPA, the Young People's Society of the Diocese of Ohio, held its third annual convention at Cleveland, Ohio, on November 30th and December 1st.

The Young People's Society of the Diocese of Ohio began three years ago, and was from the first a Diocesan project. At the convention held this year, there were present 246 registered delegates. Thirty parish chapters are in full affiliation with the Diocesan organization. More than twenty of these had full delegations and the remaining ten were represented.

Friday afternoon there was a reception for the delegates by the Cleveland chapters. This was followed by a banquet, at which Mr. Russell Shepard, president of the organization, was chairman. The principal speakers were Bishop DuMoulin, the Rev. Wallace Gordon, of Cleveland, and the Rev. Robert S. Chalmers, of Toledo, Ohio. After this there was a service of preparation for the corporate communion.

On Saturday morning the annual corporate communion took place, and this was followed by the business sessions of the organization. Reports showed that during the past year \$390.64 had been collected toward the \$500 gift promised to the Rev. W. A. Thomas and Mrs. Thomas, of Alaska, for the support of a Kappa Beta Kappa medicine chest. A diocesan budget was adopted, which included a pledge of \$100 towards the support of a provincial organizing secretary, and a pledge of \$250 towards a diocesan missionary objective, to be named by the Bishops. It was the sense of the meeting that the young people should pledge themselves to a diocesan priority

**VERSES BY THE WAY**

Latest Book by

**BISHOP DARLINGTON**

Price \$1.50

BRENTANO'S, Fifth Ave. and 27th St., New York

**One Subscriber Writes:—**

"Since I began taking THE SPIRIT OF MISSIONS, I know and understand more about our Church's Mission than I ever did before. It brings our missionaries right to our home as we read about their work in far away lands as well as in our western missionary districts."

You, too, will take a more intelligent interest in the work of the Church by reading regularly

**THE SPIRIT OF MISSIONS**

Profusely Illustrated

\$1.00 a year

281 Fourth Avenue, New York

**TWO NEW BOOKS  
By Father Hughson, O.H.C.**

**The Seven Sacraments**

A Simple Explanation of the Church's Means of Grace

Pp. 93. Price 40 cents

**Our Familiar Devotions**

Explanations of the Church's Great Forms of Worship

Pp. 98. Price 40 cents

The Lord's Prayer—The Gloria Patri—The Gloria in Excelsis—The Te Deum—The Anima Christi—The Veni Creator—The Angelus—The Christmas Crib—The Stations of the Cross.

**HOLY CROSS PRESS**

West Park, N. Y.

**One Hundred and  
One Hymn Stories**

By CARL F. PRICE

An excellent collection of the best hymn stories available, presented in popular form.

Price, net, 75 cents, postpaid

THE ABINGDON PRESS  
NEW YORK CINCINNATI

**WHOOPIING  
COUGH**



Asthma, Spasmodic Croup  
Bronchitis, Coughs & Influenza

The most widely used remedy for whooping cough and spasmodic croup. The little lamp vaporizes the remedy while the patient sleeps.

Introduced in 1879

**Vapo-Cresolene.**

"Used while you sleep"

Send for descriptive booklet 49A. Sold by druggists  
VAPO-CRESOLENE CO. 62 Cortlandt St. New York

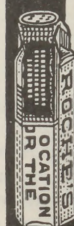
**whooping cough**

and CROUP--those dreaded Childhood afflictions are quickly and safely relieved by Roche's Herbal Embrocation--the remedy that has served several generations of Mothers successfully--since 1802.

Equally effective for BRONCHITIS or COLDS on the chest.

Always keep a bottle handy

E. FOUGERA & CO., Inc.  
90-92 Beekman Street, New York



**ROCHE'S  
HERBAL EMBROCATION**



every alternate year and a general Church priority in the other years.

Many interesting questions were discussed and legislated upon. Among others, the question of a pin came up and was voted down, it being decided that, if National organization should take place in 1925 at New Orleans, some badge, or other emblem, might be adopted then, which could be used by all young people's organizations connected with the Church.

The Program Committee recommended the use of the list of study topics presented last year, and it was especially interesting to note that they advised papers on current topics and historical subjects, and debates as well as papers relating to the Church's life and activity. A strong resolution was passed recommending the appointment of a permanent committee to study and bring before the various chapters, the carrying out of the various service projects of each year.

The convention was noted for the admirable way in which the young people conducted their own affairs. In fact, older people, who were present, were surprised and delighted with the grasp of the Church's work and of business matters exhibited by the young people. It was resolved to work for a record attendance at the Gambier Conference and also to hold regional assemblies during the year.

Bishop Leonard was elected honorary president. Bishop DuMoulin honorary vice president, James Small, of Cleveland, president, and Ruth Murray, of Cleveland, corresponding secretary.

#### AMERICAN CHURCH BUILDING FUND

A RECENT GIFT to the American Church Building Fund Commission of \$25,000 has raised its Permanent Fund, from which building loans are made, to nearly \$750,000. The Trustees are directing every effort to increase this fund so that it will be sufficient to meet not only a greater number of requests for moderate loans, but also some of the many requests for loans larger than the present turnover of the capital fund would justify. Only twenty loans a year, of the average size of \$5,000, are at present possible from the returns on outstanding loans. A Church Building Fund, if it is to serve the whole Church, ought to be sufficiently equipped to meet the needs of others than the smaller parishes and missions, neglecting none which commend themselves. Gifts such as the above, and a similar gift of last year, have helped to make the Fund more capable of a wider service.

The reports of eleven months' business this year show an aggregate of \$103,950 in loans, of which \$60,100 has been called for, \$40,075 in gifts, of which \$25,725 has been called for, and \$11,208 in grants, of which \$2,700 has been called for.

The trustees express their pleasure in being able to announce the gradual increase and efficiency of the Fund, and bespeak for it the larger interest in its growth which its importance as a factor in physical church extension would seem to justify.

#### THE REAL MEANING OF CHRISTMAS

SERIOUS EFFORTS are being made by the Department of Religious Education of the Diocese of Pittsburgh, to bring about a better understanding of the real meaning of Christmas. Feeling that entirely too much commercialism and too many

survivals of paganism are associated with the celebration of the Nativity, they have issued a leaflet to be circulated throughout the diocese, a prominent feature of which is a photographic representation of a Christmas fireplace decorated along Christian lines, the central figure being a picture of the Madonna and Child. No trace of Santa Claus is to be seen anywhere, the mantel being ornamented with figures of the Shepherds, the Wise Men, and the beasts of the stall. It is also suggested that parents, instead of teaching their children to say, "'Twas the night before Christmas," would do better for their children by having them memorize St. Luke's narrative of the "shepherds abiding in the fields."

#### THE BROTHERHOOD IN BUFFALO PARISH

ST. PAUL'S PARISH, Buffalo, N. Y., is a "downtown" parish, but it is a live-wire parish in more ways than one. There is probably no parish in the Diocese of Western New York where the men and boys are doing more work than this same St. Paul's. They have three chapters of the Brotherhood, Senior, Advanced Junior, and Junior. There are twenty men in the Senior Chapter, and twelve of them are active working lay readers. For thirty years these men have conducted a service for the prisoners of the Erie County Jail, every Sunday morning at 9:45, and there has been no omission. Every Sunday two boys from the Junior Chapters go down with the men, taking with them two other boys from the choir of the church, and they lead the singing. There is one quiet little man by the name of Harry Salmon who hates to make a speech, but who has been in this jail work of his chapter for seventeen years, and for the last fifteen years he has played the organ, every Sunday, for those services, and has never once failed to be on hand. Some of the men who are in this work, began their share in it as choir boys, grew up into the Junior Chapter, and are now working away in the Senior Chapter. And the jail work is only one part of the work the men of St. Paul's are doing; vestrymen, wardens, budget-makers, ushers, choristers, leaders of the Community Noon-Day Club—in all these places you will find them, doing their work quietly but enthusiastically and effectively, and their sons and other men's sons are working hand in hand with them, preparing to take their places.

#### INCREASE OF LAY ACTIVITY

A REPORT of a committee, of which Mr. Ira W. Stratton is chairman, was made to the Provincial Synod of Washington at its session in November, urging increased lay activity throughout the Church, and asking that a standing committee of the Province on that subject, be created for the purpose of guiding such activity. "We are convinced," the committee says, "that there has been some awakening of the laymen of our Church where they have caught the vision and are doing things. The men of the Church who, in the past, have 'left it all' to the clergy, vestry, and women, must come forth as 'stockholders' and take their part in this great business. . . ."

"There are spiritually minded men who would undoubtedly be willing to act as lay evangelists, provided they receive the recognition and encouragement of the proper authorities, which we recommend be given them."

## GORHAM

Fifth Avenue and 36th Street, New York

Designers and Manufacturers of

### CHURCH FURNISHINGS

in Gold, Silver, Brass,  
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 Avenue, Knabe Building, New York

## 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.

Designs and Estimates submitted on request

Michigan Ave. and Van Buren St.  
CHICAGO

## STAINED GLASS WINDOWS

WILLIAM MORRIS  
& COMPANY (WESTMINSTER) LTD.  
"MORRIS HOUSE" ROCHESTER ROW  
WESTMINSTER LONDON ENGLAND

## THE D'ASCENZO STUDIOS

Phila—1602 Summer Street

DESIGNERS OF

### HISTORICAL WINDOWS

Washington Memorial Chapel  
Valley Forge, Pa.

Mural Decorations, Stained Glass,  
Glass Mosaics, etc.

WHERE TO GET CHURCH BOOKS

Oxford Bibles

Prayer books & Hymnals

EDWIN S. GORHAM

Church Publisher & Bookseller

ELEVEN WEST FORTY FIFTH STREET  
NEW YORK CITY



**A NEW BALTIMORE CHURCH**

ST. THOMAS' CHURCH, Baltimore, the Rev. Charles E. Perkins, rector, has received a gift of \$10,000 from one of its vestrymen, Mr. Ethen Allan Lycett, toward the Building Fund for the new church. This gift will be devoted to the erection of a memorial chancel to Mr. Lycett's wife, who died about three years ago.

St. Thomas' Church has secured a new site on one of the recently opened boulevards in Baltimore, and is planning to build a group of buildings to cost \$150,000, of which \$32,000 has been subscribed.

Ground will be broken, and building operations commenced in the near future.

**PENNSYLVANIA CHURCH  
CONSECRATED**

THE CHURCH OF THE HOLY TRINITY, Hollidaysburg, Pa., was consecrated by the Rt. Rev. J. H. Darlington, D.D., Bishop of Harrisburg, on the Second Sunday in Advent, December 9th. The Bishop was assisted in the service by the Rev. Malcolm DePui Maynard, rector of St. John's Parish, Bellefonte, and a former vicar of the church, and by the Rev. Albion H. Ross, the present vicar. Mr. John Lloyd, the senior warden, presented the Instrument of Donation, and the Sentence of Consecration was read by Robert W. Smith, a member of the vestry. The church building is an attractive one of stone, built about ten years ago at a cost of \$15,000. The Rev. Mr. Ross has been in charge of the parish for about two years and, under his efficient leadership, the congregation succeeded in extinguishing its large and long-standing indebtedness on the church building.

**NEW CHURCH FOR UNIVERSITY  
OF NORTH CAROLINA**

ERECTION has been begun on a new church and an enlarged parish house at Chapel Hill, the seat of the State University. The new building for the Chapel or the Cross is the gift of Mr. William A. Erwin, of Durham, N. C., to be a memorial to his grandfather, William Rainey Holt, N. C., 1817, and a prominent citizen of the state, in his day. Mr. Erwin's action, in giving the building not only shows his appreciation of the needs of the young men of the state of North Carolina, but also constitutes a challenge to men of other states to similar action in other college communities.

The new church, Gothic in architecture, is to be built of pink granite, and will be in harmony with the present church, which is to be left intact. Mr. Hobart Upjohn, the architect, says of his design, "It has seemed to me that this church, above all others in the state, stands alone. When built, it will, for perhaps a hundred and perhaps many hundreds of years, stand for and typify THE CHURCH in North Carolina. Countless students will come, be influenced, and carry away a lasting memory of it, and its influence in their lives cannot be calculated. It was for this reason as well as for many others that I have designed the church as it is, that it may stand for centuries a witness to the glory of God."

In connection with the new church, a new parish house is also being built. The parish house will connect the old church with the new, making of the whole a group of buildings. It will contain class rooms, guild rooms, kitchen, dining room, lounge, office, rector's study, etc., and will

be adequate in every particular for the student work. Funds for it are being given by the local congregation and by friends and alumni of the University throughout the state. About half the money has been raised, but \$25,000 more will be needed to complete the work.

The old Chapel of the Cross was built seventy-five years ago. Until the recent growth of the University, it was quite adequate. Now it is entirely too small. Eight years ago the first unit of the Parish house was built. That too has been outgrown, and will now be incorporated in the larger building.

**PORTRAITS PRESENTED  
NATIONAL CATHEDRAL**

THE BISHOP OF WASHINGTON has announced the presentation to the National Cathedral by Henry White, Charles C. Clever, James Parmelee, and Dr. William C. Rives of three famous works of art. They are contemporaneous portrait paintings of two translators of the Bible, the Rt. Rev. Lancelot Andrews, Bishop, successively, of Chichester, Ely, and Winchester; and the Most Rev. George Abbott, Archbishop of Canterbury, and the Most Rev. William Laud, Archbishop of Canterbury. They were purchased recently in London, but details of the purchase have not been made public. They arrived in Washington this week.

The most significant of the paintings is the portrait of Bishop Andrews, who was chairman of the committee that translated the King Jesus version of the Bible, familiarly known as the Authorized Version.

The painting of Archbishop Abbott is particularly interesting to Washington, because of the many relics of the Cathedral of Canterbury already acquired by the Washington Cathedral.

Archbishop Laud's portrait is a replica of an original by Van Dyke, which hangs in Lambeth Palace.

These three works of art, and the painting of George Washington by Gilbert Stuart, presented by John Jay Chapman, will be the first of a great collection of art to be made by the National Cathedral.

Announcement of the presentation comes opportunely, in view of the opening, December 14th, of the campaign in which Washington is expected to do its share toward raising the \$10,000,000 needed to complete the Cathedral.

**DENVER CHURCH'S  
SEMICENTENNIAL**

ST. ANDREW'S CHURCH, Denver, Colo., celebrated its fiftieth anniversary on St. Andrew's Day. It was originally named Trinity Church, but it is interesting to note that it was actually started on St. Andrew's Day, although it did not receive that dedication till it was forty-five years old.

When Bishop Randall died, in 1873, there was only one parish in Denver, St. John-in-the-Wilderness, now St. John's Cathedral. Conditions called for the beginning of a second, and in November of that year work began, with Sunday afternoon services, and a Sunday school of ninety children, in a rented frame house. The attendance increased so rapidly that it became necessary to build a church, and the corner-stone was laid by Bishop Spalding in the following March. He had been given \$1,000 by Miss Abby Loring, of Boston, to be applied in building a church in memory of Bishop Randall,

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

**CHURCH VESTMENTS**  
Cassocks, Surplices, Stoles  
**EMBROIDERIES**  
Silks, Cloths, Fringes  
**CLERICAL SUITS**  
Hats, Rabats, Collars  
**COX SONS & VINING**  
131-133 East 23rd St., New York

**MOWBRAYS**  
Margaret St., Oxford Circus, LONDON  
and at High Street, OXFORD  
**SUPPLY EVERYTHING for the CHURCH**  
Illustrated lists of Embroidery, Metal, Wood, or Clerical Tailoring Dept. free

**MÖLLER PIPE ORGAN**  
The highest grade instruments. Every organ designed and built for the church and service in which it is to be used, and fully guaranteed. No organ too large or too small to interest us. America's largest pipe organ factory. Booklets and specifications on request.  
M. P. MÖLLER, Hagerstown Maryland

**A. K. MOSLEY, ARCHITECT**  
TROY, NEW YORK  
Ecclesiastical and Collegiate  
English Gothic Designs all Periods  
Decorations, Furniture, Five Years with the  
Examinations & Reports, Peterborough Diocesan Archt.

**Memorial Windows**  
When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows. . . . Some of them are in the form of color photographic transparencies  
**Charles J. Connick** Nine Harcourt St. BOSTON, MASS.  
Awarded gold medal by Panama Pacific Exposition

**ST. HILDA GUILD, INC.**  
Church Vestments, Altar Linen  
Ecclesiastical Embroidery  
Old Embroidery Transferred  
605 Lexington Avenue NEW YORK

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

**CHURCH BELLS SCHOOL**  
Ask for Catalogue and Special Donation Plan No. 69  
EST. BLSHED 1858  
THE C. S. BELL CO HILLSBORO, OHIO

**MENEELY & CO. BELLS**  
WATERVLIET, N.Y.  
FORMERLY WEST TROY N.Y.  
1826 THE OLD MENEELY FOUNDRY



and other sums were added to this, notably St. John's Easter Offering of 1874, which was \$1,600.

The church was opened for services, under the name of Trinity Memorial, on Trinity Sunday, 1874, and remained in use for thirty-five years. This building was sold in 1909, and a new one erected, largely through the generosity of the senior warden, Alexis DuPont Parker, formerly active in Colorado railroad management, now a resident of Philadelphia. The new church was designed by Ralph Adams Cram, and is of remarkable beauty, though still incomplete.

In November, 1918, the parish became a city mission, and at the same time its name was altered to St. Andrew's. It was placed in the hands of a newly organized Associate Mission in January, 1920, and established on thoroughly Catholic lines. It had a scanty income, a dwindling congregation, poor prospects, and a mortgage. No one had been confirmed there for three years. Since then, ninety-six have been confirmed, 142 baptized, and many received by transfer. The mortgage has been paid off, the church and its furnishings adorned and beautified in many ways, and a devoted and hard-working congregation has been gathered together, from all parts of the city. Funds are now being raised for building a clergy-house beside the church. The clergy, at present the Rev. Neil E. Stanley and the Rev. T. J. Haldeman, minister also to another mission church, and to the various institutions of the city.

Bishop Ingley preached and confirmed on the morning of the anniversary, and at the evening service there were reminiscences by two of the former rectors, the Rev. Charles H. Marshall (1880-1895), and the Rev. George H. Holoran (1908-1918).

**CINCINNATI RELIGIOUS STATISTICS**

INTERESTING statistics have just been issued by the Federation of Churches of Cincinnati and vicinity, the result of a recent survey made by its office force.

The total membership for the Churches listed as Evangelical shows 51,296 white, and 15,325 colored, in 1923, as compared with 51,710 white, and 12,352 colored, in 1922. Out of the nineteen denominations of white Churches, thirteen show an increase in membership, and six a decrease, and of the five denominations of colored Churches, all show an increase, due principally to the large influx of negroes from the South.

The grand totals show:

Jews .....	14,910
Roman Catholic .....	130,000 est.
Evangelical Churches ..	186,538
Other religious bodies ..	4,779
No affiliation .....	10,473

Total population 406,700

The figures for the Episcopal Church in Cincinnati are, according to the Federation's report, which separates white and colored, as follows:

	1906	1916	1922	1923
White	4,308	5,623	4,914	5,071
Colored	not given	not given	277	307

5,191 5,378

The high figures in 1916 were due largely to inflated lists, from which the dead wood was extracted in 1922, so that the 1923 figures show an actual and steady growth.

The growth of the population of Cincinnati is estimated at 1.1 per cent per year, while the growth of the Church in the city is over 3.4 per cent.

Some comfort may be had by the Church from these figures, and yet it is sad to note the fact that but for the influx of colored people, the total membership of all the Evangelical Churches of Cincinnati shows a decline.

The actual gains in white Churches (disregarding percentages), place the Episcopal Church as fourth on the list of the thirteen which show any increase.

**BEQUEST AND GIFT TO DeVEAUX SCHOOL**

DeVEAUX SCHOOL is favored with a bequest of \$500 under the terms of the will of the late Roland White, Buffalo, N. Y. Mr. White was a widower, and had retired from business several years ago. He had attended DeVeaux in the early sixties during Dr. Van Rensselaer's administration.

Albert H. Lewis, one of the first graduates of the school, and a frequent benefactor, has added \$1,000 to the Lewis Fund, which now amounts to about \$21,000. Mr. Lewis has not yet designated the purpose for which this fund is to be used.

**LONG ISLAND CHURCH DEDICATED**

ON ALL SAINTS' DAY, the Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island, dedicated the new All Saints' Church, Baldwin Harbor, L. I., of which the Rev. H. M. Barbour, D.D., is priest in charge. He also blessed the furnishings of the church, nearly all of which were given as memorials to the donors' mothers. The altar was given by Mrs. H. M. Barbour.

This church was founded by Dr. Barbour who began services in his study on the first Sunday in January, 1921, shortly after becoming rector emeritus of the Beloved Disciple, New York City. Since then the congregation has grown steadily under Dr. Barbour's ministrations.

**SYNOD OF SECOND PROVINCE**

THE DEFINITE DATE of the meeting of the Synod of the Province of New York and New Jersey, which was postponed from last fall on account of the meeting of the House of Bishops in Dallas, Texas, is January 29th to the 31st, and the place is Atlantic City, N. J.

**OCCURRENCES IN NEW YORK**

BY TELEGRAPH

THE REV. DR. PARKS, at St. Bartholomew's on Sunday morning, December 16th, preached in an academic gown as a Doctor of Theology. In his sermon he strongly defended the Rev. Lee W. Heaton, of Fort Worth, Tex., who is accused of having made heretical statements, endorsing his views, and espousing his cause. Dr. Parks denied the Bishops' authority to define the Faith, reasserted Modernist opinions, and challenged Bishop Manning to try him for heresy. His sermon was the most outspoken utterance yet made.

The Rev. Dr. Percy Stickney Grant, at the Church of the Ascension, took the same view of the Bishops' Pastoral, but spoke less militantly. He said that the

**READ UP**

on the Issues that have grown out of the Declaration of the House of Bishops and the Criticism of it!

**The Virgin Birth of Our Lord**

By the Rev. LEONARD PRESTIGE, M.A., Dean of Divinity at New College, Oxford. Cloth, \$1.15. Postpaid, \$1.25.

"There are two absolutely different classes of people, into whose hands it may chance that this book may fall, and I should like to ask for the consideration of each class on entirely different grounds. In the first place there are those . . . to whom the teaching function of the Church has a very definite meaning. . . . If the Church has been so completely wrong and deceived in a question of fact . . . there is no longer any certainty about any single article of her faith . . . The Church has staked all her teaching authority on the truth of the Virgin Birth by asserting it in her creed . . . The other class . . . does not believe in the inspired teaching commission of the Church. . . . I would ask them first of all not to prejudge the question at issue.—from the Preface.

**Modernism and the Person of Christ**

By the Rev. W. J. SPARROW-SIMPSON, D.D. Price \$2.00. Postpaid, \$2.15.

Chapter headings: Some Modernist Presuppositions—In what sense did Jesus call Himself Son of God?—The Apostolic Interpretation of Christ—The Value of the Apostolic Interpretation of Christ—The Christology of the Church—Some German Essays in Christology.

"If we criticize any statements of the Modernist type, it must always be distinctly understood that they are quoted as the opinions of an individual; that their author alone must be held responsible for them; that other Modernists are not at all necessarily committed to them."—The Author.

**Broad Church Theology: Its Limitations and Defects**

By the Rev. W. J. SPARROW SIMPSON, D.D. Price, \$1.35. Postpaid, \$1.50.

The author seeks "to explain the principles and propositions of individual exponents of the Broad Church school" and, in chapters following, discusses "the value of these opinions and the consequences which they involve."

**The Religion of the Church**

As Presented in the Church of England

By the Rt. Rev. CHARLES GORE, D.D. Paper, 50 cts.; postpaid, 55 cts. Cloth, 75 cts.; postpaid, 80 cts.

"The publication shows that bishops can still be looked to for leadership at once scholarly and popular and courageous."—Bishop Hall.

PUBLISHED BY

**MOREHOUSE PUBLISHING CO.**

1801 - 1811 Fond du Lac Avenue  
MILWAUKEE, WIS.



trend of Protestantism was from an inspired, inerrant book to the spirit and life of Jesus.

Dr. Reiland, of St. George's, said at Princeton University that insistence on the fixity of creeds and Biblical literalism were equally wrong.

Dr. Guthrie, at St. Mark's, said that he was a catholic futurist, who refused to stick in the glue of the past.

Bishop Manning refuses to make any comment.

**ST. AGNES' SCHOOL**

ST. AGNES' SCHOOL FOR GIRLS, Albany, N. Y., is enjoying one of the most successful years in its history. It was the express wish of Bishop Doane, when he founded the school, that the girls attending it might have a home there. Guests who have been privileged to enjoy the hospitality of the school, are impressed by the way in which the founder's wish has been fulfilled, for the school has a genuine home life, and that, a religious one. Bishop Nelson visits the school weekly, conducting classes of religious instruction and in Church history. The older girls daily attend evensong in the Cathedral of All Saints', when they occupy the choir, and make choral responses, for which they receive special training. The girls were red-hooded blue cloaks, specially designed for the purpose, and which make their procession picturesque. Students who are communicants have a monthly corporate communion in the Cathedral, and all students regularly attend the morning service on Sundays. The girls responded almost universally with pledge cards to the Cathedral's Every Member Canvass, and they personally carried generous gifts to the children's hospital and to St. Margaret's House on Thanksgiving Day.

**MILWAUKEE C. S. S. L. CHRISTMAS GIFTS**

FROM ALL OVER the Diocese of Milwaukee, delegates from the Service Leagues of fifty Sunday schools came to All Saints' Cathedral, Milwaukee, December 1st, to bring and to view the gifts that the League had prepared for others.

About 1,400 gifts were prepared, to be sent to the Shoshone Indians, and to the Rev. A. Leonard Wood, at Grace Mission, Glens Ferry, Idaho. About fifty were prepared, also, for the Seaman's Church Institute at Tacoma, Wash.

Two sections of the Bible moving pictures, that were seen at the General Convention in Portland, Ore., last fall, were shown to the delegates. After lunch the delegates viewed the assembled presents.

**PARISH SUPPORT AND THE CHURCH'S MISSION**

THE DIOCESE OF ERIE furnishes a striking illustration of the reflex benefit that comes to the parishes through the stimulus of the Nation-wide Campaign.

In 1910 when the diocese was set apart, the receipts for parish purposes were:  
 ..... \$ 53,372  
 In 1919 they reached ..... \$104,475  
 In 1921 they were ..... \$210,900  
 They did not quite double in ten years. They more than doubled in two years.

"OUT OF seventy-five clergymen in a large mid-Western city, only twelve are registered voters, and only six voted in the last presidential election."—K. L. ROBERTS, in *The Saturday Evening Post*.

**WELCOME FOREIGNERS**

THE FOLLOWING UP of newly arrived immigrants is an important part of work among foreign-born Americans. Through the chaplains at ports of entry, especially Ellis Island, those who give their religious affiliation as that of the Episcopal Church are reported to parishes in their respective destinations. The possible benefit to the parish is suggested in a letter from a clergyman in the Diocese of Newark who writes:

"Fine! Send me some more. I have got the whole family into the church. They put me in touch with another family just arrived, man and wife and four children, and also another man with a family soon to come. Fifteen people in one haul! They are good substantial material."

**EDUCATIONAL**

**COLLEGES FOR MEN AND WOMEN**

New York

**HOBART COLLEGE**

(For Men)

**WILLIAM SMITH COLLEGE**

(For Women)

GENEVA, N. Y.

102nd Year Begins Sept. 18, 1923.

Courses leading to the degrees of A.B. and B.S. Hobart offers a large number of scholarships to students preparing for Holy Orders.

Rt. Rev. Chas. H. Brent, D.D., LL.D., Chancellor, Rev. Murray Bartlett, D.D., LL.D., President. For information address the President.

**COLLEGES FOR MEN**

New York

**St. Stephen's College**

A Church College of Arts and Letters

with four years' work leading to the degree of B.A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.

The fees are: For tuition \$250 a year; for a room, furnished and heated, \$125 a year; for board in hall, \$225 a year, a total of \$600.

The College is equipped for teaching men who, after graduation, are going into business or into postgraduate schools of medicine, law, theology, journalism, or into classical, social or literary research.

Address Bernard Iddings Bell, President.

**ANNANDALE-ON-HUDSON, N.Y.**

(Railway Station: Barrytown)

**COLLEGES AND SCHOOLS FOR BOYS**

Indiana

**HOWE SCHOOL**

HOWE, INDIANNA

A Thorough and Selected CHURCH SCHOOL for Boys

Special Attention given to College Preparation. The Lower School for Little Boys entirely separate.

REV. CHARLES HERBERT YOUNG, M.A., Rector. Address P. O. Box L, Howe, Indiana.

New York

**Why a Boarding School?**

Because

1. The public schools are crowded.
2. Boys reach an age when they need men as teachers.
3. There are great advantages in small classes.
4. Many now doubt the advisability of co-education.
5. Few city boys keep regular study hours.
6. Paved streets do not make good play grounds.
7. Money spent on education is well invested.

**DeVEAUX SCHOOL**

NIAGARA FALLS, N. Y.

A good place for ambitious boys who wish to secure a thorough preparation for college. Write for catalogue.

Virginia

**St. Christopher's**

A COUNTRY BOARDING AND DAY SCHOOL FOR BOYS

Under the Auspices of the Protestant Episcopal Church Regular Instruction in Religion is provided for in graded courses.

College Preparatory. Day Department

Athletics under trained Instructors

Healthful, beautiful and historic surroundings

Boarding Department Limited to 50. Rate \$650

Upper and Lower Schools

Illustrated Catalog on request.

Rev. C. G. CHAMBERLAYNE, Ph.D., Headmaster  
 Richmond, Va.

**Virginia Episcopal School**

LYNCHBURG, VIRGINIA

prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders. For catalogue apply to

REV. WILLIAM G. PENDLETON, D.D., Rector.

Wisconsin

**RACINE COLLEGE SCHOOL FOR BOYS**

(DE KOVEN ACADEMY)

Thoroughness, Personal Attention,  
 Individual Instruction.

Modified Military System

Address: The Warden, Racine College, Racine, Wisconsin





## NEWS IN BRIEF

ALABAMA—The Rt. Rev. C. E. Woodcock, D.D., Bishop of Kentucky, has recently closed a very inspiring eight-day Mission in Christ Church, Mobile.—The reports from the canvass for the Program of the Church in Mobile, are especially good.—The Rt. Rev. C. M. Beckwith, D.D., Bishop of the Diocese, is recuperating from a severe cold, contracted in the holding of a series of Missions.

ALBANY—The Rev. Howard W. Crydenwise, rector of Holy Innocents' Church, Albany, has been appointed editor of the *Albany Church Record*, which will be published every month from the Diocesan Office at 60 Elk St. The revival of the *Record* is a part of the Program of the Diocese of Albany, and a special campaign issue was of much value in preparing for the Every Member Canvass.—As a result of the Every Member Canvass, Trinity Parish, Watervliet, the Rev. Theodore Haydn, rector, doubled the amount pledged for parish expenses, tripled the amount pledged for the Mission of the Church, and added 159 to the number of envelope contributors. The result is more remarkable in view of the fact that during the present year \$2,250 was paid on the indebtedness caused by the erection of a new brick rectory, and more than \$1,000 was contributed toward the cost of a new steam heating system.

ARKANSAS—The Rt. Rev. E. W. Saphore, D.D., Suffragan Bishop of Arkansas, recently concluded an eight-day mission in St. Mark's Church, Jonesboro, in which he presented the sacramental teachings of the Church in a most persuasive manner.

COLORADO—Bishop Johnson has recently held a very successful eight day mission in St. Thomas' Church, Denver, the Rev. Robert B. H. Bell, rector, preaching every night in a crowded church, to keenly appreciative congregations. On the last night he was presented with \$117 for the Bishop's Purse. Besides his regular course of lectures, he conducted a Question-Box which aroused much interest.—The fourteen Denver parishes are uniting in a systematic course of advertising during Advent. On each of the four Saturdays a large advertisement appears in two of the Denver newspapers, surrounded by fourteen smaller ones, giving the schedules of services in the various churches. The four central announcements strike the keynote of the four Sundays, being on New Year Resolutions, The Bible, Embertide, and Preparation for Christmas, respectively. It is planned to repeat this arrangement in Lent.

GEORGIA—The Rt. Rev. F. F. Reese, D.D., Bishop of the Diocese, laid the corner-stone of the new mission of St. Thomas' Church, at Isle of Hope, Chatham Co., Ga., on November 27th, and was assisted in the service by the Ven. F. North-Tummon, missionary in charge, and the Rev. S. B. McGlohn, rector of St. Paul's Church, Savannah. The building is nearly complete and the dedicatory service will be held on the evening of St. Thomas' Day, December 21st, when the Bishop will also hold the first confirmation service.—Mrs. W. P. Cornell, of Columbia, S. C., Chairman of the William Hoke Ramsaur Memorial School, to be placed in Pendamai, Liberia, through a pledge from the members of the Woman's Auxiliary of the Province of Sewanee, spoke before a united meeting of the auxiliary branches in Savannah, December 4th, to the members of St. Mark's Church branch, Brunswick, December 5th, and St. Paul's Church, Albany, on December 7th. The quota assigned to the Auxiliary of Georgia is \$500 \$200 of which is already in hand, and \$200 of which has been pledged by the five branches in Savannah. Mrs. Cornell, who is a gifted speaker, gave a remarkably appealing address, and aroused great interest in the memorial.—A story of Christian sacrifice is told by the Rev. E. M. Parkman, vicar of Christ Church, Augusta, Ga., who visits regularly the Tubman Home of Augusta, a home for old women. Mr. Parkman carried fruit after Thanksgiving and was handed a five dollar bill by one of the old women, a gift from her sister and herself, for the Japanese Relief Fund. The inmates of this home receive \$5.50 per month for food and clothing. Mr. Parkman said: "I went there to distribute some fruit for Thanksgiving, and received more from these two good women, for Japan, than the entire value of the fruit I was taking. I have seen Christian sacrifice before, but this is the greatest in my experience."

HARRISBURG—A very successful ten days' Mission, conducted by the Rev. Horace W. Stowell, has recently been concluded at St. Mark's Church, Lewistown. Mr. Stowell made a profound impression on the spiritual life of the parish and the town.

LONG ISLAND—The following memorials have been placed in St. Thomas' Chapel, Church of the Redeemer, Brooklyn; an altar rail, in memory of Elizabeth Ruhl; a chalice and paten,

in memory of Walter King Rossiter; and a credence table, in memory of Edward Kellet Whitely, from a design suggested by the Bishop of Ohio, a former rector. The altar and mosaic reredos are given in thanksgiving for the twenty year rectorship of the present incumbent, the Rev. Thomas J. Lacey, D.D. A brass tablet commemorates a number of former parishioners.—During the past month, the debt upon the new chancel of the Church of the Good Shepherd, Brooklyn, has been reduced by nearly \$3,300, and is now only \$10,500. A sanctuary chair has been given in memory of William H. Meyers. The rebuilt organ is expected to be ready for use by Christmas Day.

MILWAUKEE—December 21st is the date set for a reception to be given to the Rev. Charles A. Parmiter, the newly elected rector of Trinity Church, Wauwatosa.

PITTSBURGH—Trinity Church, Pittsburgh, is making arrangements for the erection of an immense Christmas tree on the church lawn, on Sixth Avenue. The tree is to be illuminated with electric lights. As Sixth Avenue is one of the busiest streets in the city, it is hoped that the tree will do much to spread Christmas cheer throughout the business section. At five o'clock in the afternoon of Christmas Eve, the hour when the crowds are making their way home from work and last-minute shopping, the choir-boys are planning to sing Christmas carols under the tree.—St. Mark's Church, Pittsburgh, has adopted as its parish motto "Get One," and this motto is constantly brought to the attention of the people in every possible way. The purpose is to make each parishioner an active missionary in his own neighborhood. At the services on St. Andrew's Day, the parish was reminded that St. Andrew's motto was evidently the same as that adopted by the parish. Results are demonstrating the value of the motto, especially in connection with the evening services, which show a steady increase.—At St. Peter's Church, Pittsburgh, there has been added to the Church school curriculum a class for adults. The class is under the direction of the rector, and is having a series of interesting discussion on

## EDUCATIONAL

## THEOLOGICAL SEMINARIES

Connecticut

## Berkeley Divinity School

Middleton, Connecticut

Address Rev. WILLIAM PALMER LADD, Dean

Massachusetts

## Episcopal Theological School

CAMBRIDGE, MASS.

Affiliated with Harvard University  
Academic year begins September 24th  
For Particulars Address the Dean

New York

## The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunities for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.  
Address

THE DEAN

1 Chelsea Square New York City

## EDUCATIONAL

## THEOLOGICAL SEMINARIES

Virginia

## The Protestant Episcopal Theological Seminary in Virginia

The one hundred and first session opened Wednesday, September 6th, 1923. For catalogue and other information address THE DEAN.

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

## SCHOOLS FOR NURSES

New York

## CROUSE-IRVING HOSPITAL

SYRACUSE, N. Y.

200 beds

Two-Year Course, leading to degree R. N.  
High School Graduates Only accepted.  
Eight-Hour Day, which includes regular class work.  
Six-Day Week.  
One Month Vacation yearly  
Apply to Superintendent of Nurses

## SCHOOL OF NURSING

St. Mary's Free Hospital for Children,  
405-411 West 34th Street, N. Y.

This school is registered by the Board of Regents of the State of New York, and with affiliations, gives a two and one-half year course in theory and practice of Nursing. The Standard Curriculum is followed. New and attractive Nurses' Residence. For full particulars apply to the DIRECTRESS OF NURSES.

## COLLEGES AND SCHOOLS FOR GIRLS

Florida

## Cathedral School for Girls

ORLANDO, FLORIDA Bishop Mann, President  
For catalogue address Secretary

Iowa

Saint Katharine's School  
Davenport, Iowa

Under the care of the Sisters of St. Mary  
A thorough preparatory school for a limited number of girls  
School recommended by Eastern Colleges  
Beautiful Grounds, Outdoor Sports, and Riding  
Address: THE SISTER SUPERIOR

New Hampshire

## ST. MARY'S SCHOOL Concord, New Hampshire

A homelike school for girls. College preparatory and General courses. Thirty-eighth year opens Sept. 19. MISS LADD, Principal.

New York

## SAINT MARY'S SCHOOL

MOUNT SAINT GABRIEL

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

## Boarding School for Girls

Under the care of the Sisters of Saint Mary. College Preparatory and General courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalog address  
THE SISTER SUPERIOR



the subject of Religion and Life.—After a long period of inquiry and discussion, Calvary Church, Pittsburgh, has decided to place in the church yard a cross, in memory of the more than two hundred men from the parish who were enlisted in the world war. Decision has been made for a runic Scotch cross, which seems proper and suitable for Pittsburgh ancestry and traditions.—The men and boys of the choir of the Church of the Ascension, Pittsburgh, have donated a substantial sum of money towards redecorating a room in St. Margaret's Hospital, in memory of Mrs. Long, who rendered faithful service during many years as choir-mother in the church.—The Rev. Robert A. Benton, rector emeritus of St. Stephen's Church, Sewickley, has just celebrated his eightieth birthday. At the request of the people of St. Stephen's, he has written a brief autobiography which is being printed in the parish paper, and makes some very interesting comparisons of Church conditions today with those of two generations ago.

**SOUTHWESTERN VIRGINIA**—At the instance of the Diocesan Department of Religious Education and the Executive Board, copies of each issue of the *Southwestern Episcopalian* will be sent, during the school year, to all Church students from this diocese in schools and colleges within the diocese or elsewhere. Also a few copies will be placed in the library of every educational institution within the diocese where Church students are enrolled.—For some time a committee, composed of the lay members of the Executive Board of the Diocese, has been making a special study of diocesan organizations of laymen. Following a recommendation recently submitted by these gentlemen, a committee has been appointed to arrange for the mass meeting of laymen, to be held immediately prior to the next session of the Council, which will outline plans with a view to effecting a permanent organization at that time.—The people of Christ Church, Blacksburg, are lamenting the fact that one of their most faithful members, Miss Pemberton Thacker, has recently moved to Washington, D. C. Miss Thacker taught the Infant Class in the Church school, and a class at Emmanuel Chapel (High Top), a mission a few miles out of Blacksburg.

**WASHINGTON**—A memorial window, in memory of Margaret Wright Trott, has been placed in St. Mark's Church recently. Splendidly designed electric light fixtures have also recently been installed.

### CHINA'S FIRST UNIVERSITY CLUB

SHANGHAI Alumni of St. John's University have organized a University Club and secured club rooms, on a smaller scale than those in the United States, but none the less the first of the kind in China, and evidence of the fact that St. John's men are coming to be an important social unit.

**BISHOP DEMBY**, the negro suffragan of Arkansas, who has celebrated the fifth anniversary of his consecration recently, during the five years confirmed 320 persons, and received 14 from the Roman Communion. He goes not only about the diocese, but, all through the province, and has travelled some 20,000 miles.

SUPPLIED only on requisition from the parishes and dioceses, the November issue of *The Church at Work* had an edition of 525,000, received by about ninety-four per cent of the parishes and missions.

THE Burlington, Iowa, high school, has a well attended noon-period Bible class for students, carrying a full credit for the year.

THE Chesapeake & Ohio Railroad in its *Employees' Magazine*, has been urging the "incalculable value" of Church attendance, especially for those who have recently moved to a new town.

TWO VESTRYMEN of Trinity Church, Trinidad, Colorado, have been ordained to the diaconate. They are continuing their studies for the priesthood.

AN ATTRACTIVE, illustrated, and exceedingly interesting report of the DuBose Memorial Church Training School at Monteagle, Tenn., is available to anyone interested in this venture of the Church to increase and adapt the supply of men for the ministry. It may be obtained from the Rev. W. S. Claiborne, Monteagle, Tenn. "Latin, cabbages, Greek, and sewing" are among the subjects studied at this remarkable place.

THERE ARE now sixty-eight units of the National Student Council in colleges and other educational institutions. These student centers of Church activity are now reaching sixty per cent of the student membership of the Church. The other forty per cent may, of course, be reached and influenced by clergy and Church services without actually engaging in the work of the units, but the units are pressing on toward the one-hundred per cent mark.

ACKNOWLEDGING a gift of wool and knitting needles, Miss Bartberger of Anvik, Alaska, writes: "All the children love to knit, and when I have no needles they use nails."

WHEN BISHOP McDOWELL visited Livingston, Ala., this fall the Methodist pastor offered his church for the service, all other services in the town being suspended. Twenty-two years ago the same pastor gave his church to Bishop Barnwell, and Livingston still remembers the sermon.

SIXTY-TWO professional social workers who are members of some parish in the Diocese of Pittsburgh are listed in the *Pittsburgh Church News*.

THE ORDINARY telephones of the city system in Salina, Kansas, are used to transmit the sermons from Christ Cathedral, by a special connection which any one may ask for at service time.

ANY who are keeping a scrapbook of material about the disaster in Japan will wish to add to it the vivid descriptions contained in a letter written to Bishop Slattery by the Japanese principal of St. Margaret's, the Rev. J. H. Kobayashi, reprinted from *THE LIVING CHURCH* for November 10th.

ANY who live in communities with a large Jewish element in the population may be interested in the details of the extremely interesting service for Jews held in Christ Church, Brooklyn, N. Y., on the Jewish Day of Atonement. Brief mention has been made of it in *THE LIVING CHURCH*, but a fuller description may be read in *The Helping Hand*, 1521 Atlantic Ave., Brooklyn, N. Y., the October issue.

THE CHURCH SCHOOL of Epiphany Parish, West Philadelphia (Sherwood), has its own Church school missionaries, two young women from the parish, one working in Mexico, and one in Kyoto, in whom the children of the parish are personally interested and for whose salaries they are responsible.

THE NEWSBOYS of St. Louis were the guests of the swimming-pool in the parish house of Christ Church Cathedral, four mornings a week during the summer. The Cathedral is in the business center of the city, near two of the largest newspaper plants.

## AMERICAN CHURCH MONTHLY

Selden Peabody Delany, D.D., Editor

December, 1923 Vol. XIV, No. 4  
Subs. \$3.00. Single Copies 25 cts.

### EDITORIAL COMMENT

Shall We Close the City Churches?  
—Two Classes of Clergy—Dr. Simpson on Modernist Christology—Bishop Gore on the Meaning of Validity—Tendencies in English Prayer Book Revision—Episcopal Courtesy—Soviet Russia and the Church.

### THE EUCHARIST AS THE CENTER OF UNITY

Ralph Adams Cram

### THE EUCHARIST IN ST. PAUL

Francis J. Hall

### RITUALISM

F. J. Foakes Jackson

### THE CHURCH AND DEMOCRACY

Kenneth R. Forbes

### THE ANGELICAL DOCTOR'S DEVOTION

George P. Christian

### IF COLLEGE KILLS OUR FAITH: WHY IS IT?

Elizabeth Barker

### BOOK REVIEWS

### BOOKS RECEIVED

EDWIN S. GORHAM, Publisher  
11 West 45th Street NEW YORK CITY

## JUST RECEIVED

### In Defence of the English Catholic

By the Rt. Rev. FRANK WESTON, D.D., Bishop of Zanzibar. Paper, 40 cts. Postpaid, 42 cts.

Consists of (1) an explanatory preface, (2) two papers in reply to criticisms by Bishop Henson, and (3) the Bishop's address at the conclusion of the Anglo-Catholic Congress.

### Further Considerations on behalf of Reunion

By VISCOUNT HALIFAX. With Appendixes, including a full account of the visit to Paris in 1896 for Conferences on Reunion. Paper, 80 cts. Postpaid, 84 cts.

A second important paper, in which the story of 1896 is fully told for the first time.

### MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Avenue,  
MILWAUKEE, WIS.

## THE WORDS OF JESUS

Compiled by Albert Hallett

Each saying is prefaced with the place and date, as well as the name of those to whom Christ spoke the words.

Price: Single copy, 10 cents, postpaid  
Per hundred, \$5.00, carriage extra

THE ABINGDON PRESS  
NEW YORK CINCINNATI



# \$837,779 Before January 1st

## *An Easy Job for a Powerful Church*

The following statement shows what is necessary to be done if the books of the National Treasurer for 1923 are to be closed with a balance on the right side.

### FINANCIAL STATEMENT

General Convention appropriated, for the maintenance of the work of the National Church in 1923, the sum of .....	\$4,241,057
Estimated lapsed (unexpended) balances in appropriations .....	241,057
<hr/>	
Estimated revenue required to meet 1923 Budget .....	4,000,000
Original estimate of income from investments and other sources .....	500,000
<hr/>	
The amount allotted to the dioceses as the budget part of their several quotas	3,500,000
Readjustment of quotas resulted in a reduction of .....	8,249
<hr/>	
Total of budget quotas to dioceses .....	3,491,751
The dioceses paid to December 1st against these budget quotas .....	1,808,116
<hr/>	
<b>There is due on the budget quotas before the close of the year .....</b>	<b>\$1,683,635</b>
It is estimated that the income from investments and other sources will show an increase over the previous estimate of .....	87,000
<hr/>	
	1,596,635
Included in the budget as originally adopted is an item for reduction of debt of .....	\$200,000
In February the National Council reduced appropriations, adding the savings to the item for reduction of debt in the sum of .....	237,000
<hr/>	
Amount required if debt is not reduced .....	\$1,159,635
During the year the National Council has received legacies which can be used in any way the Council determines amounting to .....	321,856
<hr/>	
If these legacies are used to meet appropriations the minimum amount necessary to be collected in December is .....	\$837,779

### WHAT IS THE WILL OF THE CHURCH?

This minimum needful balance of \$837,779, though a large sum, is not cause for dismay. The National Treasurer has received from the dioceses a larger sum than this in the final month of other years. *What has been done can easily be done again.*

If less than this amount is received it means that the debt of the National Church will be increased. If this occurs the National Council may be forced to reduce the number of missionaries or curtail existing work in other ways.

If only this amount is received it will mean that the debt will not be reduced at all and the legacies cannot be used for Priorities in other ways.

*Is the Church content to meet only this minimum requirement?*

Should not the legacies be released and should there not be a reduction of debt? To do this calls for.

1. The payment in full of every pledge before the close of the year.
2. A liberal, and perhaps additional, offering from every one interested.

Surely the Church will meet this situation promptly and generously.

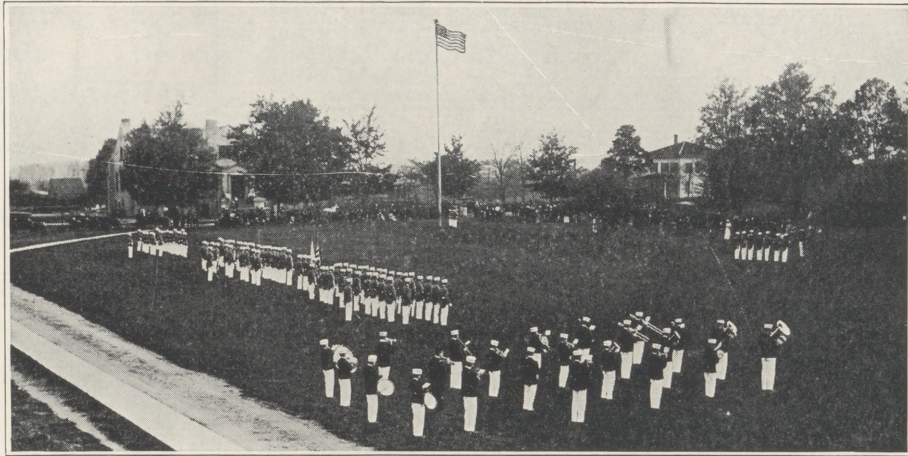
## THE NATIONAL COUNCIL

281 Fourth Avenue

New York City



# HOWE SCHOOL, Howe, Indiana



**A** THOROUGH and long established Church School for boys. Thorough preparation for colleges, scientific schools, and business. Boys taught how to study. Every boy recites every lesson every day. On account of limited numbers received, personal attention is guaranteed each boy. Graduates admitted upon certificate at any college where a certificate is accepted. Fine athletic field and beautiful lakes.

FOR ILLUSTRATED CIRCULARS, ADDRESS

**The Rev. Charles Herbert Young, Rector**

**Box K, Howe, Indiana**

## Dependable Investments

### An Easy Partial Payment Plan

¶ The reputation of our First Mortgage bonds for safety and satisfactory yield is fully upheld by a number of attractive issues of industrial and real estate bonds which we are now offering at prices to net the investor from 6 per cent to 7 per cent.

¶ For those individuals who like to invest their savings promptly in order to obtain the maximum return from them, we have a Partial Payment Plan by which they can get on each payment the full rate of interest of the bond which they decide to purchase.

Ask for our Leaflet

"Facts about Peabody, Houghteling & Co."

## Peabody, Houghteling & Co.

Established 1865

Incorporated 1918

10 South LaSalle Street, Chicago  
366 Madison Ave., New York

CALIFORNIA PERMIT No. A-1  
WISCONSIN PERMIT No. A-4

WISCONSIN STATE PERMIT No. 1

Absolutely Pure

## Sacramental Wines

### Analysis of Altar Wines

We have each barrel received, analyzed by the Sommers Chemical Laboratories of Milwaukee, Wis. Copies of these analyses may be had on request

Write for price list and application blanks

## BEAULIEU VINEYARD, INC.

EMIL M. LANGERS, Agent  
339-341 FIRST AVENUE MILWAUKEE, WIS.



**NOW READY**

Paper, \$1.00. Cloth, 1.25. Postage extra—about 15 cents

VISITAVIT NOS ORIENS EX ALTO

THE LIVING CHURCH ANNUAL

THE CHURCHMAN'S  
YEAR BOOK  
& AMERICAN  
CHURCH  
ALMANAC  
1924

MOREHOUSE PUBLISHING CO.  
MILWAUKEE, WIS.

ADVENT  
CHRISTMAS  
EPIPHANY  
LENT  
EASTER  
ASCENSION  
WHITSUNTIDE  
TRINITY

The contents include the usual varied material which goes to make up a complete Church Almanac. The Annual Cyclopedia is an invaluable feature, relating, as it does, the story of what have been the activities of the Church during the past year, with biographies and portraits of newly consecrated Bishops. The GENERAL, DIOCESAN, and PAROCHIAL INFORMATION is always carefully corrected. The LECTONARY is that authorized by the late General Convention for the year 1923-24. The publication is a volume of more than six hundred pages, and is absolutely invaluable.

PRICES: PAPER, \$1.00; CLOTH, \$1.25  
Postage east of Colorado, about 15 cts.

—ALSO—

**THE DESK KALENDAR**

Comprising the Kalendar and Lectionary pages from the above.  
Ready November 1. Price 25 cts. Postage 2 cts.

**BOTH PUBLICATIONS**

noted above contain also the newly enacted directions by the General Convention of 1922 entitled

**Concerning the Service of the Church**

**JUST PUBLISHED**

**Business Methods  
for the Clergy**

BY THE

REV. MARSHALL M. DAY, B.D.

**CONTENTS**

CHAPTER	PAGE
PREFACE .....	vii
INTRODUCTION: THE VALUE OF BUSINESS METHODS .....	ix
I. A PLACE TO WORK, ORGANIZING DESK .....	1
II. ORGANIZING THE DAY'S WORK...	6
III. SYSTEM IN THE DESK.....	12
IV. FIRST AID TO THE MEMORY....	20
V. AN AUXILIARY BRAIN, THE CARD INDEX .....	27
VI. LITTLE SCHEMES FOR SAVING TIME .....	34
VII. THE CLERGYMAN AS EXECUTIVE...	42

Paper board cover, price 75 cts.  
Postpaid 82 cts.

Why should not the rector's Study and his Desk, his Records and his Arrangement of Time, be models which the business world would wish to copy?

They could be if the Reverend Clergy would devote a little attention to the details of their own business administration.

This little book shows how.

**The Parish**

**Its Life, Its Organization,  
Its Responsibility, and  
Its Divine Contracts**

A HANDBOOK for the Clergy and Laity, by the Rev. William A. R. Goodwin, D.D., rector of St. Paul's Church, Rochester, N. Y. With Introduction by the Rt. Rev. Chas. H. Brent, D.D., Bishop of Western New York, Cloth, 150 pages. Price, \$1.50. Postpaid \$1.62.

Contents: The Church as a Living Organism; The Organization of a Parish; The Teaching Mission of the Church; Church Teaching and the Reconstruction Problem; The Pastor and His People; Parish Harmony Notes: Worship and Service.