

CHRISTMAS NUMBER

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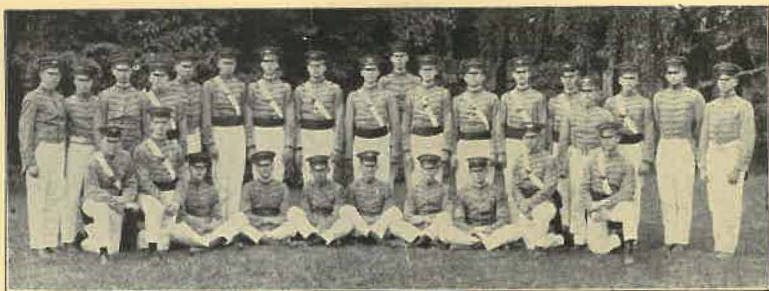
VOL. LXXIV

MILWAUKEE, WISCONSIN, DECEMBER 26, 1925

No. 8







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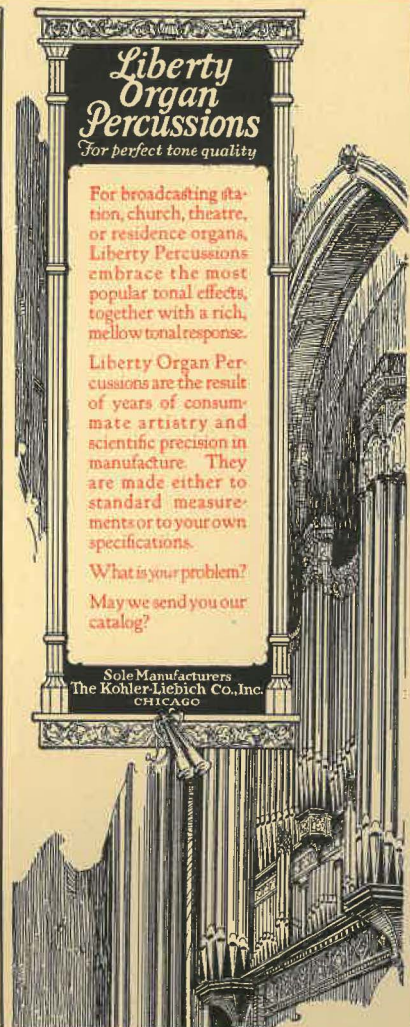
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## EDITORIALS & COMMENTS

### When the Jerusalem Wireless Broke Down\*

AN accident? Perhaps; nevertheless, an astounding liberty—an impertinence.

Rabbi Ben Hilkel, turning in his sleep, decided that the Jerusalem "wireless" had broken down, and was scattering its largess among a few silly shepherds and a great many silly sheep on the nearby Plains of Bethlehem. He strongly disapproved of those modern innovations, and promised himself the happiness of taking the Broadcasting Company severely to task on the morrow for its scandalous invasion of his dreams. "Never consulted!" he murmured somnolently.

At which point in his meditations he snored himself soundly back into "the mystery of folded sleep." And whilst he slept the whole universe was ablaze with glory and all life was being changed.

\* \* \* \*

WE must not be too hard on Rabbi Ben Hilkel; he is not the only person who has been seriously annoyed by the happenings of that strange night at Bethlehem. What was there remarkable about a woman bearing a Child? All sorts of clever people have shown how commonplace is the phenomenon on the truth of which Christians have staked their lives. That the critics are right is clear; perfectly right, indeed, but for one trifling ellipsis in their reasoning. They would seem to have forgotten God.

I am forced to admit that life would be ever so much simpler without Him. He complicates existence, renders the card-index system of personality impossible. Unquestionably, He has brought into play factors that cannot be dissected in the scientist's laboratory and that generate the most frightful headaches in the philosopher's den. This would be the most rational, logical, easily-worked world that ever was if only God were dead.

But the awkward fact remains that He is amazingly alive. He is alive in every mother's heart and incarnate

in every mother's child; the Ancient of Days becomes the Divine Youth of Eternity, "forever dear, forever kind." He is always re-creating Himself, always sending out into the world—to startle it out of its ennui and shock it out of its absurd little complacencies—some energizing spark of His own nature: your little one or mine, kin to the Child who in His lowliness, nestling in His mother's arms and drawing life from her love, was "the express image of His Father's glory." That is one meaning of the angels' song. Greatness is so little; weakness is so strong; the divine is so human; humility is so glorious that its majesty sweeps the skies. It was not a very great poet who said with a grace for which I love him—

"Nearest the throne itself must be  
The footstool of humility."

\* \* \* \*

LET me make confession. For the good of my soul and the stabilizing of my mind, I have steeped myself in criticism of the miraculous birth. It is sound criticism, convincing, irrefragably right, if we grant the assumption that the moral and intellectual freedom that man claims for himself is no part of the prerogative of deity. But I cannot resist the notion that the God we Christians have to do with is not a doctor of divinity but a romanticist. I conceive of Him as utterly irrelevant. He does not work according to plan—our plan. If He did He would not really be God, but a Department of State, or perhaps an Auxiliary of the Fabian Society. He crashes into life at the most inopportune moments, and does disturbing and unsettling things that cannot be accounted for at Jena or explained to the satisfaction of Mr. J. M. Robertson. What Swedenborg calls "the divine essence" is as elusive as the breath of dawn, as intangible to the world as the magic of Mary's Song.

He comes in the thunders of Sinai, and in the soft shining of the sun on the cornfields of Galilee; He comes in the desolating darkness of the Hill of Death, and in the blazing splendors of the Isle of Revelation; He comes as the Avenger of His people's wrongs, the Stronger than the strong, the Mightier than the might-

\*This beautifully written Christmas message is taken from the *Scottish Chronicle*, where it was printed a year ago as the Christmas installment in a regular department entitled Notes by the Way, the author of which signs himself only "Viator." Because it is so unsurpassed in its thought, in its diction, in its appreciation of the touching Christmas message of the Incarnation, this editor has foregone his usual privilege of sending out his own Christmas message, and instead is relaying to THE LIVING CHURCH FAMILY this more beautiful message than any that he could indite.—EDITOR L. C.



iest—and He comes as a little Child! How did George MacDonald express the idea I am fumbling after?—

"A voice is in the wind I do not know;  
A moaning on the face of the high hills  
Whose utterance I cannot comprehend.  
A something is behind them—that is God."

It is this God who preaches the loftiest doctrine of personal purity, and in "the express image" of His glory, sits at meat with publicans and sinners: hates evil with the passionate hatred of absolute righteousness, and bids an adulterous woman go uncondemned: offers life in rich abundance to every man, and Himself dies an ugly death amid the maledictions of the unguided. I cannot account for it except on the hypothesis that after all God is God, and that He is alive, and that all the barbed-wire entanglements of the analytical factualists cannot keep Him from stepping right down into the very heart of our somewhat commonplace existence, and making it wonderful and beautiful and strange.

\* \* \* \*

DU BOSE, in his little book on *The Reason of Life*, says that Jesus was the end of an evolutionary process—but what was that end? It was not only the mind of God, it was the life of God in the world, "come to itself" in Him. That is why the angels were so happy; that is why they sang of glory in the highest.

It was a very sad old world to which this vivifying message came. Men were searching for life everywhere, and could not find it.

Life is like God; you never find it by going about with a lantern or a philosophy looking for it—it finds you. And on that wonderful night, God, as it were, found His lost world again, found it vexed, bewildered, satiated with itself and its playthings, crying its heart out in the darkness; and He set a bright light in the heavens above it and comforted it with the gladness of His own immortal life. No wonder the angels made merry music! "God hath visited His people!" They knew, I am sure, what that meant far better than Rabbi Ben Hilkel could ever know; far better than you and I can ever in this world understand. He who was the Life and Light of eternity had become the Life and Light of men, had become one with them, not only for a great epochal moment, but for ever, possessing them and being possessed, so that humanity entered at long last into its kingdom, which is the Life of God.

\* \* \* \*

WHEN we are tired and perplexed and disheartened, let us remember these things; our puzzled minds may find a refuge in the knowledge of the Presence. It was a very good and very wise old man who said, "God revealed in Christ is the one truth which gives to tired men and weary women the right to be as little children, with the child's freshness of delight and trust."

This "is all we know on earth, and all we need to know."



#### ACKNOWLEDGMENTS

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#### ADESTE, FIDELES

BY MRS. ARTHUR L. CARNAHAN

OF all the hymns that we sing at Christmastide, the one we could least spare is *Adeste, Fideles*. It has become a part of the very fabric of Christmas. Originating in France in the Seventeenth Century, it was translated and made known to the English-speaking world in 1811 by the Rev. Frederick Oakeley, incumbent of Margaret Chapel, now the great Church of All Saints', Margaret Street, London, England.

In those days Margaret Chapel was notoriously "exclusive." "It was," says Canon Ollard, "the first church in London where a real attempt was made to raise the standard of the Christmas services, and to preach the almost forgotten truth of the Church's faith." Its ornaments were copied from the church introduced at Littlemore by Dr. Bloxan, "the grandfather of all the Ritualists," and the Littlemore ornaments went as to include a cross, candlesticks, a wooden alms-dish, an altar table, and a litany desk! Vestments were only of surplice, stole, and hood.

Frederick Oakeley was a skilled musician, and his contributions extended to the revival of Plainsong. The parish was fortunate in its organist, Richard Redhead, compiler of *Diurnae*, and *Church Hymn Tunes*, and composer of many of our most familiar hymn-settings, among which are, *Gods*, *Destined Day Arise*, *Go to Dark Gethsemane*, *Holy of Holies*, *Rich and Rare*, and *Rock of Ages*.

It was there, two years after the beginning of the nineteenth century and nine years before the corner-stone of the new All Saints' was laid by Dr. Pusey, that *O Come, All Ye Faithful* was sung as an English hymn.



#### THE BOY OF BETHLEHEM

WHEN THE WORLD had grown old and its strength being sapped by vice that had risen in the East, and was being despoiled of hope by philosophies that lacked the notes of certainty and love, it was renovated by the birth of the Christ. For many years the children of Rome had looked at the animal face of the statue of the wolf suckling Romulus, which stood in the center of the Imperial City, and from it had drawn inspiration that bore bitter and degenerate fruit in their later lives. Something happened in Bethlehem in the days of Herod the King, and children of the world began to look into the face of a Baby whose strength and love were of God, His Father and their Father. The disciples of Plato and Pythagoras despaired of the pagan world of their day and looked forward to some renewal from without. It came not through a new system of divine inspiration. It was brought to pass by a substitution. The Boy of Bethlehem, who came from on high to be nurtured in the bosom of a Galilean peasant home, imparted meaning to all the history before him and began a new volume in which the treasures of man were found to be in sonship and in brotherhood. The dim days of the patriarchs, the nomadic era of the chosen people, the checkered life of King David, the prophecies of Isaiah, a nation's sorrow in captivity, a hollowiness of a splendor won in human selfishness by a state; all these fell into their rightful places and received their estimates and were made immortal life lessons by the birth of the Christ, over whose rude manger cradle divine music was heard which was prophetic of those richer harmonies so soon to be heard through Him in the hearts of men.

So does that Saviour Boy, who is yet the mighty God, come to us to give meaning to the story and hopes of our lives, to enter our human life and from his boyish lips we learn that God has dealt so with us and what He will do if we will suffer Him to guide us from the cradle through the growth of the consummation of fellowship in the Heavenly Family, as He led Him, the only begotten in whom the Father and joy were ever centered.—*Very Rev. Edmund R. Laine, Jr.*



LET US now go even unto Bethlehem while the angels are in the air and hear the Christmas message that we may receive it and give it and thereby glorify God and bring peace and joy to men.—*The Presbyterian Magazine.*



# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

IT is the fashion among some good people to rail at our present day, and to praise only bygone times. The ages of faith always appear in the distant past, and our modern generation willingly convicts itself of neglect, infidelity, what you will, with a self-conscious humiliation that has more than a touch of self-complacency—like Topsy's "Ain't I turrrible?" If only we had lived in the Middle Ages! Life was something like living then—a sort of *mélange* of picturesqueness, piety, romance, and chivalry—Camelot, Monte Cassino, the moated grange, and Jerusalem superimposed one upon the other. So we sigh, and pity ourselves for our misfortunate entrance into the world at this unhappiest of times.



I TAKE LEAVE, however, to doubt this, even to deny it altogether. There are enemies of our peace, of course, foes to overcome, difficulties to master; but so there were in the Middle Ages, and further back. And, if we may judge by contemporary writings, the worthies of the past sighed for "the good old days," quite as gustily as the *laudatores temporis acti* of our time. We were singing, the other night, Parker's splendid setting of *Hora Novissima*; and it set me to reading over, as a whole, the great and dreadful poem, selected passages from which are familiar in Dr. Neale's translation, *De Contemptu Mundi*, by the Cluniac monk, Bernard de Morlaix. I commend that reading to our gloomy pessimists of today, who assume that all the woes and wretchedness of this time are modern inventions. Dr. Jessop has collected awful records of English village life in the Fourteenth Century, for our edification if not for our envy; and Brantôme's memoirs show us what sort of people the nobles of his day were, in the most advanced civilization Europe knew: I advise you to keep a disinfectant at hand in case you read it. Time fails to enumerate a list of such books, which make us glad, on the whole, that Providence was pleased to place us in this age and no other.

Fashions change, for good or evil; but the essential remains. The reckless motorist who crushes wayfarers under his speeding car had his armored fellow who rode down the villain as murderously and as indifferently. Costumes that seem silly or shameless are to be matched in every age. The horrors of the divorce courts are only expressed differently from the suits for annulment of marriage on trivial grounds which great folk brought in ecclesiastical courts centuries ago. Ostentatious wealth has always been odious; rioting and drunkenness are not Twentieth Century discoveries, any more than chambering and wantonness. *Per contra*, I believe that there are more saints today than ever before. It is true that they do not kiss wounds and suck ulcers: we have learned asepsis. But they minister as tenderly and more efficiently to the afflicted, they serve God in their brethren as truly. Those whose every act is wrought *sub specie aeternitatis* do not change, though emphasis may.



THIS is a long prelude to a short salutation. I wish you all a Merry Christmas, in this year of salvation, 1925. And I believe you will have a Merry Christmas if you become as little children, and keep the feast as they are wont to do, in innocence and faith, with joy and peace in believing. The simple truth is that which all generations of Christians have confessed: "The birth of Jesus Christ was on this wise; the Word was made Flesh and dwelt among us." And we are glad on the Birthday of the Heavenly Babe, because He whose goings-forth are of old, even from everlasting, condescended to come down from Heaven and show Himself Emmanuel, the Virgin's Son, the Mighty God, the Prince of Peace.

We keep His Birthday who is "God and Baby," as a darling six-year-old put it; and though He attained to the fulness of manhood's estate and years in the glory of His Resurrection, He is still and always the Eternal Child. Wherever folk realize that truth, then they are joyful on Christmas, and on all the days of the year besides. Nay, more; their joy overflows, touching and transfiguring earthly things, illuminating dark corners, softening hard hearts, till the whole round world keeps Christmas Day, even if unknowing the reason.

They kept it aright in the catacombs of heathen Rome, and on the bleak mountain-sides of Asia Minor, under the persecuting emperors: they will keep it in Holy Russia, under the far heavier persecution of the heathen Bolsheviks. They kept it in the monasteries that studded the old world like a new constellation: they will keep it in African jungle-huts, where the cruel drums of the medicine-men have been laid aside. Learned and simple, noble and peasant, republican and monarchist, all are found on their knees around the Manger-Throne. And we all have as good reason to sing, rejoice, and give thanks, to make merry unto the Incarnate God of our salvation. This is an age of faith, so long as it keeps Christmas. *Adeste, fideles!*



## AMOR POENITENS

The Lord Christ lay among the straw,  
All fair and sweet to see;  
Above Him Mary bent in awe,  
Immanuel it was she saw,  
God, born of her bodie.

She worshipped Him, her very Child:  
Lord Babe, and so would I!  
But she was holy, Maiden mild,  
And I, alas! a man defiled.  
How dare I come anigh?

The shepherds hasted to adore,  
Good simple folk were they;  
Scarce did the angel-host upsoar  
Ere they were at the stable-door—  
I loiter on the way!

Across the desert come the Kings,  
Star-led to Bethlehem;  
A precious tribute each one brings,  
Gold, incense, myrrh, meet offerings—  
I have nor balm nor gem!

The ox and ass their Owner see  
And know their Master's stall.  
Even the dumb beasts bend the knee—  
How can I pass unlovingly  
The Infant Lord of all?

Sweet Child of Mary, Babe new-born,  
I own Thee for my King.  
Though I be sinful, slow, forlorn,  
Unworthy aught but shame and scorn,  
Thou wilt accept, this Christmas morn,  
Myself, an offering!  
WILLIAM HARMAN VAN ALLEN.



It is good for us to think that no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us.—*Phillips Brooks.*



# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## THE INCARNATION

*December 27: The First Sunday after Christmas*

### THE INCARNATION

READ St. Matthew 1:18-25. *St. John the Evangelist.*

THE life of our Blessed Lord and Saviour Jesus Christ differs in one momentous respect from every other which has ever been lived on earth. It did not begin when He was born. In the prologue of His Gospel St. John calls Him the Word, who was in the beginning, was with God, and was God, by whom all things were made, in whom was life; 'and the life was the light of men.' 'And the Word was made flesh and tabernacled among us, and we beheld His glory.' St. Paul advances an equally tremendous claim. He affirms the pre-existence of Jesus; nay, only a generation after Jesus had departed, . . . he assumed it as already an article of faith which his readers would never dream of disputing. 'Ye perceive the grace of our Lord Jesus Christ, that for your sakes He became poor when He was rich, that ye, by His poverty, might become rich.' 'Let this mind be in you which was also in Christ Jesus, who in God's form primarily existing, deemed it not a prize to be on an equality with God, but emptied Himself, having taken a slave's form, having been made in men's likeness.'"

—David Smith.

*December 28: Holy Innocents*

### THE BIRTH AT BETHLEHEM

READ St. Luke 2:1-7.

WHAT troubles men is not that God should reveal Himself, but that He should reveal Himself in a certain definite person in history. It is apparently easy for people to acquiesce in vague, indefinite spiritual movements, and hard for them to believe that God can be specific in His dealings. It is the great thesis of Christianity that God is earnest enough about His self-revelation to be specific. He does not scorn the definite and the concrete. For God to manifest Himself in a life is as natural as that He should disclose Himself in life generally. In fact the whole history of God's self-disclosure is the history of a progress from the general to the particular. God is manifest first in a universe, then in man's conscience and spiritual experiences, in His dealings with a race, through chosen individuals within that race, and finally in a single Personality, Jesus Christ.

*December 29*

### THE ANGELS' SONG

READ St. Luke 2:1-7.

THE Child who is born at Bethlehem is the eternal Son of God. God has entered in Him into human experience and human history, and we can no longer thrust heaven and earth apart, for, since Christ has come, they lie so near together that something of the radiance of heaven shines upon the earth. Is not this the meaning of the angels' song at the Nativity? Christ has bridged the gulf between the seen and the unseen world; He has made a Way to God over which may pass the prayers, the sacrifices and the aspirations of men; He has thrown open a door in Heaven through which the songs of the hosts of God come down to us. Heaven certainly lies about us in the infancy of Jesus Christ. He is the Child worshipped by shepherds; He is the King of Glory adored by angels.

*December 30*

### THE RICHNESS OF GOD'S MERCY

READ Ephesians 2:1-10.

THAT He might show the riches of His grace, in His kindness toward us through Jesus Christ." Consider what the Incarnation means. It means a divine movement of God toward earth is love and mercy; it is the self-giving of God to men. From beginning to end, the life of Jesus Christ is a manifesta-

tion of God's grace, of His freely extended power and strength. All about us today men are attempting to see Christ in terms of His own valiant and victorious struggle with God. Jesus stands as the symbol and promise of man's dominion to the divine. Scripture knows nothing of a Christ whose divinity is thus progressively won; it knows only of Christ who enters human experience clothed with the majesty of God, who brings God to man that He may lift man to God. Of a man who is not supernaturally determined Scripture has no more to say.

*December 31*

### GOD'S LOVE

READ St. John 3:1-17.

IF we could place in the light the modern world's greatest difficulty in regard to God, we should see that difficulty as the doubt of His existence, but as the doubt of His love. There are bitter facts of experience, very many in these days, which tell against the love of God. The Incarnation is the assurance that His love is a fact, and by the Incarnation mean all that it includes, to the death of the Cross. We believe that Jesus Christ is God, when I see Him upon the Cross, I know that I cannot write indifference and insensibility against the Name of God. I know that God cares. The many things which I shall perhaps never know, and the mystery of suffering, why God allows it, and how He enters into it, but I know enough to go on bravely and hope that God is in the world—our troubled, suffering, storm-tossed world—in Jesus Christ. His love is no different from that of the Incarnate Life.

*January 1: The Circumcision*

### CHRIST OBEDIENT TO THE LAW

READ St. Luke 2:21-40.

THE Son of God accepted the limitations of human life more than that, He accepted its disciplines and submitted to its rules and governments. That is the point upon which Scripture always insists. Jesus was obedient to the law of man. Here the Incarnation has a particular message for us. We are not disciplined; we dislike restraints of any kind. Scripture has generally little to say of the moral example of Jesus, as though He could be left to secure His own conviction without constant reference to His character; but it does insist frequently on Christ's obedience. It seemed to strike the Testament writers that Jesus' claim to moral greatness was particularly in the completeness of His response to our duty. He who might have claimed exemption from our obligations, did not seek for it. "He learned obedience."

*January 2*

### THE NAME OF JESUS

READ Philippians 2:1-11.

JESUS—"He who will save." The name given to Jesus is prophetic of the character of His ministry and the essence of His person. It indicated, moreover, the relation of the child to the purposes and ancient promises of God. This is important. It is common enough for us today to speak of the saving work of Jesus as being the result of His ordinary teaching, and His more extraordinary influence upon men; that is, He gave them the possibility of wholeness by making them peculiarly receptive of God." This is true as far as it goes, but it overlooks what is of prime importance in the interpretation of Christ as Scripture presents Him, Christ Himself, His Person, His Incarnation, His death and resurrection, are factors in a divine plan of salvation that salvation itself is a process which God puts into motion for the recovery of man. Jesus is the Saviour specifically because He mediates to men a salvation which God extends and which man is incapable of securing for Himself.



# My Afro-American Christmas

By Charles R. Walker

LOOKING into Dickens' *Christmas Carol* the other day, I wondered how many Scrooge and Marley Christmases and how many other brands had just been celebrated in America. If, through some magical radio fitted over our eyes and ears, we could get into a million homes, churches, and cafes on Christmas eve or morning, would we not know American life for what it is? Dickens certainly had an idea like that. He believed the heart thawed and showed its intimate nature on the birthday of Christ.

By exploring American Christmases, there would be visible the characteristics of Italians, Greeks, Jews, and Anglo-Saxons, of rich and poor, of practical and impractical people, sentimental, sour, worldly, and unworldly people, infants and grandmothers, delineated and made plain by their attitude toward the greatest of Christian festivals. Now, just by chance, this year I began such a research miraculous. I spent an Afro-Anglican Christmas.

I am a northern editor, and my brother is a priest in a southern city. He has a Negro parish under his charge, which is, I think, the largest in the Protestant Episcopal Church. I used to think that all colored folk were Methodists or Baptists, but unforgettable experience has taught me otherwise.

I had followed the career of this fanatic brother of mine among his blacks only by rumor and correspondence. Once in a while he came north out of his jungle and visited me in a northern city which is the very head and front of Unitarianism.

Looking forward to a Christmas holiday of theatre-parties and Christmas balls, of old flames rekindled and friends slapped on the back, I packed my dinner coat and boiled shirt. My plan was to visit New York, Philadelphia, and other points south, and interrupt my career at the end by a brief stop at the jungle and a handshake with my brother.

What a vain thing it is to take thought for the morrow! I ended by spending an Afro-American Christmas. My dinner coat hung on a hook in the clergy house. Hour after hour I was led from St. Agnes' Church to St. Monica's Chapel. I watched colored youngsters unpack images of the three wise men, and pickaninnies shine Christmas candlesticks. I went to the colored dance hall and the colored gymnasium. I attended solemn high mass at five o'clock on Christmas morning, and a black thurifer, marching in a cloud of incense, made me dream of dark brown angels. . . .

But my recollections are beginning to stampede. And I must try desperately to begin, with God's help, at the beginning.

ST. AGNES' Parish is by no means a mushroom growth, or a fragile evangelical experiment of recent years. It is one of the oldest and best stabilized institutions in these states. Under a different name, to be sure, but in direct ancestral line, it was born in 1868, out of an older group of worshipping Negroes whose origin is lost in the mists of history. And the city in which it thrives is an old slave-holding town, thoroughly southern in sentiment. Its beginnings are vividly told in a queer little historical book, now out of print:

"The little congregation of colored people worshipped in a small hall over a feed-store on Howard Street. The opera house now occupies the site. The room gave evidence of care and an attempt at reverence, yet it was cheerless in the extreme. On one side was a large tank, used as a font by a former pastor. The small altar had once been a shopkeeper's counter."

After speaking of "the hearty responses, the sweet music, the reverence, the unostentatious yet ardent earnestness of the people," the historian adds, "The enjoyment was not seriously interrupted even by the rats which ran about the floor during the service." In 1873, this early mission was dissolved and a new one formed, which obtained shortly an "edifice built for the use of a small congregation of Swedenborgians." It was this building, greatly enlarged, to which my holy brother led me on December 24, 1923.

I was much interested to learn the part played in early days by the "color line." In the older mother church to which St.

Agnes' became attached as a colored mission, there was a notice on each pew declaring that the seats were "free to all." Some colored worshippers, entering the church one Sunday, read the notices and sat where they pleased. Unfortunate literates! Certain of the congregation complained; it came to the ears of the clergy; they called a vestry meeting. Whereupon they declared that if they remained they could not consent to there "being a lie on every pew"! Now let the historian speak: ". . . a distinguished member of the Maryland bar sat thoughtfully pulling his black mustasche. Looking up suddenly, with the serious earnestness that often flashes from his dark eye, he exclaimed, 'Gentlemen, let our religion be before our politics; for one I vote that no distinction be made in the seating of the church.' Without a dissenting voice the principle was established."

But the best half of this story applies to St. Agnes' shortly after the priest had cautioned white people against crowding out the colored at the opening services. A veteran colored communicant came to the priest in charge seriously troubled. He said he expected to bring with him to the first service a white friend, and he hoped that in St. Agnes' "There would be no discrimination as to color!"

IMMEDIATELY after my breakfast on the morning of Christmas Eve, we went into St. Agnes' Church. Not immediately after my holy brother's breakfast, though. He had been celebrating a mass or two in the early dawn light, and breakfasted while I snored. I hail from puritan country and have, I expect, a sort of "meeting-house" type of mind, so I am always a little breathless on the first plunge into a church with images and incense, though I get acclimated quickly. There was a vessel (that's not the right word) of holy water near the door, there were the stations of the cross all round the church, and a couple of marble angels—a little soiled—above the altar, right and left. My brother immediately told me a story as we caught sight of the vessel. He said he had a little black youngster in his Sunday school whom he caught stealing holy water from the church. When confronted with the crime, the boy pleaded in extenuation that he took a spoonful of the holy water every night before he went to bed for indigestion. I felt better after that story.

We found a half dozen black youngsters sitting in the midst of straw in the front pews at the left, unpacking something.

"What are they pulling out of those boxes?"

"Images for the crèche," said my brother.

And then I opened my eyes and saw a shed four feet high, roofed and floored with straw, at the left of the choir rail. The youngsters pulled straw packed images out of boxes, one ebony faced lad holding a Wise Man by the leg, while he brushed the straw out of his marble face. We went into the vestry and into the choir room. Brown skinned girls with aprons polished candlesticks under the direction of a white sister.

In the chancel I found two acolyte stools carved in the form of casks out of a single block of wood, by native Africans of the Gold Coast, and presented to the church by Queen Victoria.

We descended into the chantry—located immediately under the chancel, "where we hold services on week days to save coal and electricity." The altar was supported by Egyptian columns, an arresting African touch to an Anglican altar.

"Do you have much trouble keeping your choir up to regular attendance?"

"They'd rather come here than eat," said my brother. "We had a funeral last Fourth of July; there wasn't an absentee. On one of the hot Sundays last summer, I felt a little mean to dress them up in those heavy red cassocks, with the white cottas on top. They were sweating under them all through the service. I grinned at the boys afterward and said, 'All you fellows need now to keep you warm are little fur caps.' They looked at me for a moment and then burst forth in unison, 'Oh, Fader,' they said, 'may we have li'l fur caps?' . . . These are a people that enjoy their Church!"







first importance—these are, or used to be, Anglo-Saxon virtues. But what Oriental people—of which the Negro race is one—has ever competed with the Anglo-Saxon in these? Are there no other qualities that must be mixed as the ingredients of a rich culture? What of loyalty, gayety, an unrestrained delight in mere living, an unmixed love of color and movement, and ceremony, an appreciation of such domestic arts as cooking, of such social ones as singing and dancing? And for sheer musical powers, where is the average native American beside the Negro?

To the skeptic, and especially to the Puritan skeptic, who believes that the black man's delight in color and ritual in religion is—like anyone else's delight in them—a subtle pandering to the devil; or, in modern terms, just a primitive emotionalism, without relation to truth or permanent values, I have only this to say: Go and try it out. I thought so, too. But my feeling at St. Agnes' was this. This emotion is real. Crude also, but because crude, not futile or low. It is related, I will swear, however obscurely, to values that are everlasting.

That thought, at any rate, seeped under my skin upon my first Afro-American Christmas.



## THE SON OF GOD

BY MARY M. LEE

WHY was there such an insistent repetition, such a point made, of Christ as the *Son of God*, all through the New Testament, if being the Son of God were not a unique position at that time, and for all time?

Few, nowadays, would think of denying His perfect goodness, His superb moral and spiritual ideals. Then of what is He speaking, to what in Himself does He refer, when He forewarns us that He may be denied, or implies the probability of a denial of Himself? "Everyone, therefore, who shall confess Me before men, him will I confess before My Father which is in Heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in Heaven" (St. Matthew 10:32, 33).

There are few cults now which could come under this condemnation of Christ's, if denial means merely rejecting Him as a good Man, a great, or even the greatest Teacher, our highest example, or the brightest spark of inherent Divinity which we all have in ourselves, in a lesser or greater degree. No one, no cult, denies Him any of this distinction.

Yet so many of His own sayings, and those of the New Testament writers, seem to predict, or to foresee, some portentous rejection of Him, which may forever separate us from God, His Father.

Since almost all so-called Christians, modern cults included, have no difficulty in believing in Christ, or in accepting Him, with their own limitations, on their own interpretation of what they think He claimed to be, then what was the great importance of His emphasizing the possibility of a denial of Himself?

It is not difficult for any person with a reasonably religious mind to accept Him, if that is all one is asked to believe of Him. There is no great effort of faith required, no problem in connection with His possible Deity. Therefore, if this is all there was to His claims, why were He and His followers making such a point of so very simple and self-evident a fact?

But there is a stumbling-block to many earnest seekers after the Truth. They are not satisfied to accept Him as possessing merely a divinity inherent in all mankind, even though revealing more of God than any man, so far, had been able to show forth.

Was He the Son of God, possessing only a divinity possible to us all?

There would seem to be a vast abyss between His Deity and our divinity. Take, for instance, the text: "For whatsoever is born of God, overcometh the world. This is the victory that overcometh the world, even our faith" (1 St. John 5:4). Our faith in what, or in whom? "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 St. John 5:5).

This does not say that our victory comes because we are the sons of God, but that victory is given to him that believeth that Jesus is the Son of God.

Nor does our life with God come by our being the sons of God. "But these things are written that ye might believe that

Jesus is the Christ, the Son of God, and that believing ye might have life through His name" (St. John 20:31); not through *our* names, as sons of God.

Nor does it say that our salvation comes through our being the sons of God. "And we have seen and do testify, that the Father sent the Son to be the Saviour of the world." "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 St. John 4:14, 15).

Nor has it ever been said of any of us: "And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (St. John 1:14).

Note also the verse: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life" (St. John 3:16). In this verse we have eternal life, we have our Saviour, we have victory, and all in Him who is the only begotten Son of God.

And God's way for our becoming His children is through Christ alone. "For ye all are the children of God, by faith in Christ Jesus" (Gal. 3:26). Also: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (St. John 1:12).

And here again is the time-worn question: "What is the meaning of 'to believe on His name'?"

A very simple thing, evidently, if the modern cults believe all that is required, and if the rationalists' conceptions of Christ are correct.

It is preposterous to think that the mind of a moral man would reject Christ as a good man, a great teacher, the highest expression of godliness.

"He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (St. John 3:36).

This is a very strong and certain condemnation for the transgression of underrating the Son of God.

St. John says: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 St. John 2:9).

Are we sure that we have the correct conception of the doctrine of Christ? "For in Him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). And: "To wit, that God was in Christ reconciling the world unto Himself" (2 Cor. 5:19).

We pay heavily for our blindness, wilfulness, or indifference; so let us be sure that we know what St. Peter meant by his outburst: "Thou art the Christ, the Son of the Living God" (St. Matt. 16:16).

Let us humbly and searchingly ask of God: "Is it possible that we are among those 'who hath trodden under foot the Son of God'?" (Heb. 10:29).



## THE CHRISTMAS VISION

The loving Christian heart may see  
By faith the Holy Family:  
The Virgin Mary, meek and mild  
Who clasps in love the Holy Child,  
And faithful Joseph standing by.  
The Star is shining in the sky,  
The Wise Men offer treasures rare  
And bow before the Infant fair.  
The angels over Jesus bend  
With praises that shall never end.  
And we afar by faith and love  
May hear the Christmas song above.  
So toiling on in hope and fear  
May see the glory year by year.  
O vision fair, in light divine  
Through life and death upon us shine.

MARTHA A. KIDDER.



A MAN'S LIFE is made by the hours when great ideas lay hold upon him, and except by way of living persons there is no channel down which great ideas come oftener into human lives than by way of books.—*Harry Emerson Fosdick.*



## CHRISTMAS MYSTERIES IN AFRICA

AT the Holy Cross Mission in the Liberian hinterland the services of Christmas Day last year and the festivities following after were preceded on Christmas Eve by a mystery play, described in the supplement to the *Holy Cross Magazine*. They were able, in that African clearing, to use a combination of scenes outdoors and in the church which we may envy.

"The subject of the play," writes one of the missionaries, "of course was the birth of our Lord, with the shepherds and the visit of the Wise Men. The boys did not learn any parts, but remembered what I told them to say. I gave them an idea of what the shepherds might have talked of when they sat around the fire on that first Christmas Eve, and the boys talked between themselves in Gbandi. I couldn't understand what they said, but Morlu, our interpreter, assured me that it was to the point.

"We had the play at seven o'clock in the evening, after it had grown quite dark. The shepherds gathered about a fire which had been lit on the ground outside the south sanctuary window of the church. The audience stood in a great semi-circle back in the shadow, and everything was most picturesque. The shepherds talked a while among themselves and then while one stood on guard and walked about away from the group, the rest wrapped themselves up in their cover-cloths (which out here take the place of blankets), and went to sleep. After they had been there sleeping for a while, the audience began to sing 'While Shepherds Watched,' and when mention was made of the angel, he appeared (all decked up in mosquito netting) in the window of the sanctuary. A lamp was held behind him which reflected its light, by means of a mirror, out over the shepherds. The angel gave his message to the shepherds in Gbandi, after the hymn was finished, and then, like a good little angel, withdrew.

"Then the shepherds said, 'Let's go to Bethlehem,' and they left the fire and led the procession to the front door of the church. O Come All Ye Faithful was sung meanwhile, and the silence of the night made the singing of the hymn all the more effective. The shepherds went on into the church, while the audience finished the hymn.

"Then some figures were seen approaching the church along the trail. They carried native torches made of a branch which, when thoroughly dried and lit, casts a very bright light for many feet around, since it burns with a shooting flame. The new-comers proved to be the Three Wise Men and their pages, following the star, and just making their approach to Jerusalem. When the torches got nearer, Herod was found sitting on his throne outside the church, and there the meeting of the four kings took place. All conversation was in Gbandi. Herod had to send for the men who 'knew book' in order to answer the questions as to the birthplace of the King of the Jews, and when they had arrived and informed His Majesty that the great event was to take place in Bethlehem, Herod asked the Kings to stay overnight, and continue on their pilgrimage next day. They could not be prevailed upon to do so, however, and Herod, telling them to come back, etc., gave them a young chap as guide. So they went on their way, and the audience sang Hark the Herald Angels Sing.

"During the singing of this hymn the audience was requested to enter the church, and there was a wild scramble for the front seats. The hymn covered up much of the noise, and the church was so beautiful that sheer admiration quieted the rest. Palms were in profusion, and six or eight candles on the altar steps and rood screen cast long shadows and gave a holy atmosphere to the setting. St. Joseph and the Blessed Virgin were keeping watch over the young Child, and a packing case, with straw in and around it, suggested the manger. The shepherds were kneeling in adoration, and gave place to the Kings who approached when the audience was in place.

"During the singing of the carol, We Three Kings of Orient Are, the Kings adored the King of Kings, and offered their gifts; that finished, the angel gave his warning, everyone knelt and sang Silent Night, and the play was over."

The boys went to their homes for a holiday after Christmas. One may imagine all that they had to tell their wondering families.

## THE NATIVITY IN ART

By LOUISE CRENSHAW RAY

IN the resourceful world of art are many exquisite paintings by both ancient and modern masters, on various subjects, but few surpass in beauty those depicting the Nativity of the Holy Family.

A particularly inspiring example is the Nativity of the 15th century. The Holy Infant lies upon a low pillow of prayer, while the saintly Virgin kneels over him, her hands folded in prayer. Joseph and the Wise Men are also kneeling. The scene is set in a simple, a roofed building of wood and stone, is covered with vines and surrounded by trees. In the distance are seen towered buildings, probably of Jerusalem. An ox and a donkey complete the rural simplicity of this painting.

Another more modern painting by the English artist, Jones, portrays the Wise Men presenting their gifts to the Christ Child, who lies in His mother's arms. A field of lilies surrounds the group. An angel, tall and majestic, kneels near, with folded hands; his large white wings rising behind his bowed head. Joseph stands in the background, looking on in wonder.

Quite a difference in style may be observed when comparing two well known paintings of the Nativity. In the 16th century world famous Nativity, preserved in the Dresden gallery, the Christ Child is depicted with a brilliant halo of light, and the Virgin Mary looks upon Mary's face reflects some of this sublime radiance. The lofty and saintly beauty suggest the Divine side of Christ's nature, while, on the contrary, Van Dyck's Madonna and Child, supposed to have been found about 1875 in a German church, emphasize the humanity of the Babe of Bethlehem. The helpless infant lies upon His mother's lap, surrounded by a group of rude peasants. This painting brings a clearer realization that Christ came into the world in a most humble manner to experience every phase of life, including poverty, suffering and death.

Most artists delineate with much similarity as to essential characteristics, the three principal personages of the Nativity. Always the Virgin is shown a wistful, holy woman, whose thought and love are concentrated upon her child and Saint Joseph is a sober, middle-aged Nazarene, full of wonder and awe at the miracle. Christ Himself is usually a mature, thoughtful child, the chief focus of interest in the painting.

Were it not for these various paintings, we should have a meager conception of the Nativity. But as we gaze upon the spiritual Madonna, the serene Joseph, and the Holy Child, His peaceful innocence, we feel transported into the olden times of Bethlehem. We follow that radiant star to the lowly manger. We behold, lying upon His humble bed of hay, "lowly and meek, and of lowly estate," the Redeemer of the world!

A feeling of sanctity and peace steals over us, as we gaze upon the simple shepherds and Wise Men in adoration of the "Little Lord Jesus," but for whose advent, we should have been lost in the darkness of sin. We hear sounds of divine music. A multitude of celestial voices is singing:

"Glory be to God on high, on earth peace, good will to men."



## USE THE WHOLE WORD

WRITE it "Christmas," not "Xmas." And don't call it "Ecksmas."

A newspaperman, John H. A. Kelley, appealed to the press through the columns of *Editor and Publisher* to stop the ugly contraction from all reading and advertising columns.

"The day that is so dear to us," he points out, "is given widespread pronunciation in accordance with its original spelling." He explains that, although the "X" is borrowed from the Greek as a symbol for the name of the Saviour, Christians "will prefer to keep Christmas sacredly known by its right name so that none of its significance be lost."

To this appeal the *Editor and Publisher* adds: "Xmas is a profanation of one of the sacred words in our language. It sets cathedral chimes to jazz. Is the modern pace so fast that we may not spell out the birthday of Him who gave us the faith by which most of us hope to live and die?"



## A MEDIEVAL LULLABY

A mother, sitting in the twilight, her babe  
in her lap, her eyes upon a picture of the  
Mother and Child sings, partly to the Christ  
Child, partly to her own babe:

Heavenly Babe, so meek, so mild,  
Smile upon my little child  
From Thy Mother's arms of love  
In Thy blessed home above.

While the stars their vigil keep,  
Close thine eyes and go to sleep:  
Sleep, my precious baby, sleep.

Holy Angels hailed Thy birth;  
Coming down from Heaven to earth.  
Sing my lips and sings my heart,  
Sweet, my babe, so dear thou art.

While the stars their vigil keep,  
Close thine eyes and go to sleep:  
Sleep, my precious baby, sleep.

Thou wert born in Bethlehem,  
Lord of Angels and of men.  
This, my babe so fair to see,  
Lord is of the heart of me.  
While the stars their vigil keep,  
Close thine eyes and go to sleep:  
Sleep, my precious baby, sleep.

Heavenly Babe, so meek, so mild,  
Watching o'er my little child;  
Be he ever like to Thee  
Is my prayer, and aye shall be.  
While the stars their vigil keep,  
Close thine eyes and go to sleep:  
Sleep, my precious baby, sleep.

CLYDE ROBE MEREDITH.



## A CHRISTMAS HYMN

It was a bleak December  
When winds blew fierce and wild,  
That in a lowly stable  
Our Lady bore her child.

St. Joseph, her protector,  
Had anxiously essayed  
To find in David's City  
A shelter for the maid.

But only this poor stable  
Was offered for the birth  
Of Jesus Christ our Saviour,  
When He came down to earth.

While Bethlehem is sleeping,  
The ass and oxen pay  
Their homage to the Christ Child  
So fair upon the hay.

For, lo, a manger holds Him  
Whom Heaven could not contain,  
Who over all creation  
Eternally doth reign.

He lies there swathed and helpless,  
In great humility,  
To burst our bonds asunder  
And set His people free.

O, blessed among women  
Is Mary full of grace,  
Whose loving arms encircle  
The Saviour of our race!

To lowly shepherds keeping  
A ceaseless watch by night,  
Appears a wondrous vision  
A light divinely bright.

"Glory to God!" the angels  
Proclaim the Heavenly birth,  
"Gloria in excelsis,  
And peace, good-will on earth."

Gazing at skies of splendor,  
Came wise men from afar  
Seeking the great Messiah,  
Led onward by a star.

They bring a royal tribute  
From treasures all untold,  
And offer to the Christ Child  
Incense, and myrrh, and gold.

Let us with ages kneeling,  
With Joseph bent and gray,  
With shepherds, saints, and angels,  
Worship the Lord today.

HARRIET APPLETON SPRAGUE.



## THE CHRIST CHILD

The centuries go their silent way,  
While the world waits for Thee;  
And loving hearts look up and say,  
When shall Thy kingdom be:  
The blessed reign of truth and peace  
And heavenly purity?

O, wondrously well-favored land  
That knew Thee long ago!  
With love we cannot understand  
Thou cam'st to us below—  
A holy Child whose very Name  
Can life and light bestow.

A glorious star led kings to Thee,  
To worship at Thy shrine;  
Their royal gifts were meet and free—  
So may I offer mine.

Poor in its worth, but strong in faith:  
Lord, let my heart be Thine.

EUGENIE DU MAURIER MEREDITH.

## A NOEL OF OLD TOURAINE

Traditional words, translated by  
Claudine E. Clements.

The carillons are chiming clear  
On Juda's silent hills,  
Glad news proclaiming everywhere:  
A king has come, on earth  
To dwell, whom heavenly hosts adore.  
For Him the Maiden Mother bore  
At midnight hour and cherished,  
Benoni,  
Without Him we had perished,  
Cher ami.

O hasten then to see the Child  
A-cradled on the straw.  
The winter wind is cold and wild;  
No swaddling blanket warm,  
Nor silken cushions hath she there,  
The Baby's Maiden Mother fair.  
Yet ox and ass before Him kneel,  
Benoni,  
To shelter Him from cold and chill,  
Cher ami.

And now Pierrette and Marguerite  
Have brought a coverlet  
Of wool, and linen fine and sweet  
To wrap the Little One.  
She watches as He slumbers there,  
The Baby's Maiden Mother fair;  
A shepherdess is waiting too,  
Benoni,  
With bowl of fragrant milk and new,  
Cher ami.

O Saviour, to Thy bounties sweet  
Thy debtors all are we,  
To be among the first who greet  
Thee in Thy manger bed.  
To Thee be grateful love address'd  
O Maiden Mother, ever bless'd;  
Good Joseph, grant us now thine aid;  
Benoni,  
Dear Child of Thee we have most need,  
Cher ami.



## THE CHRIST CHILD

And will He come tonight,  
The Christ Child, stooping low  
From where the stars are white?  
Kindle the casement light  
That He may know  
We watch for Him this night across the snow.

Hush for a little space  
Lest His footfall draw near,  
And kneel and pray His grace  
Unto a silent place,  
That we may hear  
If so His voice might call us low and clear.

Will He but enter there  
The narrow threshold o'er,  
As our beloved and share  
The lonely fireside where  
They come no more,  
Lifting His sacred hands while we adore?

The flickering candle trim  
Above the darkened street.  
Like notes of seraphim  
The holy bells ring sweet,  
The midnight dim  
Waits for the glory: They are calling Him.  
ANNE G. MORSE.



## RAISING THE NATIONAL DEFICIT

THE outstanding feature of this week's report on the payment of the national deficit is the inclusion of the Diocese of Pennsylvania, with a quota of \$160,000, in the "full amount assured" class. Bishop Garland says, Our pledge is as good as paid." A strong committee, with Joseph Wayne, Jr., President of the Girard National Bank, at its head, expects to complete its work by December 31st.

North Carolina, Marquette, Arkansas, and Los Angeles, in addition to dioceses previously reported, have raised the total amount assumed by them.

The increase in signed pledges and cash for the week ending December 17th amounts to \$54,788, and the grand total pledged or assured has grown from \$671,081, as of December 10th, to \$864,198, as of December 17th, an increase of \$193,117.

The following report of payments and pledges on the national deficit is corrected to December 17, 1925.

	Amount Assumed	Pledges and cash to December 17
<b>PROVINCE 1</b>		
Connecticut .....	\$ 50,000	\$ 23,000
Maine .....	3,000	2,475
Massachusetts .....	100,000	95,000
New Hampshire .....	2,000	846
Rhode Island .....	30,000	
(Hard at work, all assured)		
Vermont .....	2,000	75
(Balance assured)		
Western Massachusetts .....	20,000	2,807
	<u>\$207,000</u>	<u>\$124,203</u>
<b>PROVINCE 2</b>		
Albany .....	\$ 20,000	\$ 20,000
Central New York .....	25,000	18,500
Long Island .....	100,000	20,000
Newark .....	80,000	
(Campaign starts January 24, 1926)		
New Jersey .....	35,000	15,000
(Balance in budgets 1926-7-8)		
New York .....	250,000	147,715
Western New York .....	40,000	18,341
Porto Rico .....		
(No report)		
	<u>\$550,000</u>	<u>\$239,556</u>
<b>PROVINCE 3</b>		
Bethlehem .....	\$ 18,000	\$ 10,552
Delaware .....	15,000	5,000
(Balance in 1926 Budget)		
Easton .....	2,000	1,244
Erie .....	3,000	3,000
Harrisburg .....	5,000	3,725
Maryland .....	35,000	
(Full amount assured)		
Pennsylvania .....	160,000	500
(Full amount assured)		
Pittsburgh .....	40,000	23,700
Southern Virginia .....	5,000	3,000
Southwestern Virginia .....	5,000	1,000
Virginia .....	25,000	
(Campaign later)		
Washington .....	30,000	5,000
(Report work started)		
West Virginia .....	6,000	5,000
	<u>\$349,000</u>	<u>\$61,721</u>
<b>PROVINCE 4</b>		
Alabama .....		\$ 2,294
(Working on basis of \$6,000)		
Atlanta .....		
(No campaign)		
East Carolina .....	\$ 5,000	5,000
Florida .....	5,000	3,750
Georgia .....		
(No campaign)		
Kentucky .....	8,000	
(Included in 1926 Quotas)		
Lexington .....	1,500	1,500
Louisiana .....		
(No pledge or campaign because of General Convention expense)		
Mississippi .....	1,000	
(Assured)		
North Carolina .....	10,000	10,000
South Carolina .....	4,000	104
(Report campaign started)		
South Florida .....	5,000	5,000
Tennessee .....	2,500	1,000
(Campaign in Lent 1926)		
Upper South Carolina .....	5,000	433
Western North Carolina .....	2,000	1,000
(Full amount assured)		
	<u>\$49,000</u>	<u>\$30,081</u>

## PROVINCE 5

Chicago .....		
(No campaign)		
Fond du Lac .....	\$ 3,000	
(Campaign in January. Total assured)		
Indianapolis .....	3,000	
(Campaign late December)		
Marquette .....	2,000	\$
Michigan .....		
(No campaign)		
Milwaukee .....	12,000	
Northern Indiana .....		
(No campaign)		
Ohio .....	100,000	20
(Total guaranteed)		
Quincy .....		
(No report)		
Southern Ohio .....	30,000	
Springfield .....	3,000	
(Campaign in January, 1926)		
Western Michigan .....	4,000	
(Campaign in January, 1926)		
	<u>\$157,000</u>	<u>\$20</u>

## PROVINCE 6

Colorado .....	\$ 8,000	\$
(Balance assured)		
Duluth .....	3,000	
(No report)		
Iowa .....		
(No campaign)		
Minnesota .....	1,000	
(No general campaign)		
Montana .....	1,500	
Nebraska .....	2,000	
(Will report in January, 1926)		
North Dakota .....	800	
(Hard at work)		
South Dakota .....	1,500	
Western Nebraska .....	2,000	
(Total assured)		
Wyoming .....	1,500	
	<u>\$21,300</u>	<u>\$1</u>

## PROVINCE 7

Arkansas .....	\$ 750	\$
Dallas .....	5,000	
Kansas .....	3,000	
(Christmas offering)		
Missouri .....	4,000	
Texas .....	7,000	
Western Missouri .....	4,000	
Western Texas .....	2,000	
(Christmas offering)		
New Mexico .....	1,500	
(Christmas offering)		
North Texas .....	500	
Oklahoma .....	4,000	
Salina .....		
(No report)		
	<u>\$31,750</u>	<u>\$14</u>

## PROVINCE 8

California .....	\$ 12,000	\$
(Campaign for balance in 1926. Total assured)		
Los Angeles .....	10,000	1
Olympia .....	5,000	
(Balance assured)		
Oregon .....	2,000	
(1926 campaign)		
Sacramento .....	1,300	
Alaska .....		
(No report)		
Arizona .....	1,000	
(Added to 1926 Budget)		
Eastern Oregon .....	800	
(Campaign later)		
Honolulu .....	500	
(No report)		
Idaho .....	1,000	
Nevada .....	500	
San Joaquin .....	1,500	
Spokane .....	2,000	
(Campaign early 1926. Total assured)		
Philippines .....		
Utah .....		
	<u>\$37,600</u>	<u>\$23</u>

## FOREIGN

Brazil .....	\$ 1,000	\$
Cuba .....	500	
Haiti .....		
Japan .....	1,000	
	<u>\$2,500</u>	<u>\$1</u>

(Continued on page 270)



# William Otis Waters, Priest and Doctor

By the Rev. W. B. Stoskopf

**T**HE death of Dr. Waters on August 20th, of apoplexy, in his automobile near Woods Hole, Massachusetts, where he was passing his summer holiday, was recorded in an issue of *THE LIVING CHURCH* shortly thereafter.

The whole Church was shocked by the suddenness of the loss of one of her foremost priests and prophets, and all who were privileged to know him personally mourned the loss of a friend, always tried and true, whose friendship shone forth especially in the midst of adversity which he could relieve or console. The last words heard by the writer from the lips of a priest in St. Luke's Hospital, Chicago, who died the day after Dr. Waters, were a tribute to his brother priest: "I don't know what I should have done without Dr. Waters." This incident is typical of the loyalty of the man and the good cheer which he radiated.

Dr. Waters was called from a fruitful ministry in St. Andrew's Church, Detroit, to become rector of Grace Church, Chicago, where he served as priest and pastor for the last twenty-two years. He was a strong and forceful preacher and a teacher of persuasive power. As an organizer and financier he carried his parish triumphantly through a most difficult period of transition and secured its future for generations to come by raising a great endowment fund.

As a fellow priest, I think of him above all as a fearless champion of the right, and a staunch and loyal friend who was ever eager to support the cause of the unfortunate and the oppressed. St. Michael must have loved this valiant fighting man.

The senior warden of Grace Church writes these words in appreciation of his departed rector:

"As an institution, founded by Dr. Locke, a former rector of Grace Church, St. Luke's Hospital always held a major place in the sympathy and interest of Dr. Waters. He visited it daily, and his cheerful words of encouragement will long be remembered alike by nurses and patients as he went his regular rounds.

"No better tonic could be imagined than the cheerful face and voice of the Doctor. He radiated wholesomeness, and there was nothing maudlin either in manner or thought.

"In private life he was a most delightful personality, either as host, guest, or traveling companion. As a speaker on secular occasions, or as presiding officer, he was uniformly pleasant and jovial.

"Delightful as are these characteristics in any man, they were but the beacon lights of a character that knew no cowardice, meanness, or littleness of soul.

"The great outstanding fact of his life was his unswerving fidelity to principle. It was as though he kept ever in mind the words:

"This rock shall fly  
From this firm base as soon as I."

Dr. Waters was always keenly interested in young men looking forward to the priesthood, and for years served as a trustee of Nashotah House.

The secular press reminds us of his prominence as a citizen. One token of his civic influence was his part in ending a notoriously evil ball which had been given for many years in the vicinity of Grace Church. But amid all the acclaim of the press no notice is more heart-felt than that printed in the *Sherburne News*, the local paper of the little New York village where Dr. Waters spent his youth and where his body is interred:

"The earthly and fleeting honors bestowed upon William Otis Waters, absolutely a self-made man, were many. His charge in Chicago was one of the leading churches of the city.

"Among others, he was Elder-General of the society of Mayflower Descendants, and, in 1916, was honored by being chosen Chaplain of the Republican National Convention. Since 1901 he has been a trustee of St. Luke's Hospital of that city.

"He is loved here for none of these—more for the deeper grounded virtues and qualities of manhood; for his charming manner, simple, unaffected, and sincere.

"He measured up to the highest standards, and was every inch a gentleman.

"Devotion to his family, friends, and religion, is the quality making a monument more enduring than granite, and he had scarcely reached the zenith of his powers.

"This cannot be the end. Faith calls it the new beginning."

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



REV. WILLIAM O. WATERS, D.D..  
Late Rector of Grace Church, Chicago



## PAGAN TRIBE PRODUCING CHURCH WORKERS

**A**t Zamboanga, in the Philippine Islands, the priest and his wife have taken into their household a young girl from the Tirurai tribe, the first of the tribe to venture out of the very primitive conditions of her pagan home. She has had some schooling, and is to be trained so that she may return to her people and prepare them for baptism, teach Church school classes, and instruct the women in nursing and the care of children, matters in which they have only most primitive knowledge. The expense of her training has been provided by a gift of \$50 from a boys' class at St. Mark's Church, Tacoma, Wash., and by offerings of the Zamboanga Mission, and by her own work about the house and in the mission office. Her name is Augustina Cariaga. A second girl from the tribe, Balbina de la Cruz, is receiving preliminary instruction and doing practical work in the hospital, looking towards a possible course in the Nurses' Training School, perhaps to be the first Tirurai nurse. The Bishop confirmed Augustina during the summer, and received Balbina from the Roman Communion.



## PUTTING THE CART BEFORE THE HORSE

WE hear a great deal these days about Social Service. Societies and clubs in the Church are busying themselves in so-called uplift work. Medical Clinics, Helping Hand Societies, Lunch Clubs, Child Welfare Work, and so on, are all engaged in doing something to help improve social conditions among the poor. Christian men and women are giving of their wealth to make these organizations possible. But with all this, are we not facing a great danger? Are we not making the parish house more popular than the church?

In one of our large cities, a visit to several institutional churches on Sunday will find each one with a scanty congregation. A tour on a weekday to the parish houses connected with the same churches will show those buildings filled with all sorts of activity. The clubs and classes are crowded; the Helping Hand Society is kept busy; the Child Welfare Department is rushed; while the Medical and Dental Clinics are turning patients away because their staffs have all they can do to handle the ones already on their lists. The steps into the parish house are worn by the feet of those who are trying, and are able, to get something for nothing. The steps leading into the church, however, still retain a look of newness through lack of use. It rather looks as though we have been teaching the value of "get" instead of the virtue of "give." In many cases too, the very ones doing the most getting are well able to do a bit of giving. To illustrate: A certain prominent woman of wealth made it a habit to give each member of a Mothers' Association an annual Christmas gift. Increased prices caused her to give up this practice and put her money to a more practical use. When Christmas came and the customary gift was not forthcoming, all but fifteen of the ninety women connected with that organization left it! It happened that the fifteen faithful ones who remained needed it the most, too.

In a great many cases, the percentage of people attracted to the church through the parish house is so small that the practice rather condemns itself. Perhaps we are putting the cart before the horse in our efforts to do Christ's will. There is so much to be done by leaders in the parish rooms that little time is left to teach the Christian message. Indeed, in many cases it never occurs to those in charge to invite men, women, and children, having no Church home, to attend the Church school and services on Sunday. Success in the parish house is measured by numbers and the ability to keep the clubs and classes interesting.

When are we going to wake up to the realization that the sooner we stop putting the cart before the horse, the better it will be for the life of the Church? This is not an effort, on the part of the writer, to throw discredit upon Social Service; but rather an attempt to point out that, as fine as such work is, we are gradually getting away from the Church's real business of teaching the Gospel of Jesus Christ. Why can't we first introduce the people to the church and then let them make their own acquaintance of the parish house and its activities? In that way they will learn that, after all, religion is the big thing. If we think we are going to fill our pews by way of social activities, a grave disappointment awaits us; for as soon as the giving stops, so will their attendance.

After all, the Church's real purpose is to preach Christ. If we can keep that thought always in mind, not only will it be easier to fill the pews, but we can be sure that they will stay filled, and the parish house will be a better equipped place because the hungry ones have been taught that the Bread of Life is of much greater importance than the material bread that feeds the body.—Editorial in the *DuBose Messenger*.



DO NOT LET the Christmas preparations of less importance obscure in your minds the one necessary thing. We ought to welcome the coming of our Infant Saviour with devout thanksgiving and humble penitence. It is no valid excuse to say that press of business or distractions of shopping or society absorb all your time: they should be put into due subordination, otherwise the Feast of the Holy Nativity is changed into a vulgar saturnalia. Remember, Christ is born of a pure Virgin as at this time: that is all the reason we rejoice.—William Harman van Allen, S.T.D.

## O LITTLE LAMBS

On us abiding in the field  
There shines a wondrous light,  
The glory of the heavenly host  
Is come to us this night.  
(O little lambs, it is not dawn,  
Lie down and sleep till night is gone.)

To us abiding in the field  
The blessed angels sing  
Of peace on earth, good will to men,  
Of David's greater King.  
(O little lambs, fear not, be still,  
The morning waits, behind the hill.)

Come, let us leave our flocks and fields,  
And haste with longing eyes  
To see the Babe at Bethlehem,  
Who in a manger lies.  
(O little lambs, lie down and sleep,  
The Shepherd Lord your watch shall keep.)

EVANGELINE C.



## PEACE IN THE PACIFIC

THE CHIEF international problems and difficulties lying ahead of us are those of race contacts and readjustments. Can we of the masterful Nordic type as brothers and co-heirs of the Kingdom of Man the great of Asia and Africa? Here are problems and lessons, tasks and duties, that can be learned and done only as the Church of America see clearly, speak earnestly, and work effectively.

Permanent peace in the Pacific depends primarily on the attitude and spirit of America. Shall we treat Japanese, Chinese, and Hindus as we would like to be treated by them? That depends on the fidelity of the Churches in proclaiming the full Gospel, in all its wealth of meaning and its sublimity to duty.

Idle is it to talk of our love of peace and then to do things that make for war. Futile is it to preach in Japan the Gospel of brotherhood and then, as a result, to treat the Japanese and Chinese as inferiors and enact discriminatory legislation that humiliates them.

No social or international machinery of peace will ever bring anything in the long run unless there is a will-to-brotherhood and a will-to-justice between race and race. The creation of this spirit in the hearts of millions of American Christians is a task that rests uniquely on the Churches, for it is a task which the Churches fail in this, all is lost.—From the report of the Commission on International Justice and Peace to the Federal Council of Churches.



## THE PRIVILEGE OF BELIEF

HOW STRANGE it very often seems that men go to the Church, or to one another, and say, "Must I believe this doctrine in order that I may enter into the Kingdom of God?" Must I believe this doctrine in order that I may be saved? Men say, with a strange sort of notion about what salvation is. How strange it seems, when we have really got our heads straightened about us and know what it is to believe! To believe a new truth, if it be really truth and we really believe it, to have entered a new region, in which our life shall have a new expansion and a new youth. Therefore, not "Must I believe?" but "May I believe?" is the true cry of the human creature who is seeking for the richest fulfillment of his life. Who is working that his whole nature may find its fullest expansion and so its completest exercise. We talk a great deal in these days and in this place about a liberal faith. What is a liberal faith, my friends? It seems to me that in every true meaning of the word, by every true thought, by every true idea, a liberal faith is a faith that believes much, and a faith that believes little. The more a man believes, the more liberally he exercises his capacity of faith; the more he believes, the more he pours forth his intelligence into the mysteries of God, the more he understands those things which God chooses to reveal to his creatures, the more liberally he believes. Let you never think that you grow liberal in faith by believing less; always be sure that the true liberality of faith can come by believing more.—Phillips Brooks.



# The Teacher Come from God

A Study in the Pedagogics of Jesus

By Leon C. Palmer

Field Secretary Brotherhood of St. Andrew

"Rabbi, we know that thou art a teacher come from God" (St. John 3:3).

**A**MONG all the teachers of all the ages Jesus of Nazareth stands easily supreme. "Never man spake like this man"; never teacher taught like this Teacher. He was, and is, the world's master Teacher, the supreme pedagogic genius of all time. He questioned more skilfully than Socrates, and understood child-nature more fully than Froebel. In saying this, and in our further study of Him as a teacher, we are thinking of Him purely from the human side, without reference to His divine nature. Estimating Him in this way and attempting to discover the secret of the pedagogic skill which made Him the Teacher of teachers, we note four elements in His greatness as a teacher.

## I. HIS PERSONALITY

**T**HE teacher's life is the life of his teaching. "Thou must be true thyself, if thou the truth wouldst teach; it takes the overflow of heart to give the lips full speech." It has been truly said that in the last analysis what the teacher gives his pupils is what he is himself—very little more and very little less. The most fundamental law of religious pedagogy is, "Be what you would have your pupils become." Henry Churchill King says that contact with a great personality is the most dynamic force in education. A recently issued bulletin of the United States Department of Education says that eighty per cent of the efficiency of any school is in the teacher and only twenty per cent in all other factors combined. President Garfield said that a college was Mark Hopkins on one end of a log and a boy on the other. The primary factor in our Lord's success as a teacher was His own personality and life.

1. *He lived the truth He taught.* His own life was an example to others. He taught men to be righteous, and He himself lived such a stainless life that even His bitterest enemies could find no fault in Him (St. John 8:46). The Roman governor who condemned Him to death admitted that he found no fault in Him (St. Luke 23:4). He taught service as the secret of true greatness and then exemplified it by serving to the uttermost (St. Luke 22:17; St. John 13:5). He urged forgiveness of enemies, and Himself gave the supreme example of forgiveness when He prayed for those that were crucifying Him (St. Luke 23:34). He told men to trust in God, and Himself trusted so fully that, at the end of forty days of fasting, He refused to exert His miraculous powers to provide Himself with necessary food, rather than seem to doubt the Father's provision for Him. Even in the Garden of Gethsemane, when oppressed with the vision of what was before Him on the morrow and with the burden of the sins of the whole world. He could still say, "Nevertheless, not as I will but as Thou wilt (St. Matthew 26:39). When about to suffer arrest by the band of temple police He confidently told His frightened disciples that God could, if He would, send more than twelve legions of angels to protect Him (St. Matthew 26:53). He taught love as the sum of our duty toward God and man, and then proved the depth of His own love by laying down His life for the sheep (St. John 10:15).

"And so the Word had breath, and wrought  
With human hands the creed of creeds  
In loveliness of perfect deeds,  
More strong than all poetic thought."

2. *He was friendly and sympathetic toward all.* He had a positive genius for friendship. He was a friend not only to His own disciples, but to those whose interests and tastes and ambitions were wholly at variance with His own. He was a friend to the social and religious outcasts of His day, and was known as "the friend of publicans and sinners." He was found in friendly converse with the woman of Samaria (St. John 4),

at whom the respectable citizens of that city pointed the finger of scorn. He was equally at home with the cultured and respectable, like the learned Rabbi Nicodemus, and with the laboring men, like the Galilean fishermen who became His first followers. Hard-headed business men like the tax-collectors Matthew and Zacchaeus were drawn to Him, as well as tender hearted women and little children. The enthusiastic young ruler who ran to meet Him, the skeptical Thomas, who refused to believe except after physical demonstration, and the revolutionary reformer, Simon the Zealot, member of the most fanatical religious-political sect of the day—all alike felt the charm of His personality and the winsome attraction of His friendly spirit. He was "the universal friend."

And not only was He a friend to all but He was interested in all phases of each one's life. His interest in men was not confined to their religious condition or their moral character. He was interested in their physical well-being, and fed them when hungry and healed them when sick. He was interested in their troubles and joys, comforting them in trouble, and rejoicing with them on social occasions.

This was partly because of the fact that He set an infinite value on each individual soul. He taught one of His greatest lessons to a class of one pupil (St. John 3) who came to Him in secret. Another of His most skilful and effective lessons was taught to another class of one pupil (St. John 4), and this one a woman who was considered a social, moral, and religious outcast. He did not undervalue the opportunity presented by even a small class, or fail to put forth His utmost teaching skill for the benefit of a single pupil.

Moreover, He was patient under all circumstances. Even when His pupils persistently, almost stupidly, failed to understand Him (St. Mark 6:52, 9:32; St. Luke 9:45, 18:34; St. John 10:6, 12:16); when His friends and relatives doubted Him and thought Him crazy (St. John 7:5, St. Mark 3:21, St. John 20:24-25); and when those whom He lovingly sought to help plotted His death—under any and all circumstances He was patient, never letting one word of anger or vexation pass His lips.

3. *He was tremendously in earnest about His work.* Like His apostle St. Paul He could say, "This one thing I do." And this consecration of aim and concentration of energy is a prime factor of success in anything, anywhere.

(a). He was filled with enthusiasm for His task. The teacher without enthusiasm is about as effective as a steam-engine without steam. Jesus was all-absorbed in His work. "I must be about my Father's business" (St. Luke 2:49). "My meat is to do the will of him that sent me" (St. John 4:34). "How am I straitened till it be accomplished!" (St. Luke 12:50). These sayings but faintly express the intensity of His whole-hearted devotion to His teaching work.

(b). He proved His earnestness by His willingness to make sacrifice. "Sacrifice spells sincerity." No sacrifice was too great for Him to make so long as it facilitated His work as a teacher of the Word of God. He was so busy at times that He had "no time to eat" (St. Mark 6:31), and no place to sleep (St. Matthew 8:20). He was not like the Church school teacher in one of our parishes who recently said that she was so busy that she could not keep up both her bridge and her teaching, so she had given up her teaching.

Our Lord expected His followers to manifest some measure of the same spirit that animated Him. He told one would-be disciple who had pleaded for a brief delay before leaving all to follow Him, "Leave the dead to bury their own dead" (St. Matthew 8:22), and to another He said that any regretful looking back to the things of this world unfitted a man to be a follower of Him.



(c). Being in earnest about His work, He had confidence in its ultimate success. "Heaven and earth shall pass away, but my words shall not pass away" (St. Matthew 24:35). He boldly said that even "the gates of hell" should not prevail against the Church He came to establish. When questioned by the Sanhedrin as to His teaching, He told to ask His disciples (St. John 18:19). He would confidently risk His case in their hands.

## II. HIS PREPARATION

THE second element in the greatness of Jesus as a teacher was His thorough preparation. Thirty years of preparation for three years of work—what an example to those of us who think to prepare in three years for thirty years of work! With this background of preparation it is no wonder that, as Lecky said, "The brief record of His three short years of active ministry has done more to humanize humanity and civilize civilization than all the disquisitions of all the philosophers."

1. *He knew His subject.* He could teach about God because He knew God (St. John 17:25-26); because His own life was in perfect accord with the life of God (St. John 8:29); because of the essential unity of the Father and the Son (St. John 10:30), to which our spiritual unity with God in Christ is the human counterpart.

2. *He knew the Scriptures.* In the very brief and partial report of His teaching which has come down to us, there are quotations from or references to no less than twenty-two books of the Old Testament—yet it has been estimated that all of His recorded teaching which we possess could not have occupied more than six or eight hours in delivery, out of an intensely busy teaching career of about three years.

He was familiar with and readily quoted the very words of Scripture. When tempted, He found in the memorized Scripture of childhood a ready defense against the crafts and assaults of the devil (St. Matthew 4:1-11). In the extremity of suffering He voiced the most mysterious and tragic experience of His soul in the words of the Psalmist (St. Matthew 27:46). In the quick give and take of fierce controversy with the wily lawyers and hair-splitting casuists who sought to entrap Him into dangerous admissions, He was never at a loss for a word from the Scripture to expose their error and set forth His truth (St. Matthew 12:3, 10; 21:16).

He always grasped the essential meaning of Scripture. He did not rest in a merely superficial interpretation or particular application of their truth. He sought, and He gave to His disciples, the general principle underlying the specific precept or incident recorded in Scripture. (St. Matthew 22:34-46; St. Luke 24:47).

Yet He recognized their limitations. Apparently the Old Testament sanctioned divorce, construed holiness in terms of ceremonial and counted as sin only the overt act. But the broader meaning, the essential teaching of Scripture, was something far higher and deeper than this merely literal interpretation. He refused to be bound by the letter or limited to the partial revelation of these early stages, but called their attention to the spiritual and eternal truth underlying these enactments (St. Matthew 22:23-33; St. Mark 15:11; St. Matthew 5:21-48).

3. *He knew His scholars.* It was said of Him that "He knew what was in man"—therefore, He could teach man. "The need of the pupil is the law of the teacher." The teacher with a limited knowledge of his subject but a clear understanding of his pupils will be more successful than the teacher who has a fuller knowledge of the subject but does not understand the nature of the child whom he would teach.

(a). He knew the individual characteristics of each of His pupils. He recognized the loyal yet wavering and impulsive character of Simon and his possible transformation into Peter the rock-apostle (St. John 1:42). He understood sympathetically the cautious, questioning, almost skeptical attitude of Thomas and knew that, his doubts once satisfied, he would give whole-hearted devotion and worship (St. John 20:37). He realized what was keeping the rich young man from the Kingdom and at once pointed it out to him (St. Mark 10:18).

(b). He knew their spiritual needs and adapted His teaching thereto. To the ultra-respectable Pharisees, who trusted in themselves that they were righteous and despised others, He told the story of the two men who went up to the temple to

pray (St. Luke 16:14-31). To the ambitious and self-disciples, He taught a lesson in humility, showing that greatness is in service (St. Mark 9:33-37). The worldly-man, who saw in the popular Teacher only a possible litigation over property was sternly rebuked (St. Luke 12:13-21). Always and everywhere He fitted His teaching to the spiritual needs of His pupils.

(c). He knew their mental capacities. With Nicodemus, trained theologian of Jerusalem He discussed the doctrine of regeneration and the atonement (St. John 3). To the ignorant and sinful Samaritan woman He said nothing of these doctrines but told her simply that God is spirit and is worshipped anywhere (St. John 4). He realized, and put in His teaching, the pedagogical principle expressed in Matthew 13:19—the necessity of grading the instruction to the capacity of the pupil, and the folly of attempting to teach anything which cannot be understood by those who are not ready. In one of His last discourses with His intimate followers He told them that He still had many things to teach them which they were not yet ready to receive (St. John 16:12).

And because He did so clearly understand human nature and the springs of conduct in the human soul, He always taught, appealed fundamentally to the will. The teachers of His day and before closed their discourses with logical summing up of the argument, appealing to the intellect. The Roman orators closed their speeches with a strong appeal to the emotions; but the Teacher from Galilee always everywhere aimed His discourse and directed His appeal to the will, the true citadel of human life. "Everyone that hears these words of mine and doeth them shall be likened unto a wise man . . . and everyone that heareth these words and doeth them not shall be likened unto a foolish man" (St. Matthew 7:24-28). "Not everyone that saith unto me Lord, Lord . . . but he that doeth" (St. Matthew 7:21). "If any man will do . . . he shall know" (St. John 7:17). "If ye know these things, happy are ye if ye do them" (St. John 13:17). He illustrated His matchless parable of the Good Samaritan with the words, "Go, and do thou likewise." Only that teaching counts which affects life.

## III. HIS PEDAGOGY

JUDGED simply from the standpoint of pedagogical principle and technique, Jesus as a teacher was faultless. He exemplified in His teaching every fundamental law of the modern pedagogy and anticipated by centuries some of the most recent developments of the teaching art.

1. *He used illustrations.* "Apperception" as a psychological doctrine had never been heard of in His day, but as a pedagogical principle He used it with matchless skill. In teaching He always proceeded from the known to the related unknown, from the particular to the general, from the concrete to the abstract. He was continually comparing spiritual truths with material facts and using the every day experiences of His hearers to interpret and illumine the deepest truths of religion. So far as we know, He has counted twenty-seven distinct illustrations in one of His addresses, the Sermon on the Mount.

He drew His illustrations from three main sources which are still the three best sources for illustrations for the school teacher of today.

(a). From everyday life. Since the purpose of the illustration is to explain the unknown in terms of the known and find the truth in the familiar, it follows that the best source for illustrations is that which is best-known to the pupils—in other words, their everyday life. Our Lord drew most of His illustrations from the common and practices of everyday life as known to His hearers. Sowing and fishing, business and housekeeping, gardening and planting, social life and religious customs, were all drawn upon by Him for comparisons by which to illustrate and make clear to His hearers the truths He wished to impart.

(b). From nature. Again, He drew heavily upon nature as a source for illustrations. Much of the life of His hearers was lived in the open; consequently He could readily use the experiences and observation of nature as an apperceptive basis for the interpretation of spiritual truth. Sunshine and moonlight, flowers and birds, chickens and foxes, clouds and rain, and soil, were used by Him to illustrate truths in the realm of spirit.

(c). From current events. These formed the third source of illustrations for Him. The Galileans whose blood Pilate



mingled with their sacrifices, the eighteen upon whom the tower in Siloam fell (St. Luke 13:1-5), were recent events which were being widely discussed and which He used to illustrate and impress the truth He would teach. The current Messianic expectations formed the occasion of another teaching discourse (St. Luke 19:11). Today likewise the teacher and preacher find it effective to tie their teaching to the things that are being discussed by the people.

A recent writer on this subject has called attention to the skill with which our Lord adapted His illustrations to His hearers. It is suggested, that in the discourse recorded in (St. Matthew 13:31-33), He first addressed the men in His audience and said that "the kingdom of heaven is like a grain of mustard seed which a *man* took and sowed in his field," and then, turning to the women, said, "the kingdom of heaven is like unto leaven, which a *woman* took and hid in three measures of meal." Again, in St. Luke 15:3-10, He drew first upon the experience of the men and illustrated His message by the story of the shepherd that had a hundred sheep and lost one; and then, from the experience of the women, He taught the same truth by the story of the woman that had ten pieces of silver and lost one of them.

2. *He used stories.* "Without a parable (i.e., a teaching story) spake he not unto them." Dr. G. Stanley Hall says: "Of all the arts of the teacher the art of story-telling is the most important." Someone has called a parable "an earthly story with a heavenly meaning," "suggesting the poetry of heaven by the prose of earth."

The story is effective because it uses the imagination "turning our ears into eyes"; because it appeals strongly to the feelings; and because it exerts its influence indirectly.

Nathan, in his story of the one ewe lamb, pictured the essential truth so vividly and wrought so powerfully upon the feelings and conscience of David through this indirect method, that the royal sinner was brought to repentance. This is a perfect illustration of the power of the story.

The parables of Jesus are the most perfect examples of the story-teller's art. Judged solely from the literary standpoint, they are masterpieces. They are characterized by brevity of plot, simplicity of language, and unity of thought. The parable of the Prodigal Son, the Good Samaritan, of the Rich Man and Lazarus, of the Wise and Foolish Virgins, both as literature and as pedagogy, can never be surpassed.

3. *He used questions.* "The true stimulant of the human mind is a question." The first recorded words of our Lord were a question, and an industrious reader has counted something like one hundred questions recorded in the Gospels as having been asked by or of Him. He asked questions Himself and He stimulated others to ask questions of Him. He used the question for three distinct educational purposes:

(a). To stimulate thought. "Whose is this image and superscription?" (St. Matthew 22:20-21); "Is it lawful to do good on the Sabbath day?" (St. Mark 3:4); "Which of them therefore will love him the most?" (St. Luke 7:42); "Whom say ye that I am?" (St. Matthew 16:13-16). In these and many other cases He made His hearers question their own easy assumptions and ready-made opinions and thus led them to find the truth.

(b). To expose error. When the chief priests, assuming that no one had the right to teach about God except by their permission, asked Him as to His authority, He exposed their fallacy (and insincerity) by questioning them as to the authority of John, whom all the people recognized as a true prophet, although without commission from the chief priests (St. Matthew 21:25). When confronted with the inadequate Messianic ideas of the rulers and their consequent misconception of Himself, He asked them in what sense they held the Christ to be the son of David (St. Matthew 22:41-45). When criticized because His followers did not fast, He asked His critics, "Can the children of the bride-chamber mourn so long as the bridegroom is with them?" (St. Matthew 9:15).

(c). To impress truth. He frequently used the question to impress more deeply some self-evident, but neglected or unrealized, truth. "Is not the life more than the meat, and the body than the raiment?" (St. Matthew 6:25). "Behold the birds of the heaven . . . Are not ye of much more value than they?" (St. Matthew 6:26). "What shall it profit a man if he gain the whole world and lose his own soul?" (St. Mark 8:36).

#### IV. HIS PRAYER-LIFE

ONLY one who is himself in touch with God can bring men to God. The final secret of the power of our Lord as a teacher of religion was in His prayer-life. To Him, prayer was indeed "the vital breath."

1. *He lived a life of constant prayer.* At every great crisis in His life we find Him at prayer—at His baptism (St. Luke 3:21), before the choosing of the Twelve (St. Luke 6:12), at the Transfiguration (St. Luke 9:28); in the agony of Gethsemane (St. Mark 14:32), and at the crucifixion (St. Luke 23:46). No matter how busy He was, He always took time for prayer, (St. Mark 6:31; St. Luke 5:15-16; St. Mark 1:35). He prayed in confidence and trust, (St. John 11:41-42; St. Matthew 26:53; St. Mark 14:36).

2. *He prayed definitely for others.* As teacher, He prayed for the members of His class individually (St. Luke 22:31-32). He prayed for His disciples collectively (St. John 17:9, etc.) He prayed for those who might become His followers throughout the world, (St. John 17:20). Whatever may be the mysteries and the difficulties of intercessory prayer, He for one evidently believed in and practised it.

3. *He taught His pupils to pray.* He was not content to teach them true doctrines about God, but trained them in actual fellowship with God in prayer. He encouraged them to pray, (St. Luke 18:1; St. Matthew 17:21, 26:41). He taught them the three fundamental principles of prayer: Be sincere (St. Matthew 6:5-6), Be trustful (St. Matthew 6:7-8), Be earnest (St. Luke 11:5-13). And then He showed them how to pray, giving them the model prayer of all time, (St. Matthew 6:9-13ff).

And thus it was that through His consecrated personality, His thorough preparation, His skilful pedagogy, and His earnest prayer-life, He was and is the world's master Teacher—the "Teacher come from God."



#### CHINESE WORK IN MANILA

ONE of the Church's most successful enterprises in the Far East now illustrates the urgent necessity that Advance Work included in the 1926-28 Program adopted by General Convention be provided for. St. Stephen's Mission for Chinese in Manila has been described as the best piece of work the Church is doing in the Philippine Islands. The church and schools, built about eighteen years ago, have been added to from time to time, but are now completely and hopelessly outgrown. No adjoining land is available. The only thing to do is to buy elsewhere and to erect larger buildings. The list of Advance Work objects contains several items for St. Stephen's, totalling \$60,000.

A letter has just come to Bishop Mosher from the Rev. Hobart E. Studley, who has given twenty years of fine constructive work to this Chinese congregation. He says:

"A tract of land in Palomar immediately opposite Calle Reina Regente is on the market, and we can secure as much of it as we can find money to put into it. A block of 4,000 square meters comparatively near Calle Azcarraga will cost about 50,000 pesos (\$25,000). At a meeting of my finance committee held last night it was decided to communicate with you and Dr. Wood, at once requesting that the Department of Missions be asked to appropriate the said sum immediately to take advantage of this unique opportunity.

"It is the best site in all Manila for our work, and if we let this opportunity pass, it will not occur again in our life time and probably never; we simply cannot go on with our present property with the overcrowded conditions, and the intolerable conditions from the factory opposite us. It is impossible to do efficient work in some of the class rooms because of the noise of the machines, as I know from personal experience, having a class five mornings a week in a room over the church. Sunday mornings it sometimes interferes very seriously with our services from nine to ten o'clock. The priest in charge and catechists have no place to receive people when they come to see us; sometimes, as this morning, for instance, I have received a Chinese gentleman in the driveway between our buildings.

"The congregation has over \$3,000 toward the church building and will guarantee \$5,000 toward that part of the new property; other friends in the Chinese community will help us largely toward putting up the new school building; but the Church in America must give us the site if we are to carry out our plans for the development of St. Stephen's."



CANON ON DEACONESSSES

As Adopted by the General Convention of 1925

I. A woman of devout character and approved fitness, unmarried or widowed, may be admitted a Deaconess by any Bishop having jurisdiction in this Church. Her office shall be vacated by marriage.

II. The Office of Deaconess is primarily a ministry of succour, bodily and spiritual. It is not necessarily restricted to religious ministrations, but in accordance with her training may fitly be exercised in other Christian work, as educational, social or medical.

III. No one shall be admitted a Deaconess until she be twenty-five years of age.

IV. (a) A woman desiring reception as candidate for the Office of Deaconess shall submit to the Bishop of the Diocese or Missionary District, letters of recommendation from her rector and from two women communicants of the Church, together with evidence that she is a communicant of the Church in good standing; and a graduate of a High School, or a school with standards equivalent to a High School; or is prepared to take such examinations as shall qualify her for reception.

(b) During the period of candidacy, she shall be under the supervision of the Bishop, and shall report to him quarterly at the Ember seasons. If possible at least one-half of the time of her preparation shall be spent in residence with Deaconesses, or at a Church Training School.

(c) No one shall be admitted a Deaconess within two years from her reception as a candidate, unless the Bishop, with the advice and consent of a majority of all members of the Standing Committee, or Council of Advice, shall shorten the time of her candidateship; but the time shall not be shortened to less than one year.

V. No woman shall be admitted a Deaconess until she shall have laid before the Bishop testimonials showing that she is a communicant of this Church, in good standing, and that she possesses such characteristics as, in the judgment of the persons testifying, fit her for the duties of her office. The testimonials of fitness shall be signed by four presbyters of this Church, and eight lay communicants, six of whom shall be women. For due cause a Bishop may remove the name from the list of candidates.

VI. A candidate for the Office of Deaconess shall be required to pass an examination on subjects prescribed in this Canon.

This examination shall be conducted by examiners appointed by the Bishop.

The results of the examination shall be certified to the Bishop and Standing Committee, or Council of Advice of the Diocese, or Missionary District. The Bishop must have received the recommendation of the Standing Committee or Council of Advice of the Diocese or Missionary District, to which the candidate belongs.

VII. A candidate for the Office of Deaconess shall be required to furnish evidence that she has had at least nine months of field work under competent supervision, or satisfactory previous experience in social service, educational, parish, or mission work; and shall also sustain satisfactory examination in the following subjects:

1. *Holy Scripture*. The Bible in English; introduction to and contents of the various books; special knowledge of at least one Gospel and one Epistle.

2. *Church History*. A general outline, including the History of the Church in the United States, and special knowledge of the first five centuries.

3. *Christian Missions*. History. Present extent and methods. At least one missionary biography.

4. *Doctrine*. Contents and Teaching of the Book of Common Prayer, including preparation for the Sacraments.

5. *Ministration*. The office and work of a Deaconess; Parish Work and Organization.

6. *Religious Education*. Psychology; Educational methods; Church School Management.

7. *Social Service*. Principles involved in the adjustment of individuals to each other and to the community; the methods of social case work; familiarity with the recognized standards of the work of social organizations including institutions.

VIII. When the requirements specified have been complied with, the Bishop may admit a candidate as Deaconess.

IX. No woman shall be recognized as Deaconess until she has been admitted to that office by a Bishop in accordance with a service prescribed either by General Convention, or in the absence of such prescription, by the Bishop of the Diocese, or Missionary District.

X. A Deaconess shall not accept work in a Diocese or Missionary District without the express authority in writing of the Bishop of that Diocese or Missionary District, nor shall she undertake work in a Parish without the like authority from the rector of the Parish. No candidate shall be admitted as Deaconess until she shall have been appointed to serve in some position under the jurisdiction of the Church.

XI. When not connected with a Parish, the Deaconess shall be under the direct oversight of the Ecclesiastical Authority of the Diocese or Missionary District to which she is canonically attached. A Deaconess may be transferred from one Diocese or Missionary District to another by Letters Dimissory. A Deaconess may at any time resign her office to the Ecclesiastical Authority of the Diocese or Missionary District in which she is canonically resident, but she may not be suspended or removed from office except by the Bishop for cause. A Deaconess thus suspended or removed may demand a trial by a special court, to be composed of two clergymen, one lay male communicant and three women communicants of this Church, of whom two shall preferably be Deaconesses. The members of this court shall be chosen by the Standing Committee or Council of Advice. The procedure of the court shall be according to the rules governing the trial of a clergyman in the Diocese or Missionary District in which the Deaconess is canonically resident.



THE HOPES of the world do not rest on tendencies, principles, laws of progress, advance of civilization, or the like abstractions, or impersonalities, but on a living Person in whom all principles which make for righteousness are incarnated, and whose vital action works perpetually in mankind.—*Dr. Alexander MacLaren.*

AWARDS IN RACIAL ACHIEVEMENT

TO give recognition and stimulus to creative work the Harmon Foundation, on behalf of William E. Harmon has provided \$4,000 annually for awards for distinguished achievement. There are seven first awards of each offered annually to Negroes who have made distinguished achievement in various fields of endeavor and one award to any person, white or colored, for outstanding achievement in race relations. Announcement to this effect has been made by Dr. George E. Haynes, secretary of the Commission on Race Relations of the Federal Council of Churches, to which has been committed the executive direction of the awards. That commission is one with which the Episcopal Church officially coöperates.

Seven awards are open to all Negroes of American birth, the eight to the person, white or colored, "who has made the greatest contribution toward improving the relations between white and Negro peoples in America." There is also a gold medal for the first award in each of the divisions and a second award of \$100 and a bronze medal for the eighth award will carry with it \$500 in money and a medal.

The classes of awards are to be as follows: Literature, Music, Fine Arts, Industry, including Business, Science, Invention, Education, Religion, and the award for improvement of race relations between the white and Negro peoples in America.

The purpose of the "William E. Harmon Awards for Distinguished Achievement" is "to give recognition and stimulus to creative work." "They are especially designed," the Commission continues, "to bring public recognition to persons who have made some worth-while achievement who have not received such recognition."

There will be five judges for each award. Three of them will be persons recognized as outstanding in their particular fields. At least one will be a Negro. The two other judges represent the Harmon Foundation and the Commission on Race Relations. The decision of the judges will be final and neither the Commission nor the Harmon Foundation will be in any way responsible for expenses or losses to candidates in connection with any award.

Applications and recommendations for next year (1926) may be filed on and after January 1st and before June 1st, 1926, with Dr. George E. Haynes at the offices of the Federal Council of Churches, 105 East Twenty-second Street, New York City. Further detailed information will be available at the same address.



RAISING THE NATIONAL DEFICIT

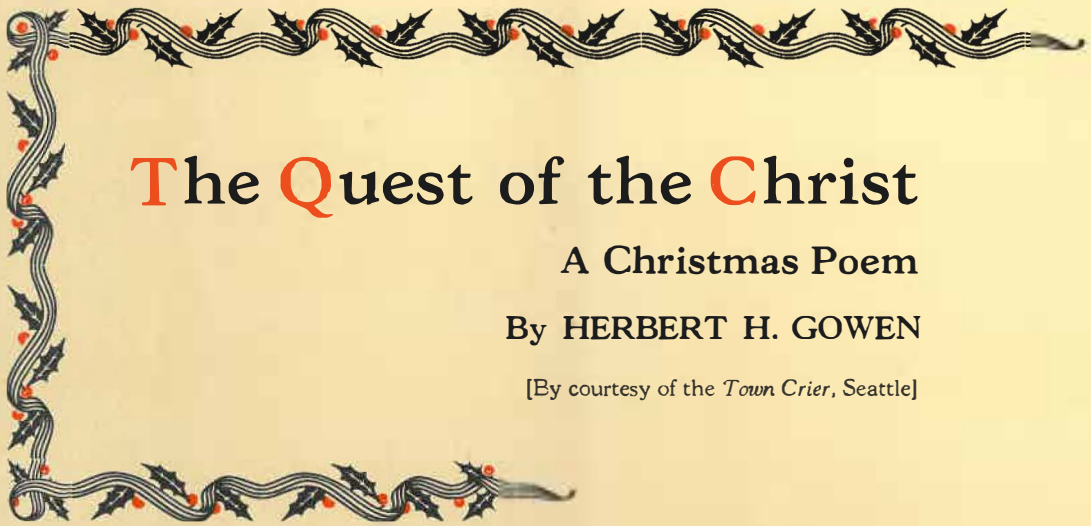
(Continued from page 264)

	Amount Assumed	Pledges and cash to December
PROVINCE 1	\$ 207,000	\$ 124,400
PROVINCE 2	550,000	239,800
PROVINCE 3	349,000	61,700
PROVINCE 4	49,000	30,000
PROVINCE 5	157,000	36,200
PROVINCE 6	21,300	9,100
PROVINCE 7	31,750	14,800
PROVINCE 8	37,600	23,000
FOREIGN	2,500	1,800
MISCELLANEOUS		400
	\$1,405,150	\$541,100
Cash and pledges to December 17th		\$ 541,100
Additional positive assurances or guarantees		323,000
Grand total, December 17th		\$ 864,100
Previously reported, December 10th		\$ 671,000
Increase since December 10th		\$ 193,100



In Teluca, Mexico, the Church school children have been reading a chapter of the New Testament every night in their respective homes, and have thus read it through in nine months. A letter from them in the Mexican diocesan paper commends the practice to the Christian young people of all Sunday schools.





# The Quest of the Christ

A Christmas Poem

By HERBERT H. GOWEN

[By courtesy of the *Town Crier*, Seattle]

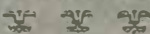








**The Quest of The Christ**



*In the dark night, while all around me sleep,  
My questing thoughts go backward through the years,  
To find and bring some worthy thing  
Shall waken life from out its slumber deep,  
Shall scatter lowering clouds of doubts and fears,  
And crown Love King.*

*Taking old forms from tales of days long dead,  
Like slow beasts padding softly through the night,—  
Yet, far or near, I shall descry  
Somewhere my Bethlehem,—so piloted  
By tinkling bells of hope that catch the light  
Of star-lit sky.*

*I know not where my search for Christ shall end,—  
The kings and priests I question answer not:  
Perhaps their will is still to kill:—  
Perchance He seeks to walk with me as friend,  
Or, all unknown, shares the despised one's lot,  
Rejected still.*

*Yet am I sure that I shall know the sign:  
My heart shall wake and cry: "This—This is He!"  
Him shall I find, however blind  
And slow to recognize the hand divine;  
He shall His own unfailing witness be.—  
Him shall I find.*

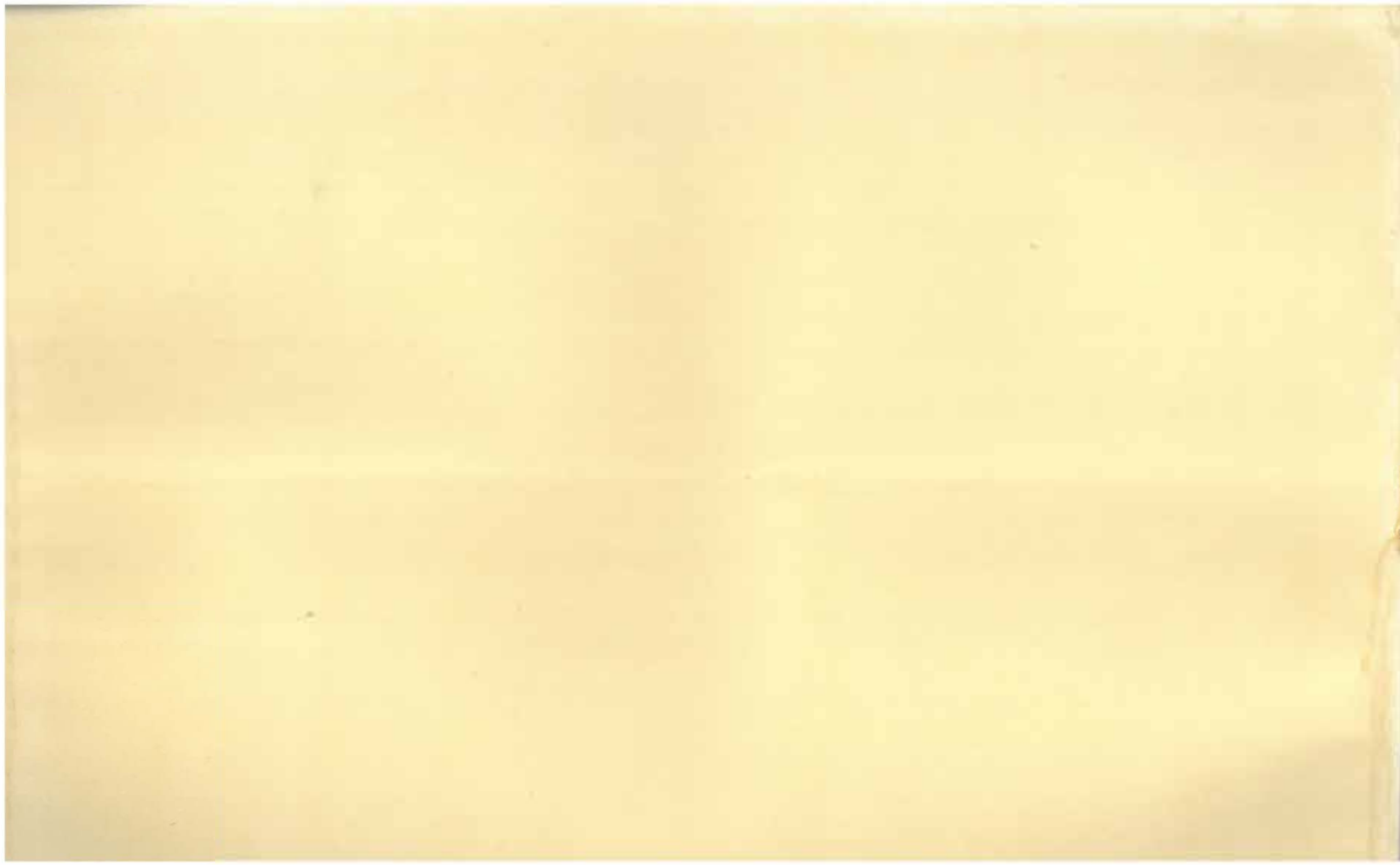
*And, oh, what joy the news abroad to spread  
That men from sorrow as from toil who sleep  
May hear the song that Heaven's throng  
Brings down to earth, and so be comforted  
For woes that make strong men like women weep,  
And all the wrong.*

*Then all the dark shall melt into the dawn:—  
Like jewels of the New Jerusalem  
Earth's streets shall shine with light divine,  
And all her roof-tops gladden with the morn,  
Then every home shall be a Bethlehem  
Where Christ is born.*

—HERBERT H. GOWEN.

STUART  
NO. 10







# 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 DISADVANTAGES OF UNIFORMITY

To the Editor of *The Living Church*:

THE Roman fever is a recurring fever attacking anew each generation. Many of us have had it at one time in one form or another, and some have become immune to its attacks, however subtly these may come. The cure, it seems to me, lies in knowledge, both of Rome as a working system and of the Papacy as an historical growth. But back of this knowledge must be a mind desirous of knowing the truth and willing to accept it, whatever may come of it. If one starts with a pre-judgment in favor of Rome, nothing can stop the final acceptance of the whole Roman system. To such a one the appeal to history is treason against the Faith.

For instance, the Council of Trent laid down this canon of the interpretation of Scripture, which was inserted by Pius IV into the Tridentine creed: one should interpret Scripture only in accordance with the unanimous consent, or nearly so, of all the Fathers. If this rule be applied to the text: "Thou art Peter," etc., it proves that the interpretation which says that the rock is St. Peter, cannot be binding on the faithful. For, of ninety-five fathers only seventeen hold that the Church is built upon St. Peter; eighteen make the foundation all the apostles including St. Peter; forty-four make it the declaration of St. Peter; and sixteen make Christ Himself the rock. So by the test prescribed by a council acknowledged by Rome to be ecumenical the interpretation of this text, which is demanded as *de fide* of all who yield to the Roman claims, cannot be accepted as the right interpretation.

Does this bother the pro-Romanist? Not a whit. Like all prejudiced minds, denials of their creeds can only come from the blind adversaries of the truth. If any of the ancient writers does not make the foundation rock of the Church St. Peter, this is but evidence that he is not one of the fathers.

So with everything else, Catholicism being interpreted in the Roman way, all that fails to agree with this cannot be in any sense Catholicism. Romanism is objectionable to some of us mainly because, apart from the Papacy, it is a rigid, inflexible system, having the proper doctrine for everything in heaven and on earth. None of its adherents can use their minds freely, nor can they act as free men in Christ Jesus. Better, much better, the freedom of Anglicans even though uniformity is lacking in thought and deed. The Middle Ages lacked uniformity in the interpretation of the Faith and in the practice of religion, whatever else they may have possessed.

(Rev.) H. P. SCRATCHLEY.



## THE ADVANTAGES OF UNIFORMITY

To the Editor of *The Living Church*:

YOUR interesting article, *The Roman Fever*, contains much worth-while reading. Any attraction possessed by our sister Church must necessarily be nullified by the ridiculousness of the papal claims. However, speaking as one who has traveled more than most, there are some things about Rome that could well be imported by ourselves. One trouble with our communion is that one never knows what one is going to find in a strange church. Of course the Mass is the Mass under whatever conditions, but it is disturbing to devotion to see the absolutely idiotic things done by some celebrants. Why, for instance, have a missal on its stand in the middle of the altar while the priest reads the service from another held in his hands? This is a mild illustration. It is not a question of our *ethos*, so much as one of holding our people. I have much sympathy with those who drift away when moving from parish to parish. In their new home everything may be different, and the strangeness alienates them. It may mean interchangeable churches and clergy, but it does not seem unreasonable to ask that the same rite should be accompanied by the same ceremonial, at least in the same country. The ceremonial is as much part of the rite as the words. This may be an ideal impossible with us today, but it is one thing to recognize a situation, and another to applaud it as if it needed no correction. Liturgical theology seems to be *terra*

*incognita* to the vast majority of our parish clergy, and our worship suffers in consequence.

One serious illustration of this lack may be mentioned. Several times lately I have been privileged to serve at the altar. I have been amazed at the number of priests who seem habitually to pour into the chalice more water than wine, thereby rendering the Sacrament invalid through improper matter.

I may be a heretic, but I do wish chancel choirs could be relegated to the limbo of forgotten things. They represent a false development of the Oxford Movement, being unknown in parish churches before then. There are signs of a return to the Catholic tradition. May it be speedy!

DAVID BARRY.



## BOOKS TO LEND

To the Editor of *The Living Church*:

IN THE LAST issue of the *Wine-Press*, which I wrote for the *Catholic Churchman*, before I resigned from the Editorial Board, I recommended some books to my readers. Since then various persons have written to ask where these books may be procured. Because of this, I ask a bit of space in your paper.

Practically all the books which I recommended (as well as any of the worth-while religious books of today) may be borrowed for six weeks from the Convent of the Holy Nativity, in Fond du Lac, Wisconsin. This fact is not generally known to Churchmen.

Books, as I have said, may be borrowed for six weeks. There is no charge, save that the borrower must pay the return postage—and it is well that the books be insured, too—to the Convent.

Churchmen interested in this should address  
The Lending Library  
Convent of the Holy Nativity  
Fond du Lac, Wisconsin.

The Sisters, I am sure, are also delighted to have Churchmen make gifts of new books to the Library. Certainly, I cannot fancy anything that would be nicer to give than a book that would go to hundreds of persons, helping them in their spiritual growth.

E. SINCLAIR HERTELL.

Poughkeepsie, N. Y., December 12.



## A STATEMENT ABOUT WAR

To the Editor of *The Living Church*:

I AM amazed that the Church of the ages has, at this late date, hesitated to utter a clear, definite statement about war. If the commission recently appointed at the General Convention desires a little light from an outside source, they will find it in a pamphlet just out, on *A Christian Conscience About War*, by Harry Emerson Fosdick, D.D. It is his sermon delivered at the League of Nations Assembly Service at the Cathedral at Geneva, September 13, 1925. We cannot endorse all that Dr. Fosdick preaches or publishes, but in this sermon he speaks with the voice of a prophet, and we do well to heed that voice.

(Rev.) EDW. S. DOAN.

Las Cruces, N. M.



## VERSES FOR TWELFTH NIGHT CAKE

To the Editor of *The Living Church*:

FOR THE benefit of the U. T. O. of 1928, I will send my Epiphany Cake verses, the Pea, Bean, Coin, Pen, Heart, Thimble, and Button, to any society desiring them, for fifty-two cents in stamps.

SARAH S. PRATT.

4215 Park Ave., Indianapolis, Ind.



## Church Kalendar



### DECEMBER

SPEAK, ACT, WORK, quietly, as though you were praying."—*Fenelon*.

- 26. Saturday. St. Stephen.
- 27. First Sunday after Christmas. St. John Evangelist.
- 28. Monday. Holy Innocents.
- 31. Thursday.

### JANUARY

- 1. Friday. Circumcision.
- 3. Second Sunday after Christmas.
- 10. First Sunday after Epiphany.
- 17. Second Sunday after Epiphany.
- 24. Third Sunday after Epiphany.
- 25. Monday. Conversion of St. Paul.
- 31. Septuagesima Sunday.

### KALENDAR OF COMING EVENTS

December 28. Consecration of the Rev. William M. M. Thomas, D.D., to be Suffragan Bishop of Southern Brazil, in St. Paul's Church, Baltimore, Md.

December 30. Consecration of the Rev. Middleton S. Barnwell, D.D., to be Bishop of Idaho, at the Church of the Advent, Birmingham, Ala.

### JANUARY

January 5. Consecration of the Rev. Walter Mitchell, D.D., to be Bishop of Arizona, at Christ Church Pro-Cathedral, Trenton, N. J.

January 12. Consecration of the Rev. Frank W. Creighton to be Bishop of Mexico, in St. Ann's Church, Brooklyn, N. Y. Synod of the Province of New York and New Jersey, Utica, N. Y.

January 12. House of Churchwomen of the Fifth Province at Taylor Hall, Racine, Wis.

January 19. Diocesan Conventions. South Florida, Western Michigan, Western Missouri, West Texas.

January 20. Meeting of National Council, Diocesan Conventions, Alabama, Nebraska, Tennessee, District Convocation, Wyoming.

January 24. "Social Service Sunday." District Convocations, North Texas, Utah.

January 25. District Convocation, Nevada.

January 26. Diocesan Conventions, California, Duluth, East Carolina, Fond du Lac, Milwaukee, Missouri, Pittsburgh, Southern Ohio, Southern Virginia, Upper South Carolina, Convocations, Spokane and San Joaquin.

January 27. Diocesan Conventions Indiana, Los Angeles, Louisiana, Maryland, Minnesota, Convocation of Oklahoma.

January 30. Diocesan Convention, Lexington.

### THE CATHOLIC CONGRESS CYCLE OF PRAYER

#### WEEK OF SECOND SUNDAY AFTER CHRISTMAS

St. Andrew's Church, Denver, Colorado.  
Sisters of the Tabernacle, Bridgeport, Conn.  
All Saints' Church, Richmond Hill, N. Y.  
St. Margaret's Convent, Boston, Mass.  
St. Mary's Sisters, New York City.

### APPOINTMENTS ACCEPTED

BLACKSHEAR, Rev. WILLIAM ST. JOHN, assistant at St. James' Church, Chicago, Ill.; to be rector of St. John's Church, Versailles, Ky.

DOUGLAS, Rev. HIRAM K., rector of St. Peter's Church, Columbia, Tenn.; to be rector of the Church of the Messiah, Detroit, Mich., February 1st.

GOLDEN-HOWES, Rev. FREDERIC W., rector of the Church of the Holy Cross, Paris, Texas; to be rector of Trinity Church, Fort Worth, Texas.

HARRIS, Rev. G. H., rector of St. John's Church, Versailles, Ky.; to be rector emeritus of the parish.

HOOVER, Rev. H. L., rector of Trinity Church, Hartwell, Ohio; to be rector of St. Bartholomew's Church, Hartville, S. C., January 1st.

LEE, Rev. FRANCIS, rector of St. Paul's Church, Chillicothe, Ohio; to be dean of Calvary Cathedral, Sioux Falls, S. D., February 1st.

STUART, Rev. DONALD C., rector of St. James' Church, Skaneateles, N. Y.; to be rector of St. George's Church, Utica, N. Y., January 14th.

WILCOX, Rev. C. P., assistant at St. Luke's Church, Atlanta, Ga.; to be *locum tenens* at St. James' Church, Marietta, Ga.

### RESIGNATION

RICHARDSON, Rev. CAMERON G., as rector of the Church of the Incarnation, Atlanta, Ga.; to reside in Tampa, Fla., after December 1st.

### NEW ADDRESSES

BARTLETT, Very Rev. GEORGE G., D.D., Dean of the Philadelphia Divinity School; to the new deanery of the school, at 42d and Spruce Sts., Philadelphia, Pa.

SMITH, Rev. BERTRAM L., of Dallas, Tex.; to be at 129 North Fortieth St., Omaha, Nebr.

WHITEHEAD, Rev. HENRY S.; at Christiansted, St. Croix, Virgin Islands, until about May 15th.

YARNALL, Rev. FRANCIS; from St. Petersburg, Fla., to Winter Park, Fla.

### ORDINATIONS

#### PRIESTS

COLORADO—The Rev. ROBERT CHIPMAN TOPPING was ordained priest in St. James' Church, Meeker, on December 10, 1925, by the Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of the Diocese. He was presented by the Rev. Philip Nelson, the Rev. B. W. Bonell, D.D., of St. John's College, Greeley, preached the sermon, and the Rev. Messrs. E. A. C. Smith, and W. McM. Brown assisted in the laying on of hands.

The Rev. Mr. Topping is a graduate of St. John's College, Greeley. For several years, before turning to the sacred ministry, he was a Boy Scout executive. Since February he has been in charge of St. James', Meeker, where he will remain.

IOWA—The Rev. ALLEN O. BIRCHENOUGH was ordained to the priesthood on the Third Sunday in Advent, December 13, 1925, in St. James' Church, Oskaloosa, Iowa, by the Rt. Rev. T. N. Morrison, D.D., Bishop of Iowa. The candidate was presented by the Very Rev. Marmaduke Hare, D.D., and the preacher was the Rev. C. W. Baxter.

The Rev. Mr. Birchenough was formerly a Methodist minister, his last charge being at Lisbon, N. D. He was confirmed at Trinity Cathedral, Davenport, in September 1924, and later ordained deacon at St. Katharine's School, Davenport. He has had charge of St. James' Church, Oskaloosa, and St. Paul's Church, What Cheer, Iowa, since the fall of 1924. He will continue to serve these places. Mr. Birchenough was educated in England, and has been very active in civic affairs since his coming to Oskaloosa.

MILWAUKEE—On Sunday, December 6, 1925, the Rev. FRANCIS J. BLOODGOOD was advanced to the priesthood by the Rt. Rev. W. W. Webb, D.D., Bishop of the Diocese, in St. Andrew's Church, Madison. The candidate was presented by the Rev. Norman C. Kimball, and the Rev. M. M. Day was the preacher, both of whom, with the Rev. C. W. Collorbon, united in the laying on of hands.

Mr. Bloodgood is a son of Wheeler P. Bloodgood, a prominent attorney of Milwaukee, and has been in charge of St. Andrew's Church, and now becomes rector of the parish.

NEWFOUNDLAND—On the Feast of St. Andrew, November 30, 1925, by the Lord Bishop of Newfoundland, in his Cathedral at St. John's to the priesthood, NATHANIEL STUART NOEL, of Queen's College, St. John's. The preacher was the Rev. Jacob Brinton.

NEW JERSEY—The Rev. JOHN THOMAS, in charge of Grace chapel, East Rutherford, and St. Paul's chapel, Woodridge, was advanced to the priesthood by the Rt. Rev. Edwin S. Lines, D.D., Bishop of the Diocese, on Sunday December 13, 1925. The service was in Grace Church, Rutherford, the presenter was Archdeacon Henry M. Ladd, rector emeritus of the parish, and Bishop Lines preached the sermon.

The Rev. Mr. Thomas will continue in his work in these two places.

NEW YORK—On Sunday, December 13, 1925, in Calvary Church, New York, the Rt. Rev. William T. Manning, D.D., Bishop of the Diocese, advanced to the priesthood the Rev. ALBERT JOHN HAMPRET, Jr., and the Rev. THOMAS ALEXANDER LANGFORD, presented by the Rev. Samuel M. Shoemaker, Jr., and the Rev. CORNELIUS POLHEMUS TROWBRIDGE, presented by the Rev. Alexander C. Zabriskie. The sermon was preached by the Rev. Mr. Shoemaker.

## MAKE YOUR WANTS KNOWN

### THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief notices may, upon request, be given consecutive insertions free; additional insertions, charge 3 cents per word. Major Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in THE LIVING CHURCH (to be forwarded publication office) 4 cents per word including name, numbers, initials, and address, all of which are counted as words. No single advertisement inserted in department for less than \$1.00.

Readers desiring high class employment, parishes desiring rectors, choirmasters, etc.; and parties desiring to sell, or exchange merchandise of an inscription, will find the classified section of this paper of much assistance to them. Address all copy *plainly written* separate sheet to Advertising Department THE LIVING CHURCH, Milwaukee, Wis.

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

### POSITION OFFERED

#### CLERICAL

WANTED, TO CORRESPOND WITH a single retired priest able to do occasional service who desires an altar he can use as his own. A small mission pretty village on the upper Mississippi offer home comforts in exchange. Address 510, care of the LIVING CHURCH, Milwaukee, Wis.

#### MISCELLANEOUS

PARISH WORKER FOR ST. FA House, Salina, Kan. Must be able to do U.T.O. work. Week-day religious clubs, visiting. Furnished rooms in b. Vigorous woman required. Address DEAN HOAG, Salina, Kan.

### POSITIONS WANTED

#### CLERICAL

PRIEST DESIRES CHANGE OF Preacher, singer, visitor, etc. Married grown son. Can be free any time. Ref. given and required. Address S-442, c LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED BUT WITHOUT family, seeks parish. Organizer, extemporaneous preacher. Good Churchman, served in diocese as chaplain. Write to L. H.-485, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, GOOD PREACHER AND VISITOR, energetic, Catholic; desires parish mission. Address CLERICUS-508, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST SEEKS VACANCY WHERE I and sung Eucharist is appreciated. R good preacher. Experienced, successful, prominent in present diocese. Address care LIVING CHURCH, Milwaukee, Wis.

#### MISCELLANEOUS

CHURCH WORKER WANTS POSITION parish secretary, executive secretaries, Church school or some good Church position where experience of previous business work and special training for above work. Address Box-506, LIVING CHURCH, Milwaukee, Wis.

COMPANION—LADY SEEKING SELF support desires permanent position in a man's family. Experienced in care of practical nursing, plain sewing, and light work without cooking or washing. Address DURGIN, Hotel Bristol, Boston, Mass.

COMPANION—WANTED, POSITION companion to elderly lady. Will assist housekeeping and sewing. Best of references. Address M. F.-511, care of LIVING CHURCH, Milwaukee, Wis.



**ORGANIST AND CHOIRMASTER, SPECIALIST.** Wants change. Larger salary. Credentials unsurpassed. Address R. F. 455, care of THE LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER, WITH EXPERIENCE** in both boy and mixed choirs, desires position. Good organist and voice specialist. Apply MANSEY-503, LIVING CHURCH, Milwaukee, Wis.

### RELIGIOUS

**THE BROTHERHOOD OF ST. BARNABAS** offers to laymen seeking the Religious Life, opportunity for trying out their vocation, and of caring for the sick poor. Address BROTHER SUPERIOR, St. Barnabas' House, North East, Pa.

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**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.

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**THE WARHAM GUILD WAS ESTABLISHED** in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed, and made by artists and craftsmen. Descriptive leaflet from The Secretary, THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

### PARISH AND CHURCH

**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.

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**ALTAR LINENS: HANDMADE—PLAIN OR** hand embroidered. Altar Hangings, Stoles, Burses, Veils, Markers, Linens, silks, fringes, by the yard. Church designs stamped for embroidering. Address Miss M. C. ANDOLIN (formerly with Cox Sons and Vining) 45 West 39th Street, New York City.

**ALTAR GUILDS, PURE LINEN FOR ALL** Church uses, Wholesale prices. Special 36 inch, 1800 universally liked for fine surplices at \$1.10 per yard. Write for samples. MARY FAWCETT, 115 Franklin St., New York City.

**CHURCH EMBROIDERIES, ALTAR HANG-** ings. 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.

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

### CHRISTMAS SUGGESTIONS

**SHAKESPEARE, A GOOD CHRISTMAS** gift. THE GAME, "A Study of Shakespeare." Endorsed by best authorities. Price 60 cents. THE SHAKESPEARE CLUB, Camden, Maine.

### HEALTH RESORT

**ST. ANDREW'S CONVALESCENT HOS-** pital, 237 E. 17th St., New York City. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20—Age limit 60.

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

#### New York City

**HOLY CROSS HOUSE, 300 EAST FOURTH** Street, New York. A boarding house for working girls, under care of Sister of St. John Baptist. Attractive sitting rooms and roof. Terms \$6.00 per week including meals. Apply to the SISTER IN CHARGE.

## CHURCH SERVICES

#### District of Columbia

**St. Agnes' Church, Washington, D. C.**  
46 Q Street, N. W.

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

#### Minnesota

**Gethsemane Church, Minneapolis**

4th Avenue South at 9th Street  
REV. DON FRANK FENN, B.D., Rector  
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.  
Wednesdays, Thursdays, and Holy Days

#### New York

**Cathedral of All Saints, Albany**

CHAS. C. W. CARVER, B.D., Dean  
Sundays 7:30. Sung Eucharist 11:00, 4:00 P.M.  
Week-days 7:30, 9:00, and 5:30 P.M.

#### New York City

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

Amsterdam Ave. and 111th Street  
Sunday Services: 8:00, 10:00, and 11:00 A.M.; 4:00 P.M.  
Daily Services: 7:30 and 10:00 A.M.; 5:00 P.M.  
(Choral except Mondays and Saturdays)

**Church of the Incarnation, New York**

Madison Avenue and 35th Street  
Rev. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8:00, 10:00, 11:00 A.M.; 4:00 P.M.  
Noonday Services Daily 12:20

### RADIO BROADCASTS

**A SERVICE, CONSISTING OF A CHORAL** celebration of the Holy Eucharist, with a sermon by the Rt. Rev. G. A. Beecher, D.D., Bishop of Western Nebraska, will be broadcast over Westinghouse station KFKX from St. Mark's Pro-Cathedral, Hastings, beginning at 11:30 P.M., Christmas Eve.

**CHRIST CHURCH, STREATOR, ILL., WILL** broadcast its Christmas festival from WTAX, wave length 231 metres. 8 P.M. Children's Carols; 10-11 P.M., organ recital, with violin and cello; 11 P.M., short Christmas cantata, followed by midnight Eucharist.

**FT. WORTH, TEXAS, JANUARY 7TH, ST.** Andrew's Church, Rev. E. H. Eckel, rector, mixed chorus choir will broadcast over WBAP a program of sacred and secular music under the direction of Dr. H. D. Guelick, organist-choirmaster.

### RETREAT

Sisters of the Holy Nativity

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

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The custom of having prayers together will enrich family life, help the home to function, and "make America more Christian."

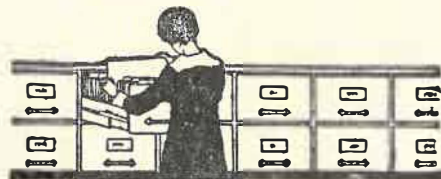
'The Manual of Prayers for Family Devotions' is a convenient 40-page booklet, with simple arrangements of prayers for beginners in Family Devotions.

A pocket on the inside cover contains authorized Church calendar of Daily Bible Readings.

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202 South 19th Street, Philadelphia, Pa.

### 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.

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

In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

### BOOKS RECEIVED

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

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

*Essays and Letters on Orders and Jurisdiction.* By F. W. Puller, M.A., of Society of St. John the Evangelist, Cowley. Price \$4.50.

The Macmillan Company. 60 Fifth Ave., New York, N. Y.

*Mind and Its Place in Nature.* By Durant Drake, professor of Philosophy at Vassar College. Price \$2.

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

*Five Laws That Govern Prayer.* By S. D. Gordon, author of Quiet Talks Series. Five addresses delivered at the School of Foreign Missions, Woman's Foreign Missionary Society, Methodist Episcopal Church, at Lakeside, Ohio. Price \$1.

Thomas Seltzer. New York, N. Y.

*The United States Senate and the International Court.* By Frances Kellor and Antonia Hatvany.

### PAPER-COVERED BOOKS

S. P. C. K.

The Macmillan Co. 60 Fifth Ave., New York, N. Y. American Agents.

*The Story of the Church in Scotland.* By Anthony Mitchell, D.D., Bishop of Aberdeen, 1912-1917. Little Books on Religion No. 36.

*Married Life: Its Obligations, Trials, Dangers.* By Louis Bourdaloue (1632-1704). Little Books on Religion No. 37.

*The Modern History of the Church of England.* By W. H. Frere, D.D., Bishop of Truro. Little Books on Religion. No. 38.

### PAMPHLETS

A. R. Mowbray & Co., Ltd. 28 Margaret St., London, W. 1, England.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American Agents.

*The Order of the Service of the Meal of the Holy King.* A Hebrew-Christian Liturgy. By the Rev. Paul P. Levertoff. (Based on early Jewish and Christian Liturgical Sources.) In Hebrew and English. Sanctioned by the Lord Bishop of London for use at Holy Trinity Church, Shoreditch. Price 40 cts.

*The Uniats and Their Rites* By Stephen Gaselee, M.A., F.S.A., C.B.E. Alcuin Club Publication.



## Priests in Diocese of Birmingham Take Direct Action on Reservation

### A Sudden Death—The Bishop of Southwell — Religious Education for Adults

The Living Church News Bureau  
London, December 4, 1925

THE ANGLO-CATHOLIC CLERGY OF THE Diocese of Birmingham have had seriously to consider their present position owing to the difficulties raised by the latest action of the Bishop of Birmingham. Dr. Barnes has, it is stated, refused to license assistant priests to any parish in which the Blessed Sacrament is openly reserved in church, or even to give a temporary permission for clergy to assist the incumbents in such parishes. The priests who are affected by this arbitrary ruling have met together, and have agreed to stand fast upon the following three points:

- (1) That they be permitted to reserve the Blessed Sacrament in their parish churches for the communion of the sick and dying;
- (2) That they be permitted to give Communion from the Reserved Sacrament to those who are legitimately prevented from being present at church at the ordinary times of service;
- (3) That they be permitted to reserve the Blessed Sacrament openly in the church, so that the faithful may have access to it for their private devotions.

These priests, some twenty in number, will, as a consequence, forfeit all their grants from Church societies, the Ecclesiastical Commissioners, and Diocesan Funds, and it is obvious that some provision must be made to meet this difficulty. They have therefore decided to form their own Finance Board, withdrawing altogether from any coöperation with the existing system of Diocesan Finance.

This means that they will have to make financial provision for a period of not less, perhaps, than three years, by which time it may reasonably be expected that something definite in the way of Prayer Book Revision will have been accomplished.

They estimate that they will require something like £3,000 to carry them successfully over this period of time. They have therefore asked the President and Council of the English Church Union to support them by a public declaration of consent and approval to, and of, the line of action upon which they have decided; also that the Union would inaugurate a Fund and invite subscriptions to the same, to enable them to meet their prospective financial difficulties.

To this request the President and Council readily consented. A small sub-committee was appointed to whom was deputed the duty of drawing up a formal memorandum of consent and approval of the line of action taken by the aforesaid clergy; and the Secretary was authorized to invite subscriptions from all members of the Union, and from all Catholics throughout the country, to a "Birmingham Catholic Clergy Sustentation Fund." It is announced today (Friday) by the Secretary of the E. C. U. that already close upon £1,100 has been subscribed in less than a week.

#### A SUDDEN DEATH

A tragic sequel to the funeral solemnities of Queen Alexandra at Westminster

Abbey was the sudden death, on Friday afternoon last, of the Rev. H. F. Westlake, Minor-Canon and Custodian of the Abbey since 1909. By virtue of his office, Minor-Canon Westlake had taken a responsible and heavy part in the preparation for the funeral service, and had been present with the other clergy of the Abbey at the ceremony on Friday morning. He had also taken part in Evensong in the afternoon, and, returning weary to his house in the Cloisters, died quite suddenly soon after.

The death of Minor-Canon Westlake in the very prime of life (he was only 46) comes as a sad blow to the many who knew, valued, and loved him. It is no exaggeration to say that to the great Abbey Church of Westminster, which he served for close upon sixteen years with such ardent devotion, the loss is irreparable.

He was appointed in 1909 by Dean Armitage Robinson to a Minor Canonry at the Abbey, a post which, in his case, was combined with the important office of Custodian. From that time forward he flung himself heart and soul into the general life, associations, and traditions of the Abbey, and before long came to be recognized as an historian of the first order.

The two great volumes in which he gives the history of Westminster Abbey tell their story with an accuracy and a mastery which makes them already a classic. They are a monument of loving industry, of scholarly research, of careful craftsmanship.

But, although he dipped very deeply into the vast historical material which lay ready to his hand, he was no mere dry-as-dust student. He could write in a popular style and for the general multitude, no less than for scientific scholars. His little shilling guide-book on Westminster Abbey, admirably put together and most readable, has made thousands of people all over the world more familiar with the countless treasures and associations of the Abbey which he loved so well and served so faithfully.

#### THE BISHOP OF SOUTHWELL

The Bishop of Southwell, the Rt. Rev. Sir Edwyn Hoskyns, died on Wednesday last at Bishop's Manor, Southwell, Notts. He had for some time been suffering from an incurable internal complaint which had rendered it necessary, in the early part of July, that he should relinquish any general participation in diocesan duties, although for the greater part of the time subsequently he was able to deal with matters of pressing official importance. In the early days of his illness he underwent treatment in a London nursing-home, afterwards returning to Bishop's Manor, where he had since remained.

The late Bishop was seventy-four years of age, and had been Bishop of Southwell since 1904. Educated at Haileybury and Jesus College, Cambridge, he was ordained in 1874, and afterwards became permanent curate of St. Clement's, North Kensington, rector of Stepney, and then vicar of Bolton. He was consecrated Suffragan Bishop of Burnley in 1901, and was transferred to Southwell in 1904.

There have been few Bishop-Baronets in modern times, although the Bishop of Exeter is Lord William Cecil, brother of the Marquess of Salisbury. Sir Edwyn

was a son of the ninth Baronet of Fwood, Hereford, and a brother of tenth and eleventh holders of the which dates back to 1676. He succeeded to the baronetcy in 1923.

Southwell is a diocese which was created in 1884 by the partition of the see of Lincoln and Lichfield, the counties of Nottingham and Derby being taken from them respectively to form a separate diocese. The growing needs of Nottingham and Derbyshire have, however, within a few years led to further need of division, Bishop Hoskyns had been assiduous in his advocacy of the claims of Derby to be constituted a separate diocese which a large sum has been already subscribed.

The Bishop is still affectionately remembered by many in the East End of London for the good work he did among the poor and working classes during the nine years from 1886 to 1895, when he was rector of Stepney. An organizer, educationist, temperance reformer, and social leader, he took an important part in metropolitan Church affairs.

#### RELIGIOUS EDUCATION FOR ADULTS

At a conference on religious education arranged by the Council of the Church Tutorial Classes Association, held at King's College, London, last week, the Bishop of Manchester, who presided, spoke on The Teaching Office of the Church. He said that to an extent together excessive the Church's concern in education had been concentrated on the problem of the elementary school, even in that department, on the problem of the maintenance of definite distinct Church schools. The whole aim of the Tutorial Association had been to provide in religious adult education, the method which had been found highly successful in connection with adult education generally, particularly the method of the class in which discussion was regarded as an indispensable part of the program.

Resolutions were subsequently adopted to the effect that the conference considered it a matter of urgency that the Church should give full attention to the religious education of all her members, and should take special thought at this time for the religious education of the nation of adolescent and adult age; recommended the formation of a committee in each diocese for adolescent and adult religious education, together with the appointment of diocesan secretaries for the adult work; pledging support to the Church Tutorial Classes Association, and asking a group of persons experienced in religious education to confer with the Council of the Association with regard to the problem of the religious education of the nation and to take such action as might be desirable.

The Bishop of Gloucester, speaking on The Religious Education of the Nation, said he believed that a great deal of difficulties which were met with in the political and social world arose from the excessive influence of the State in education. He felt that the State education had a very disturbing effect. What they ought to demand was that the Churches should have full power of operating with the State in all national education.

#### DEAN OF WESTMINSTER

The Dean-Designate of Westminster (Dr. W. Foxley Norris) preached his sermon as Dean of York at York Minster on Advent Sunday. He remarked nothing but the clearest sense of duty urged on him by those whose claims



urge it he could not dispute, would have induced him to leave York Minster even for Westminster Abbey. Pointing out that the special function of a dean was not the cure of souls but the care of his Cathedral, Dr. Norris replied to criticisms which

had been made on certain changes in York Minster. He said there would always be distrust of development and dislike of change; yet if that spirit had prevailed, the Minster as it was now known would never have been. **GEORGE PARSONS.**

## Massachusetts Revives Old Custom of Ringing Church Bells for Christmas

Phillips Brooks' Birthday—Dr. Nicholson's Anniversary—Beacon Hill Carols

The Living Church News Bureau  
Boston, December 14, 1925

**M**ASSACHUSETTS IS TO REVIVE THE OLD English custom of ringing the church bells at sun-up on Christmas morning. All over the commonwealth the citizens will thus be joyously reminded of the birthday of our Lord.

Governor Alvin T. Fuller has sent out an official communication to the churches of all Communion in the state, endorsing the following suggestion of a Boston layman:

"While listening to the reading of your Thanksgiving proclamation, I was particularly impressed with your request that the public should display the national flag upon that holiday.

"I have often wondered why the custom of displaying the flag upon all of our holidays was not universally adopted.

"Also, having read from childhood of the Christmas bells, I have marvelled at the lack of bell ringing upon Christmas Day.

"Ring out, wild bells' might well be taken as a slogan, in place of our almost uncanny quiet of Christmas morning.

"While the matter is perhaps not worthy of a proclamation, yet I do feel that a suggestion from our Governor to the effect that Christmas bell ringing would be most appropriate, might result in the revival of the good old English custom.

"Surely Massachusetts has ever been the state to inaugurate new and worthwhile customs, and why not again set this custom?"

"Governor Rollins, I believe, is the New Hampshire executive who established Old Home Week, and a very beautiful custom it has been.

"Is it not worthy of consideration, for our Governor to revive the Christmas morn custom of ringing the church bells at sun-up?"

### PHILLIPS BROOKS' BIRTHDAY

The ninetieth birthday of Phillips Brooks was more widely observed in and near Boston this year than ever before. This custom was inaugurated by Dean Rousmaniere at the Cathedral fifteen years ago. As December 13th came on Sunday, and as this was the Third Sunday in Advent, when the sermon was expected to emphasize the greatness of the Christian ministry, the Cathedral arranged for its preachers, both at the morning and evening services, to speak on Phillips Brooks. Bishop Lawrence was the morning preacher, and Dr. Edward T. Sullivan, rector of Trinity Church, Newton Centre, gave the address in the evening.

This year Trinity Church also observed the birthday of its great rector by inviting Dr. George A. Gordon, pastor of the Old South Church, to preach the sermon on Phillips Brooks. The relationship of Phillips Brooks, as he was finishing his twenty-two years at Trinity, to Dr. Gordon, as he was beginning a much longer

pastorate at Old South, was unusually close.

In reporting Dr. Gordon's sermon, the *Boston Herald* said:

"Why is it that on the ninetieth anniversary of his birth we are glad to be here to recall Phillips Brooks and to thank God for him? Here are authority, the power of speech, transcendent influence, and all used for the production of faith in the people of God. Authority is one of the great things in the life of Phillips Brooks. At first sight, this seems a strange remark to make. Would he not have smiled at the thought that he had the rule over you? Was there ever a human being who wished less to rule over anyone, and who wished less to be ruled over by anyone?"

"Read again his great sermon on the words, 'From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus.' That whole grand discourse is a plea for his right, as a minister of Christ, to have an untrammelled, unvexed personality, and to go his own way in the service of God and in the preaching of the Gospel. It is a plea for his own individuality, and also for the individuality of other men, if they have won the right to the free expression of their individuality.

"Great authority is intrinsically one of the great elements of Brooks' power. His was the authority of an illuminated mind, an unselfish mind, a public mind, a mind at leisure from itself. His was the authority of purpose, pure, high, invincible, with a triumphant splendor resting on its brow. His was the authority of sympathy deep as human need, high as human aspiration, and wide as the boundaries of man's world. His was the authority of tenderness—exquisite, surging tenderness—the authority of pathos, deep as the tragedy of the world—the authority of sheer, clear goodness.

"By these qualities he ruled Trinity Church. By these qualities he ruled in the thought and feelings of the city of Boston. By these qualities he took his place of authority in the religious life of the nation. And our song today, as we think of this great quality, is, 'If I forget thee, may my right hand forget her cunning and my tongue cleave to the roof of my mouth.'

"A second great quality in Phillips Brooks was the power of speech. Phillips Brooks' eloquence was inspirational eloquence. His ideas and emotions and purposes and soul went forth altogether in a mighty march and affected people in an elemental way. There was nothing like it in the generation which preceded him, nothing like it contemporaneous with him, and there has been nothing like it since.

"There was in it cyclonic volume, intensity and speed; there was a vision clear as sunlight; there was depth and beauty and power; there was the great message to men from God: there was a revelation in every sermon that he preached, impersonal as he was in his own great character, for his speech was the incandescence of a holy soul, and the tremulous witness to the invisible and eternal, and bringing to us all a sense of the Kingdom of the Spirit here and beyond time.

"We who heard this speech never can forget it, and must remember it as something altogether incomparable among men—something for which, when we remem-

ber it, we give God thanks. He poured the light into that heart and inspiration upon those who listened.

"In the third place there is Phillips Brooks' transcendent influence. I have heard of a great many since he passed away who were said to be very like him. These remarks are made mostly by foolish men and sentimental women. All those men I have known, and they are no more like Phillips Brooks than you and I are like Hercules.

"Never has his power been paralleled to bring all that is highest in men and women into vigor and beauty. He was a hallowing influence, a spiritually generating influence in the life of our city; and wherever he went men had only to touch the hem of his garment, and the sense of the healing power of God came upon them.

"The last point at the end of a service like this is the creation of faith in the people of God. That was the great ideal for which Brooks lived. He was the producer of faith. He helped men to believe in their capacity for nobleness, for heroism, for self-sacrifice, for living the life of love, and sharing the life of the God of love. He helped men to believe in the reality of the kingdom of man in this world, the reality of the divine humanity in the world. He helped men to believe that this little world of time and space in which we are pilgrims is embraced by the mighty, unseen world of God."

### DR. NICHOLSON'S ANNIVERSARY

The Second Sunday in Advent marked the tenth anniversary of the rectorship of the Rev. George Bruce Nicholson, D.D., at Emmanuel Church, Somerville. In alluding to the event at the morning service, he expressed his gratification at having been permitted to serve with his people during the decade, and he appealed to them if they wished in any way to give concrete expression to their own appreciation of his ministry, to do so by making sure that the parish should be on the honor roll of those which make full provision for the payment of their Budget apportionment for the next year. He had prepared a definite plan for the accomplishment of this purpose, and before the congregation had left the church, had received many signed promises of coöperation, and the enthusiastic assurances of interest, as well as personal felicitations upon the anniversary.

### BEACON HILL CAROLS

The Church of the Advent choir will be missed this year in the singing of Christmas carols on Beacon Hill, Christmas Eve. It has proved quite a strain on the choir to sing at the Christmas Eve service in the church and again at the services on Christmas Day. Happily the custom has now become quite well established for many organizations to take up this lovely community service, inaugurated by the Church of the Advent. In announcing the change this Christmas, Dr. van Allen said:

"Since the custom of carolling on the streets of Beacon Hill on Christmas Eve has grown to so great an extent from our small beginning, the music committee has decided that it is no longer expedient to send out the choir after the Christmas Eve service. The strain on their voices is too much, in view of the demands made upon them on the Feast itself."

RALPH M. HARPER.

SOME ONE asked recently whether the Indian Y. P. F. at Cannon Ball, N. D., was the first one organized among the Indians, to which South Dakota says No, as there had been one organized for four years in the Niobrara Deanery. The young Church people among the Indians in both places are increasingly active.



## Thanksgiving for Locarno Treaty Crowds the New York Cathedral

### Memorial Pulpit Canopy—News Items

The Living Church News Bureau  
New York, December 17, 1925

NATIONAL CONSULS, AMERICAN ARMY officers, Supreme Court Judges, public officials, prominent citizens and a large number not so prominent, in all some four thousand people, crowded into the Cathedral of St. John the Divine at the four o'clock service last Sunday afternoon. The occasion was a service of thanksgiving for the signing of the treaties of Locarno, a meeting in the Cathedral, a temple of the Prince of Peace, in behalf of international peace. The great congregation taxed the capacity of the completed portion of St. John's; the crossing, galleries, and chapels were filled with those desiring to take part in the unique devotional and patriotic service. It afforded another proof of the need of carrying on the work of construction of the Cathedral to full completion without any delays or interruptions.

In keeping with the spirit of Locarno, the flag of Germany was carried in the procession along with the flags of Great Britain, France, Belgium, Italy, Poland, and Czecho-Slovakia, nations which now are allies and friends of the German people. It marked the first appearance of the German flag in the Cathedral since the war.

Following the reading of a tersely-expressed telegram of approval of the service by President Coolidge, the Bishop of New York delivered a brief address. He characterized the conference at Locarno as "a triumph of the spirit of brotherliness and good-will over the spirit of distrust and fear and hatred." He declared that "it marks the highest step yet reached in the bringing in of peace and fellowship among the nations, . . . it marks an epoch in the world's spiritual history." Bishop Manning took advantage of the occasion to do more than to rejoice over what has been accomplished in furthering international peace; he made a courageous and forceful plea in behalf of American adherence to the World Court, pleaded for consideration of it apart from the view point of partisan politics, asserted that the people of the country are with the President in this matter, and that the group of irreconcilables misrepresent us.

President Nicholas Murray Butler, of Columbia University, and the Hon. John W. Davis, former American Ambassador to Great Britain, were the other speakers. Both these gentlemen followed the Bishop in stressing the need of our affiliation with the World Court. If we are sincerely interested as American Christians in the great matter of international peace, we do well to rejoice over the significance of Locarno; but, our sincerity may be and will be questioned if we hold aloof from the efforts of the nations who are trying to effect world peace. Dr. Butler, a leader in the national Republican party, and Mr. Davis, recently Democratic candidate for the Presidency, these men followed the Bishop of New York as each stood in the pulpit of a Christian Cathedral and pleaded for a more definite expression of American interest in world peace as a spiritual and patriotic duty.

### MEMORIAL PULPIT CANOPY

The Rev. Dr. G. A. Carstensen, rector of Holy Rood Church, Fort Washington avenue and 179th Street, chose the Third Sunday in Advent as a fitting time to dedicate a new carved oak pulpit canopy and sounding-board. These are memorials to Mr. and Mrs. William E. Thorn, who were friends of the rector.

The new furnishings, the product of Wippell and Co., of London, harmonize admirably with the wrought iron-work of the pulpit and roodscreen. Both these are copied from the pulpit and screen in Hereford Cathedral, England. The facade of the church is also a replica of that at Hereford.

Dr. Carstensen preached last Sunday on the Christian ministry and eulogized, especially, the late Rev. William Wilkinson, as "a true prophet of the Lord."

### NEWS ITEMS

Bishop Manning ordained three deacons to the priesthood last Sunday morning at Calvary Church. Of these, the Rev. T. A. Langford and the Rev. C. P. Trowbridge are assistants at Calvary, and the Rev. A. J. Hambert, Jr., is on the staff at St. James' Church, Fordham.

A large crowd of the down-town friends of the late Rev. William Wilkinson, gathered at the corner of Wall and Nassau Streets, last Friday at noon to pay honor to the memory of the recently deceased "Bishop of Wall Street."

Bishop McKim of North Tokyo preached last Sunday morning at the Chapel of the Intercession, Trinity Parish, and in

the afternoon at the annual Church Liturgical Club service held in St. John's Church, Madison Avenue and Seventh Street.

The city papers announce that the Dr. Percy Stickney Grant will preach at St. Mark's Church in the Bowlerie on day morning, December 27th. This was Dr. Grant's first appearance in one of the pulpits since his resignation as rector of the Church of the Ascension.

The Rt. Rev. Paul Jones, former Bishop of Utah, in a speech at the Peace Conference last Sunday, denounced military training in schools, and ridiculed the President for his belief that development of army and navy would tend to promote international peace. He said that there should be given our scientists and inventors for whatever has been done that line instead of to our military forces, which, in his opinion, have developed and mistrust of America.

The deplorable condition that prevails at the Russian Cathedral last summer called to mind by further trouble among these people. It is now a matter of waiting for the Courts to pronounce upon the rightful occupant of the Cathedral property, the Metropolitan, Archbishop Platon Rodzestvensky or John S. Kovsky. Last Sunday, the Metropolitan Platon preached what he believed was his last sermon at St. Nicholas'. Several hundred friends filled the Cathedral and took up an additional collection to aid the Archbishop in his legal fight. The Metropolitan has appealed to Bishop Manning and others in the Church to aid if he is forced to leave the Cathedral. In that event it is hoped to offer him the use of All Saints' Church, Henry Street and Scammel Streets, where now American and Polish congregations are worshipping.

HARRISON ROCKWELL

## Dr. Major Expounds his Position Before Philadelphia Clergy Meeting

### University of Pennsylvania Christian Association

The Living Church News Bureau  
Philadelphia, December 18, 1925

WE HAVE HAD A VISIT FROM DR. Major, Principal of Ripon Hall and a distinguished English Modernist. Dr. Major preached Sunday morning at the Church of the Redeemer, Bryn Mawr, and in the evening at St. Stephen's Church in the city. The next day, at a luncheon given by Dr. Grammer, rector of St. Stephen's Church, Dr. Major met a number of our Liberal Churchmen in this and adjacent dioceses. Prior to that Dr. Major had addressed the regular Monday meeting of the Clerical Brotherhood in the Church House and had a goodly company of clergymen for his audience.

Some account of that occasion may prove of interest. It is always good to see people face to face and hear them; it corrects false impressions received from reading about them or even from what they themselves write. Some had the impression that Dr. Major was intellectual and clever, but a rather truculent, belligerent, and somewhat offensive person. On the contrary, he appears to be very sincere and earnest, simple and sweet tempered, with a pleasant and winsome manner and personality. Moreover he is

perfectly frank. You at least know what he thinks, what he wants, and, so far as he knows himself, where he is going.

In his address, he began with the statement of certain fundamental principles which every thoughtful person would gladly assent. He wants a synthesis between modern science and fundamental religion for the sake of religion because religion is essential to the moral and spiritual welfare of the race. With great emphasis the speaker reminded us that the Church is the agent and organ of the Kingdom of God and without the Church religion could not be much of a factor in life. He laid down as the three principles of Modernism, the value of truth, of Christian religion, and of the Church. He stated that the aim of Modernism was reorientation of the last to the other.

He claimed for Modernism a positive and constructive and catholic program and dissociated Modernism from what he called the negative, destructive, and sectarian program of Liberal Protestantism especially as manifested in Germany notably illustrated in Harnack. Dismissing with Dean Inge, he asserted that English Modernists, especially the younger men, had found inspiration and help in the Modernist Movement in the Roman Church as exemplified in such men as Tyrrell and Loisy, though he deplored the hopelessness of the ultimate issue.



Loisy's idea of the difference between the Jesus of history and the Christ of the Church.

Dr. Major gave as his reasons for thinking that the Anglican Communion offered the best opportunity and greatest hope for this synthesis between science and faith: first, its comprehensiveness making room, as it does, for many men of many minds; second, its historic continuity in thought and institutions; and third, its ability to link up art and religion in catholic ceremonial and practices.

With great emphasis, earnestness, and reiteration Dr. Major insisted that the great principle of Modernism is that the Christian religion is, and must ever be, Christocentric, and he defined Christ in these words, "The supreme unveiling of the divine nature under human conditions in the person of Jesus."

All that was excellent, and excellently put, with simplicity and earnestness and conviction. Bishop Gore or Dean Inge might either have said it all. Bishop Hall and Bishop Lawrence might either have said it. And all of us would have agreed with each of them. The rub came when Dr. Major, with engaging, and rather unusual and refreshing, frankness, told us quite straightly what he considered to be the results of all this in a concrete way and what he hoped it would bring about within the Church. Then, to many of us, the utter hopelessness of any synthesis between his program and the Nicene Faith was clear. They represent, not different minds, but contrary and antagonistic minds. They may be gentle and patient with one another, but they can never be in harmony. They might conceivably live side by side, but never together and in unity. They may both be religions, but they are not the same religion.

The speaker's definite suggestions ran along this line: "Maintain the comprehensiveness of the Church." That poor word "comprehension!" If words have feelings, how tired and worn, discouraged and resentful, "comprehension" must often become at the way it is relentlessly worked and overworked, and made to do overtime for a half dozen different words and ideas. It has its place, and a worthy one, and we are right to use it. But every time we feel called upon to be good natured, polite, and escape trouble, we fall back on that Mesopotamian word, "comprehension." Sometimes we mean that excellent thing, diversity in unity which may produce a harmony. Sometimes we mean that wretched thing, merely placing contraries and antagonisms in a juxtaposition which can only produce an explosion. It is like the comprehension of an overloaded trolley car. It comprehends every kind and condition. It is comprehensive. It is also stuffy, crowded, uncomfortable, odorous, and disagreeable. Only necessity takes one into its comprehensiveness. Only relief follows upon being released from its comprehensiveness.

Dr. Major urged that Apostolic Succession be steadfastly retained and stoutly maintained. But he hastened to explain that he did not wish it retained because of any supposed relation of Apostolic Succession to the validity of Orders or valid administration of the Sacraments. Indeed he told us that, in his judgment, it was not needed for that purpose at all, as the inherent priesthood of the laity was all any man needed for validity of ministry or valid administration of the Sacraments. But he thought that the sense of continuity had some sort of utilitarian value, and very great sentimental value. It gave us the sense of an ancestry, the pride of a

sort of family tree. One could not help wondering how long it would be before thoughtful and conscientious people would come to see the stupidity, not to say the crass immorality, of maintaining an institution like Apostolic Succession, which is an offense to millions of Christians and helps to keep Christianity divided to its shame and weakness, for no better and compelling reasons than a certain utilitarianism and a sentimental conviction that it gives Episcopalians a comfortable feeling of superiority and allows them "to point with pride" to a long and distinguished ancestry!

The definition of Christ given above—"The supreme unveiling of the divine nature under human conditions in the person of Jesus"—has a nice sound, but I wondered if any devout Unitarian would have any difficulty in assenting to it as a fair definition of his estimate of Jesus Christ. The test might come if you substituted the word "supernatural" for the rather uncertain word "supreme."

Dr. Major would retain, he said, the Nicene Creed in the Eucharist, but in the form in which it left the Council of Nicea. It would begin with the word "we," so that its use would be "the corporate recitation of an historic statement of belief," rather than a personal and explicit confession of faith. He would have the emphasis laid on the *homoousion*, and omit all reference to the method of the Incarnation, as by a virginal conception. He would do away with all reference to the "physical" (by which it is to be presumed the speaker meant bodily) resurrection and ascension of our Lord. Thus summarily and simply we would rid ourselves of the difficulty of anything miraculous in our faith. He would also wish that we might get rid of the eschatological implications of the Creed, on the ground that we have no right to expect anything resembling a visible return of Jesus.

The omission of the Apostles' Creed from the Baptismal vows is what Dr. Major wants, but he proposes a compromise, namely, that if any one wishes to be baptized in that faith, then that Creed may be used. But if any one does not wish to be baptized in that faith then that Creed may be omitted and a much simpler statement of faith substituted. That is to say, the person to be baptized shall determine the faith of the Church into which he seeks admission. Very easy and very curious!

Indeed Dr. Major went much further, and urged that room be made in the Church for distinctively and deliberately anti-sacramental doctrines. He said that the Sacraments of Baptism and the Eucharist should be entirely optional with the individual. In no case should any one be urged as a duty to use the Eucharist, for, Dr. Major said, the Christian doctrine of the Eucharist under which we have been living is Pauline and not the Gospel; indeed our Lord's connection with the doctrine of the Eucharist as a perpetual sacrament is extremely doubtful. If any one objects to being baptized sacramentally, then the Church should provide some sort of purely spiritual self-consecration and accept that as quite sufficient in the place of the sacrament of Baptism. And in support of this contention as to the unessential nature of the Sacrament of Baptism, the speaker quoted St. Paul's words to the Corinthians, "Christ sent me not to baptize but to preach the Gospel." We need not hesitate to change the Christian doctrine of the Eucharist because, after all, it is *only* Pauline, and therefore not binding. We need not hesitate to

change the Christian doctrine of Baptism because, after all, it is *not* Pauline, and therefore not binding. To say the least, that is all a little bewildering!

Traces of Dr. Major's Tractarian days remain. He would retain many Catholic practices and ceremonies because they are beautiful. They are art. And art is helpful to religion. The question insists on intruding itself, How long will practices and ceremonies retain any reality for people after the intellectual convictions which produced them, which alone explain them, and which alone justify them, have been thrown overboard?

One final impression: there are Modernists and Modernists. There is no such thing as Modernism. It is too purely and hopelessly individualistic to become even an "ism," much less a common body of faith. Each Modernist is a law unto himself, has a faith, a theology, a program, all his own, and no two of them appear to agree except on the proposition that it is good to disagree, and that it really makes no great difference whether the Church has any common faith, definite conviction, or positive message to proclaim to the world. We have Modernists in our American Church who accept the appellation. Most of them are altogether fine men personally, men of intellectual ability, sincerity of purpose, and consecration of life. They are really Moderns rather than Modernists. The Church would be distinctly the poorer without them and their contribution of balancing thought. They are fine examples of that diversity in unity which produces harmony among us and is real comprehension. There are others who have travelled so far away from anything resembling the Nicene Faith, that one wonders (not how to get rid of them from the Church, an unlovely thought which Christian men all deplore even when it is a necessity) what possible reason they can have for desiring to remain in the Church as officials: for surely they cannot seriously think that the Church will so far alter its constitution, faith, and nature as not only to include them but to adopt the program they as individuals propose for the whole Church.

#### UNIVERSITY OF PENNSYLVANIA CHRISTIAN ASSOCIATION

There is in Philadelphia a piece of real ecclesiastical comity in connection with the religious life at the University of Pennsylvania. Six religious bodies have definite work among the students and employ student pastors, the Methodists, Presbyterians, Baptists, Lutherans, Reformed, and the Church. Each organization has its own separate work among its own members. In the Church's case there is, as chaplain, the Rev. John R. Hart, who carries on the work among the Church students at the Church of the Transfiguration, situated just off the campus, and for several years now given over entirely to the students. All these organizations combine in what is called the Christian Association of the University of Pennsylvania and work together in common enterprises, such as student conferences, common Bible study, and various social activities for the whole student body. It has worked excellently and is probably the best organized and most successful religious work among students in the country.

This common work has outgrown the poor housing equipment it has had and is in need of a building adequate for the work and of a dignity commensurate with the importance of the work. The project of raising three-quarters of a million dol-



lars to erect, equip, and endow such a building was formally launched at a luncheon last Monday given to the clergy of the six Christian organizations involved. Mr. Benj. West Fraser, Diocesan Treasurer and President of the Board of Directors of the Christian Association, presided. Addresses were made by the Vice Provost of the University, by one of the students, by the Secretary of the Association, Mr. Benj. Ludlow, director of the campaign. All these explained the work and its need of the new equipment.

The chief address was made by Dr. Robert E. Speer, Secretary of the Presbyterian Board of Missions. It was a moving and convincing plea for the recognition of the terrible danger of separating religious training from the general education of youth. Dr. Speer pointed out what is not generally known or considered, that the primary cause of taking religious training from the public school was not lack of interest in the importance of religion nor sectarian fears and prejudices, but, on the contrary, the conviction that religion was of such great and sacred importance that it could be safely trusted only to the home and the Church. In those

days the home did care about the religious training of the children and did give the Church an opportunity to play its part in the nurture of the child's soul. Now we have come to the pass when family religion is feeble and the Church gets little support and help in the training of the child life. Somehow that condition must be redeemed. Work among college students is an attempt of organized religion to make its impress on the mind and soul of the men who intellectually and otherwise are bound to become the leaders of the community. Dr. Speer replied succinctly and emphatically to the charge of the President of Columbia University to the effect that the chief trouble is with the illiterate preacher, by asserting that the irreligious teacher is quite as much to blame.

The program proposed for the campaign in January to raise the three-quarters of a million was enthusiastically approved by the clergy present, and it is hoped that the whole sum will be in hand and pledged by the end of January. The Bishop and Executive Council of the Diocese of Pennsylvania had already approved the plan, and promised the hearty support of the Church.

GILBERT PEMBER.

## Chicago Adopts Ancient Custom of Singing Christmas Carols

### Elected Serbian Bishop

The Living Church News Bureau  
Chicago, December 17, 1925

PARTLY THROUGH THE INFLUENCE OF Church choirs, which, for many years have practised the age-long custom of singing old carols at Christmas time, the same custom is being widely observed this year in Chicago. A city committee, of which Mayor Dever is honorary chairman, and Mr. Harry Edward Freund of the musical research bureau, is director, selected the carols, two English and two German, to be sung as the official songs throughout the city during the Christmas season. Fifteen prominent Chicagoans are on the committee.

The four carols selected are very popular and well suited to all voices. They are, The First Nowell, harmonized by Sir John Stainer, and one of the oldest of French-English carols; Silent Night, by Franz Gruber, also harmonized by Stainer, a German song from Salzburg; God Rest You, Merry Gentlemen, a traditional song, also harmonized by Stainer, and a leading English carol; and Away in a Manger, the words by Luther, and the music adapted to the tune of Flow Gently, Sweet Afton. Copies of the four carols have been distributed to the schools, clubs, churches, theaters, music clubs, and other organizations coöperating in the movement. The choice has been warmly commended by leading musical directors.

Mrs. A. C. Heath, head of the music department of the Chicago public schools, praised the carols as four of the most beautiful ever written.

"The sentiment in them," said Mrs. Heath, "is universal. Simplicity of the music is one of the chief charms. Everyone can sing these carols with enjoyment from the grand opera singer to the man in the street. They were originally written to be sung by everybody."

These carols and others are being broadcast over the radio by an *a capella*

choir directed by Dr. P. C. Lutkin, the well-known Churchman, and Dean of the Faculty of Music at Northwestern University, Evanston. In many of the suburbs and small towns around Chicago, carols are being sung as part of the community Christmas Tree exercises on Christmas Eve.

### ELECTED SERBIAN BISHOP

For the last three years the Rt. Rev. Archimandrite Mardary, of the Serbian Orthodox Church, has been acting as ordinary of the Serbian Church in the United States and Canada. Last week it was announced that word had been received from Belgrade, the seat of the Serbian Church, that the Archimandrite had been elected Bishop of the Church in the United States and Canada. The Bishop-elect has left for Europe to be consecrated by the twelve bishops of Serbia and the Patriarch Dimitrie in the Cathedral at Belgrade. He was given a reception on the night of December 11th at the Jugo-Slav consulate in Chicago, Dr. Bozidar Puritch, the Jugo-Slav consul in Chicago, being on the reception committee. During his stay in this country, Dr. Mardary has established parishes in all the large cities of the continent where large numbers of his countrymen live. One of the outstanding accomplishments near Chicago has been the establishment, north of Libertyville, Ill., of an orphanage for Serbian children. Here the Archimandrite lives part of the time. The new buildings, which includes a chapel, stand on a height of ground just west of the Desplaines River. About three miles to the south, on the east side of the river, the new St. Mary's orphanage is building, a beautiful memorial to the wife of Mr. Britton I. Budd.

Dr. Mardary has many friends among the clergy and laity of the Church who sympathize with him in his work, and who will rejoice at his election to the episcopate.

H. B. GYWN.

### CONSECRATION OF REV. W. M. M. THOMAS

BETHLEHEM, PA.—The Presiding Bishop has taken order for the ordination and consecration of the Rev. William Merrick Thomas, as Suffragan Bishop-elect of the Missionary District of Eastern Brazil, as follows:

Time and Place: Holy Innocents, December 28, 1925, St. Paul's Church, Baltimore, Md.

Consecrator: the Most Rev. Ethel Talbot, D.D., LL.D., Bishop of Bethlehem and Presiding Bishop.

Co-Consecrators: the Rt. Rev. J. Lee Kinsolving, S.T.D., LL.D., Bishop of Southern Brazil, and the Rt. Rev. Blount Cheshire, D.D., Bishop of Carolina.

Presenters: the Rt. Rev. John G. Murray, D.D., Bishop of Maryland, and the Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

Preacher: the Rt. Rev. William Brown, D.D., Bishop of Virginia.

Attending Presbyters: the Rev. A. Walke, St. Mark's Church, Pikesville, Md., and the Rev. Upton B. Thomas, Trinity Church, Troy, Ohio.

Registrar: the Rev. Charles L. F. D.D., New York City.

### CONSECRATION OF DR. WALTER MITCHELL

NEW YORK, N. Y.—The Presiding Bishop has taken order for the ordination and consecration of the Rev. Walter Mitchell, D.D., as Bishop-elect of the Missionary District of Arizona, as follows:

Time and Place: Tuesday, January 6, 1926, at 10:45 A.M., Christ Church Cathedral, Trenton, N. J.

Consecrator: the Most Rev. John G. Murray, D.D., Bishop of Maryland and Presiding Bishop.

Co-Consecrators: the Rt. Rev. Matthews, D.D., Bishop of New Jersey, and the Rt. Rev. Junius Walter A. D.D., Bishop in Charge of Arizona.

Presenters: the Rt. Rev. Albion Williamson Knight, D.D., Bishop of New Jersey, and the Rt. Rev. Ki George Finlay, D.D., Bishop of South Carolina.

Preacher: the Rt. Rev. William Guerry, D.D., Bishop of South Carolina.

Attending Presbyters: the Rev. DuBose, D.D., Sewanee, Tenn., and Rev. Richard Bland Mitchell, New York City.

Master of Ceremonies: the Rev. C. S. Lewis, Trenton, New Jersey.

Registrar: the Rev. Charles L. F. D.D., New York City.

### NEW YORK CHURCH DECISION APPEALED

NEW YORK, N. Y.—With respect to a recent court decision in New York City, the Metropolitan Platon from the Russian Cathedral in that city and uphold the right of the claimant Kedrovsky to the same, thereby recognizing the Russian "Living Church" as the Church of the future in place of the remnant of the old Russian Orthodox Church, an appeal has been taken from the decision to the Court of Appeals, which will probably result in a stay of execution of the judgment and will, therefore, preserve the *status quo* until the decision of the higher court some months later. It is understood that Mr. G. Zabriskie will represent Metropolitan Platon in the appeal.



## Dr. Thomas, Missionary Suffragan, to be Consecrated in Baltimore

### A Remarkable Development — A Significant Letter—Women Back National Council

The Living Church News Bureau  
Baltimore, December 16, 1925

THE REV. WILLIAM M. M. THOMAS, D.D., elected Suffragan Bishop of Southern Brazil by the late General Convention, will be consecrated in St. Paul's Church, Baltimore, the Rev. Arthur B. Kinsolving, D.D., rector, on the Monday after Christmas, December 28th. Further details appear on another page of this issue of THE LIVING CHURCH.

The Diocese of Maryland is keenly interested in the Bishop-elect, as Dr. Thomas is a Maryland boy, and the Diocese can, therefore, take a personal pride in him.

The Emmanuel Church Branch of the Woman's Auxiliary is to present him with his episcopal vestments, and an exquisite pectoral cross is to be given him by the Maryland Diocesan Auxiliary. The Church Service League of the Diocese was to have held itself responsible for the Bishop's ring; but the Bishop's brother, Mr. John H. Thomas, of New York City, has asked for this privilege.

#### A REMARKABLE DEVELOPMENT

Trinity Church at Ten Hills, Baltimore, the Rev. Edmund H. Gibson, rector, has had a one hundred per cent growth within the past year. This includes the size of the communicant list, the average congregations, Church school attendance, and organizational increases. A year ago, Trinity was looked upon as a church with community opportunity. At the present time, by taking advantage of the opportunity, Trinity has achieved the reputation of being an Episcopal church for the Community, rather than a community church.

Among the outstanding features of the life of the church is the proportionately large number of men who are upholding the activities of the parish. Trinity has adopted a missionary in the field, the Rev. W. J. Reed, who recently departed for Liberia. In addition to paying part of Mr. Reed's salary, the organizations of the parish plan to give him material assistance throughout the year.

Not only has Trinity gone over the top with her missionary assessment this year, but the rector and vestry have requested an increased assessment for 1926.

#### A SIGNIFICANT LETTER

The following letter speaks for itself. It was received this week by the chairman of Maryland's Committee on the National Deficit. Episcopalians may well "take notice!"

"Dear Dr. ————:

"After Church yesterday, Mrs. ———— and I decided to give \$200, per check herewith, toward the National Deficit of the Episcopal Church. As you doubtless know, neither of us is an Episcopalian, and if Episcopalians do their part in proportion to what we are doing, the fund throughout the Country will easily be raised.

"With kindest personal regards,  
"Yours sincerely,  
"—————"

#### WOMEN BACK NATIONAL COUNCIL

A large attended meeting of the Diocesan Woman's Auxiliary was held in the

Diocesan House on Wednesday, December 16th, Mrs. Albert Sioussat, President, in the chair. The subject under consideration, apart from routine business, was the best manner in which the Auxiliary of the Diocese may back up the pledge of the National Auxiliary to assist and stand back of the work of the National Council. Great interest and enthusiasm was manifested. The rector of Grace and St. Peter's Church, Baltimore, presented the matter of Maryland's allotted share towards the National Deficit.

#### MARYLAND CLERICUS

The December meeting of the Maryland Clericus was held in the parish house of St. Michael and All Angels' Church on Monday, December 14th. The Rev. Charles E. Perkins, rector of St. Thomas' Church, Alameda, Baltimore, was elected president for the ensuing year. The speaker of the day was Dr. Ethel Bowman, a professor at Goucher College, and her subject was The Subconscious Mind.

#### A PUBLIC RECEPTION

A reception to Mrs. John Gardner Murray, wife of the Presiding Bishop-elect, was given by the women of the Church in Maryland, in Emmanuel Church, Baltimore, the Rev. Hugh Birkhead, rector, on Wednesday afternoon, December 16th, from three to six o'clock. Mrs. Murray is deeply beloved by all the members of the Church in Maryland, and a great number of women gathered together to do her honor.

Maryland wishes the General Church a blessed Christmas, and a progressive New Year under the leadership of Maryland's Bishop! H. P. ALMON ABBOTT.

#### PADDOCK LECTURES


NEW YORK, N. Y.—The Paddock Lectures for 1925-1926 will be delivered in the chapel of the Good Shepherd, of the General Theological Seminary in the second and third weeks in January, 1926, at six o'clock, P.M., on Monday, Wednesday, and Friday, January 4th, 6th, 8th, 11th, 13th, and 15th, by the Rev. Marshall Bowyer Stewart, D.D., Professor of Dogmatic and Moral Theology at Nashotah House, on the subject, God and Reality.

#### NEW HAMPSHIRE ELECTS BISHOP

CONCORD, N. H.—The Rev. John T. Dallas, D.D., vicar of St. Paul's Cathedral, Boston, Mass., was elected Bishop of New Hampshire on the eighth ballot at a special Convention held in Concord, December 16th.

Dr. Dallas obtained a majority of the lay votes on the third ballot, to which the clergy concurred on the eighth. The Ven. Arthur M. Dunstan, Archdeacon and Executive Secretary of the Diocese, was the second leading candidate, and among others were the Rev. Dr. Thomas Cline, of New York City, the Rev. Henry Harrison Hadley, of Syracuse, N. Y., and the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah.

The Rev. Dr. Dallas is a graduate of Yale University of the class of 1904, and of the Union Theological Seminary of the class of 1908. Dartmouth College conferred the degree of Doctor of Divinity on him in 1922. He was ordained to the diaconate



**PRESBREY LELAND**  
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in 1908 and to the priesthood in 1909 by Bishop Brewster.

Dr. Dallas at first associated himself with the Taft School, Watertown, Conn., first as chaplain and later as associate headmaster. He was also connected, at the time, with St. John's Church, Waterbury. For war work he did religious work in various training camps, after which he became a curate in St. John's, Waterbury.

In February, 1920, he became rector of St. Thomas' Church, Hanover, N. H., which cure he left to become vicar of St. Paul's Cathedral, Boston, last year.

#### ILLNESS OF DEAN ROUSMANIERE

BOSTON, MASS.—The Very Rev. Edmund S. Rousmaniere, D.D., Dean of St. Paul's Cathedral, Boston, is critically ill at his home, 56 Chestnut St., having suffered a stroke of apoplexy earlier in the month. Dean Rousmaniere is now in his sixty-eighth year, and has been dean of the Cathedral since 1912.

#### MIDWEST CHURCH WOMEN

RACINE, WIS.—The meeting of the House of Churchwomen of the Province of the Mid-west will be held in connection with the Conference for Diocesan and Parish officers of the Woman's Auxiliary, in Taylor Hall, Racine, Wis., January 12th to the 15th.

The meeting is open to all Churchwomen, and it is earnestly hoped that all branches of work in the Church will be represented. Those attending are urged to plan to remain for the entire time, as all the sessions will be of interest.

Reservations should be sent to Mrs. George Biller, Taylor Hall, Racine, Wis., before January 10, 1926.

#### THE CORPORATE GIFT

NEW YORK, N. Y.—This is the third triennium in which the Woman's Auxiliary has undertaken to secure offerings for a corporate gift, in addition to the regular offerings of its members, and the United Thank Offering.

In 1919-21 the Emery Fund was thus established, and in 1922-25, the Bishop Tuttle Memorial, a training school for Negro women Church workers, at Raleigh, N. C., and a house in New York for the use of missionaries on furlough or under appointment, who were in New York for study or other reasons. The money for these two triennial gifts was all raised.

The objects for 1926-28 are taken from the Advance Program of the Church's work. They are not "specials." The women feel they must first support the Budget, but they are further undertaking to provide for some advance work by the following gifts, to come from additional offerings:

St. Agnes' School, Kyoto	\$25,000
St. Timothy's Hospital equipment and doctor's house, Cape Mount, Liberia	20,000
Work in Haiti	12,500
Church at Baguio, P. I.	18,000
St. Mark's School, Nenana, Alaska	15,000
Church at Livramento, Brazil	8,000

The chairman of the committee in charge of this corporate gift is Mrs. Robert Burkham, 5035 Westminister Place, St. Louis, Mo. The vice-chairman is Miss Louisa Davis, Leesburg, Va.; the second vice-chairman, Mrs. Charles H. Boynton, 3 Chelsea Square, New York City; the treasurer, Miss Nannie Hite Winston, 1401 South Third St., Louisville, Ky.

#### 1926 CHURCH CONGRESS

NEW YORK, N. Y.—The Church Congress for 1926 is to meet in the city of Richmond, Va., it is announced by the General Secretary, the Rev. Samuel M. Dorrence, of New York. The opening session will come on Tuesday evening, April 27th, and the closing session on the afternoon of Friday, April 30th. The sessions will be held in the auditorium of the Hotel Jefferson.

The executive committee of the Congress is making gratifying progress in the

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arrangement of the Congress program. The Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio, is to be the preacher at the corporate communion service of the Congress on the morning of Wednesday, April 28th. Among other speakers, who have already accepted places on the program are Bishop Tucker of Southern Virginia, the Rev. Dr. Bowie, of Grace Church, New York, the Rev. Dr. Barry, of the Church of St. Mary the Virgin, New York, the Rev. Dr. Norwood, of St. Bartholomew's Church, New York, the Rev. Dr. George Craig Stewart, of St. Luke's Church, Evanston, Ill., and the Rev. Dr. Frank Nelson, of Christ Church, Cincinnati, Ohio.

#### MICHIGAN CHURCH CLUB

DETROIT, MICH.—Considerable interest has been attached to several meetings of the Church Club of the Diocese of Michigan, which have been held this fall. In October the Hon. Henry S. Hulbert, Judge of the Detroit Juvenile Court, and Mr. E. E. Piper, Diocesan Superintendent of Religious Education, spoke on the subject of work for youth. At this meeting, which was held at St. John's Church, plans were inaugurated for raising a fund of \$15,000 to finance a three-year program of work among the boys of the Diocese.

On November 19th, at the Church of the Messiah, a resumé of the New Orleans Convention was given by Mr. W. T. Barbour.

The annual meeting of the club will be held Tuesday, January 19th, at St. Paul's Cathedral House. This will be Bishop's Night, and Bishop Page will tell the men of the Diocese something of his plans and hopes for 1926. The annual election will be held at this meeting.

An unusual feature of the club's activity will be the presentation to the Bishop and Executive Council of a report recommending a program of development for the next twenty-five years.

#### COMMUNITY WORK AT MONTEAGLE, TENN.

MONTEAGLE, TENN.—A community house for work among the mountain people of this vicinity has recently been erected through the interest of Archdeacon Claiborne, who secured the funds for its erection and equipment. A large assembly room, two smaller rooms, one for little children and one for use as a kitchen, with a third room for use as a library, comprise the principal parts of the building. A clothing bureau has been opened by the DuBose School. The wife of one member of its faculty has started a sewing class for some forty girls, and it was she who first attempted the work of a library for the children. In addition to the library hours, story hours for the children are held. Then the DuBose students have carried on, for two and a half years, a weekly Young People's League, when both young and old come for an evening, which consists of a Bible talk, music, and games. This league each Christmas assembles groceries for some destitute family on the mountain. During the year, through the league, the young folks have enjoyed a field day, hikes, musical evenings, and parties of different kinds.

A reception to Bishop Maxon recently in this community house received participation from people coming from miles around. The Bishop delivered a splendid talk on the importance of the "get-together" spirit in the country, and Mr. George Partin, a man who grew up on the

mountain, and whose interest has always been in the best development of the Cumberland ranges, spoke feelingly of the people's appreciation of the life and work of Archdeacon Claiborne and his splendid contribution to the improvement of conditions on the mountain, in his work for the hospital at Sewanee, the mountain missions, and the people themselves.

#### BISHOP BRATTON RECOVERING

NEW ORLEANS, LA.—The Rt. Rev. T. D. Bratton, D.D., Bishop of Mississippi, who has been in a New Orleans hospital for the past four months, has sufficiently recovered his health to be allowed to return to his home in Jackson, Miss.

Bishop Bratton left New Orleans at noon on December 16th. A number of the members of the Standing Committee of his Diocese, headed by the Rev. Walter B. Capers, D.D., met him on his arrival in Jackson and took him to his home, Battle Hill.

It is recalled that Bishop Bratton had been nominated to deliver the sermon at the late General Convention in New Orleans, but that, on account of his illness, the Rt. Rev. Dr. Gailor, Bishop of Tennessee, delivered it to the great congregation in Audubon Park, on the first day of the Convention.

The Bishop's condition is described as being greatly improved.

#### A COLORED CHURCH

BOSTON, MASS.—Sunday, December 6th, was anniversary day at St. Cyprian's Church, Boston, for colored people. On that day the minister in charge, the Rev. David Leroy Ferguson, completed five years of successful and progressive work in the South End. Under him land for a church has been purchased and a \$60,000 church building erected. A congregation, which started some fourteen years ago in a private house with a few people in attendance, has grown as few congregations grow in a short time. The church with a seating capacity of 400 is now well filled at both morning and evening services.

During the five years Mr. Ferguson has added by confirmation and by communicants received nearly 500 to his membership, which represents a growth of almost 100 persons per year. A spirit of unanimity and effective coöperation has characterized the work. The next five years bid fair to be just as successful and just as full of fine results as the last.

#### ATLANTA'S PROGRAM CAMPAIGN

ATLANTA, GA.—Every effort is being made by the Diocese of Atlanta to reach two goals. The first of these is to complete payment in full of the Budget quota of the Diocese to the Program of the Church for 1925, which amounts to \$20,000. The second is the pledging in full of the 1926 quota of \$16,200.

When the matter of the deficit faced by the National Council was brought up at General Convention and many dioceses came forward and made pledges to liquidate this deficit, Atlanta was not numbered among these. It felt that, if it should make a pledge at all, it could not guarantee its full payment. But it has taken the matter seriously to heart and confidently expects to pay its full 1925 quota, if it has to borrow the funds, to do so, before January 1st. The prospects are very bright indeed and it expects not only to clean up the quota for 1925 but also to pledge and pay the 1926 allotment in full

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to the Program campaign. Helping in the accomplishment of these goals have been the services of the Rev. Chas. Clingman, rector of the Church of the Advent, Birmingham, Ala. who, as a representative of the National Council, has gone through the Diocese with the Executive Secretary, the Rev. Cyril E. Bentley.

Realizing the success of the Program of the Church depends upon the knowledge that people have of the Church's work, the diocesan authorities have been making an earnest effort to obtain more subscriptions to national Church papers in the Diocese. An effort has been made to have a representative in each congregation take over this task, but, in going over the Diocese, the Executive Secretary has personally solicited and obtained many subscriptions to *The Spirit of Missions*, and other Church papers.

To increase the knowledge of Church people further, it has been asked one or more interested laymen be appointed in each church whose duty it will be to keep the congregation informed constantly as to the work of the diocese and the General Church. They will be called upon to send out letters, to assist the treasurers in the collection of pledges, and to make a short address at least once a month on the work being maintained by the money from the red side of the envelopes.

#### WORKING FOR PROGRAM IN MILWAUKEE

MILWAUKEE, WIS.—A report of the executive secretary of the Field Department of the Diocese of Milwaukee, the Ven. William Dawson, states that, in the fall preparation for the Every-member Canvass in the various parishes, ten parishes were visited by the Rev. G. Warfield Hobbs, from the Missions House, one of them in company with Mr. Charles F. Smith, diocesan chairman; three others by Mr. Smith alone; two by the Rev. Harwood Sturtevant, of Racine; three by the Rev. A. H. Lord, of Milwaukee, two of them in connection with the executive secretary; and seventeen by the executive secretary. Advance reports as to the results of the canvass show that up to December 17th, nine parishes and eight missions reporting show a net increase of \$2,413.83. In the La Crosse Convocation, under the direction of Bishop Ivins, a Bishop and Council system has been organized with a finance committee that has taken charge of the canvass.

#### TESTIMONIAL TO PRIEST

DALLAS, TEXAS—On Sunday morning, December 13th, the Rev. Bertram L. Smith, associate priest of St. Matthew's Cathedral, Dallas, preached his farewell sermon before a large and appreciative congregation. His departure for St. Barnabas' Church, Omaha, Nebraska, has brought out expressions of great affection and esteem on the part of the congregation, giving evidence of a ministry altogether unique in these days. Father Smith came to the Cathedral as curate over five years ago, and was made associate priest after Dean Chalmers came to Dallas, in January, 1924.

He received special gifts from St. Vincent's Guild of Acolytes, from the Young People's Fellowship and from classes in the Church school, and an illuminated address from the Brotherhood of St. Andrew. At the close of the service on Sunday, the congregation remained behind, and Mr. Charles L. Kribs, senior warden,

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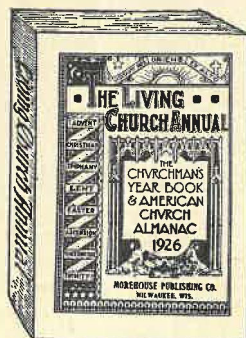
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representing the vestry, and Mr. Charles J. Juhan, representing the congregation, presented Fr. Smith with a check for \$563, as a token of appreciation from the adult members of the congregation.

### MUNICIPAL SERVICE OF THANKSGIVING

INDIANAPOLIS, IND.—A unique service at St. Paul's Church, Indianapolis, on the afternoon of Sunday, December 13th, was described as the first municipal service of thanksgiving of the city of Indianapolis. It was arranged by the Men's Club of the parish, and the city officials were special guests. Among those who attended were the mayor, most of the members of the common council, the park board, the board of health, the board of public safety, with the city attorney, the city engineer, and members of the police and fire departments, while beyond those the congregation was very representative of the city at large. Patriotic airs were played by the police and firemen's band, and members of those departments were among the official ushers. The service was taken by the Rev. Dr. Lewis Brown, rector of the parish, and the Rev. Floyd Van Keuren, rector of Christ Church in the same city, the Scripture reading being given by an eminent Presbyterian minister, and addresses on various topics connected with the relations of Church and city were given by ministers of various denominations in the city and by the mayor, with a final word from Mr. Alexander Hamilton, president of the Men's Club of the parish. The plan is one that has been successful in England and seems useful for adaptation to the conditions of this country.

### FORT WORTH ACTIVITIES

FORT WORTH, TEXAS—St. Andrew's Church, Fort Worth, the Rev. Edward Henry Eckel, rector, has recently been enriched by the installation of a large window depicting the Transfiguration of Christ, in the west end near the north porch. This window is the gift of Mr. Charles Alfred Johnson, of the Denver Cathedral parish, in memory of a relative by marriage, Captain Martin Bottom Loyd, first president of the First National Bank of Fort Worth, from 1877 to the time of his decease, 1912. Captain Loyd was born in 1834. The window was designed and executed by the Jacoby Art Glass Company of St. Louis, Mo., and is the first of a series to be placed in the church to illustrate the life and ministry of Christ, the twelve openings in the clerestory being reserved for figures of the apostles. The new window was ceremonially unveiled and dedicated by the rector at vespers on Advent Sunday, the eve of St. Andrew, November 29th.

A beautiful service took place in St. Andrew's Church, on Sunday night, December 6th, when two hundred uniformed Girl Reserves from the seven high-school clubs of the city participated in their annual "recognition service" conducted by the inter-club council of the Y.W.C.A. The altar was bright with festival candles and orchid chrysanthemums; the United States flag, the Christian flag, and the Girl Reserve banner stood side by side in the choir before the altar; and in the midst of the choir on a long stand were placed a large white candle, representing Spirit, and red and blue candles on either side, representing Health and Knowledge, beyond these being a semicircle of lighted candles across the whole width of the

chancel. Most of the church was dark except for the light of the candles. At a later stage of the ceremonies, about 175 girls approached the altar in procession from the rear of the church, lighted the candles they were carrying at the three principle ones, and then formed a huge circle around the large congregation seated in the nave. The whole program, including hymns, scripture reading, inspirational talk, and instrumental music of piano and violin, was carried out entirely by the girls and their Y.W.C.A. leaders.

### THE WEEKLY EUCHARIST

THE ATTENTION OF THE LIVING CHURCH has been called to the fact that the institution of the weekly Eucharist in St. Stephen's Parish, Providence, R. I., during the rectorship of the Rev. Dr. Henry Waterman, not later than 1870, was prior to the establishment of this custom in St. John's Church, Newport, concerning which the following sentence appeared in the issue of December 5th, page 172: "It is said that St. John's was the first Church in the Diocese to institute, in 1887, the weekly Eucharist . . ."

The daily Eucharist was instituted in St. Stephen's Parish during the rectorship of the Rev. George McClellan Fiske, some years later.

### TWENTY-FIVE YEARS' SERVICE

HALIFAX, N. S.—In recognition of twenty-five years as rector of St. George's Church, Halifax, the Rev. Henry Ward Cunningham was presented, November 17th, by his congregation with an illuminated address and a purse of gold. The presentation took place in St. George's hall, which was filled with his friends, both of the clergy and the laity.

Before coming to St. George's, the Rev. Mr. Cunningham was, for several years, in the United States. Six years were spent in the Diocese of Springfield, during which time he was secretary of the Diocese. He was called to Halifax from Calvary Church, Wilmington, Del.

### BISHOP RECEIVES BELGIAN DECORATION

INDIANAPOLIS, IND.—Bishop Francis has received from the King of Belgium the decoration of the Cross of the Order of the Crown. It is conferred "in recognition of eminent services to Belgium." The center of the gold and white enamel cross is enameled in deep blue, designed with a golden crown. On the reverse side, on blue enamel, is the insignia of the order, and the cross is suspended from a wreath enameled in green. The decoration is attached to a dark red ribbon badge.

### AT SEWANEE

SEWANEE, TENN.—Several changes have been necessary in the faculty of the University of the South due to the leave of absence granted to Dean Wells to teach in the Theological School of Boone University at Wuchang, China. Dr. W. H. Du Bose is Acting Dean. Dr. Wilmer has charge of all courses in Homiletics as well as Intermediate and Senior Theology. Mr. Osborne, Chaplain of the University, is teaching Junior Theology. Messrs. Myers and Kirkland are teaching their usual courses. The Rev. David E. Holt, of Woodville, Miss., a recent graduate of the School, is Acting Professor of Ecclesiastical History during the absence of Dr. Wells.

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School, Dr. Wilmer talked on the subject of the General Convention, stressing mainly the work of Prayer Book Revision; at the same time explaining the Memorial presented to the Convention by the Du Bose Club of Sewanee.

The Otey Memorial Church at Sewanee and the outlying missions have been placed in charge of Dr. DuBose by Bishop Maxon. This work, comprising Otey Memorial Church, and missions at Winchester, Roark's Cove, Coalmont, Cowan, Jump Off, Thumping Dick, and St. Paul's (colored), is organized with a senior in charge, assisted by an intermediate and a junior, and under the supervision of Dr. DuBose; with the exception of Winchester, where Mr. Holt is priest in charge. Several new missions are being organized.

### NEW ST. JOHN'S, BUFFALO

BUFFALO, N. Y.—In the presence of a great congregation of people from the whole city of Buffalo, the corner-stone of St. John's Church was laid with impressive ceremonies on All Saints' Day. The vested choir of the parish and about a dozen of the clergymen were present and assisted in the services. The form authorized for such occasions was used by the Rev. Geo. Frederick Williams, the Rev. John M. Borton and the Rev. G. Sherman Burrows, D.D. The address was given by the Rev. Cameron J. Davis, D.D., who in felicitous phrases congratulated the parish upon undertaking this project of which the corner-stone was the prophecy, specifying three things as marking the occasion: first, that the new church was completed without debt or incumbrance; second, that it would stand as the monument of a most devoted ministry and the gift of a singularly united and consecrated congregation; and third, that it was to be built from the designs and plans of one of the greatest and most spiritual of American architects, Bertram G. Goodhue. The Rev. Charles H. Smith, D.D., senior presbyter of the Diocese, with whom the Rev. Walter R. Lord, rector of the parish, began his ministry as curate at St. James', Buffalo, laid the stone, acting for the Bishop who was unavoidably detained by engagements in other parts of the Diocese. The new church, which will cost \$156,000 for the building alone is unique in that it is to be all paid for as completed. The original St. John's Church was erected in 1845 on what is now the site of the Hotel Buffalo.

### MUCH BUILDING IN KANSAS

TOPEKA, KAS.—The return of the Rt. Rev. James Wise, D.D., Bishop of Kansas, from the General Convention in New Orleans, marked the inauguration of a period of unusual construction work in the Diocese of Kansas. On the Feast of All Saints he officiated at the laying of the corner-stone of the new St. James' Church in Wichita. This church will have more than ordinary interest for the people of the Diocese, because it is being built in memory of the Bishop's own son, James Wise, Jr. The rector, the Rev. Otis Gray, beginning with a small mission, has built up here one of the strongest congregations of the Diocese.

On Monday, November 23d, during the meeting of the Southeastern Deanery, the Bishop laid another corner-stone, this time that of the new Church of the Epiphany in Independence, where the Rev. F. B. Shaner, with a devoted congregation, that has recently built a commodious parish house, has found it possible also to begin

the construction of a stone church of splendid proportions and beautiful architecture. Both of these new churches will be worthy additions to the parish buildings of the Diocese.

During this same time, work on the construction of the new parish house in Fort Scott and the new guild hall in Wamego, goes steadily on; and plans are concluding for the building of the new St. Paul's Church in Kansas City. Probably at no other time in the life of the Diocese has there been such conspicuous forward effort and venture for the Kingdom.

### ADDRESSES ON NEIGHBORS

NEW YORK, N. Y.—A series of brief noon-day addresses at St. Paul's Chapel during Advent, and covering the entire period, suggests the value of utilization of the course in other places. The clergy of the Foreign-born Americans Bureau and of the Department of Christian Social Service in the National Council collaborated in delivering the several addresses. The general subject for the first week was Neighbors from all Nations; for the second week, Hands across the Sea; for the third week, Every Part of Life; and for the fourth week, Peace on Earth to Men of Good Will. Dr. Burgess, Dr. Emhardt, Dr. Lau, Dr. Hammarsköld, Dean Lathrop, and the Rev. Messrs. Newbery and Goodwin, were the several speakers, each taking topics appropriate to the general theme. The course was very well received, and, though it extended over the week days of four weeks, except Saturdays, and might, therefore, not often be utilized in full, it is still one that could be very helpfully adapted to delivery in other places.

### BISHOP-ELECT'S VISIT

BOISE, IDAHO—The Bishop-elect of Idaho, the Rev. Dr. M. S. Barnwell, was a visitor in his new District over Sunday, December 6th. He was present in St. Michael's Cathedral, Boise, both morning and evening on that day. In the morning he dedicated the new Deagan chimes which have been erected by the Woman's Auxiliary of Idaho in memory of Bishop Funsten, and in the evening he spoke to a crowded Cathedral on the occasion of the choir festival, in which the choirs of five nearby churches joined with the choir of St. Michael's Cathedral.

During the summer at the Cathedral, seven new individual class rooms have been added for Church school work, and the old choir room has been transformed into a beautiful new chapel.

The Advent offering of the children of the Church schools in Idaho this fall is to be used to start a fund for the building of a new church in Moscow, where the University of Idaho is situated, in which there are over 175 Church students.

### A MEMORIAL BELL

FOREST HILLS, L. I.—St. Luke's Church, Theodore Roosevelt Memorial, at Forest Hills, Long Island, the Rev. W. P. S. Lander rector, has had a large bronze bell installed by the Meneely Bell Co., of Troy, N. Y., that will be dedicated on Christmas day. The bell is the gift of Mr. and Mrs. Richard W. Knight of Forest Hills and bears the following inscription:

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DEATH OF  
EDWARD J. KNAPP

NEW YORK, N. Y.—Mr. Edward J. Knapp, formerly one of our lay missionaries in Alaska, died on November 15th, in Paris, where he had been living for several years. Mr. Knapp was a member of Calvary Church, New York, in which city he was in business twenty-five years ago. When he heard Bishop Rowe tell how discouraged he was by unsuccessful efforts to secure clergymen to come to his help in Alaska, and when the Bishop made the statement that he would welcome lay assistants, Mr. Knapp immediately volunteered. For several years he served at different points along the Yukon, and worked for a time at Rampart, during what might be called its "Rex Beach" days, when it was a promising mining camp. Later he assisted Dr. Driggs at Point Hope.

DEATH OF REV. WILLIAM  
M. BEAUCHAMP, S.T.D.

SYRACUSE, N. Y.—The Rev. William Martin Beauchamp, S.T.D., LL.D., a retired priest of the Diocese of Central New York, and the oldest priest of the Diocese, died in Syracuse, December 13th, in his ninety-sixth year. Two weeks ago he suffered a stroke of apoplexy from which he never recovered.

Dr. Beauchamp was born at Coldenham, Orange County, N. Y., March 25, 1830, the son of William Millett and Mary Jay Beauchamp. The next year the family left Coldenham in a pioneer wagon to settle in Skaneateles. He was graduated from Skaneateles Academy in 1847 and in 1862 ended his studies at the De Lancey divinity school of Hobart College. His father inducted him into the printing business and some of his early years were spent in this work, and in the raising of young trees in his father's nursery.

Dr. Beauchamp was ordered deacon in 1862 and priest in 1863 by Bishop DeLancey, and went first to Calvary Church, King's Ferry, N. Y. In 1865 he went to Grace Church, Baldwinsville, where he remained thirty-five years, until his retirement in 1900. The degree of Doctor of Sacred Theology was conferred on him by Hobart College in 1886, and the degree of Doctor of Laws by Syracuse University in 1920. He was an examining chaplain of the Diocese from 1884 to 1923, and president of the Syracuse Clerical Club from 1905 to 1917.

Dr. Beauchamp, for nearly seventy-five years a leading historian and archaeologist in Central New York, gained distinction as an authority on the customs, folklore and languages of New York State Indians. He leaves as a monument to his memory many published books, dozens of archaeological bulletins, and scores of monographs and articles dealing with antiquities of New York State and natural history of Central New York. Besides his published works he leaves ten large manuscript volumes entitled *Antiquities of Onondaga* with original drawings of Indian relics fully described in the order of collection.

He was known to the Indians as *Wah-*

*kat-you-ten*, "the beautiful or perfect rainbow." Because of his work among them he was adopted into the Eel Clan of Onondagas in 1904.

He was the oldest director and honorary president of the Onondaga County Historical Association, for which he prepared several publications. He was an honorary member of L. H. Morgan Chapter of Archaeologists. The Cayuga County Historical Society presented him a medal in recognition of his attainments in American archaeology. He was a former president of the Onondaga Academy of Science and former fellow of the American Association for the Advancement of Science. He was a member of various Masonic bodies.

Dr. Beauchamp married Sarah Carter at Ravenna, Ohio, November 26, 1857, and they were the parents of four children, of whom only one survives.

DEATH OF  
REV. D. E. HOLT

JACKSONVILLE, FLA.—On the 5th of November the Rev. David Eldred Holt, a general missionary of the Diocese of Florida, departed this life at the home of his daughter, Mrs. W. H. Adams, at Atlantic Beach, Fla.

Archdeacon Holt was born in Wilkinson County, Mississippi, November 17, 1843, and was ordained deacon in 1891 and priest in 1895 by Bishop Hugh Miller Thompson. His ministry was spent in Mississippi and in the Diocese of California before coming to Florida. He was a veteran of the Confederate armies.

Mr. Holt is survived by five sons and four daughters. A grandson is instructor in Ecclesiastical History at the University of the South, Sewanee, Tenn. The funeral service was at St. John's Church, Jacksonville, Bishop Juhan and six other clergymen officiating.

NEWS IN BRIEF

ALABAMA—A memorial Prayer Book was set apart in Trinity Church, Demopolis, December 6th, in memory of Sallie H. Harrison, given by her sisters, Kate and Emma Harrison, daughters of the late Rev. J. H. Harrison, D.D., for twenty-seven years rector of the parish.

ALABAMA—A memorial Prayer Book was recently given to the Church of Our Saviour, Atlanta, in memory of Frances Britton Sewell, 1850-1924, by her husband.—The Rev. Cameron Gregg Richardson, rector of the Church of the Incarnation, Atlanta, resigned that charge on December 1st, because of ill health, and will reside with his sister in Tampa, Fla.—The study classes of the Diocese are making diocesan missions a part of their 1926 course and are inviting the local missionary clergy to present their own fields of work to each study group.—All Saints', Atlanta, was the host of the diocesan Normal Teachers' Training Course the early part of November. The sessions were well attended and the success of the course is due to the leadership of Miss Katherine Smith, diocesan educational secretary.—The Rt. Rev.

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C. M. Beckwith, D.D., Bishop of Alabama, held a Mission on the Prayer Book at Christ Church, Macon, the latter part of November and Dean Johnston, of St. Philip's Cathedral, Atlanta, held a Mission at St. Paul's, Macon, about the same time. Both were well attended.—On November 19th at the Biltmore Hotel, Atlanta, a diocesan Laymen's Banquet was held to arouse interest in the Program of the Church. One hundred and sixty-seven men were present. Mr. Samuel Evins, of Atlanta, presided and the principal address was made by the Rt. Rev. Frank DuMoulin, D.D., formerly Bishop Coadjutor of Ohio. After his talk, a layman from each parish represented at the banquet made an address on the general outlook for the campaign in his church. It was a very enthusiastic gathering, and has aroused much interest in the Program of the Church.—Mr. Fred Ladlow, a communicant of the Church, and a member of the Salvation Army, has been appointed "Protestant" chaplain at the Atlanta Federal Prison. His predecessor, the late Rev. Joseph A. Sewell, a Methodist minister, coöperated in every way with Church authorities.—The vestry of Christ Church, Macon, has awarded the contract for a new parish house and has authorized an expenditure of \$85,000 for the work. The old rectory has been moved back on the lot and the new parish house will take its place.

COLORADO—Dr. Kramer, warden of Seabury, recently spent a week in the Diocese of Colorado, in the interest of recruiting candidates for the Church's ministry. He spoke in Denver and Pueblo to groups of boys who had possible vocations, and also in the same cities to larger groups of both boys and girls on The Need of the Nation, Religious Leadership. He preached in St. John's Cathedral, and St. Mark's Church, Denver, explaining the Seabury-Carleton plan. At least six of the Denver clergy are Seabury alumni, and Bishop Johnson was formerly a member of the faculty.

EAST CAROLINA—A conference of the clergy of the Convocation of Wilmington, was held in Goldsboro, on November 18th, for the purpose of arousing interest in the Church's Program. Speakers included Bishop Darst, the Rev. W. R. Noe, executive secretary of the Diocese, and the Rev. G. W. Lay, chairman of the Department of Religious Education.—The women of the Diocese of East Carolina have held a number of very helpful and interesting get-together meetings this fall. Two such meetings have been held at St. Gabriel's Church, Faison, and the Church of the Advent, Williamston. A feature of these meetings have been the reports of the General Convention, given by delegates and visitors to the Convention. At the meeting in Williamston a special sermon was preached by the Rev. J. E. W. Cook, of Greenville, at a celebration of the Holy Communion.—The congregation of St. Stephen's Church, Goldsboro, recently tendered their rector, the Rev. W. O. Cone, a banquet in the Hotel Goldsboro on the occasion of his fifth anniversary as rector. Mr. George C. Royall, senior warden, was toastmaster. During his five years at St. Stephen's Mr. Cone has endeared himself to his people, and is held in high esteem in the city and Diocese.—A healing mission was conducted by the Rev. A. J. Gayner Banks, of the Society of the Nazarene, in St. Paul's Church, Greenville, December 6th to the 11th. The rector of St. Paul's, the Rev. J. E. W. Cook, had the hearty support of his people. Good congregations were present for the services, and much benefit was received.—The Rev. W. J. Loaring Clark, D.D., national missionary of the Church, conducted a week's preaching Mission in St. James' Church, Belhaven, the first week in December. Dr. Clark was heard with great interest by the large congregations that attended the services, and the rector, the Rev. J. N. Bynum, reports that much good resulted.—St. John's Church, Pitt County, a country church which maintains an unusually successful Sunday school with an enrollment of 175, had a "box party" recently, and also had the unique experience of having members of every religious body in the neighborhood not only to coöperate but to work strenuously for the success of the party. A large sum was realized. St. John's also had a successful preaching Mission during the week of December 6th, with the Rev. W. R. Noe as missionary.—On a recent Sunday morning a fire threatened to destroy St. Paul's Church, Greenville. As soon as the pastor of the Baptist Church heard of the fire he sent word to the rector that he would be glad to vacate his own pulpit for the day, in order that the Episcopalians might hear their own preacher. As it happened, however, only slight damage was done the church and there was no interference with the services of the day.

FLORIDA—St. Mark's Church, Ortega, the Rev. D. B. Leatherbury, rector, is about to launch a campaign for \$70,000 for the build-

ing of a new church and rectory on a new site that embraces an entire city block. Ortega is a residential suburb of Jacksonville, and is a place of rapid growth. In 1922 thirty-two Churchmen formed the new parish, and today there are four times that number of communicants, with a Church school of over a hundred.

MASSACHUSETTS—The members of the Sir Galahad Club of St. Stephen's Church, Lynn, Mass., presented to a congregation that filled the church, a pageant, *The Quest of the Grail*, written especially for the Order of Sir Galahad by the Rev. DuBose Murphy.—The pageant is very impressive, especially at the point where in a darkened church the Grail is seen gliding through the darkness from one side of the chancel to the other. This pageant offers great possibilities as a devotionalizing factor in church pageantry.

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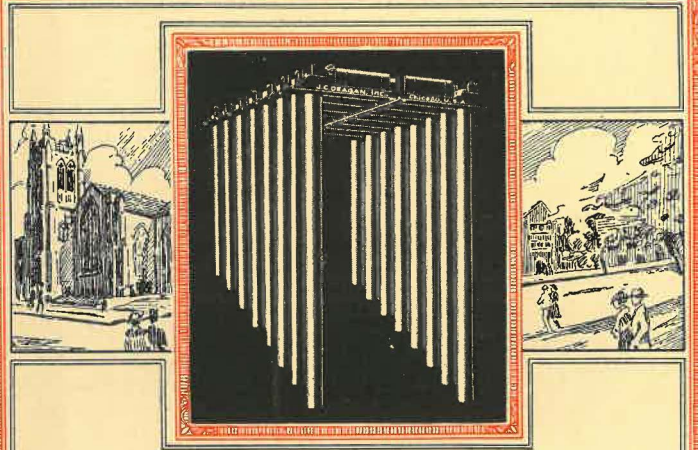
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