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The Living Church

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VOL. LXXVIII MILWAUKEE, WISCONSIN, JANUARY 7, 1928

No. 10

Lausanne in Print

EDITORIAL

Teaching Religion to Freshmen

REV. BERNARD IDDINGS BELL, D.D.

Chinese Clergy Make Recommendations

The Plainsong and Mediaeval Music Society

New Publications, Autumn 1927

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Established 1878

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Managing and News Editor, CLIFFORD P. MOREHOUSE.
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Published by the MOREHOUSE PUBLISHING CO., 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

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VOL. LXXVIII

MILWAUKEE, WISCONSIN, JANUARY 7, 1928

No. 10

EDITORIALS & COMMENTS

Lausanne in Print

THERE are two perspectives from which an historic event ought to be viewed.

One is that of observation. A great gathering acquires a spirit that is intangible and non-vocal. What is said publicly is frequently less important than the sum total of personal conversations. That is why every government commissions personal diplomats to represent it to other governments. Letters and telegrams could carry messages direct from government to government; but the ambassador has a much more important part to play than that of delivering messages. Personality is what counts.

The other, even though secondary, is that of the public utterances. To read these in their final form as published is much more effective than to listen to them as delivered. Not every speaker is easy to follow. One's attention is distracted. A bored neighbor whispers to one about something inconsequential just when one is trying his utmost to understand a speaker. Bad air, such as one always breathes in a general assembly, will cause eyelids to droop and produce drowsiness, no matter how conscientiously one tries to keep awake. The net result of it all is that a listener even to great speeches, day after day, is bound to lose a great deal.

These considerations are especially timely in connection with such a gathering as that of the Lausanne Conference, because the language difficulty is added to the inevitable others. Addresses which, delivered in one language, must immediately be translated into two others, lose spontaneity; especially where the original delivery is in a language not clearly followed by a listener. If one understands the three languages with equal facility, the threefold repetition is very boring. If he does not, the twofold excursion into strange languages is still more so. Listening steadily at Lausanne was not easy; one realized why the corridors and ante-rooms were sometimes better filled than the hall itself. But the addresses being delivered, sometimes to very sparse audiences, were the words on which the hopes of—shall we say—millions of honest seekers after the unity of the Church must hang.

So the publication of the official record of the Lausanne Conference* is of importance scarcely secondary to the actual meetings themselves. Perhaps it is of

more importance, for the whole world can read the book, while only a few hundred could actually attend. Moreover, to have the book actually printed and in the hands of readers in America and throughout the world in less than four months after adjournment is a feat almost unparalleled. For this Canon Bate and his English publishers are to be complimented. The task they have accomplished, producing a well indexed volume of more than five hundred pages in this remarkably short time, would seem incredible.

"The longer speeches," explains Dr. Bate, "are printed here *in extenso*. Speeches delivered during discussion have been, for the most part, summarized or cut down." The former are those that were prepared and written in advance by designated speakers. The general discussion, in which remarks were generally impromptu, was of very great interest and value at the time, but of less permanent importance. The summaries are admirably done; we have an idea that most of these impromptu remarks are passed on to posterity in much more satisfactory form than they would have taken if published verbatim.

THE first thought that comes to us in connection with this book is this. Here is a world gathering proposed to all of organized Christendom by the American Episcopal Church, and promoted chiefly by a commission of that Church for seventeen years; and then, when the plans finally matured and the great assemblage met, not one of the delegates from that Church was given a place on the program!

True, Bishop Brent, the chairman, occupied the most conspicuous position in the Conference, and his gracious words, from time to time, were a happy factor in all the sessions. But Bishop Brent served as a delegate at large and as president, and, quite properly, deemed his function that of setting the Conference at its task and preserving an attitude of judicial impartiality throughout rather than that of representing a particular delegation or Church.† The burden of his several addresses was this: Disunity is a sin against God, in which all Christendom shares. We must come to the discussion of how to terminate it with penitence and prayer. It was a splendid keynote, but nothing

* *Faith and Order*. Complete and Official Record of the Lausanne Conference. Edited by H. N. Bate, Canon of Carlisle. For sale by Morehouse Publishing Co., Milwaukee. Price \$2.50. Postage about 20 cts.

† Bishop Parsons was one of three appointed speakers at the final service at the conclusion of the Conference; but that was not a deliberative session.

came out more clearly than that, on the whole, the delegates from the "Churches" were not there as penitents. Most of them did not recognize that the separate existence of their several bodies constituted schism nor that their Churches were, in fact, organically severed from the communion of the historic Catholic Church. Bishop Brent's conception, which was that of all the Anglican delegations, was conspicuously not that of most of the others.

But except for his own invaluable service, the Church that had envisioned the Conference was given no opportunity to suggest steps toward reunion, much less to exert any influence in the appointed debates. Its speakers could appear only during the brief time devoted to general debate, and then only if they could obtain recognition from among a large number of applicants for the floor. The (London) *Church Times*, which has taken a much more pessimistic attitude toward the Conference than seems to us to be warranted, has been good enough to say that it was only the delegates from the American Episcopal Church that saved the Conference from complete disaster. This, in our judgment, is a graceful exaggeration, for the representatives of other Anglican Churches, notably Bishop Gore, the Bishop of Bombay, and the Bishop of Manchester performed services such as deserve the greatest commendation, and the influence of practically all the Anglican delegations was admirable. Yet if any credit was due to any of our American Church delegates, as the *Church Times* believes, it must be said that they were able to perform their services only under the handicap of being accorded no appointed position on the program whatever. They had their opportunities in the informal sectional and sub-sectional discussions, which are not reported in this volume, and in the brief general debates, but not otherwise.

And nobody could have mistaken the distinctiveness of the Anglican position throughout. Nobody confused it with the Protestant position maintained by a majority of the delegates. That this was no pan-Protestant gathering was recognized by everybody, and it was Anglicans quite as truly as Orthodox that made this clear. "Christendom today exhibits four main types of Christianity," said that distinguished French Protestant divine, Dr. Wilfred Monod, "Greek, Roman, Anglican, Protestant" (page 93). His conclusion, that "these four Churches ought to constitute the Church as the four Evangelists constitute the Gospel," is, of course, the expression of a modern Protestant point of view, and it is only within our generation that a Protestant leader would have enunciated so broad a view, but it reveals the consciousness, that all of them recognized, that Anglicanism is as truly to be distinguished from Protestantism as it is from Romanism and from Grecianism. The limitation of this modern form of Protestantism is that it fails to recognize that the one Catholic Church is not a thing to be created anew either by a merger or by a federation of sects, but an existing organism, into the unity of which all Christendom must be woven if such unity as that of our Lord with the Father is to be achieved.

ONE matter that was much discussed among the delegates privately was the failure of the management to provide any service of Holy Communion for the whole Conference. Anglicans, indeed, had their daily celebrations in the English chapel, through the courtesy of its chaplain, and the Orthodox had theirs in their own church. Beyond these there was no provision for Holy Communion.

Quite naturally and quite justly, Anglicans were blamed for this lack. Anglicans intended to have no

Kikuyu at Lausanne and there was none. The embarrassment to Anglicans that would have resulted from such provision is obvious.

But many from the various Protestant communions greatly regretted the omission. Among them we seemed to detect two quite different attitudes. One was that of indignation or scorn that Anglicans should thus hold themselves aloof from Protestants. The other was much more spiritual. It recognized the supremacy of the Holy Communion over other forms of worship and sincerely desired that the highest form of worship should be the crowning act of such a conference, and that the sense of brotherhood that so signally prevailed at Lausanne should be cemented by a common reception of the sacrament.

The first of these positions seemed largely partisan, but the second was not. Of that better and more spiritual group among Protestants, Dr. William Adams Brown, of Union Theological Seminary, New York, was perhaps the principal exponent, though Dr. Monod and others showed themselves thoroughly sympathetic.

When the full Conference was considering the sectional report on the Sacraments, Dr. Brown asked leave to introduce for reference to the drafting committee a series of suggestions "of immediate practical importance," as follows:

"1. The possibility, pending the solution of the larger and more important difficulties above referred to, of some provision at future Conferences for united or simultaneous celebration of the Sacrament, in a form consistent with the present law of the several Churches, which could express to the world the spiritual unity to which we have already attained.

"2. The possibility, without prejudice to the doctrinal position of each Church, of providing in communities where no other possibility of partaking of the Sacrament exists, for the admission to communion, under proper safeguard, of members of other Christian bodies resident in or visiting those communities.

"3. The possibility, under similar safeguards, of making early provision for some form of inter-communion or, if that be not immediately possible, joint or simultaneous celebration in the new Churches in non-Christian lands" (pp. 393, 394).

From the Anglican delegates, these proposals were promptly negated. According to the record, "the Archbishop of Dublin thought that they ought not to come before the Conference until the members had seen them in writing; the Rev. Dr. George Craig Stewart, that they were not relevant to the Report; Bishop Gore, that they raised controversial questions which went beyond anything that the Conference could adequately consider." After some further discussion, Dr. Brown having stated his willingness "to withdraw his motion if it were deemed advisable," the chairman, Dr. Garvie (Congregationalist), suggested that it be considered withdrawn and "the matter as ended."

But such a matter is not ended.

IN OUR judgment, Dr. Brown's proposals justify serious consideration, though probably there was not time at Lausanne for them to reach a form in which they could be unanimously accepted—as they could not have been in the form in which they were presented. And Anglicans must not resent the discussion of that matter, and will not at proper times.

Dr. Brown was not asking, as the more partisan group among Protestants commonly asked, that Anglicans simply disregard their own official discipline and enter into general intercommunion. There are pure individualists everywhere, and the willingness of any of these to disregard or defy the discipline of the Church that had commissioned them to act in its name would not have been of the slightest value as an approach to unity.

But we see real value in the suggestion for a "simul-

taneous celebration of the sacrament." Suppose that at Lausanne, after a brief opening service in the Cathedral, the delegates had dispersed to four representative churches where, according to their respective rites, the Holy Communion was celebrated for Romans, for Orthodox, for Anglicans, and for Protestants separately; or if the former declined their coöperation, then the remaining three. If smaller groups were unable to communicate with any of these, special provision should be made for them as well.

There would have been a most pathetic object lesson. At the outset they would all have gone just as far in worship as they could go together; and then, the tragedy of disunion would have been exemplified by their separation into the four great families or groups of Christendom; and each family, in its own way, would then have joined with our Lord in His eucharistic prayer that they all might be one, and that He would show them how. And then they would all quietly return to the common meeting place to await the divine guidance in finding the way. Of course the Cathedral, as being the place for such services as could be common to all, should not have been the place of any one of these simultaneous but separated Eucharists.

To desire to consecrate such a gathering as that at Lausanne by participation in the sacrament of love is a right desire. The Anglican critics of Dr. Brown's plan must not be understood as unsympathetic with his devout wish. That the discipline of all of us must be obeyed, goes without saying. That that discipline stands in the way of a united celebration for the four groups together must be acknowledged. That disloyalty to one's own standards does not promote the unity for which we pray is a matter of course.

But we believe that Dr. Brown's suggestion of simultaneous celebrations solves the problem for the interim, be it long or short, before a reunited Christendom can be signalized by complete intercommunion. For our part we ask that the Continuation Committee will take cognizance of the suggestion, and that the plan may be put into operation not only in the next successor to the Lausanne Conference but in connection with lesser gatherings in the interest of unity as well.

This Lausanne volume bristles with food for thought. We have already marked passages that shall serve as texts for future editorials. And Lausanne will have been valueless unless it stimulates the discussion of the problems that it stated or that may grow out of its deliberations.

We hope that the volume will be very widely read.

A PARISH paper tells us that "Sixty wardens and vestrymen attending a meeting in a western diocese the other day revealed the fact that only four of them subscribed to any Church paper."

Facts such as this are so often reported that it seems fatuous to comment on them, and a Church paper doing so seems to have a purely selfish interest in the matter.

Vestrymen Who
Don't Read

But the harm in this is not chiefly to the Church papers. Here are more than nine-tenths of a cross section of representative Churchmen in official positions who are not sufficiently interested in the work or the thought of the Church beyond their own parishes to care to be in touch with either. To them the great problems of the Church are those of financing a coal bill or painting the doors; the work of the Church is that that is carried on within four square walls. And out of that material delegates are selected for General Convention where they must pass finally upon delicate intellectual and spiritual questions.

If a like condition prevailed in the nation, if a mere trifling fraction of the people read the newspapers, democracy would have ended long before now; the "Chinification" of America would have been complete. How, then, can the Church prosper under like conditions?

We believe the parochial clergy hold the key to the correction of this condition. It is incredible that warden or vestryman would refuse to subscribe to a general Church paper if his rector explained why he ought to do so. He is unfit to be warden or vestryman if he would not. Yet the paper would be valueless to him unless he would read it. Gradually he would become accustomed to do so; and so his knowledge of and interest in the Church as a whole would be greatly stimulated; from being a churchman he would become a Churchman.

Not at all for the good of the paper; but for the good of the Church, would it be too much to suggest that rectors discuss this matter, now, at the beginning of a new year, with their wardens and vestrymen?

WE ARE adding to the list of English periodicals for which the publishers of THE LIVING CHURCH will act as American agents, the *Green Quarterly*, described as The Anglo-Catholic Magazine. Various attempts have been made, in England and in America, to publish a popular magazine of Churchmanship. None has succeeded thus far until, four years ago, the *Green Quarterly* was established. It has successfully withstood the perils of four years, and has not only built up a constituency but given very general satisfaction in England; a satisfaction that will be duplicated in this country as it becomes better known. The American price is fixed at \$1.15. Orders should be sent to Morehouse Publishing Co., Milwaukee, Wis.

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PRICE OR PENALTY?

FOR EVERYTHING we want in life, and for everything we get, we must pay the price or pay the penalty. There is no getting around it. To a poor man, the price of an education is usually hard work, self-denial, but the penalty of ignorance is poverty and want.

The price of living a Christian life may be unpopularity and loneliness; but the penalty of sin is disgrace, broken health, and death. The price of living up to our convictions is never so great as the penalty we pay for disregarding the laws of God. Life has a strange way of dealing with men. For the things we get, we must pay the price; for the things we neglect, we must pay the penalty. And if, in our stubbornness we refuse to pay the price, circumstances always force us to pay the penalty.

—E. Maude Gardner.

DAILY BIBLE STUDIES

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

THE LIGHT OF THE WORLD

Sunday, January 8, 1928: First Sunday after Epiphany

READ St. Luke 2:41-52.

THE Epiphany season leads us to think of Christ as the Light of the World. He was manifested to the Gentiles in the persons of the Wise Men who were led by a star to Bethlehem and, finding the Infant Christ, offered their gifts. The Messiah came indeed as the King of the Jews, but He came also as the Redeemer of the world. The Epiphany season has always been, therefore, the great missionary time when the Church brings before us the work of foreign missions. We are led from Bethlehem and from Jerusalem to the whole world which God loved and which He still loves, and Christ calls us by the Great Commission: "Go ye into all the world and preach the Gospel to every creature." It was the great message which the Christ Himself gave when He said: "I must be about My Father's business." And every follower of the Master must have this world-wide view and hear the world-wide call.

Hymn 92

Monday, January 9

READ St. Luke 2:25-32.

THE aged Simeon in his *Nunc Dimittis* saw the vision as he held the Christ-child in his arms: "A Light to lighten the Gentiles." We are Gentiles as distinguished from the Jews, and we may well be thankful and rejoice for this world-wide salvation. But we have a great responsibility toward the Jews as well as toward all nations, for this salvation is for all men everywhere. The Master was made not only a Man, but MAN. He took upon Himself the whole of humanity, and if we are His true followers we must do all we can to carry the glorious message "where'er the foot of man hath trod." It is the light of truth, of peace, of comfort, of salvation, and He who is the Light of the World is to be the Theme; we are to tell the story of His love, that the darkness of fear and ignorance may be driven away. We are to declare His love for children and so teach people tenderly to care for them. He is to be the Son of Righteousness, and at last the night shall be conquered by Him.

Hymn 104

Tuesday, January 10

READ St. John 1:1-9.

LIFE and Light are one in Christ. Whoever loves the Lord and trusts Him and looks to Him for grace and peace finds light upon his way. It is one of the dearest of blessings coming from Him who loves us. For there are many experiences which seem dark. We are ignorant of our own selves. We are in darkness as to the meaning of pain. We are beclouded by the sufferings of the poor. We do not agree, often, on the great truths of our faith. But when we look up and see the dear Christ's face, a great light shines out. We know ourselves as God's children. We find pain to be an angel teaching us patience and self-mastery. We hasten to relieve poverty, and the love of service flashes out in the joy of helping. We find agreement in our loyalty to Christ and forget our differences as we worship our King. The Light shines upon the way and we are no longer distressed, and then the whole world seems to brighten and we have a vision of the glory that shall be, the glory promised by our Saviour.

Hymn 100

Wednesday, January 11

READ St. John 8:12-18.

CHRIST spoke those great words, "I am the Light of the world," just after a sad experience, when His pure Being must have revolted from the coarse charges of His enemies against an erring woman, and He turned His face and wrote

on the ground, until the accusers, "convicted by their own conscience," had crept away, and He had declared pardon to their victim. One can almost see the glorious light in His face as He brought out His divine absolution in contrast with the brutal accusations of the sinful Pharisees. His words seem to ring with the strength of the Eternal Heaven of God, and His hands outstretched in blessed absolution seem to clear the very atmosphere of pollution as He cried, "I am the Light of the World!" So does He still tread unseen the dark streets or dim lanes where vice haunts and hunts; and those who seek to bring His mercy and purity to the erring, know that His glory of pity is there, where hearts are breaking and can find no healing till He comes to touch the human candle by His blessed light of holiness.

Hymn 494

Thursday, January 12

READ II Cor. 4:1-6.

THIS divine and personal Light is for the world, but it is also for our hearts. It must shine there. Holman Hunt's wonderful painting, showing the Lord knocking at the vine-covered and closed door, speaks eloquently of that Light which longs to shine in our hearts. Indeed, He must enter there before we can do His work and help bring light for darkness amongst men. "Behold, I stand at the door and knock," He cries. If doubt, or sin, or fear, or indifference hold us from granting an entrance, it is our loss indeed, but it is also His sorrow; for He longs to find a place where He is worshipped and loved, where He can lead to service and grant peace and courage. And when He is there, lo! there shines from our poor human faces a light which creates confidence and brings the weak and weary to ask us the way to God. All sin is terrible, but the most terrible of sins is the closing of the heart's door to Him who knocks.

Hymn 132

Friday, January 13

READ Isaiah 60:1-5.

ISAIAH by faith foretold the results of missionary effort, and his words have been an inspiration to thousands: "Arise, shine, for thy light is come!" And as he numbers the nations, some of which we are just reaching with the gospel message, we can almost hear the shouts of joy from the people who, sitting in darkness, have seen a great light. It seems a long distance cry when we recall the years before the answer came. It seems a longer distance to this present, and we sigh as we know that half the world is still waiting for the holy Sun-rising. But God's promise cannot fail; and that we, by gifts and prayers and service, may hasten the glad day when all shall know Him who is the Light, surely creates alike activity and confidence. To lead one soul from darkness to light may seem a small thing in the face of world-wide ignorance; and yet if each Christian would tell the message to at least one child who knows not Christ, what wonders would result!

Hymn 477

Saturday, January 14

READ Rev. 22:1-7.

THERE will dawn at last "A morning without clouds" (II Samuel 23:4), and the Light will shine with mysterious glory, and the angels sing of the completion of God's plan as they sang when it began. In Heaven the Lamb will be the Light (Rev. 21:23). No night, no darkness, no sin, no suffering, no fear, no poor human light, no wonderful, God-created sun to shine any more—but the infinite, glorious light of Him who saved the world. And oh, the wonder of it, when the Christ shall reveal things so long hidden! The old ages illuminated, the single lives with their struggles made clear, the Church

(Continued on next page)

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

ONCE upon a time I stopped over a train in Fribourg to see the cathedral and hear the wonderful organ there. As I walked through the little park not far from the railway station, a small girl, perhaps eight years old, came running to me and jumped up into my arms for a kiss. I thought she had mistaken me for some acquaintance, and said, "My dear, you never saw me before; you don't know me." To which she answered, with a smile, "I know that, but I *want* to know you!" Who could resist? Not I, surely. We walked through the town hand in hand, the fairylike child clinging to my hand and chattering sweetly, until we had seen all the upper town. Then I bade her farewell, and left her sitting at the fountain where one descends into the older part. I must have been two hours and more traversing that; and when I came back, there was little Angéle patiently awaiting my return, ready to escort me to the railway station! She sent me a picture of herself, in memory of that day's encounter, so dainty and white and winning that it made for itself a place in my affections as had the little original.

This summer I went round by Fribourg for the first time since, and hunted up my small friend; but when I reached the antique house where she lived, its upper stories panelled in oak, walls and ceilings alike, its ground floor fitted, after the medieval fashion, for her father's business, it was only to discover that little Angéle was up in the mountains for her health, living out of doors and letting the fresh air heal her lungs. The dear old father recognized me at once, rehearsed the tale of my first meeting, insisted that I should stay to lunch, brought out a box of pictures showing her in a score of poses, and strove to get me to promise to visit the Bernese sanitarium where she was. But there was too little time; so we parted like old friends.

SPEAKING of *Il Duce*, as I was recently doing, one is struck by the extraordinary care taken by the Fascist government to secure a proper presentation of their case in foreign periodicals. We put in to Naples, where many of us went on shore for a few hours, before turning down along that glorious coast past Sorrento and Amalfi. There the officials, with gentle but insistent courtesy, endeavored to get me to admit I was a journalist—my passport describing me only as "priest." I suppose that some subordinate of the Italian consulate-general where my visa was obtained had rather officiously cabled to the government that a reporter for THE LIVING CHURCH was coming! Who knows what might have been displayed if I had pleaded guilty to being a "journalist" in the proper sense of the word? When I reached Trieste, I had the same experience; so I began to believe that Blue Monday Musings must have assumed a character of international importance!

As a matter of visible fact, the Fascist government has enormous improvements to its credit. *E.g.*, there were no Neapolitan beggars to be seen; dirt had been banished; the traffic was better controlled than in American cities; business is flourishing; the annoying complications about railway baggage and punctuality have almost vanished; and the casual traveler is ready to shout *Viva Fascismo!* There is another side, to be sure, which the imprisoned intellectuals down in the volcanic islands near Sicily must feel bitterly. But the extraordinary ability of Mussolini as the moving force of the nation must be felt by all. One of my friends, an Italian from the Swiss canton of Ticino, wrote: "The King was in Milan the other day; but it was too hot to go to see him. Had it been Mussolini, nothing could have kept me at home!"

MY LAST WORD of recollection shall be of one heavenly sunset down by the Lake of Thun, under the old castle of Spiez. The scene was so altogether perfect, with the water

lapping against the little quay where the garden affords shelter, and the mountains in the dying Alpine glow, that I like to return in imagination to that well-loved spot, lingering there among the dear, kindly Swiss folk of all classes and ages whom I have learned through over twenty years to love.

THIS MESSAGE comes to me from some Churchman of the East:

"Dear Presbyterian Ignotus:

"I want to tell you an experience of my own, and to ask your sympathy. For some years, following my rector's teachings, I have been accustomed to receive Holy Communion after the general fashion of the Western Church, *i. e.*, on my tongue, not in my hands. Worshipping in another church one day, I endeavored to do this; but the priest, perceiving my attitude, rapped the back of my clasped hands smartly and paused until I was forced to unclasp them and take the Blessed Sacrament in the old-fashioned and less reverent manner. I was greatly hurt by his unwillingness to comply with my manifest wish and his apparent public rebuke. Do you not think he was altogether wrong, and is not my way plainly the better?"

The question is interesting and not unimportant; and to reply is not difficult.

Obedience is the foundation of all virtues: "To obey is better than sacrifice," the prophet wrote. In an age of self-will run wild, it is needful to follow that maxim in religion as in other matters. "Resist much, obey little" is a contrary saying of Walt Whitman's, which for Christians lacks sanction. Now the Prayer Book of our communion explicitly requires that every communicant shall receive the Body of Christ *in his hands*. The rubric on page 237 is unmistakable:

"Then shall the Priest first receive the Holy Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present), and, after that, to the People also in order, into their hands, all devoutly kneeling."

"Into their hands" can not by any perversion be made to say, "on their tongues." And this is mandatory on the priest: "he shall deliver." Wherefore corresponding construction shows the duty of the communicant. Whether some other method may be better is, for us all, a purely irrelevant question: it is not for us to be wiser than that which is written. If the abstract issue be made, there is much to be said for our method, as testifying to the older order of consecrating priests of the ancient law, by "filling the hand" with that which was to be offered, and so, as expressing the true priesthood of the laity. I have to say, therefore, that the priest in question was altogether right, and that "my way" is nothing but self-will, as against a plain requirement of the Episcopal Church, which no one, priest or layman, may disobey without sin.

DAILY BIBLE STUDIES

(Continued from previous page)

with its history unrolled, the saints unknown to many but known by Him, the Holy Hand seen moving over the human chaos until order and beauty came—*Heaven*, and the *Lamb* Christ Jesus, and we, by His mercy, kneeling and singing! If we love and serve Him now, following the glory of His light, we shall be there, and we shall be at rest in the Everlasting Light of Peace.

Hymn 544

Shine Thou upon me, O Thou Light of the world! Come into my heart, and drive out the darkness. Lead me on, that I may bring others to Thy light. In all the shadowed experiences of my days, let me see light in Thy light. And at last bring the cloudless morning and the anthems of victory—and **THYSELF**, the Light of the World and of Heaven. Amen.

The Epiphany Season

By the Rev. T. G. A. Wright

AS THE SEASONS of the Christian year come around, we should keep in mind their clear keynotes. In the Epiphany season, the dominant note is the glory of Christ, and Christ's glory is best seen in the "Church which is His body" (Eph. 1:23). The true climax of the Epiphany season is the Fifth Sunday after the Epiphany. There is a sixth Sunday marked in our Prayer Books, but it comes about once in seventeen years, and is therefore seldom found in any life. In the First and Second Prayer Books of Edward VI, the Collect, Epistle, and Gospel for the Fifth Sunday after the Epiphany were repeated when there was a Sixth Sunday. Clearly, the proper climax of the Epiphany Season is the Fifth Sunday. A glance at the teaching of the preceding Sundays and Holy Days will help us to appreciate this magnificent climax.

THE CIRCUMCISION OF CHRIST

January 1st, New Year's Day, commemorates the Circumcision of Christ. Circumcision with the knife was the doorway into the Jewish Church. Circumcision without the knife, which is Christian Baptism (Col. 2:11-12), is the doorway into the Christian Church. On this day, every Christian is reminded of the paramount importance of God's Church. Thus, very early in Christ's life, and in the Christian year, the Church comes distinctly into view.

THE EPIPHANY

But what does the Church exist for? What are its aim and goal? The Prayer Book answers, "the Epiphany, or the manifestation of Christ to the Gentiles." The Epiphany season is preëminently missionary, as the Epiphany hymns remind us. The Jewish Church failed in its duty to the Gentiles. It spurned them and avoided them, albeit some of them were admitted by circumcision. When the Saviour was born, the Jewish shepherds were informed by an angel, and the Gentile magi were led to Christ by a star. Christ said, "I am the light of the world," and the Church which represents Him is also called to be "the light of the world." All God's lights—the sun, moon, and stars in the heavens, and the Church on earth—are missionary in their nature, shining not for favored nations or individuals, but for all mankind. In the Epistle for the Epiphany, St. Paul declares his purpose to be "to preach among the Gentiles the unsearchable riches of Christ" (Eph. 3:8). To say (as some thoughtless people do), "I don't believe in missions," is a flat repudiation of the revealed object of the Bible and the Church.

THE FIRST SUNDAY AFTER THE EPIPHANY

The four Epiphany Sundays which follow make a stirring appeal to individual Christians to do their duties. The Collect for the First Sunday after the Epiphany asks God to "receive our prayers," and to grant that we may "perceive" and "know" and "do" our duty. The Church's battles must be fought on her knees, and we here pray for knowledge first, and then faithfulness. On this day, the Saviour's wondrous wisdom at twelve years of age is revealed in the Gospel. This is the only glimpse we have of our Lord's boyhood days, and it shows Him to be a loyal "son of the law," and a loyal child of the Church. His profound knowledge of God's law confounds the Jewish doctors and becomes the solid basis of His holy life.

THE SECOND SUNDAY AFTER THE EPIPHANY

On this Sunday we ask God to hear our "supplications" and to grant us "peace." "Prayers" was the word last Sunday, and "supplications" is the word today. What is a "supplication," and wherein does it differ from a "prayer"? A "supplication" is a soul secret, our individual cry, each one calling for the "special grace" he urgently needs. The Epistle reminds us we have "gifts differing" and we must bring our individual gifts to Christ to be blessed and used. Our gifts may be common and ordinary, but God who changed water into wine, as this Gospel records, can transmute the common things of life, so that they may, like the widow's mite, become of

priceless value in His sight. Jesus performed His first miracle—turning water into wine—in a home, and at a marriage which started a new home, and so taught us that the victories of the Gospel are commonly won in the home. On this Sunday we pray for "peace." What does "peace" mean? Our Lord, on the first Easter night, brought His little flock two gifts of "peace"—(1) peace for pardon; (2) peace for service (John 20:19-21). It was the latter peace that filled Gideon's heart, and led him to erect the altar called Jehovah-Shalom ("The Lord my peace") before he struck a single blow at his Midianite foes (Judges 6:24). This peace is the calm confidence which leads the Christian soldier to the field of war. It is the peace of God which keeps (or "stands guard") over our hearts and minds in all of life's battles.

THE THIRD SUNDAY AFTER THE EPIPHANY

On this Sunday, the middle of the five Sundays of the Epiphany season, we are brought into the middle of the conflict. The Collect speaks of "infirmities," "dangers," "necessities," and also of God's right hand helping and defending us. Only those who are experienced Christians know their own shortcomings, failures, and spiritual perils, and their abject need of divine grace. The sermon-taster, the arm-chair critic, the idle, useless Church member, the niggardly miser who hears the loud cries of famishing souls and gives a beggarly pittance to save his face—all such can never pray this prayer. It is the prayer of a battle-scarred veteran, holding some hard spot, and calling on God to come quickly to his aid. On this middle Sunday, God's grace shines out resplendently. The Gospel tells of a leper cleansed, and a palsied cripple restored. The most corrupt and useless life can, by God's mercy, be picked up and saved and sanctified for holy service.

THE FOURTH SUNDAY AFTER THE EPIPHANY

This Collect speaks of "many and great dangers," and asks God for strength and protection in all dangers and temptations. The Gospel for this day reveals Christ's power over a mad sea, and over two mad men. The malignity of the devil is here seen. The men were so fierce and inhuman, that "no man might pass by that way" (Matt. 8:28). The devil was in possession of the field, but Jesus came and routed the devil and saved the men. On this Sunday the true nature of the spiritual life is made plain. We wrestle not against flesh and blood, but against powerful evil agencies which nothing but Christ's power can subdue and control.

THE FIFTH SUNDAY AFTER THE EPIPHANY

We reach the climax of the Epiphany season on the fifth Sunday. The Collect pleads for God's "Church and household"—the whole body of Christ, the whole army of God—that it may be kept in true religion and evermore be "defended." This Sunday's Gospel is the parable of the tares. The child of God and the Church of God are sowing good seed, but the devil is sowing tares among the wheat. Here the two kingdoms—the kingdom of God and the kingdom of evil—are seen in continual and deadly conflict. We pray God to be "defended" as we prayed on our Confirmation day, "Defend, O Lord, this Thy servant." We want defence, and we want it always. But the prayer on this Sunday is not for our individual needs, as on the four preceding Sundays, but for the whole Church of God. St. Paul, in the Epistle, appeals to the "elect of God" (that is, His whole Church), to walk worthy of their Christian profession. "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus" (Col. 3:17). The battle may be long, the enemy may be strong, but the Church of God fights no losing battle. Jesus, who in His youth confounded the Jewish doctors; Jesus, who turned water into wine; Jesus, who banished leprosy and palsy; Jesus, who quelled a fierce storm at sea and restored two raging maniacs on land—this Jesus Christ is the Captain of our Salvation, and "we can do all things through Christ who strengtheneth us" (Phil. 4:13).

Teaching Religion to Freshmen

By the Rev. Bernard Iddings Bell, D.D.

President of St. Stephen's College

BECAUSE there has been much interest expressed and many inquiries of late made concerning the "Freshman Orientation Course in Religion" at St. Stephen's College, it seems possible without undue advertisement to tell something of what actually is being done and why. Possibly such information will be not uninteresting to the Church generally and there may be in it something of suggestion for those who have problems to face similar to the ones which have confronted us.

Six years ago the faculty at Annandale became considerably distressed at the difficulty which students were finding in adjusting their religion to the problems of modern thought, and particularly modern science, with which they were being brought face to face in the course of their instruction. I was requested to study the problem and to see what course for freshmen could be devised which would lessen this difficulty. For six years, with the coöperation and criticism of my colleagues in all departments, I have been attempting to devise such a course. The content of the instruction has changed considerably during these six years. The intention of the course was modified almost at once from my original plan because of the discovery, through experimentation, of what it was that was really making the adjustment difficult.

I had originally supposed that all that would be necessary would be the assistance of the students in analyzing the adjustment problems involved. I soon found that the real difficulty lay in the fact that most of the students, confronted with the needed coördination of religion and modern thought, were apt to give up the problem *because they had no religion to relate*. At least, they had no religion which had intellectual value. Whether they were members of the Episcopal Church or of some other communion made little difference; almost all of them were without any knowledge of what religion has been and is to the race or of what religion really had meant and still meant to themselves. They had certain loyalties, which was all to the good; they had certain prejudices, the value of which was less certain; they had certain devotional habits, less strong as a rule than might have been expected; they had little smattering of biblical stories and vaguely remembered bits of Confirmation instruction which probably they never had really understood; and that was all. To relate such a vague and uncertain conglomerate to the perfectly definite science and the cleanly logical philosophy and the systematic ethics with which they came into contact during their collegiate years was quite too much to expect. It is in recognition of this difficulty that our present course in Religion, required of all freshmen, has been built up.

The course is now divided into three sections. One of these is taught by myself, the second by the professor of Biology, and the third by the professor of Social Science and Ethics. It may be interesting if I outline briefly what each section contains.

THE object of the first part of the course is to present, objectively and with no attempt to influence the student's own belief or disbelief in anything, the basic facts or beliefs or ideas back of all religions and, in particular, those known as Judaism and Christianity. The following topics are dealt with *seriatim*:

1. The concept of permeating reality, and religion as an attempt to find contact with that reality in terms of personality. A review of the development of religion from its vague beginnings in a sense of *manu*, on through animism, anthropomorphism, henotheism, to monotheism.

2. The basic concepts back of all religious practice: the concept of sin, the concept of salvation by sacrifice, the concept of mystical aspiration, the concept of prayer (together with something of prayer technique). A brief tracing of the historical development of these concepts.

3. The development of Jewish monotheism from the ani-

mism of Genesis through the anthropomorphism of Abraham, the henotheism of Moses, to the moralized monotheism of the prophets; a brief survey of Jewish history as throwing light upon this development; a brief survey of the Old Testament, with comment upon its folklore, its legal codes, its history, its poetry, its drama, its philosophy.

4. The Christian religion, both as a development from Judaism and as a new thing in its conception of an Incarnate God seeking man in response to the search of man for God; the doctrine of the Incarnation carefully explained; the effect of this doctrine upon the concepts of sin, sacrifice, mystical aspiration, and prayer.

5. The Christian concept of the Church as the mystical body of the Incarnate God; the concept of grace or supernatural help from Christ, the conquering Comrade; the two major and five minor sacraments; the priestly and prophetic ministry.

6. The development of Catholic Christianity to the Reformation; its idea of authority in religion; the definition of doctrine in the fourth and fifth centuries; the growth of the Papacy; the schism between the East and the West; the place of the Church in the medieval world; the development and significance of monasticism; the decay of the medieval ideal.

7. The development of Protestant Christianity: its new basis of authority, the Bible; its relationship to humanism and to the rise of nationality; Luther's principles and those of Calvinism; the wars over definition; the triumphant era of Protestantism; its undermining by biblical criticism and the development of science. Also the rise of Modernism, with the principles thereof. Also the Counter-Reformation in the Roman Church. Also the Anglican position.

8. The Christian moral life: its basis upon positive rather than negative morality; the conventional analyses of sins—positive and negative, thought, word, and deed, the seven deadly sins, personal and social. The technique of repentance. The Catholic sacrament of penance and its Protestant equivalents. Moral growth as a slow process rather than a sudden achievement.

9. Christian worship: the Catholic sacrifice of the Mass; the ancient offices; the pietistic and individualistic worship of Protestantism; an analysis of the liturgy; the service of beauty to worship; the more usual vestments and ornaments of worship.

This ends the first third of the course, which occupies in time one-half of the year. It should again be remarked that in every case the presentation is positive and in no sense critical. The purpose is merely to make the student cognizant of what the religious experiment has been, of what men have done to express their aspiration toward God, of how they have formulated their practices and beliefs. The intention is not to convince the student but to inform the student. So carefully has this been kept in mind that never once has there been the slightest indignation at the presentation, on the part of Roman Catholics, Churchmen, various kinds of Protestants, or Jews. As the course goes on, the usual result is that each kind of student understands more fully the implications of his own somewhat inchoate religion and also comes to a fair and positive appreciation of the practices and beliefs of those brought up in ways different from his own. It deepens conviction and cultivates tolerance.

THE second part of the course deals with the relationship between the religious method and the scientific method. The student is helped to look at each method fairly, to realize that they are not at all the same thing or phases of the same thing, to appreciate that for true knowledge both the rational and the super-rational or personal techniques are required. It is probably not necessary elaborately to present the methods employed.

The third part of the course is designed to help the student

realize the vital connection existing between religion and unavoidable social problems, such as poverty, luxury, ownership, war, finance, marriage, etc. It is really social ethics taught from a theistic point of view.

Unfortunately, because of the large number of students who take the course and the small number of instructors available, it has been necessary to use the lecture method in instruction. This is the only course taught by lecturers that there is in all St. Stephen's College. A conference method would be much more effective if it were possible. Attempts have been made, however, to supplement the inadequacies of the lecture method by some individual conference, by the required reading of a considerable number of selected books and the written presentation of somewhat elaborate analyses of those books, and by original papers. These last usually deal with the more personal reactions of the students to fundamental problems. Among the topics assigned have been: "My training in religion before I entered college," "What I hope to get out of life and why," "What makes a thing right or wrong?", "What prayer means to me," "When is it right for a man to fight?", "Under what conditions can you conceive of Christ owning property?", "Ways in which it seems to me that science contradicts religion." The titles are probably enough to indicate the general intention. All papers are handed in anonymously. The instructor does not know whose paper he is criticizing. Thus absolute freedom of honest expression is secured.

As for the books which are read, there has been an endeavor to include some which are relatively simple and others which are much more difficult. The instructors have been happy to note that the difficult books are selected as often as the easy ones. Among the volumes on the Religion reserve shelf this year are the following:

NAIRNE: *Everyman's History of the Old Testament.*
 FISKE: *The Christ We Know.*
 HODGES: *The Early Church.*
 BELL: *The Good News.*
 TALBOT: *The Returning Tide of Faith.*
 DELAUNAY: *A Modern Plea for Christianity.*
 FAULKNER: *Modernism.*
 GORE: *Belief in God.*
 GORE: *Belief in Christ.*
 PULLAN: *Religion Since the Reformation.*
 CHESTERTON: *Orthodoxy.*
 CHESTERTON: *The Everlasting Man.*
 KAYE-SMITH: *Anglo-Catholicism.*
 CUTHBERT: *God and the Supernatural.*
 STEWART: *God and Reality.*
 BELL: *Postmodernism.*
 WHITEHEAD: *Religion in the Making.*
 WHITEHEAD: *Science and the Modern World.*
 STREETER: *Reality.*
 KEEN: *I Believe in God and Evolution.*
 LANE: *Evolution and the Christian Faith.*
 BALFOUR, INGE, Etc.: *Science Religion, and Reality.*
 MORE: *The Limitations of Science.*
 MORE: *The Dogma of Evolution.*
 THOMSON: *Science and Religion.*
 MATHEWS: *Contributions of Science to Religion.*
 WINDLE: *Religions Past and Present.*

It may seem to some readers that many of these books are rather stiff going for men who are just entering college. The answer to possible objection at over-difficulty is that the students do actually present highly competent analyses of these volumes. The requirement is that five of them must be read and reported upon during the semester, any five they may choose.

We are far from believing that our freshman course is perfectly satisfactory; but we do know that those who go through it seem to find little of that shock which upsets undergraduates in other places. We also know that they exhibit a respect for religion in the succeeding years which they never would have acquired had they not gained the impression from this course that religion is an intellectually interesting and respectable thing, quite as interesting and quite as respectable as the science and philosophy they study elsewhere.

Finally, it should be said that only a small proportion of the students who take the course are avowedly possessed of any deep personal interest in religion when they enter the college. About ten per cent of them have the ministry in mind as a possible profession. We have discovered that the other ninety per cent are as interested in this course as the pre-theological students. Sometimes it seems to us that they are more interested.

REPUTATION is what men and women think of us. Character is what God and angels know of us. —Thomas Paine.

A NOTE OF IMMORTALITY

BY THE REV. WILLIAM M. BOURS

A PHASE of the Gospel history that should have particular notice is the fact that, among the events of Jesus' Second Year's Ministry, the evil spirits, cast out of those possessed by them, characterized Jesus' divine personality in terms identical with those used, during the Third Year's Ministry, by the disciples in evidence of their progressive knowledge of Jesus as the Messiah.

As creatures, the spirits knew the Eternal Son of God prior to the Incarnation. In the fulness of time, "the angel of the Lord" announced the Nativity, saying to the affrighted shepherds, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Comparing, in the Revised Version, scripture with scripture, in St. Matthew 8:29 the demons cast out during Jesus' visit to the country of the Gadarenes, cried out, "What have we to do with Thee, Thou Son of God?" In St. Matthew 14:33, in the account of Jesus walking on the sea, the disciples "worshipped Him, saying, Of a truth Thou art the Son of God."

St. Mark 1:21-24 states, as an incident in Jesus' visit to the synagogue at Capernaum, that there was a man with an unclean spirit and he cried out . . . "I know Thee who Thou art, the Holy One of God." In St. John 6:69 it is recorded that, as a result of Jesus' discourse on the Bread of Life, "many of His disciples went back and walked no more with Him," and that Simon Peter declared: "We have believed and know that Thou art the Holy One of God."

Among Jesus' acts of healing, according to St. Luke 4:41, "demons also came out from many, crying out and saying, Thou art the Son of God. And rebuking them He suffered them not to speak because they knew that He was the Christ." Tantamount to that particular assertion by the evil spirits—as given in the Authorized Version, "Thou art Christ the Son of God"—is St. Peter's declaration, noted in St. Matthew 16:16, "Thou art the Christ, the Son of the living God."

These observations in regard to Jesus, notable in that the knowledge of the Christ by evil spirits was antecedent to the disciples' discovery of Jesus as the Messiah, make more credible the existence of a Spiritual World, imply that the Church Militant was not built upon mere humans any more than that the Church Triumphant is to be founded upon evil spirits, and offers a line of evidence in support of the belief in man's immortality.

A CATHOLIC LIFE

NOT ONLY is teaching the Christian religion an obligation that we have accepted, but at the same time we have accepted the serious obligation of living it. Living the Christian religion under the conditions of modern life is not an easy matter. It is a matter that requires self-restraint and sacrifice. We have to set ourselves against a good deal that is accepted without question in modern life. To do that involves consequences.

A number of years ago a well-known priest addressing a group of clergy of the Episcopal Church on the subject of the difficulties of parish life said, "I have never been afraid of the laity; I am not married; I can eat mush and sleep on a board." That is perhaps a capacity that we need to cultivate. We have tried to push the Church by compromise with society long enough to know that compromise is a failure. We have shrunk from being odd and different. It is time to try to succeed by some other method. Perhaps the mush-and-board method would succeed. It did once. By it the Church converted the Roman Empire—and nearly died of its own success.

I would appeal to Anglo-Catholics on that platform: the platform of a Catholic life. That we should make it impossible that we be any longer known as those who indulge in certain ceremonial habits which would be harmless did they not indicate a certain Romeward tendency, or lay stress on certain doctrines which are unusual in the Episcopal Church, but as those who stand first of all for certain fundamental principles of living, to whom holiness is the supreme quality and vocation of the Christian, the reason of his existence and the condition of his attainment to his end.—Rev. J. G. H. Barry, D.D.

Chinese Clergy Make Recommendations

That which follows is a portion of a letter from the Chinese clergy of the district of Hankow, twenty-two in number, addressed to Dr. Wood and Bishop Sanford on their mission from the National Council. As native Chinese who had passed through the troubles of the past few years in Hankow, their view concerning the missionary situation should receive very careful consideration. No attempt is made to correct the sometimes idiomatic English; the paper is strengthened rather than weakened by it.—EDITOR L. C.

WE FEEL that we are not satisfied with our own training, both intellectually and spiritually. We are far from our clerical ideals. We could carry on our ministry of preaching Christ our Lord as the Saviour of the world if we were allowed to contend with our own old ways. But we are in a new world and we are no more let alone. The New Thought Movement (which has been called the Chinese Renaissance) that has required a re-valuation of everything, whether new or old, foreign or native, would not let Christianity and Christian missions alone. We feel ourselves at a loss and inadequate to meet the demands that have been ushered in by this movement, not to say a word in reference to the present revolution, which, to no small degree confounds as well as challenges the Christian message.

For example, Christian schools and colleges were the only places where a Chinese youth could be taught the elementary sciences two or three decades ago, but the scientific equipments in non-Christian laboratories far exceed those in Christian institutions today. Again, the Mandarin translation of the Bible was the first and foremost attempt to put a worthwhile literature into the spoken language that it might reach everybody in the country; and yet the New Thought Movement has adopted a *Peh Hua* (i.e., plain speaking) language together with a system of punctuation similar to that of the Western languages (quite a new thing in China) for all sorts of literature to secure a much wider diffusion and circulation: while the Christian Bible is still in the old Mandarin type. The traveling secretary of the American Bible Society in China asserted very recently that the society would not dare to disturb the conservatives when he was approached by one of us to consider the proposition of putting out an edition on the basis of Dr. Moulton's *Modern Reader's Bible* with the new system of punctuation. China is changing too fast for the Christian missions to catch up! Where can China seek for wholesome guidance if she cannot find it in the Church? Nothing would be worse for her [than] to seek the leadership of a Bolshevism or a semi-Bolshevism. It would be disastrous for China as well as for the world, if China could not be rescued from it by a convincing power that Christianity can give a better lead.

This brings us to a mighty important question—the training of future Christian leadership in the ministry. We are at one in all this proposition: we would like to see the *Chung Hua Sheng Kung Hui* concentrate her forces for training the candidates for the ministry in the Central Theological School with a twofold purpose, namely, (1) to promote lofty character among her clergy, and (2) to create the best Christian literature for China's millions. In a word, we must have the best men to be the teachers in order to attract our best young men to the sacred priesthood.

These ideals can never be realized unless a group of permanent professorships and fellowships be founded in the school with an allowance of much freedom and time for these men to mark, learn, and digest not only the available Christian literature in English and other languages, but also the available Chinese literature, both old and new. The future of the Church in China and the right sort of indigenous Church will depend a great deal upon our facing this question squarely or not—now. It is mainly to the credit of the American Church Mission, and perhaps especially to the prayer, thought, and service gladly given by an American missionary and teacher, the Rev. L. B. Ridgely, that this Central Theological School owes its founding and existence. We plead, therefore, that our Mother Church in America would take a lead in giving us a historical monument by helping us to realize these ideals in this holy institution with the same insight and courage that have given inspiration to the American Churchmen to plan and to build the Cathedral

of St. John the Divine in New York and the Cathedral of SS. Peter and Paul in Washington.

ALSO, we feel that ample provision for the support of the Chinese clergy should be made in order to free the minds of those who are in the ministry from earthly anxieties. The problem of how to face the situation of the retired and sick clergy, how to give a liberal education to the children of the clergy, and how to take care of their families when they die, have become burning questions under the new economical and social conditions of the day. The mission expects those who enter the ministry to give their whole life to it, and those who are in the service of the mission to give their whole time to it. The pure faith of our youthful days would not allow us to do otherwise; we seek first the Father's kingdom and His righteousness; and we believe that "all these things" shall be provided for us. But now, we know by experience that spiritual richness bears no good direct effects on the business side if the latter is not constructed on sound business basis. The Chinese customs, the postal service, and other business concerns know a better business system and they have had the insight and courage to adopt and to apply it in their practical machinery, while the Church relies too much upon the good will and unbiased faith of her youths. Indeed, we often hesitate to persuade young men to join the ministry simply because we do not know how to solve these burning questions ourselves. And our training, too, though very generously given, was of such a nature that would make us only good for such limited kind of service as we have above mentioned under item two. The earthly anxieties are at the door of every one of us; and how can we be expected to do the best work?

The conditions under which our poor catechists, Biblewomen, and graded school teachers are obliged to live, are only a little better than the non-skillful coolie laborers, though they have appeared to be very much better before the eyes of the foreigners. If these conditions could not be improved upon, the outcome, we regret to say, would be, following the footsteps of many English missions in China, that the best elements of her next generation will enter other professions, while the good-for-nothing ones will be left for the ministry and other services of the Church.

These are real facts, which we cannot very well afford to ignore. We propose that a pension and relief system on a large scale, for the care of the retired, the sick, and the families of the deceased, should be thought out; and the education allowance should be made independent for each and all children of the mission workers, so the children may not be looked down upon any longer by their schoolmates as the latter's beneficiaries under the sham name of full scholarships: so that their education may not be limited to the few particular lines that the mission is able to give in this diocese. Some would undoubtedly argue that any increase on the support of the Chinese clergy made by a foreign mission would give the forthcoming native Church a greater financial responsibility, so that it would make the self-support problem harder still for the infant Church. But we must face the problem squarely and make it clear in our minds that self-support alone can never produce an independent Church. Finance is not the only essential element, and we must take other things into consideration—notably the independence of the ministry. The leaders must lead. But if the infant Church is only aiming at the financial independence, then the ministry would depend upon the good will of the financiers, and hence the fatal condition would ensue, namely, that money means power. What kind of a Church would it be, if the ministry is built on anything else other than the true spirit of Christ? Dear things must be dearly bought. We consider it a great opportunity to make clear this point with the mother Church, and we plead that she would help us to face this problem squarely and set a good example for the forthcoming infant Church to follow.

LAST, but not the least, we feel that the indigenous Church is bound to come, and we must be prepared for it. But what do we mean by an indigenous Church? We may tell better by illustrations than by definition.

Let us take the Christian spirit and the Christian principle of living as the best fabric ever known for making garments, and the mother Churches as the discoverer and the sole agent for its distribution.

They began to make suits for their own children at home; and they wore well. Then, out of their good will, they began to think about the children of their friends in the East, so a lot of the fabric has been sent out free of charge through special delegations.

The first delegation found themselves among the natives of the interior of Africa, where nobody had ever dreamed of putting on any clothing. So this delegation did very well and succeeded in teaching them how to wear. It was necessary that this fabric should be made and cut after the Western fashion before it was imported to Africa.

So far so good. But when a similar delegation came to China, where people not only have had silk but also their own cut and fashion, and yet the delegation adopted the same program as what was carried on in Africa. Western tailors were imported and natives were trained tailors after the Western fashion. For it had become a custom that no raw fabric would be exported from home lands unless it was cut and sewed, or was meant for garments of the home fashion. The distribution of the fabric has been limited by such an error. Once awhile the fabric has taken the shape of a native style, which experiment would eventually help the distribution, but then the Western tailors would come forward and question the right of using that fabric in this way with much agitation and doubt. What a mistake and what a shame!

Or, again, let us take another illustration. In the western part of Hupeh province there stretches a hilly region beyond Ichang, the inland Shihnan-fu (where we have our diocesan mission) stands some 240 miles away from the former. The mode of travel is either on foot, on horseback, or to be carried in a chair. Even wheelbarrow is unknown, and transportation is largely done by carrying on men's backs. About three-quarters of a century ago there was a great drought, great numbers of the inhabitants and their animals died of starvation. The Belgian fathers of the Roman Catholic Church mission introduced South American potato, which saved many lives. This potato found the soil there very good for its growth. In a couple of years Shihnan potato—the South American potato—became indigenous; has become one of its chief products. Nobody who has ever been in that part of the world can say that his flesh and blood has no trace of it. It is a life-sustaining product. It is as cheap as any ordinary cabbage, and it can be stored up for eight months while the cabbage can only last for a few days. And cattles are fond of it, too.

Then the people began to invent new ways of having it prepared for food. Besides using potato as a part of the diet, they prepare the potato starch into a kind of arrowroot food, which a poor traveler can easily carry with him to satisfy his hunger on his journey. Potato vermicelli has been invented and the possibility of the use of Shihnan potato may be endless if canned manufacture, etc., etc., will ever occur to the mind of the people in that region.

Let us see the contrast between the ways in which the Shihnan people receive the potato and the religion, both introduced by the Roman fathers. The Roman Church is still considered as a foreign religion by the mass, but nobody will object to take a potato on the ground that it is of a foreign origin, simply because those fathers who first brought in the potato did not care so much as to say that the Shihnan people must learn how to prepare the potato after the fashion either of the South American or the Belgian book of cookery before they may eat it in order to save their lives. Indeed, those Roman fathers and their predecessors had definitely set limitations to the administration of food for the salvation of souls. We want a freedom to assimilate the Christian spirit into our lives, as the Shihnan people has been allowed to do with the foreign potato, and has made it their own, in order to meet the sore needs of the spiritually starving souls of China's millions.

We plead for missionaries who have the courage of St. Peter after he had caught the vision on the housetop of Simon the tanner in Joppa, and the insight of St. Paul, the Apostle of the Gentiles, the ever-vehement defender of religious freedom on behalf of the Gentile Christians against the obstinate conservatism of the Judaizing Jews, who would have every Christian circumcized after the Jewish custom.

We are living in epoch-making days: these days are not only good for making history, but are very good for reading history, so that we may be taught by the underlying principles behind the growth and development of the early Church. When the indigenous element of Greece—philosophy—was converted by the spirit of Christ and Christian thought and living, Christian writings and theology began to blossom. The assimilation with the Roman law had given form to Church organization and institutions. All these and other Gentile indigenous elements have eventually enriched Christianity instead of having it diluted as many so strongly suspected. The primitive Church had the faith and the courage to face her difficulties and she turned out ever triumphant. The Chinese Church, at least in this part, has the faith to face her difficulties of the day, but we pray that the mother Church would give us more courage.

TOO MANY CALLS?

IN PUBLISHING an appeal from the Bishop of Vermont for the sufferers from flood in that state, THE LIVING CHURCH says:

"When will appeals cease?"

"Never. One of the blessings that Almighty God has bestowed upon us, His children, is that He is willing to use us as His agents in carrying His benefactions to others. He first set the example by giving His son for us; and then He raised us to a plane from which we might cooperate with Him in the godly exercise of giving."

A true word. And needing greatly to be heeded, in times like these.

The pressure of appeals is tremendous. In every week's paper we could print a score of them, not merely for worthy causes, but for great causes which are in positive peril of disaster beyond remedy.

One of the most unhappy of editorial duties is the duty of declining to print so many of the appeals which arrive by the mails of every seven days. It must be done; to print any but the most urgent and important would be to dull the interest of the readers, and to make all appeals far less effective.

Nevertheless, we need to thank God that in our present spiritual development we are constantly reminded of our privilege as members one of another.

Perhaps the angels do not need the stimulus and discipline of appeals, nor, possibly, the spirits of just men made perfect. We do not know. But we ordinary human beings, released from all need of thinking about the needs of others, would be yet poorer illustrations of the change which Christianity is said to produce than we now are.

Some day in these pages we shall try to demonstrate how much actual material gain comes to a Christian by reason of the mere fact that he is a Christian. There is not space for that today. But, when the demonstration does appear, it will be a showing to astonish and disturb those who have not thought much in that direction.

Let this suffice, for now: The Christian people of this country could meet, out of the material difference which being a Christian means, every present need of every struggling Christian cause. They could respond to every extraordinary appeal that arises from flood, earthquake, fire, and pestilence. They could be equal to the relief of every thinkable calamity, war alone excepted.

Appeals, thank God, will not soon cease!

—Northwestern Christian Advocate.

It is natural to dread the loneliness of death; but one is not alone even in death when the prayers of Mother Church speed one on one's way. No one is alone in death who puts his trust in Him "who by His death hath overcome death." Jesus Christ, who made the tomb the entrance into everlasting life, is the Great Companion of every faithful believer who walks "through the valley of the shadow of death." And if my death be not a sudden death, if death comes to me through lingering sickness or weakness and decay, I don't want the fact of its approach withheld from me. Like Newman, I want to hear "the absolving words," and the commendatory prayers, and the Litany for the Dying. And I want to feel that I have put my hand in the hand of One who has been the way of death before me and who will see me safely through.

—Rev. E. H. Eckel, Jr.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

STUDIES IN HISTORICAL CHRISTIANITY. By the Rev. A. E. J. Rawlinson, D.D., Student and Tutor of Christ Church, Oxford. (Milwaukee: Morehouse Publishing Co. \$1.60.)

IT IS all but a foregone conclusion these days that a book by Dr. Rawlinson will be worth reading, and his *Studies in Historical Christianity* is no exception. Made up as it is of five lectures to Cambridge undergraduates and two additional chapters reprinted from *The Pilgrim*, the book is naturally of the "popular" type. Yet, as the title implies and the preface states, the approach is "historico-critical" and, except that brevity rather than exhaustiveness is the rule, that method is never abandoned for the sake of false simplicity. In fact the outstanding virtue of the book is that its simplicity is profound rather than superficial and many of its pages would serve equally well for meditation or for purely intellectual consideration.

The subjects dealt with are all fundamental, but the two chapters on Inspiration and New Testament Criticism are perhaps the most important and certainly the most valuable. In them one finds a picture of the attitude of modern scholarship at its best. Critical, possibly some might say radical, but thoughtful, constructive, and deeply religious, they are a striking answer to the charge that scientific biblical criticism necessarily undermines Christian thinking and Christian belief. And the spirit of the whole book is that which makes possible the unity of every shade of Christian opinion within the Episcopal Church without the abandonment of positive belief.

W. F. L.

ST. THOMAS OF CANTERBURY, by Sidney Dark; and ARCHBISHOP LAUD, by A. S. Duncan Jones. Two volumes in The Great English Churchman Series. New York: The Macmillan Company. 1927.

IF IT is the function of Christian biography to show the power of Christ in human lives, these two volumes in a new series of biographies under the editorship of Mr. Sidney Dark fulfill the purpose of Christian biography conspicuously well. "The intention of this series is to suggest the significance of the man in the age in which he lived," and the editorial policy is "to select a biographer sympathetic with the character with whom he deals, since sympathy is necessary to understanding." *St. Thomas of Canterbury*, by the editor himself, is a delightfully interesting and historically reliable picture of a saint who claimed more devotion from the English countryside than any English saint that has ever been canonized. The issue between Catholicism and Erastian nationalism is, as the editorial columns of the *London Church Times* often testify, an issue that is dear to the heart of Mr. Dark. The life of St. Thomas of Canterbury states the issue in uncompromising terms. Those who believe that the Church should be the creature of the State will never love St. Thomas. But Mr. Dark does love him. The once worldly chancellor who became an archbishop stands before us as the defender of the Catholic Church in England against an Erastianism which well nigh sounded the death-knell of *Ecclesia Anglicana*, and the unremitting defender of the rights of the poor. The biography is free of that maudlin sentimentality and disregard for historical truth which has too often been characteristic of lives of the saints. Frequent quotations from contemporary writers and documents enhance the value of the book. Mr. Dark reminds us that "it was not until after the Reformation that the Church in England thought it part of its mission to provide careers for the well-born incompetent." Such little injections of the author's feeling will add zest and, we hope, popularity to this new series of biographies. The zest is not as conspicuous in *Archbishop Laud*, by A. S. Duncan Jones; but the book is none the less interesting and the same balance is maintained between devotion to the martyr, historical accuracy, and sustained interest. Since both

St. Thomas and Archbishop Laud have never ceased to be the centers of endless and controversial criticism, it is well that ripe scholars who believe in their causes should tell us why the Church in England owes much to two of its greatest martyrs.

J. D. H.

ELEVEN CHRISTIANS, *Studies in Personality*. By (Wesleyan Methodist) Members of the Fellowship of the Kingdom. New York: George H. Doran Co. \$4.50.

THIS book is an attempt to trace the continuity of Christian experience in the lives of St. Clement of Alexandria, St. Augustine, Gerard Groote, St. Teresa, Pascal, John Bunyan, George Fox, Newman, Gladstone, Francis Paget, and James Smetham. The writers believe that there is a unity of such experience "whether Christ be sought as the end of the philosopher's quest for truth, the deliverer from the guilt and bondage of sin, the ideal character, the climax of life's purpose, or the final revelation of God." These are interesting little sketches which reveal a deep-seated longing of English non-conformists for an expression of Christianity which has more obvious roots in an historical continuity, a more unified expression of truth, and which will, at the same time, regard religion as the highest inspiration for all that is beautiful. Quite naturally, a Wesleyan Methodist, James Smetham, is presented as the character who sums up the universal values of Truth, Beauty, and Goodness. He believed that "perfect Art, perfect Science, and perfect Holiness mean pretty much the same thing in our hearts"; but we cannot escape the conclusion that his spiritual environment offered little that could satisfy a Catholic longing for "The full-orbed Christ," who "will have each and all together."

J. D. H.

CALCULATIONS about the exact time of the coming of the Messiah have always fascinated students of religion. Dr. A. H. Silver, in *A History of Messianic Speculation in Israel* (Macmillan, \$3.50), has attempted to analyze these calculations and their technique, to point to their historic consequences, and to disclose the consistent opposition to them throughout the centuries. In doing so, the author has made many interesting comments on the life and work of Jesus, showing, among other things, that "a situation and not a theory" confronted Jesus, and that the ethical counsel which He gave to His followers was for a world *in extremis*. Instead of rendering the famous passage, "The Kingdom of God is within you," he renders it with much reason, "The Kingdom of God is in the midst of you," *i.e.*, "The Kingdom of God is here now." This remarkable book covers a period extending from the first through the seventeenth centuries.

MANY PARALLELS have been found during the past quarter of a century between the Old Testament and extra-biblical material coming especially from Babylonia and Egypt. But none have been more striking than those found in the Teaching of Amen-em-ope, published for the first time in 1923 by Budge. Professor Oesterley, in *The Wisdom of Egypt and the Old Testament* (S. P. C. K.), has written the latest book on this interesting subject. He concludes that the author of Amen-em-ope and the writers of such Old Testament books as the Book of Proverbs, for example, were partially indebted to the common stock of "Wisdom" material which existed in abundance in the East.

OMITTING LONG DESCRIPTIONS of war and the pageantry of kings and royal courts, Professor Purinton, in *The Achievement of Israel* (Scribner's, \$1.25 net), emphasizes the social and religious achievements of Israel. The book is especially designed for Bible classes and ought to be found exceedingly useful.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published.

CHINA

To the Editor of *The Living Church*:

YOUR EDITORIAL, "China," in your issue of December 17th, contains much that is incontestable. Your point with regard to the increasing uselessness of educational institutions, as their cost increases, strikes me as being particularly well taken.

There are, however, two points upon which I should like to strike a note of caution:

(1) With regard to your use of Roman example as an argument in favor of rapidly erecting a dependent native episcopate. This really misrepresents the case. It would be well if, with necessary adaptations, we were to follow what really has been Rome's practice. Rome has worked in ideographic lands for upwards of four hundred years. During that time her primary object has been to spread the faith. As a result she numbers converts by the million in China and by the myriad in Japan. During that time she has not ordinarily ordained to the priesthood any but Christians of the third generation. As a result of these centuries of hard and patient work, these great Roman Catholic populations have produced one bishop in Japan and six in China. This is working from the "bottom up." There is no farce or fake about it, and there is no doubt that native offerings are adequate to the support of native ecclesiastical machinery. Roman example, thus described, might be worth following: but it would not result, this year or next, in the erection of quietly subsidized convert episcopates. I leave that question open. But if appeal is had to Roman practice, it is well to know what that practice really is.

(2) Nor do I think it safe that native authorities should have a very large voice in the selection of American missionaries who are to be sent to non-Christian countries. I cannot say much about this as I do not know quite what you mean by the expression "native authorities." The interests of such authorities are often likely to be (this is quite proper) ecclesiastical and parochial rather than evangelistic. It does not seem best, therefore, that they should have the direction (and diversion) of funds which people in this country give with a view to the conversion of non-Christians, or a voice in the choice of missionaries whose purpose is primarily evangelistic. A native Church sometimes tends to become a closed circle. I have myself a great sympathy for those who are under pressure in this direction. But it is not a condition which ought to be hardened and subsidized by the gifts of people in the home lands. Certainly, if Roman example be followed, it will not be.
Peekskill, N. Y., Dec. 21. (Rev.) JOHN COLE MCKIM.

WORDS WITH DOUBLE MEANINGS

To the Editor of *The Living Church*:

ONE OF THE THINGS that make theology a difficult science is that the same word often has more than one meaning. A classical example is *homousios*, which was rejected by an earlier council in one sense, and shortly after adopted by the Council of Nicea in another sense.

So *substance* is used in two senses. There is the ordinary English sense, in which it is practically equivalent to physical quality; as when we say that iron is a hard *substance*. This is apparently the sense used in Article XXVIII.

Again it has a meaning used in the scholastic philosophy. In this sense it means an inner something, perceived by the mind only, in which all the outward or physical qualities (called accidents) such as taste, smell, hardness, etc., inhere. This is certainly the sense used in the decrees of Lateran and Trent.

Likewise Transubstantiation has two meanings: a carnal, and a spiritual. The carnal meaning was undoubtedly widely prevalent throughout the Middle Ages; and the decrees of both Lateran and Trent were directed against it. It is one of the ironies of history that that which was aimed to reject the carnal meaning should have become confused with it.

The carnal meaning of Transubstantiation is that at the Consecration the bread and wine disappear and the Body and Blood of Christ take their places; what seems to be bread and wine being only a trick or deceit of the senses; and the Body

of Christ being "broken and ground by the teeth of the faithful."

That this is the meaning rejected by Article XXVIII is apparent because its language exactly fits it. The Article says, first, it "is repugnant to the plain words of Scripture"; because the Scriptures expressly call the Sacrament *bread* after Consecration as well as before (I Cor. 11: 27, 28). Second, it "overthroweth the nature of a Sacrament"; because the outward part has disappeared, there is no outward part. And, third, it "hath given occasion to many superstitions." It gave rise to such superstitions as that if the sacrament were insulted it would bleed, cry like a baby, etc.

On the other hand, the language of the Article does not fit the Lateran or Tridentine definition at any point. This definition is not repugnant to Scripture; because all that the ordinary man calls bread remains. It does not overthrow the nature of a sacrament; because the outward sign continues. It does not give rise to any superstitions; because it can be perceived, if at all, only by the intelligent and thoughtful mind.

Not that I think Anglican theologians, as a rule, are at all inclined to hold any brief for Rome in this matter. Very fortunately, neither Lateran nor Trent is of faith in the Catholic Church. Fr. Percival, to quote him again, has a very trenchant comment on this. Speaking of the conversion of the substance of the bread into the substance of the Body of Christ, he says, "It is obvious that this has not been revealed, there being no revelation that there is any such thing as a substance to be converted." Useful discussions will also be found in Forbes on the Articles, and in MacLear and Williams on the Articles.

It should be noted that the Eastern Church entirely agrees with the Anglican position. They expressly state that they accept the word Transubstantiation only as expressing the fact that our Lord's Body is present in the Eucharist; *not* as explaining *how* it is present; for "that is a mystery known only to God." See *Catechism of the Russian Church, in loco*.

These things have acquired an added interest since the debate in the House of Commons. Joynson-Hicks and others opposed to the Prayer Book seem to have made a great point of Transubstantiation, and such matters; evidently without knowing anything about it.
(Rev.) EDWIN D. WEED.

New Canaan, Conn., Dec. 24.

A LESSON FROM GETTYSBURG

To the Editor of *The Living Church*:

I THANK YOU for printing the few lines I lately wrote you expressive of my views of Church Unity. May I follow up that expression with a reminiscence? To wit:

I passed the entire period of our terrible Civil War as an undergraduate of Racine College. And, as a considerable number of its students were sons of soldiers who were fighting the Union soldiers in the field, it was Dr. deKoven's wish and rule that the war should not be mentioned. And I remember that his wish was respected absolutely. Nor can I recall in all those four years to have ever heard the mention of a battle, whether a Northern victory or defeat, nor of the outcome for which from differing standpoints we were all praying. But privately, I think no item or movement of the whole war escaped me.

I remember no incident of the long and bloody chronicle that so enthused me as when, just as our forces were moving into the wheat field at Gettysburg, when the Confederate shot and shell were already coming in storms, and the roar of battle drowned everything else, the Rev. William Corby, chaplain of a New York brigade, found a low rock and, standing upon it, heedless of danger, pronounced to everyone upon that bloody field, Northerner or Southerner, Roman Catholic or Protestant alike, raising his right hand, a general absolution to all alike. . . .

"And this absolution was for all who by sincere contrition, at this time *in quantum possum* could receive it, whether hearing my words or not," said Father Corby afterwards, "to be followed by a confession of their sins, if opportunity offered" (as alas! to hundreds of these men, who heard this absolution upon their knees and in their grave-clothes—none ever offered itself in this world). "And," Father Corby continued, "in giv-

ing this absolutism I faced the Army, I noticed that all, Catholics and non-Catholics alike, officers and men, showed a profound respect. Major General Hancock and his staff removed their hats and bowed their heads, as did every other officer on the field."

Many years after I spoke of this incident to a Paulist father and remarked that I wondered that his Church did not make more of this heroic as well as saintly act of Father Corby. He replied, as nearly as I can recall his words: "My Church would not distinguish Father Corby's act as anything more than his duty. Every Catholic priest would have done just what Father Corby did."

But for my part I have never ceased to remember that incident of the Gettysburg field; and to reflect especially today when I hear so much captious and even contemptuous criticism of the Lausanne effort at Church Union, that after all, whatever else we are, if we are to be judged hereafter, it is as God's children and not as Catholics or Protestants that we are to be judged; and all this bickering, and polemics, and controversy, and sneer is, after all, in the great account, only as the crackling of thorns under a pot!

APPLETON MORGAN.

New York City, December 22, 1927.

PROFESSOR SPINKA

To the Editor of *The Living Church*:

YOUR EDITORIAL notice of the article appearing in the November 24th issue of the *Christian Century*, from the pen of Professor Matthew Spinka, calls forth this note of chagrin and acute distress. May I go on?

Last summer I spent twelve weeks as a student in Prof. Spinka's course on the History of the Russian Church. Dean Mathews recommended it to me, because, he said, being an Episcopalian, I should be interested in the history of THE Church. I got a surprised smile and chuckle from him when I expressed wonder at his being so indifferent in the matter. However, I enrolled for the course.

Prof. Spinka's class was small, but it gave those who attended a chance to see and to sense the workings and sympathies of the instructor's mind. Due to the small group who came, the lecture-room contact gave all of us an unusually easy and informal approach to the subject, and permitted also the exploration and canvassing of many cognate historic themes. We spent, I vividly recall, a very delightful evening in Prof. Spinka's study in the Chicago Theological Seminary, where he acted as a gracious spirit to his pupil friends. We talked about Russia, and the people, and the writers, and the New Regime, and the outlook for the Church. We saw some horrible but stupid cartoons inspired by the "higher criticism" of capitalized and endowed "Christianity" in the serene dogmatism of *Das Kapital*. We chatted and smiled at the audacity and imbecility of the artist's latest account of the "gospel" and the economic Christology.

One Sunday morning Prof. Spinka escorted a few of us to attend the impressive service of the Russian Orthodox Cathedral in Chicago. For more than two hours we stood and followed reverently the splendid service, and saw, dramatized before us, many of the things our instructor had been telling us about in his classroom. It was a splendid experience. All in all, our contact with Prof. Spinka was kindly, stimulating, informative, and fruitful of sympathetic understanding, furnishing us with some measure of insight into the mentality and spiritual moods of the Russian folk and their leaders, ecclesiastical and political.

Whatever Prof. Spinka writes, and I have read his recent articles in religious magazines, and am looking forward to Macmillan's issue of his book on *The Russian Church and the Revolution*, is written with sympathetic understanding, born of direct contact with the people, and of zealous and scholarly study of Russian Church history, from the sources, in the original language. Prof. Spinka writes impersonally: he is explanatory, not exculpatory; he writes as an informed historian, not as a protagonist either of the New Order in Russia or of the Orthodox Church.

May I now suggest, sir, that the statements you used in your editorial notice stand in sore need of explication and definition? Such innocent terms as "priests," "bishops," "archbishops," "metropolitan," and "patriarch," are high-sounding and invidious titles. They carry meaning to your readers, which, because of distance and journalistic romance, are easily calculated to produce heat and resentment, when, to the minds of the uninformed or ill-informed they are coupled with the terms: persecution, Decian, Diocletian, church, torture, martyrs, bolsheviks, Russia, etc. But, sir, in the light of well recorded Russian history, religious and secular, these terms have a meaning quite other than current speech conveys among us. And that meaning can only be arrived at by those who

have taken the time to explore the imbroglia that goes by the name of Russian Orthodoxy and the political and social infamy that went by the name of Tzarism.

To Prof. Spinka, then, as student, historian, as gracious Christian gentleman and teacher, it seems to me, sir, that you owe some reparation for the unfortunate expression of irritation and impatience appearing on page 221 of the December 17th issue of THE LIVING CHURCH. And to your able contemporary, the *Christian Century*, do you owe nothing for opening its columns to such writers as Prof. Spinka? Will it not be a gesture of the right sort if you would permit this note of correction to appear in your correspondence columns? Sir, we are Churchmen; and Prof. Spinka is also a Churchman, serving in the Congregational ministry. (Rev.) JAMES COLLETTI.

Christ Church Rectory,
Burlington, Ia., December 20th.

PLAINSONG MUSIC

To the Editor of *The Living Church*:

MAY I BE permitted, through your correspondence columns, to bring to the attention of your readers the work of the Plainsong and Medieval Music Society? Founded in England in 1880, it has been a center of information for students of plainsong and liturgical music, publishing from time to time facsimiles of important manuscripts, translations of foreign works on the subject, and adaptations of plainsong to the English Use and language.

In England, the society has trained and maintained a thoroughly proficient choir, with which illustrations of the proper singing of plainsong have been given. In a similar way, interest has been aroused in this country through the activities of the New York Plainsong Society in its liturgical observance of the feasts of St. Gregory and St. Cecilia in New York City, and by its singing at the Catholic Congresses in New Haven and Albany.

From the numerous requests for information which reach me from the clergy and from organists and choirmasters, I feel sure there is an increasing interest in liturgical music in this country. To anyone who is interested I shall be glad to send information about its publications and the advantages of membership in the Plainsong and Medieval Music Society, of which I am the American representative and secretary.

St. Francis House, (Rev.) OLIVER B. DALE, S.S.J.E.
Cambridge, Mass., December 24th.

NO ROOM FOR CHRIST

THERE IS often no room for Christ in man's heart. If it is of great importance to feed the mind of man, it is of equal, if not greater moment, to nourish the heart of man. We are commanded to keep the heart with all diligence, for out of it are the issues of life. All actions flow out of the heart as water from a fountain; therefore, to have a pure life you must have a clean heart. Hence we realize the necessity of praying with the Psalmist: "Create in me a clean heart, O God, and renew a right spirit within me." Far too often men shut Christ out of their hearts. They refuse to make theirs His spirit of courage, of faith, of love, and righteousness. They have only a lukewarm interest in His cause. Many professing Christians begrudge the little they lay upon Christ's altar to carry on His work. Many a man, when asked to contribute something for Christ's cause, takes out a dollar bill, when probably he can give fifty or many more times as much, unfolds it, looks at it longingly as if he were parting with the best and only friend he ever had. Such a man has no room for Christ in his heart. You show that you make room for Christ in your heart when you do from a motive of love for Him, to the full extent of your ability, what you can liberally to support Christ's cause, and when you do it willingly as unto the Lord and not unto men. —Rev. Albert E. Ribourg.

"NOT GOOD UNLESS VALIDATED"

I PURCHASED a round-trip ticket from California to New York. The return stub was marked, "Not good unless validated." Thus the railroad company required that I appear at its office in New York, and there, signing my name, reaffirm intention of continuing the trip in person.

Conversion and religion "run out" as surely as do railroad tickets. Church membership, secured elsewhere, peters out, loses its savor, is not good on removing to a new town, *unless validated* by personal application to the local church of that place.

And—the power of the Church leaks out as through a sieve, when members move to another state, city, or precinct, without transferring membership to a church they can attend.—IVAN MELVILLE TERWILLIGER, in *Northwestern Christian Advocate*.

AROUND THE CLOCK

By Evelyn A. Cummins

HERE is an attractive little story from the *Spectator* about one of a breed of dogs very popular in this country:

"Most of us who own dogs make some attempt to discover how many words, if any, our favorites understand. An American spaniel lover, with whom I have enjoyed some correspondence, gives me a quaint and humorous example of the linguistic powers of his Cocker spaniel. One of the words that he knows and, it seems, listens for is 'walk,' for a walk is the dog's passion; and the genus certainly learn rather by the route of their emotions than their reason. Now the name of a neighbor and friend of my correspondent is Walker; and whenever the name is mentioned, though casually and without emphasis, the spaniel leaps into a state of disturbing excitement. This was so certain a result that the name 'Walker' has become taboo at meal time, lest the peace should be disturbed by the untimely clamouring of the dog!"

COCKERS are becoming more and more popular, though the Springers, which until recently have never been well known in this country, are pressing them slowly for popularity. Both are used for hunting as well as for ordinary pets. Their usual form is to flush the birds. Small as they are, the Cockers get over the ground with surprising rapidity. My Cocker has no difficulty at all in keeping up with a couple of Pointers, several times his size. Both these types of spaniels make wonderful pets and are apt to be very intelligent. They are also good watch dogs, as a rule. Last winter at the New York show the wire-haired terriers were the most popular dogs in number. Popularity is apt to vary somewhat from year to year.

RECENT tests made in New York City, with the cooperation of the United States Public Health Service, show that there is enough carbon monoxide in the air to be dangerous to health. The air was tested downtown, and near the Pennsylvania station, as well as at Fifth avenue near 42d street, and at different levels. It was also tested in buses and in stores. The air in the buses was found to be better than that in the streets.

STATISTICS for the past year show that four out of every nine automobiles in a Hudson River valley city have had accidents during that time. In the past nine months one out of every twelve cars has been in an accident.

Slogan herewith suggested for drivers of that and every other city: "I do not choose to hit-and-run in 1928."

Incidentally, we happen to live in that city. What price salvation? If this sort of thing keeps up we are thinking of getting an armored car.

THE Eucharistic Congress of the Roman Catholic Church will be held this year in Sydney during four days of September.

All members of the Sacred College have been invited. Cardinal Hayes, Archbishop of New York, has said that he will be present, and a number of other Cardinals are expected. At their head will be the Papal Legate. One of the American Roman Catholic papers says it is hoped that the Legate will be Cardinal Merry del Val, Secretary of State to Pius X, or Cardinal Cerretti, who is well known in Sydney as a former Apostolic Delegate. Both of these men speak English fluently. Cardinal Merry del Val's mother was an Englishwoman.

THE story of the man who exhibited his diamond ring and said it had once belonged to a millionaire—Mr. Woolworth—somehow reminds us of the man who asked his friend whether he had ever wondered what he would do if he had the income of Mr. Morgan. "No," replied the friend, "but I've sometimes wondered what he would do if he had mine."

THE Carnegie Foundation has made possible the completion of a catalogue of the Vatican Library. The *Living Age*, in speaking of this collection of manuscripts and books as "a sleeping giant of learning awaiting the magic touch of systematic classification to bring it to life," gives a short account of the treasures of the Library:

"Although the Vatican Library is not as large as many national libraries, its collection of more than fifty thousand manuscripts and incunabula makes it extremely valuable. Its priceless pieces include an early-fourth-century Septuagint, a Vergil and a Terence of the same century, a Plutarch with notes by Grotius, and Henry VIII's tract, *Against Martin Luther*, which he sent to Leo X and dedicated to the Pope in his own hand.

"The true founder of the Vatican Library was the humanist Pope, Nicholas V, but it remained for Sixtus IV to house it properly. Even the scandalous Alexander VI enriched it with forty codices, while Leo X presented it with his own Greek manuscripts. The private library of Federigo de Montefeltro, who would not disgrace his splendid collection by the admission of a printed book, now forms a part of the great Vatican collection. During the present century the Barberini library of thirty thousand printed volumes, the Rossiana of six thousand, the Ferraiuoli of forty thousand, and the Chigi of thirty thousand, have all been added."

THE NEUROLOGIST says optimists live longer than pessimists. They might if they didn't have such sublime faith in loose brakes," comments Medford (Ore.) *Mail-Tribune*.

"And that indicates the need of periodic examination," subtly adds the *American Medical Journal*.

AN ABANDONED submarine marked O-2 on its conning tower was recently found in the Pacific, and was sunk as a menace to navigation. It was thought to be an old German vessel.

SOMETHING for us to think over: "Today, there is no longer an organized Christendom. The term, Christendom, merely survives in books of reference like *Whitaker's Almanac*. There is no Christian country. There are only countries with Christians included among their citizens. The distinction between a Christian and a heathen country is a distinction of degree only. In a heathen country, be it civilized or barbarous, the Christians are few. In a Christian country, we hope that they are more numerous. But in both cases, the citizenship includes the Pagan."—PHILIP WHITWELL WILSON in the *North American Review*.

THE small son of the district attorney in the city where I live, asked his father one day, "Daddy, who made God?" That was rather a poser for his father, who said, "Why don't you ask the rector or your teacher when you go to Sunday school next Sunday? They might be able to tell you that better than I can."

So the next Sunday, after the boy came home, his father said, "Well, when you were at Sunday school did you ask who created God?" (Even district attorneys don't like the answers to some questions, apparently, but, they usually like to find out what they can.)

And the small boy replied, "No, Daddy, I didn't. I've decided to wait until I die, so as to get first-hand evidence."

THE inscription on the War Memorial erected in Edinburgh by Scottish Americans bears the remarkable lines from a poem by Lieut. E. A. McIntosh, of the Seaforth Highlanders, who was killed in action in 1916:

"If it be life that waits, I shall live forever unconquered,
If death, I shall die at last, strong in my pride and freed."

HE THAT FALLS into sin is a man; that grieves at it is a saint; that boasteth of it is a devil. —Thomas Fuller.

Church Kalendar



JANUARY

- 8. First Sunday after Epiphany.
- 15. Second Sunday after Epiphany.
- 22. Third Sunday after Epiphany.
- 25. Wednesday. Conversion of St. Paul.
- 29. Fourth Sunday after Epiphany.
- 31. Tuesday.

KALENDAR OF COMING EVENTS

JANUARY

- 8. Convocation of Nevada.
- 10. Convocation of Haiti.
- 15. Conventions of Colorado, Iowa, and Texas. Convocation of North Texas.
- 17. Conventions of Western Michigan, West Missouri, and West Texas. Convocation of Utah.
- 18. Conventions of Alabama and Nebraska.
- 24. Conventions of Duluth, Fond du Lac, Milwaukee, Missouri, Pittsburgh, South Florida, Southern Virginia, and Upper South Carolina.
- 25. Conventions of Atlanta, Indianapolis, Kentucky, Louisiana, Maryland, and South Carolina. Convocations of Arizona, Nevada, and Oklahoma.
- 29. Convention of Mississippi.
- 31. Conventions of California and Southern Ohio.
- Convention of Oregon.

APPOINTMENTS ACCEPTED

ALDRICH, Rev. HORACE N., formerly general missionary in the diocese of Louisiana; to be rector of Trinity Church, Pass Christian, Miss. Address, Trinity Rectory.

ASHTON-MARTIN, Rev. P. H., formerly rector of Trinity Church, Shamokin, Pa. (Har.); to be rector of Grace Church, Hamden, Conn.

AVEILHE, Rev. CARLOS A., formerly rector of Church of the Blessed Sacrament, Green Bay, Wis. (F.L.); to be priest-in-charge of Trinity mission, Orange, Calif. (L.A.)

BAIRD, Rev. CHARLES G., formerly general missionary in the diocese of Olympia; to be priest-in-charge of Church of the Good Shepherd, Columbus, Ohio. (S.O.) Address, Park St. and Buttles Ave.

BLAKE, Rev. J. EDWARD, formerly assistant at the Church of the Ascension, Merrill, Wis. (F.L.); to be assistant at All Saints' Church, St. Thomas, V. I. (P.R.)

EDWARDS, Rev. HAROLD J., formerly rector of Christ Church, Redding, Conn.; to be rector of Trinity Church, Seymour, Conn.

FENWICK, Rev. HARRY J., formerly priest-in-charge of Christ Church, Forest City, Pa. (Be.); to be priest-in-charge of St. Paul's Church, White Haven, and St. David's Church, Sandy Valley, Pa. (Be.) Address, White Haven, Pa.

HAMMOND, Rev. L. R., formerly of Brandon, Manitoba, Can.; has become priest-in-charge of St. Paul's Church, Ventura, Calif. (L.A.)

HOHLY, Rev. HAROLD F., formerly of St. Alban's mission, Columbus, Ohio (S.O.); to be rector of All Saints' Church, Portsmouth, Ohio. (S.O.)

MEYER, Rev. O., formerly rector of Christ Church, Sherburne, N. Y. (C.N.Y.); to be rector of Christ Church, Newton, N. J. (N'k.)

PERSONS, Rev. FRANK S., formerly priest-in-charge of Lynnwood parish, Elkton, Va., has become priest-in-charge of the churches at Monmouth Junction, Sand Hills, and Rocky Hill, N. J. Address, R. R. No. 1, Princeton, N. J.

ROBINSON, Rev. WILLIAM H., formerly priest-in-charge of St. Paul's mission, Troy, Pa. (Be.); to be priest-in-charge of St. James' mission, Pittston, Pa. (Be.) Address, 9 Lucerne Ave. February 1st.

RUNKLE, Rev. JOHN C., formerly rector of Church of the Advent, Kennett Square, Pa.; to be curate of Trinity parish, Wilmington, Del. Address, The Belmont, Park Place.

SILLIMAN, Rev. W. W., formerly rector of St. James' Church, Macon, Ga. (At.); to be priest-in-charge of Grace Church, Gainesville, Ga. (At.)

SWAN, Rev. GEORGE E., formerly rector of St. Luke's Church, Monrovia, Calif. (L.A.); now rector emeritus. Address, 122 Grand Ave., Monrovia, Calif.

TOMKINS, Rev. FLOYD W., Jr., formerly associate secretary of the World Conference on Faith and Order; to be assistant at the Church of the Holy Trinity, Philadelphia. Address, 217 South 20th St., Philadelphia.

RESIGNATIONS

BUCK, Rev. GEORGE H., as rector of St. James' Church, Derby, Conn.; to retire.

RICE, Rev. EDWIN B., formerly registrar of the National Council; to retire. New address, 212 N. Fulton Ave., Mt. Vernon, N. Y.

NEW ADDRESSES

RULE, Rev. LOUIS B., rector of St. Andrew's Church, Astoria, N. Y., formerly 30-35 6th Ave.; 30-17 48th St., Astoria, N. Y.

SLIDELL, Rev. JAMES, rector emeritus of St. John's Church, Milwaukee, formerly 301 Center St., Whitewater, Wis.; 204 Church St., Whitewater.

CHANGE OF ADDRESS

UPJOHN, Rev. RICHARD RUSSELL, 61 State St., Hackensack, N. J.; not Canandaigua, N. Y., as in *Living Church Annual* for 1928.

ORDINATIONS

DEACONS

CONNECTICUT—On Tuesday, December 20th, the Rt. Rev. Edward C. Acheson, D.D., Bishop Coadjutor of Connecticut, ordained FRANCIS JOSEPH SMITH to the diaconate in Christ Church Cathedral, Hartford.

The candidate was presented by the Rev. Dr. William A. Beardsley of New Haven, and the Rev. C. Clark Kennedy of New Haven preached the sermon.

Mr. Smith is to be in charge of St. Andrew's Church, Northford, Zion Church, North Branford, and St. John's Church, North Guilford, where he has been lay missionary for the past sixteen years. Mr. Smith's address will be 1148 Quinpiac Ave., New Haven.

LOS ANGELES—On Thursday, December 15th, JOHN R. MACARTHUR, Ph.D., was made deacon by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles, in St. James' Church, South Pasadena.

The candidate was presented by the Rev. C. Rankin Barnes, rector of St. James', and the sermon was preached by the Rev. Dr. Robert B. Gooden of Harvard School, Los Angeles.

Mr. Macarthur is to be assistant at St. James' Church, South Pasadena, with address at 866 South Pasadena Ave., Pasadena.

DEACONS AND PRIEST

LONG ISLAND—On November 27th, the First Sunday in Advent, in All Saints' Church, Bay-side, CHARLES LAWSON WILLARD, presented by the Rev. Charles A. Brown and the Rev. Harry P. Nichols, was ordained deacon by the Bishop of Long Island, the Rt. Rev. Ernest M. Stires, D.D.

On St. Thomas' Day, December 21st, in the Cathedral of the Incarnation at Garden City, PHILIP DUMOND DAVIS, presented by the Rev. Wallace E. Rollins, was ordered deacon by the Bishop of Long Island, and the Rev. ERNEST VAN RENSSLAER STIRES, presented by the Rev. Wallace E. Rollins, was ordained to the priesthood by the Bishop of Long Island who also preached the sermon.

PRIEST

WESTERN NEW YORK—On Tuesday, December 20th, the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of Western New York, ordained the Rev. CHARLES WESLEY WALKER to the priesthood in Trinity Church, Fredonia.

The candidate was presented by the Rev. Alfred Brittain of Batavia, who also preached the sermon. The Rev. Edmond Sills of Dunkirk read the litany and the epistle, and the Rev. E. H. Edson of Wellsville read the gospel.

The Rev. Mr. Walker becomes rector of Trinity Church, Fredonia, where he spent his diaconate.

DIED

HART—Entered eternal life at her home in Washington, D. C., December 28th, DEACONESS EDITH HART. Funeral services were held in St. Mark's Church, Washington, at 2:00 P.M. December 30th, and were conducted by the rector, the Rev. William H. Pettus, and the Rev. Canon William L. DeVries, D.D. Interment was made in Cedar Hill Cemetery.

RICHARDSON—On Christmas morning, December 25th, after an illness of four months at the home of his sister, Mrs. Adrian H. Onderdonk, St. James' School, Maryland, WILLIAM CLARENCE RICHARDSON, Jr., youngest son of the late Rev. Dr. William C. Richardson and Maude Stanley Richardson.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

RATES for advertising as follows: **DEATH NOTICES** (without obituary), free. **MEMORIALS AND APPEALS**, 3 cents per word. **MARRIAGE AND BIRTH NOTICES**, \$1.00. **BRIEF RETREAT NOTICES** may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. **CHURCH SERVICES**, 20 cents a line. **RADIO BROADCASTS**, not over eight lines, free. **CLASSIFIED ADS**, replies to go direct to advertisers, 3 cents per word; replies in care **THE LIVING CHURCH**, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. **Minimum price for one insertion \$1.00.** Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.

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

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POSITIONS OFFERED

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IS THERE A CHURCHWOMAN, OR GIRL, experienced and capable of filling position of general houseworker, who would appreciate a good home and fair wages. Six in family, no small children. Modern home, 20 miles from New York City. One day free each week, room with private bath. **MRS. JONES**, 15 Cambridge Road, Scarsdale, New York.

WANTED—A HOUSEKEEPER IN A SMALL institution in the south. Address, M-978, **LIVING CHURCH**, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

YOUNG MARRIED CLERGYMAN, GRADUATE, capable preacher, teacher, experienced, energetic, desires call. \$2,100 and house. R-975, **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, O. K.-952, **THE LIVING CHURCH**, Milwaukee, Wis.

TRAINED CHURCH WORKER, WITH EXPERIENCE of five years in present position, desires general parish work. References. Address H-979, **LIVING CHURCH**, Milwaukee, Wis.

PAROCHIAL MISSIONS

MISSIONS ARRANGED FOR EVERY SEASON in the Church year. Send for pamphlet entitled "A Mission of Personal Religion." **SOCIETY OF THE NAZARENE**, Mountain Lakes, N. J.

ALTAR FURNISHINGS

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.

UNLEAVENED BREAD

S. T. MARY'S CONVENT, PEEKSKILL, NEW YORK. Altar Bread. Samples and prices on request.

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LINENS FOR ALTAR AND VESTMENTS—Special width surplice linens. Materials stamped for embroidering. M. C. ANDOLIN, 45 West 39th St., New York. Conferences by appointment.

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

CHURCH FURNISHINGS

PAINTINGS, ALTARS, PEWS, CHANCEL Furniture, Altar furnishings. State what is wanted and catalogs with prices will be sent you. KLAGSTAD ART STUDIO, 307 W. Broadway, Minneapolis, Minn.

PARISH AND CHURCH

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

VESTMENTS

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

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

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THE SISTERS OF THE HOLY NATIVITY will furnish vestments, altar hangings, and linens at moderate cost. Also Priests' girdles, hand-made, of imported linen thread. CONVENT OF THE HOLY NATIVITY, Fond du Lac, Wis.

MEMORIALS

MEMORIAL BRASSES, CHURCH FURNI- ture, stained glass windows of fine English Craftsmanship. Write now for Booklet and Special Designs for American Churches. Free on Request—Maile & Son, Ltd., 367, Euston Road, London, N. W. 1, England.

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EARN A TRIP TO EUROPE OR HOLY Land. Organizers, Conductors, and Hostesses wanted for 1928 Tours. Lowest Cost Tours. Europe 37 days, \$295—Holy Land, \$395. CHURCH TRAVEL CLUB, 156 Boylston St., Boston, Mass.

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HOMES: BUNGALOW, STORE FRONTS, OR plans for any building project. Prepared and blue-printed, designed to own ideas, at reasonable price. Also stock plans. Write to EXCELSIOR PLAN SERVICE, P. O. Box 1944, Asheville, N. C.

WANTED: A SECOND-HAND COPY OF *Doctrine of Real Presence* by Strong. JAMES IRVING, Pipestone, Minn.

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ST. ANDREW'S CONVALESCENT HOSPI- tal, 237 E. 17th St., N. Y. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

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

CHURCH SERVICES

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

Illinois

Church of the Ascension, Chicago

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

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
REV. DON FRANK FENN, B.D., Rector
Sundays: 7, 8, 9:30, 11, and 7:45.
Wed., Thurs., Fri., and Holy Days.

New York

Cathedral of St. John the Divine,
New York

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.;
Holy Communion (in French), 9:00 A.M.; Morn-
ing Service (Church school), 9:30 A.M.; Holy
Baptism (except 1st Sunday), 10:15 A.M.; the
Holy Communion (with Morning Prayer ex-
cept 1st Sunday), 11:00 A.M.; Holy Baptism
(1st Sunday), 3:00 P.M.; Evening Prayer,
4:00 P.M. Week Days (in Chapel): the Holy
Communion, 7:30 A.M.; Morning Prayer, 10:00
A.M.; Evening Prayer (choral except Monday
and Saturday), 5:00 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Noontide Services daily 12:20.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
REV. J. G. H. BARRY, D.D., Litt.D., Rector
Sundays: Low Masses, 7:30 and 8:15.
Children's Mass and Address, 9:00.
High Mass and Sermon, 10:45.
Vespers and Benediction, 4:00.
Weekday Masses, 7:00, 8:00, and 9:30.

Holy Cross Church, New York

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

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough
Hall, then Court Street car to Carroll street.
The church is at the corner of Clinton and
Carroll streets, one block to the right.)
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.,
Rector

Sundays: 8:00 A.M. Low Mass.
" 9:00 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers, Brief Ad-
dress, and Benediction.
Masses Daily at 7:00, 7:30, and 9:30.

Pennsylvania

St. Alban's Church, Olney, Philadelphia

THE REV. ARCHIBALD CAMPBELL KNOWLES, Rector
Sundays: Masses, 7:30, 8:30 (omitted in
summer), 10:30 (with Sermon); Vespers, Ser-
mon, and Benediction, 8:00 P.M.
Weekdays: 7:30 A.M., 8:15 A.M.; 4:30 P.M.
Confessions: Fridays, 7:30 to 9:00 P.M.
Saturdays, 5:00 to 6:00 P.M. Additional ser-
vices in Lent.

RADIO BROADCASTS

KFBU, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 372 meters. Noontide service daily at 12:00 noon and University Extension programs at 1:30 P.M. daily. Religious service on Fridays at 1:30 P.M. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M. C. S. Time.

KGBU, KETCHIKAN, ALASKA—228 meters—St. John's Church, Sunday, 11:00 A.M., 7:30 P.M. Pacific Standard Time. Wednesday, 9:00 P.M.

WEBR, BUFFALO, N. Y., 244 METERS. St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M. E. S. Time. Sermon and question box by the Rev. JAMES C. CROSSON.

WHAS, LOUISVILLE, KY., COURIER Journal, 399.8 meters. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

WMAZ, MACON, GA. 261 METERS. Christ Church will broadcast the evening service beginning January 8th, over the radio station of Mercer University, Macon, Ga., at 7:30 P.M., E. S. Time. Any comments on the program will be appreciated.

WNBR, MEMPHIS, TENN., 316 METERS. Every Wednesday at 6:00 P.M., C. S. Time. Bible class inaugurated by the Very Rev. T. H. Noe, Dean of St. Mary's Cathedral (Gailor Memorial). In the classes Dean Noe will answer questions mailed to him by the listeners.

WTAQ, EAU CLAIRE, WIS., 254 METERS. Service from Christ Church, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time. Tuesdays, 6:20 to 7:00 P.M. Religious questions mailed to the Rev. Dr. Frank E. Wilson, rector, will be answered.

BOARDING

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New York

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Washington, D. C.

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BOOKS RECEIVED

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

Tiffany Press. 33 West 42nd St., New York City. *Thurston's Philosophy of Marriage*. By William Robert Thurston. The Conclusions of a Qualified Observer. Price \$2.00 net.

BULLETIN

The Children's Bureau of Philadelphia. Social Service Building, 311 South Juniper St., Philadelphia, Pa.

Twentieth Annual Report, 1926.

PAMPHLETS

H. R. Allenson, Ltd. 7 Racquet Court, 114 Fleet St., E. C. 4, London, England.

A Catechism on the Creed, the Lord's Prayer, and the Ten Commandments. Compiled and in parts written by a Priest of the Diocese of St. Edmundsbury and Ipswich.

Rev. A. E. Ribourg, D.D. 2067 Fifth Ave., New York City.

The Book of the Fair, St. Andrew's Church, December 5, 6, 8, 1927.

YEAR BOOK

Church Assembly. Church House, Westminster, S. W. 1, London, England.

The Official Year Book of the National Assembly of the Church of England, 1928.

Final Stage in Long and Laborious Process of Prayer Book Revision Reached

House of Commons Rejects Measure—Vicar of St. Paul's, Knightsbridge, Dies

The Living Church News Bureau
London, December 16, 1927

THE FINAL STAGE IN THE LONG AND laborious process of Prayer Book revision was reached this week, when the measure came before Parliament for acceptance or rejection. Success by a large majority in the House of Lords made complete success seem inevitable; but the unexpected happened, and a No Popery demonstration in the House of Commons carried the measure to defeat.

On Monday, in the House of Lords, the Archbishop of Canterbury, in moving the presentation of the measure for the Royal assent, adopted a studiously moderate and conversational tone. This did not detract from the deep sincerity of his claim that the measure was the answer of the Church and Churchmen to charges of indiscipline, long levied and anxiously examined for the past twenty-one years.

The archbishop declared, in the first place, with an episcopal authority dating back thirty-seven years, that the new proposals contained no vestige of a departure from the principles of the Reformation. What, then, was the reason for any change? Simply that bishops, accused of allowing indiscipline, found that their rules of discipline were the antiquated formulae of 1662. The Royal Commission of 1904 confirmed the fact that a premium was set upon irregularities by the impossibility of enforcing obsolete rules. The proposed changes, upon which every section of representative opinion had been canvassed, were passed by an overwhelming episcopal, clerical, and lay majority in the Church Assembly. The verdict was confirmed by eighty per cent of the diocesan conferences. A measure so carefully matured and so authoritatively approved by lay Churchmen was certainly not a bishop-ridden document.

What did it do? Without departing an iota from the doctrinal tradition of the Church of England, it modernized the marching orders of the clergy. They would be allowed greater liberty in the phraseology of Divine Service; for example, in praying for institutions formed later than 1662. They would be able to meet modern spiritual requirements, such as the offering up of prayers for the departed, the putting of emphasis upon New Testament rather than Old Testament Scripture, and the conceding of its proper part to devotionalism.

He utterly denied, however, that any taint of Republicanism was being permitted to infect the rubrics, or that any fundamental principle was involved in the carefully safeguarded power of the bishops to authorize Reservation of the Sacrament. He himself had hoped that no such discretion would have been necessary, but he had had to change his mind in the face of overwhelming evidence to the contrary. He could not agree to drop the controversial portions of the measure. That would be like pretending to mend a road by cutting the grass at the sides.

The closing part of the Primate's speech was especially telling and forceful, and I quote it in full. He said:

"As my last word, I would take the still larger ground of saying that the giving to us of this book would mean the liberation of the Church from the great mass of those petty strides which have troubled us up and down the country in the past, and would conduce to the Church's firm progress toward doing better the work to which we long to give ourselves wholeheartedly together both at home and overseas. Therefore, I beg your lordships to put aside technicalities, important as many of them are, and to realize the vast issue which may turn upon the vote you give. We have talked about rubrics and special prayers and differences of view—all important questions—but, in my opinion, there is a larger issue at stake than any of these. The Church of England, for which I am spokesman tonight, has a trust immeasurably great and sacred. From the depths of our hearts we want to use it aright. We want to use for the bettering of English life every ounce of strength which by God's benediction is ours. We want that strength so consecrated and united that it shall be irresistible for all that we desire in our country's life. For years we have been weakened and distracted by strife and argument on sacred things, which within our borders have been keeping men apart. Thank God, there has been of late—I say this with absolute certainty—a growing resolve to attain a firmer unity. The hour has come when these hopes and endeavors may reach some measure of realization.

"The Church of England has, to use a rough phrase, pulled itself together, and the central cohorts of men and women who really care—the men and women who, when they say their prayers and think about sacred things, use the Church's service for their aid—have united in asking for the enrichment of our common worship with a view to obtaining fresh strength for our common work. You, my lords, may turn down our request if you like. I do not believe that you will do so. I am sure you will abstain from an act which would be confusing and disheartening to us all. Disregard the clamor, the inevitable clamor, of a section on either side. Earnest men and women as they are, they fail to see the great significance of our united purpose and resolve. Regard rather, my lords, the meaning of our eager and reiterated wish, alike in central assemblies and in every diocese in the land. We shall use it, God helping us, to His glory and the people's good. For twenty-five years it has been mine to bear the central burden of responsibility. An hour has come which I have never known before, when up and down the land we await your decision as to whether or not we are to be thus armed for united advancement, inspired and uplifted by united prayer. From my heart I ask you to give us our earnest wish by passing the resolution."

The three days' debate was not distinguished by any new arguments for or against the measure, and, with the exception of Lord Halifax's unexpected intervention, the speeches were singularly lacking in interest.

It was at a quarter past seven on Wednesday evening when the Archbishop of York, who had summed up the case for the measure, finished his speech, and the not-contents to the Archbishop of Canterbury's motion challenged a division. After the voting had taken place, Lord Daryngton handed the figures to the Lord Chancellor, who announced:

Contents	241
Not-contents	88

An analysis of the voting shows the following result:

	FOR THE MEASURE	AGAINST
Archbishops	2	0
Dukes	6	1
Marquesses	9	4
Earls	51	17
Viscounts	25	10
Bishops	20	2
Barons	128	54
	241	88

The two bishops who voted against the measure were the Bishop of Norwich and the Bishop of Worcester. Two bishops, their lordships of Exeter and Lincoln, did not vote. The Bishop of Birmingham, who also opposes the measure, is not yet a "spiritual peer," that is to say, he is not a member of the House of Lords.

MEASURE IS REJECTED

And then, quite unexpectedly, came the rejection of the measure in the House of Commons last night by 238 to 205. It was a narrow majority, as such majorities go, but quite sufficient to wreck, for the time being, the work of Churchmen of all schools of thought for nearly a quarter of a century. It will be a grievous disappointment to the revered Primate, and we are all more or less bewildered as to what will happen next. One thing seems certain—the rejection by the Commons of the Church's legislation, as expressed in the Deposited Book, must bring disestablishment nearer. The decision of yesterday can help forward neither Protestantism nor peace.

DEATH OF FRANCIS LEITH BOYD

Prebendary Francis Leith Boyd, vicar of St. Paul's, Knightsbridge, died on Tuesday from pneumonia at the age of 71. The son of G. J. Boyd, of Toronto, he was silver medalist in classics at University College, Toronto, and then went up to Gonville and Caius College, Cambridge, as a scholar. He was ordained in 1879 to the curacy of St. Peter's, Eaton Square, the beginning of a long and devoted ministry in the diocese of London. In 1884 he was appointed by the Bishop of London (Dr. Jackson), vicar of Teddington, where he remained for twenty-four years.

In 1908 the present bishop appointed him to the Church of the Annunciation, formerly the Quebec Chapel, Marylebone, but soon transferred him to the more important charge of St. Paul's, Knightsbridge, where he had since ministered to a large and attached congregation. The bishop collated him to the prebend of Ealdland in St. Paul's Cathedral in 1914.

Mr. Boyd had been a select preacher, both at Oxford and at Cambridge, and twice Golden lecturer at St. Margaret's, Lothbury.

WORK OF THE CHURCH IN JERUSALEM

The Archbishop of Canterbury, in his speech last Friday afternoon, at the annual meeting of the Jerusalem and the East mission, revealed an intimate knowledge of the work of the English Church in the Holy Land. In contrasting the conditions today in Jerusalem with those fifty years ago, the archbishop said they found how striking had been the work for the good of the Church of Christ during the half century. The whole position of their attitude toward the Churches of the East was now a different thing from what it was.

They were commemorating that day the entry, ten years ago, of Lord Allenby into Jerusalem. The mandate which England now had over Palestine, and its life, had

given a totally different character to not a few of their activities and their hopes. He thought he was right in saying that the contrast was almost illimitable between what happened under the British mandate and what happened under Turkish rule. He was thankful for the work which the Bishop of Jerusalem had done and was doing, and they wished him god-speed.

The archbishop went on to say that he liked to think that support for that work was not confined to this side of the Atlantic. He was always struck by the way in which America was ready to show a kind of loyal fraternity with us in admitting that we in England must have the controlling voice in the country now under our mandate and in the ecclesiastical agencies and work for which our own Church made itself responsible. They coöperated with us without seeking to rival us except in zeal. That was a matter for great thankfulness. In America they knew how we appreciated the kindly and fraternal attitude which they took toward what we were trying to do. They were present at that meeting in furtherance of financial aid for carrying on the work. We were proud to do our utmost to see that the activities did not languish for the lack of the necessary supplies that ought to be forthcoming from England and America toward the carrying on of the work.

APPEAL FOR ST. GEORGE'S CATHEDRAL

At the evening meeting an appeal was made for £50,000 for St. George's Cathedral, and for £5,000 a year increased income for the cathedral, the boys' school, and the hostel. A few facts concerning these three institutions may be of interest to your readers.

St. George's Collegiate School, consecrated in 1910, has the status of a cathedral, but the title is not assumed, since the Patriarch of Jerusalem is the Bishop of Jerusalem, with the Church of the Holy Sepulchre as his cathedral. When Bishop Blyth went to Jerusalem forty years ago, there were no buildings, no workers, and no funds. The bishop then appealed to the people of the Anglican communion throughout the world. In the twenty-seven years, £60,000 has been received and spent in Palestine alone, mostly in Jerusalem, on land and the building of St. George's Cathedral Church, a bishop's house, a clergy house, a library with lecture rooms, boys' and girls' schools, the beginning of a hospice. During the same period another £140,000 was given for living agents and a hospital in a hired building near the cathedral, some £200,000 in all.

For three years after the surrender of Jerusalem in 1917 the buildings were neglected or occupied by the Turks, and many were stripped of all their contents. Very heavy expenditure had therefore to be faced before they could be started once more. Though the income of the bishop's mission has doubled since the war, it has, owing to high costs, only just sufficed to repair war damage and restart most, though not all, of the former activities of the bishopric. Nothing is available for expansion, and very little for buildings. St. George's Cathedral Church was built at a time when no one could have foreseen the British mandate. It was never completed according to the original plan, and the roof erected twenty-nine years ago as a temporary one is falling in. It is altogether a very unworthy building compared with other churches in the city. The hospice, now known as the Pilgrim Hostel,



PIPER MEMORIAL SANCTUARY
St. Luke's Church, Racine, Wis.

The reredos and other woodwork were designed by Eschweiler and Eschweiler of Milwaukee and executed by the Matthews Brothers Co. of Milwaukee. The figures were done by the Duks Company of Chicago.

can house some fifteen pilgrims. It is also desired to establish a theological college, where some twenty selected candidates for Holy Orders, chosen by the authori-

ties of the Church at home, may have a special course of those studies for which Jerusalem is such a unique center.

GEORGE PARSONS.

Announce Plans for Recording Names of Donors to Fund of New York Cathedral

Gift of Organ to Heavenly Rest Church—Generous Bequest to Seminary

The Living Church News Bureau
New York, December 28, 1927

YESTERDAY THE FEAST OF ST. JOHN THE Evangelist was observed, as usual, at the Cathedral of St. John the Divine at its patronal festival. In addition to a choral Eucharist, there was a luncheon in the undercroft of synod hall, followed by a meeting presided over by the bishop of the diocese.

Bishop Manning announced plans for a Golden Book, one of the largest of its kind ever compiled. This is to be for the purpose of recording the names of the more than 500,000 persons who have contributed to the building fund of the cathedral. On great pages, two by three and one-half feet in size, these names will be listed in alphabetical order. The bishop appealed for gifts of jewelry and old gold to be used for the back of the Golden Book, and stated that such would not be sold to pay for such a back but would be melted and molded to form it. In memory of her husband, Mrs. A. Murray Young will provide a glass protective grill behind which this great book will be kept; the location chosen for it is a chapel, to be named All Souls', which will be just south of the western or main entrance.

The bishop also cited the recently-made description of the cathedral, printed in the *Scientific American*, and mentioned in last week's letter and made special reference to the author's declaration that the nave at St. John's is ninety-six feet between the clerestory walls as compared with eighty-five feet in like location in St. Peter's at Rome. This authority, J. Bernard Walker, shows that the New York cathedral will have the largest nave of any church in the world.

CHRISTMAS IN NEW YORK

Up at Intercession Chapel, Broadway and 155th street, a picturesque scene was presented when, on Christmas Eve, a long procession of children, carrying lanterns, wound its way from the church, across Broadway, to Trinity Cemetery on the opposite side of that busy thoroughfare. There, following a time-honored custom, carols were sung at the graves of Clement C. Moore, author of *The Night Before Christmas*, and of Alfred Tennyson Dickens, son of the author of *The Christmas Carol*.

The full choir of Trinity Church delighted a great throng of people on Friday noon when the edifice was filled with those who had come in from the neighboring office buildings to hear a beautifully rendered and well-chosen selection of carols.

The Church of the Transfiguration used its new organ for the first time at the

midnight Mass, and a new crèche was displayed, set up in the Chapel of the Holy Family.

On Welfare Island at the Episcopal Chapel of the Good Shepherd, a carillon of twenty-five bells rang out for the first time on Christmas Eve. This was a surprise gift, a memorial to Miss Josephine Wisner, who was for thirty years a constant visitor to the wards of the island's institutions. It was given by her sisters, Mrs. Ferris Lockwood and Miss Elizabeth Wisner.

As in other years our City Mission Society rendered much appreciated service in providing gifts for the unfortunate inmates of the city's institutions to which its clergy minister.

It was the writer's good fortune to witness the production of two mystery plays given on the Thursday evening before Christmas in the chancel of St. George's Church. Under the able direction of Percy Mackaye, a small group presented two sixteenth century plays, one depicting The Creation and Fall and the other A Coventry Corpus Christi Play showing the birth of Christ. It was a most reverent and edifying manifestation of a new-old use for our Church channels, a suggestion to those who would seemingly profane that portion of our houses of worship. The skill of the players at St. George's was notably displayed in their facile rendering of both plays in the English of Chaucer's day. The two chancel units of the new organ were used for the first time on this occasion.

GIFT OF ORGAN TO HEAVENLY REST CHURCH

New York is getting its share of new church organs, at least in our communion. One was recently completed at St. James' Church, also at the Transfiguration, and the largest of them all is being installed at St. George's. Now comes the announcement from the Rev. Dr. Darlington, rector of the Church of the Heavenly Rest, that this new edifice, now in course of construction, is to have a splendid instrument, also from the Austin Company, which is to cost \$50,000. The organ is to be a memorial, and the donor's name will not be made public. Work on its construction will begin this week at the factory at Hartford, so that it can be ready for use when the church is completed. That date is next All Saints' Day. A very unusual feature of the new organ at Heavenly Rest will be the total absence of display pipes; the instrument will be built in six units in three concealed chambers, and the console also will be hidden from view; the speaking pipes will be concealed by a stone grill.

CHRISTMAS OFFERING AT CALVARY CHURCH

The Christmas offering at Calvary Church amounted to \$79,500, and was the result of a special appeal in behalf of the new Calvary House which is being erected adjacent to the church on East 21st street. The total cost of the new structure will be in the neighborhood of \$325,000. It is to be an eight-story structure which will house all members of the staff with their families, and will also be the parish house. It is described as "the first church club-house in America."

GENEROUS BEQUEST TO THE SEMINARY

The General Theological Seminary has just received from the trustees of the Annie C. Kane estate \$50,000 to be added to its endowment fund and used for increasing salaries. Dean Fosbroke, in an-

nouncing this gift, said that it was most significant that those charged with the responsibility of administering this trust should thus have recognized the grave importance of the task to which the seminary is committed, and the necessity of fostering sound learning as an indispensable part of the training of men for the Christian ministry.

Other generous gifts have come in from interested laymen and the trustees and

alumni have been making contributions according to their ability, so that the total now pledged toward the \$1,250,000 required is approximately one quarter of a million dollars. Shortly after the holidays a more concerted effort is to be made to secure subscriptions to provide adequate endowment for this historic school, intimately associated with the Church's life for over a century.

HARRISON ROCKWELL.

Bishop Slattery Dedicates Memorial in Cathedral to Late Dean Rousmaniere

Bishop Lawrence Presents Gift to Old North Church—The Rev. F. J. Walton Gives Up Work

The Living Church News Bureau
Boston, December 30, 1927

CHRISTMAS DAY—ALWAYS FULL OF memories and great activities throughout the entire city and no less so in the Cathedral Church of St. Paul—was rendered the more so this year by the dedication of the new altar and reredos in memory of the late dean, the Very Rev. Edmund Swett Rousmaniere, D.D. Immediately after the processional hymn at the 11 o'clock service, and before the commencement of the celebration of the Holy Communion, the bishop of the diocese turned to the congregation and addressed to them the following bidding and exhortation:

"Dearly beloved, in this sacred service of Christmas Day in which we remember before our Heavenly Father the inestimable gift of His Son, our Saviour Jesus Christ, we give thanks unto Him for the life and ministry of His faithful servant, Edmund Swett Rousmaniere, who in this place offered the sacrifices of prayer and thanksgiving, who taught the people out of God's Holy Word, and who, by the steadfastness of his example, gave strength and consolation to men and women wearied and burdened with the anxieties and troubles of this life. By his own courage and faith, joined with reliance upon God, he made this sanctuary for a multitude from afar as the gate of heaven. As he lived day by day in the Lord Christ, to some he gave power to transcend failure; to some, power to arise and sin no more; to some, power to forget themselves in serving others; to some, power to endure the Cross for the joy that was set before them; and to all he brought the consciousness of the Divine Presence through stillness and through prayer.

"The memorial of this prophet of God, our beloved friend, is set up in the grateful hearts of many people; but that there may be, for those who shall come after us, the outward symbol of this spiritual memorial, I call upon you to join with me in praying our Heavenly Father to accept at our hands this holy table and all that is builded about it to add dignity and beauty to the ministrations of the Sacrament of our Saviour's love; and then praying our Lord God, having received it, to sanctify it above all for its holy purpose, and then to hallow it for a memorial of His devout servant, who, having turned many to righteousness, we have faith to believe, shall, in the life to come, shine as the stars for ever."

The dedication immediately followed, after which Bishop Lawrence celebrated the Holy Communion assisted by Dean Sturges and the other cathedral clergy,

the sermon, dealing with God's love for man, as witnessed by the gift of His Son, being delivered by Bishop Slattery. The church was filled to overflowing by a vast congregation.

The memorial altar is of onyx and Siena marble, while the reredos is of black walnut carved with decorative figures including the seals of the state and diocese, all being surmounted by a bishop's mitre at the center of the top.

On Thursday, December 29th, the address at the 12:10 service was given by Alexander Hoyle, of the firm of Cram and Ferguson, architects, in whose hands had been the designing of the new chancel; the subject of his address was the New Chancel.

BISHOP LAWRENCE MAKES PRESENTATION TO THE OLD NORTH CHURCH

At the 11 o'clock service in the Old North Church on Christmas Day, the Ven. Archdeacon Ernest J. Dennen, rector, read a letter to himself and his congregation from Bishop Lawrence, which accompanied a silver Communion cup, one of the almost priceless pieces still extant of Paul Revere's handiwork. This chalice had been an heirloom for years in the family of the late Mrs. William Lawrence, and the bishop thought it fit and proper to offer it as a memorial to her, and that, in so doing, no more fitting abode for it could be found than this famous church whose historic associations Paul Revere so enriched. At the base of the chalice runs the following inscription: "Given to Christ Church, Boston, in memory of Julia Lawrence, by her husband, William Lawrence, former bishop of the diocese and rector of Christ Church, and their children, Christmas, 1927."

NEWS NOTES

Bishop Lawrence was the guest of honor on the afternoon of Thursday, December 29th, at the Twentieth Century Club when seventy-five boys assembled together with their parents for the annual reunion of the William Lawrence Camp, which, he told the boys, is the only institution to bear his name. The boys sang camp songs and enjoyed the entertainment furnished by a magician, the afternoon closing with a picnic supper.

The Diocesan Council at its December meeting on the 19th instant made tentative plans for 1928. The diocese will make every effort to pay to the national treasurer the \$225,000 which the bishop told the Presiding Bishop the diocese hoped to raise. For the current year, based on the figures available on December 1st, this diocese has raised and paid in to headquarters seventy-four per cent of its total for the year, and it thus leads among the larger dioceses.

The sympathy of the clergy of the whole

diocese is extended to the Rev. F. J. Walton, who has been forced by ill health to give up work entirely for some time to come. He began his work at the cathedral in 1910 under Dean Rousmaniere, and his retirement will cause no little loss there. Recently he has added to his other cathedral duties that of bursar, also conducting the Tuesday evening Bible class, the Girls' Friendly Society, and taking charge of the family at the Cathedral Farm. He also assisted Dr. Sullivan at the cathedral during the summer months. The cathedral loss is increased by the fact that these circumstances also have made it necessary for Mrs. Walton, who has mothered the farm for so long and so successfully to discontinue her work as well.

REGINALD H. H. BULTEEL.

ANNUAL WINTER CONFERENCE FOR PORTO RICO

MAYAGUEZ, PORTO RICO—The second annual winter conference for Porto Rico will be held at St. Andrew's mission, Mayaguez, January 9th to 14th inclusive. The faculty for this second conference left New York January 5th, and will arrive in San Juan January 9th, leaving at once by auto for Mayaguez—120 miles away.

The leader of the conference is the Rev. T. A. Conover of Bernardsville, N. J., who came last year also in the same capacity. Others who will assist him this year are the Rev. Dr. Lester Bradner of Providence, R. I., who will give lectures on the Life of Christ; Mrs. C. H. Boynton, one of the leaders of the Woman's Auxiliary; Miss Williamson, official story teller of the Philadelphia Public Library; and Miss Brown, who is to give lectures in pageantry and drama; preparing a pageant for Friday evening, January 13th.

Workers from the entire island, and from St. Thomas; also citizens of Mayaguez and workers from the Playa mission, which is in charge of the Presbyterians, will gather for this conference.

SAVANNAH NEGROES HONOR WHITE PRIEST

SAVANNAH, GA.—No finer description of a service at the colored mission of St. Augustine's, honoring the Rev. S. B. McGlohon's twentieth anniversary as rector of St. Paul's Church, Savannah, could be written than that printed in the Savannah *Morning News*, which is quoted in part below:

"At 7:30 o'clock in the evening hundreds of colored people began to wend their way to St. Augustine's Church to pay tribute to the Rev. S. B. McGlohon, rector of St. Paul's Church. By 8 o'clock 500 were packed in the little chapel, built to accommodate 250. An equal number was turned away.

"The far-reaching effect of this testimonial was reflected in a telegram sent by Dr. George E. Haynes, executive secretary of racial relation commission of the Federal Council of Churches of Christ in America. Dr. Haynes said, 'Savannah Negroes have set the pace in pointing the way to increased racial concord. It will not be long before Negroes in every forward-looking community will show forth to the world the esteem in which they hold those godly men and women who in a quiet way are doing as your honored guest has done. I congratulate the Rev. Mr. McGlohon. I doff my hat to Savannah Negroes.'

"Promptly at 8 o'clock the choir entered the chapel. Lay Reader R. M. Davey read the lessons. Prof. R. W. Gadsden

spoke for the colored citizens of Savannah.

"In choice words befitting the occasion. Mr. McGlohon told the people how pleased he was over the testimonial, and that as a group they must cease to be self-pitying and look on the lovely, pure, honest, and holy things of life. He further said that the white people were more and more appreciating the good qualities of the colored people, and every one could look for better times and more harmonious relations than probably some had expressed in the past.

"A letter was read from the Rev. J. A. Lindsay expressing his deep regret at not being present, but assured Mr. McGlohon that his congregation was praying for the success of the service. A gold cross was presented by the Ven. J. H. Brown. Engraved on the cross were the words, 'To the Rev. S. B. McGlohon, from the Negro citizens of Savannah.'

Anyone who believes in the efficacy of prayer will recognize the great part that the

CONFRATERNITY OF THE BLESSED SACRAMENT

has played and is playing in the growth of Catholic faith and practice throughout the Anglican Communion. Its objects are: 1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood; 2. Mutual and special Intercession at the time of and in union with the Eucharistic Sacrifice; 3. The promotion of the Catholic and primitive law of receiving the Holy Communion fasting. A leaflet is sent to each associate monthly containing intercessions for these objects and for other objects for which the prayers of the Confraternity may be asked. For further information concerning membership address the Secretary General, 933 So. 17th St., Newark, N. J.

ALUMNI ASSOCIATION

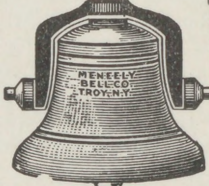
General Theological Seminary

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MILWAUKEE, WIS.

Committee on College Work in Chicago Issues Report to Bishop and Council

Christmas Activities in Diocese— Field Memorial Cemetery for Children

The Living Church News Bureau
Chicago, December 30, 1927

THE DIOCESAN COMMITTEE ON COLLEGE work has just made an interesting report to the Bishop and Council. The committee confined itself to the fields at the university of Chicago, at Northwestern University, and at the McKinlock Campus (in Chicago) of the Northwestern University. The findings of the committee were made after many meetings and conferences with the student chaplain at Chicago University, the Rev. Dr. C. L. Street, with the national secretary of college work, with the executive secretary of Craig Club, and with others.

The report recognizes the rapid growth of the student body in America and the alarming leakage that takes place in our communicant life at the student age. "It is the clear duty of the Church," says the report, "to grapple with the situation, and to furnish to our college students that spiritual leadership and guidance which our Lord enjoined in His command, 'Feed My sheep.'"

The priest of the parish adjacent to a large university cannot solve the problem single-handed, nor can the official college chaplain of the undenominational kind. The committee finds that thoughtful presidents appreciate this, and do all they can to strengthen the Church loyalties which the students already have.

AT UNIVERSITY OF CHICAGO

At the University of Chicago, the chaplain is the Rev. Dr. Charles L. Street, an honored priest of the diocese. Of the 5,000 students at Chicago, 313 are members or adherents of the Church. Of these, one-third are graduates, and two-thirds, undergraduates. More than a thousand of the students failed to fill in any Church preference card. About 250 of our Church students live at home in or near Chicago. More than 100 live on the campus. The chaplain has held regular services on Sunday at Hilton Chapel at 9 o'clock. He has a weekly celebration of the Holy Communion and on Holy Days in his private chapel. During the fall and winter months meetings have been held on Sunday afternoons at the chaplain's house. St. Mark's Society, an organization of Churchmen on the campus, has held dinners each quarter. Its work is important and should, in the opinion of the chaplain, be continued. He believes that the program of the Church at the university should be more closely related to the program of the Church in a nearby parish, in this case the parish of the Church of the Redeemer.

Acting on his suggestion and as a result, too, of their own survey, the members of the committee recommend that a college worker, to be paid by the diocese of Chicago, be attached to the staff of the Church of the Redeemer, and that St. Mark's Society and our work on the campus be thus related to the vital life of a normal parish church.

AT NORTHWESTERN UNIVERSITY

The total number of students registered as Episcopalians at Northwestern University is 244, of whom 173 live in Evans-

ton. The numbers are practically the same as at Chicago. St. Luke's parish, Evanston, for years carried on a definite student work through two organizations, the Seabury Society for men, and St. Hilda's Guild for women. These societies had several members who have taken leadership in the Church. Less than two years ago the two organizations were replaced by the Craig Club, which was encouraged to develop a life of its own, unattached to any particular parish, including, however, the rectors of the local churches on its council. The rector of St. Luke's, the Rev. Dr. George Craig Stewart, a councillor of the club for 1927-28, a trustee of the university, and alumnus, and always interested in student work, appealed to the Bishop and Council for an appropriation to Craig Club. The sum of \$1,000 was voted, most of it to pay the salary of an executive secretary, Miss Marguerite Taylor.

Craig Club has been very active. Under its auspices many services and meetings have been held. Members have shown a keen interest in the social service work of the diocese. As a result of their Lenten sacrifice offering, \$50 was given the president of the university for a new chapel fund. The members of the club have been prominent in demanding a revival of voluntary chapel services at the university. In view of this student activity, the committee recommends that, as at Chicago, the work at Northwestern be coordinated with a parish, and that the present executive secretary of Craig Club should be attached to St. Luke's Church as a college worker, her salary to be paid by the Bishop and Council and the work to be continued through the Craig Club, which should be definitely attached to St. Luke's.

AT M'KINLOCK CAMPUS OF NORTHWESTERN

McKinlock Campus of Northwestern University, which is on the near north side of Chicago, is a very fertile field.

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Here are 6,241 students—5,138 men and 1,103 women. Of these over 5,000 are night students, who do not constitute a specialized campus problem. The remaining group, about 1,200, afford both an opportunity and a responsibility. The Fourth Presbyterian Church nearby, with its many paid workers and its excellent equipment, ministers to a large number of students. St. James' Church also ministers to many, but is hampered for lack of skilled workers and facilities. The committee, therefore, recommends that our student work here be carried on through St. James' Church, and that an appropriation for such work be made by the Bishop and Council.

The committee also suggests that the college workers be employed for the year round, that they may care for students attending the summer schools. The total amount of appropriation asked by the committee is \$5,000 for work on the three campuses. It recommends that three rector chaplains be appointed, that the parishes mentioned be asked to extend the hospitality of their churches to the diocese, and that a committee, which shall include the three chaplains, should have oversight and report. The members of the committee making this report are the Rev. Dr. Stewart, the Rev. Dr. Browne, the Rev. Alfred Newbery, the Rev. G. H. Thomas, and A. S. Hope.

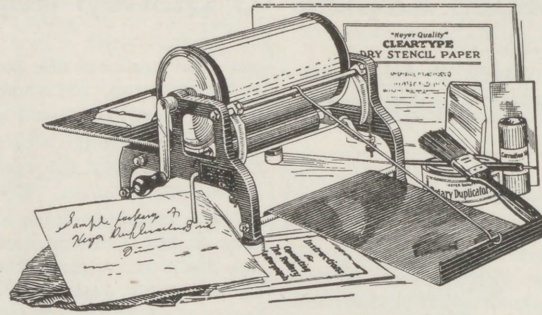
CHRISTMAS IN CHICAGO

All the reports that have come in from our parishes, missions, and institutions, tell of many services on Christmas Eve and Christmas Day. The Midnight Eucharist on Christmas Eve, as we prophesied, was the most popular service. In fact the large crowds at this service affected the attendances at the later services on Christmas Day. Special efforts in music were made in the larger parishes notably at the Church of the Redeemer, Grace Church, Oak Park, and St. Luke's, Evanston. At St. Bartholomew's, Chicago, a special choir of fifty men and boys sang. A Christmas lullaby, written by the rector of the Church of Our Saviour, the Rev. F. L. Gratiot, was sung there at midnight. A Masonic quartet sang at the midnight service at the Church of the Holy Spirit, Lake Forest.

From all that we have heard, not as much was made of the singing of the old carols this year as last, when carol singing was general in all bodies throughout Chicago. Maybe the emphasis that was made then has had the effect of establishing carol singing here as a custom. The boys of the Church of Our Saviour sang carols at many of the large northside hotels on Christmas Eve.

The bishop preached at 11 o'clock on Christmas Day at the Church of the Epiphany, and to a large congregation in the evening at the Sunday Evening Club in Orchestra Hall. The bishop suffragan, who has resumed his duties once more, preached at the Cathedral Shelter on Christmas morning. At the Church of the Epiphany a special celebration of the Holy Communion was held for nurses and doctors of the west side hospitals at 6:30 A.M.

Children's services, pageants, and plays were general, beginning on Christmas Eve and lasting at intervals through the following week. At St. James' Church, Chicago, the annual candlelight service for parents and children was held late in the afternoon of Saturday. Parishes and missions alike had their nativity plays. Some of the most pretentious were those



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at St. Luke's, Evanston, at St. Paul's, Kenwood, and at the Church of the Atonement, Edgewater. The season brought beautiful memorial gifts to many parishes. A new \$30,000 organ was dedicated at the Church of the Ascension, Chicago, the gift of Mr. and Mrs. George Kretzinger, Jr. Two beautiful windows were unveiled at the Church of the Holy Comforter, Kenilworth. They are the gift of Mr. and Mrs. Roy H. Jarrett of the parish, as a memorial to the fathers and mothers. They are placed just above the grave of the late Eugene Field, which is in the cloister.

Mr. and Mrs. Royal D. Smith gave a Christmas party to 150 boys and employes of the Lawrence Hall for boys, 4833 North Francisco avenue, Thursday evening, December 22d.

FIELD MEMORIAL CEMETERY FOR CHILDREN

A large plot of ground near Hinsdale, Ill., has been obtained and set aside as the Eugene Field Memorial Cemetery, for the burial of poor and orphaned children. Announcement of this latest memorial to the children's poet has just been made by the Rev. Leland H. Danforth, rector of the Church of the Holy Comforter, Kenilworth, where the poet is buried. The cemetery is now available for use by churches and charitable organizations without regard to race or creed. Title to the property will remain in the name of the rec-

tor of Kenilworth for twenty years, and will then automatically pass to the Bishop of Chicago. Orphaned children and children of the poor will be buried in the cemetery without cost. Fr. Danforth, whose efforts have been largely responsible for this memorial, has expressed the desire that certain of our diocesan organizations for children and the United Charities make use of the cemetery.

NEWS NOTES

The Lord Bishop of Aberdeen, who is to be the preacher at St. Luke's, Evanston, on Sunday, January 8th, at 11 o'clock, will bless at that service the seal of his diocese which is emblazoned on one of the sedilia in the sanctuary.

Seven of the twenty-six stone statues, which will adorn the great new reredos of St. Luke's now under construction, were on exhibition at the church during Christmastide. They are extraordinarily beautiful examples of early gothic style and indicate the wealth of artistic and devotional meaning which the reredos will present when it is completed, before Lent.

The Rev. Dr. George C. Stewart addressed the Round Table at St. James' parish house on Monday, December 26th, on Co-education, one of many most interesting talks that have been given in a series entitled The Church in the Modern World. H. B. GWYN.

Bishop White Prayer Book Society Opposes Ratification of Revised Book

Offering For Bishop's Bricks Fund Goes to New Mission—Library Commemorates Opening

The Living Church News Bureau (Philadelphia, December 29, 1927)

THE BISHOP WHITE PRAYER BOOK SOCIETY will oppose ratification of the revised Book of Common Prayer according to an announcement made this week by the secretary, the Rev. W. Arthur Warner. He states that as a rule the society has taken no action on legislative matters. The Very Rev. George D. Bartlett, D.D., Dean of the Philadelphia Divinity School, read a paper at the ninety-fourth annual meeting of the society recently, which will be printed and given wide circulation. Copies will be sent to the bishops and deputies to the General Convention, and to the members of the Committee on the Revision of the Prayer Book.

Dean Bartlett criticized the proposal to fuse the offices of Infant Baptism and Adult Baptism as "a violation of art." He declared that the proposal is based upon the false assumption that both offices "are one and the same thing" and objected to "the prospect of the entire elimination of the old requirement of publicity." The dean declared that "the exaltation of the Lord's Supper has in practice gone hand in hand with not only a relative but even an absolute depreciation of Holy Baptism."

"My plea," he said, "is not based upon an antiquarian's interest in liturgics, but it is a matter of pastoral care and the desire to promote practical Christian life." The dean spoke of the accident of birth, pointing out that the child has no choice of parents or environment. "If father and

mother are wise, loving, and good, blessed is the lot of that child," the dean said. "If the opposite is true, what then? Why, then the child enters the Church of the Living God, with its sacrament of baptism, regeneration, and second birth."

NEW MISSION BENEFICIARY

The new St. Matthew's mission, Englewood, in northeast Philadelphia, will be the beneficiary of the Advent offering this year for the Bishop's Bricks Fund. The presentation will be made at a devotional service to be held in old St. Peter's Church, Third and Pine streets, on Saturday afternoon, January 14th, at 3 o'clock.

Other large diocesan gatherings for children include the Lenten Offering presentation service, May 13th, and Diocesan Day on the cathedral site May 26th.

SECOND SEMESTER OF DIOCESAN NORMAL SCHOOL

The second semester of the diocesan Normal School runs from Thursday, January 5th, to March 15th. Nineteen units of the National Accredited Teachers Association are included, and the names of twenty-one instructors and lecturers appear in the bulletin just issued. These courses are designed to help teachers of any lesson system. Church school administration, organizations for girls, and vacation schools are featured. Organizations for young people will be treated in the usual ten periods by as many different leaders, selected by the Rev. B. Janney Rudderow, chairman of the commission.

The titles follow: The Reasons for Y.P.F., the Rev. B. J. Rudderow; Value of the Y.P.F. in the Parish, the Rev. C. J. Harriman; The Opportunity for Service, George Thompson, St. Mark's Church,

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LIBRARY COMMEMORATES OPENING

The Free Library of Philadelphia has issued a book of some seventy-five pages commemorating the opening of the new main building last June, in which Churchmen took a notable part. President Charles B. Hall of the City Council and Senator Pepper made the principal addresses, with that of the Mayor. Clinton Rogers Woodruff has been chairman of the building committee from its beginning in 1911 and was chairman of the committee in charge of the opening. The building faces Logan

square and is beyond praise. Horace Trumbauer was the architect.

NEWS NOTES

Among Christmas observances were caroling through the wards of the Episcopal Hospital at 5 A.M., by a hundred nurses led by the Rev. Joseph Manuel, chaplain, followed by their Communion service at 6. Another celebration at 8:30 was intended for patients able to leave their beds. On Holy Innocents' Day, Bishop Garland, the Very Rev. Frank L. Vernon, and the choir of St. Mark's Church, 16th and Locust streets, sang in the wards.

A pageant, Christmas in Japan, was given at St. Martha's House, 2029 South 8th street, before 200 children on St. John the Evangelist Day. Three hundred knitted scarfs were distributed the same day at an entertainment given by the Seamen's Church Institute, 201 Walnut street, this being one of several holiday observances there.

CHARLES JARVIS HARRIMAN.

Building Fund of St. John's Hospital, Brooklyn, Increased to \$1,165,000

Rector to Celebrate Silver Jubilee
—Editor is Speaker at Church
Club Meeting

The Living Church News Bureau
Brooklyn, December 29, 1927

WHEN THE RECENT CAMPAIGN FOR THE building fund of St. John's Hospital was projected, effort was made to interest not merely Churchmen, but other citizens as well, on the ground that the hospital had always ministered to the sick without regard to religious affiliation. A large number of leading citizens lent their help in the campaign, and many people not of our communion made generous gifts. Among others, John H. McCooley, Democratic leader of Kings county, was enlisted as a leader in the campaign. Mr. McCooley was very generously interested; and he and others associated with him in the Democratic ranks made plans for an evening of amateur boxing bouts to be held in the 23d Regiment Armory on December 16th. Although the campaign closed, October 31st with more than the desired \$1,000,000 subscribed, yet Mr. McCooley and his friends went on with their efforts, and the bouts were held. It is said the great drill-shed of the armory was well filled with spectators, and that the charitable purpose had a good deal to do with the success of the enterprise. To-night's Brooklyn Daily Eagle says:

"John H. McCooley, Democratic leader of Kings county, headed a delegation yesterday which turned over to Bishop Stires \$50,000 to bring the total of the building fund for St. John's Hospital up to \$1,165,000. This gift was obtained through boxing bouts held December 16th under the auspices of the Democratic party in Brooklyn. In the delegation were Surrogate Wingate, Park Commissioner Browne, Highway Commissioner Hefferman, Chief Clerk Delaney, County Clerk Kelly, and Commissioner of Jurors Dore. Bishop Stires today sent a letter to Mr. McCooley, thanking him and his colleagues on behalf of the board of managers and 'in the name of those suffering ones whom your splendid contribution will help to restore.'"

WILL CELEBRATE SILVER JUBILEE

The Rev. Dr. T. J. Lacey, rector of the Church of the Redeemer, Brooklyn, will celebrate his silver jubilee as rector of the parish on Sunday, January 15th. The Rt. Rev. James Henry Darlington, D.D., Bishop of Harrisburg, will be the preacher.

The Rt. Rev. William Andrew Leonard, Bishop of Ohio, at one time rector of this church, writes a most affectionate letter of congratulation on Dr. Lacey's work. He speaks especially of the endowment of \$40,000 which has been raised in Dr. Lacey's time.

Redeemer Church is the proud possessor of what is called the "tiniest chapel in the world"; recently the memorial floor was laid in this. The chapel itself is reproduced in the tiles, and the little place is filled with memorials, and is open night and day for those desiring to worship there.

EDITOR SPEAKER AT CHURCH CLUB MEETING

The Rev. G. Warfield Hobbs, editor of the *Spirit of Missions*, was the speaker at the December meeting of the Church Club of the diocese of Long Island.

Mr. Hobbs introduced himself as "the printers' devil" of the Church, and plunged into several rapid-fire illustrations of the power of publicity, showing the great extent to which influences other than the spoken word are shaping our thoughts and directing our actions.

"The press," said Mr. Hobbs, "is the mightiest missionary of religion in the twentieth century. It is the one vital approach to the man at the sidewalk level." Before finishing, the speaker referred to the bishops of the Church, calling them the most harassed officials in existence. "They stand ready with oil cans, beside the creaking machine," he said, "when they should have time for self-culture and a chance to think in large terms."

MISSIONARY FROM JAPAN IN BROOKLYN

The Rev. John Cole McKim, for more than forty years a missionary of the Church in Japan, preached on Sunday morning, December 18th, at St. Paul's

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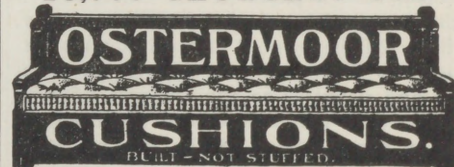
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Church, Brooklyn, the Rev. G. M. Williams, S.S.J.E., rector.

Fr. McKim was born in Osaka, Japan, and his father, the Rt. Rev. John McKim, has been Bishop of North Tokyo for 37 years. Fr. McKim has retained his American citizenship; he is a graduate of Kenyon College, Columbia University, and the General Theological Seminary.

ANOTHER BUILDING FUND
NEARING COMPLETION

The campaign to raise \$100,000 to build a new Church of St. John the Baptist is meeting with good success. The rector, the Rev. John Lewis Zacker, reports that to this date about \$60,000 has been subscribed. He expresses himself as greatly encouraged by the result so far, and especially proud of his people, of their willingness to give, their eagerness to work, and their fine spirit of coöperation. The appeal is now being extended beyond the borders of the parish, and it is hoped that there will be generous gifts from many friends.

FIRST SERVICE IN NEW CHURCH
AT JACKSON HEIGHTS

St. Mark's Church, Jackson Heights, was used for the first time on Christmas Eve. A midnight service was held, at which 500 were present, and about three hundred received the Sacrament. The offering was nearly two thousand dollars.

The structure now put into use is part only of the projected plant. The present structure is part of the church and part of the parish house. The church as it now is seats 385, and the fact that chairs for over a hundred more had to be brought in on Christmas Eve indicates that the extension of the building to complete the design ought to be undertaken soon. The Rev. Raymond L. Scofield is rector. The parish was admitted into union with the convention only last spring.

NEWS NOTES

The Rev. Henry Mesier recently conducted a quiet day for the women of the Church of the Epiphany, Ozone Park, of which the Rev. J. W. Tripp is rector. The theme of the addresses was the Seven Gifts of the Holy Spirit.

An organ recital is given in the Church of the Holy Trinity, Brooklyn, every Tuesday at noon by the parish organist, Prof. Louis Robert. The organ is one of the notable ones of the city, and Professor Robert is an artist of unusual ability. It is said that many people are attracted to these recitals, at which the music is invariably of the highest type.

A very handsome memorial tablet to the Rev. Dr. Henry C. Swentzel is soon to be erected in St. Luke's Church, Brooklyn, of which he was rector for a long term and until his death two years ago. The Woman's Guild have taken the initiative in the matter of the memorial, and they have the hearty support of the vestry, as well as that of the present rector, the Rev. Rush R. Sloane.

CHAS. HENRY WEBB.

RETURNS TO
BOONE LIBRARY, HANKOW

NEW YORK—Bishop Roots sent word from Hankow, December 13th, to Miss Mary E. Wood that he would be glad to have her return, and that Boone Library is open. A cable from London, December 21st, said that Miss Wood was sailing from there on December 30th, for Shanghai.

WASHINGTON NOTES

Washington, December 31, 1927

BEGINNING WITH CHRISTMAS A DAILY celebration of the Holy Communion has been instituted at Washington Cathedral. Heretofore there has been a celebration on Sundays and Thursdays and holy days. Evensong has been sung daily for many years.

A joint missionary meeting of the diocesan Sunday School Institute and the Woman's Auxiliary will be held at Epiphany parish hall on January 17th at 8 p.m. The Rev. S. Harrington Littell of Hankow will speak on China Today.

The Auxiliary and Sunday School Institute are coöperating in presenting a series of lectures on Religious Education in the Family. The lectures are being given on Thursday afternoon at Epiphany parish hall by Mrs. William F. Bowen, secretary of the Woman's Auxiliary.

A week's conference of the College of Preachers will open on January 2nd. Seven bishops will be present, as well as other members from different parts of the country. The topic of the conference will be Noon Day Preaching.

The laymen of the diocese will give a dinner in honor of the bishop on January 23d at the City Club. Announcement of the speakers will be made later.

A group of twelve boys, students at Radley, England, are guests at St. Alban's School. This visit is, in a way, a return of the visit made to England last year by a group of boys from Kent School. The boys were entertained at tea by the Ambassador of Great Britain, and Lady Isabella Howard. RAYMOND WOLVEN.

RECTOR AT DERBY, CONN.,
ENDS LONG PASTORATE

DERBY, CONN.—The Rev. George H. Buck, for nearly forty-one years rector of St. James' Church, Derby, read his letter of resignation to the congregation at the morning service on Sunday, December 18th. Effective March 1st next, the resignation will terminate the longest pastorate of any church in the associated communities, as it will mark the forty-first anniversary of the Rev. Mr. Buck's coming to Derby.

Many in the congregation were visibly moved at the realization that the rector of St. James', after nearly forty-one years, was to relinquish his duties although it was not unexpected. Since the death of Mrs. Buck three years ago, Mr. Buck has been contemplating such a move, his desire having been to return to the city of his birth, Baltimore, to spend the remainder of his life.

The Rev. Mr. Buck has held but two pastorates in his long service, first being rector of Grace Church in South Boston for six years and then coming to Derby to assume the rectorship of St. James'.

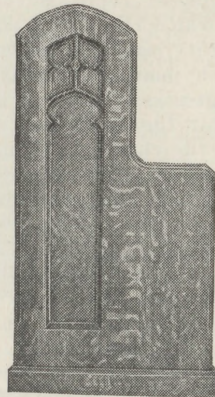
DAMAGE TO VERMONT CHURCH
WORSE THAN ANTICIPATED

MONTPELIER, VT.—The damage to Christ Church property, Montpelier, from the recent flood is worse than had been anticipated. The loss is now fixed at about \$20,000 where \$14,000 had been indicated before. The furnace is ruined, pews are falling apart, and many things must be replaced that at first were thought usable.

Christmas Day services, however, were held, accompanied by a piano, and after the service the children received their little gifts, presented within the walls of the church.

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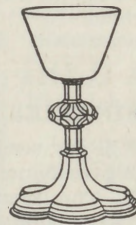
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NEW PARISH HOUSE FOR ROCHESTER CHURCH

ROCHESTER, N. Y.—All Saints' Church, Rochester, has completed the new parish house which has been under construction on the site presented to the parish by Walter S. and Silas Colt overlooking the Genesee River. The parish house which is just completed represent one of the three units which the parish plans on this site in a rectory, parish house, and church.

The parish house is being built of gothic design and will serve as a place of service for the people of All Saints' parish until the church is completed. The parish is fortunate in the many donations made by the other Rochester parishes. An organ from St. Mark's Church is to be installed and other gifts from St. Mark's, St. John's, St. Paul's, and St. Thomas' have helped in the work.

The first service was held on December 18th by the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of Western New York, in a dedication of the new building. A service of Holy Communion with sermon followed. The work of completing the other two units in the parish group will be begun at once.

SISTER RETURNS FROM SAGADA

SAGADA, P. I.—The Sister Superior in charge of the Community of St. Mary in Sagada, Sister Patricia, is obliged to return home through continued and increasing ill health. She will be accompanied on the trip by Sister Mary Michael.

ENROLMENT IN SEMINARIES

NEW YORK—The enrolment in our seminaries is as follows, according to figures received in December, 1927. The seminaries are those listed in the *Living Church Annual*, with the exception of Western, where the undergraduate school is not open, and Philadelphia and the Bishop Payne, from which information has not been received.

General	141
Berkeley	17
Nashotah	74
Cambridge (Episcopal Theological School) ..	52
Virginia	77
Seabury	27
Pacific (Church Divinity School of the) ..	11
Greeley	33
DuBose	54
Bexley (Undergraduates)	25
Sewanee	19
DeLancey	8

LEWIS B. FRANKLIN VISITS KENTUCKY

LOUISVILLE, KY.—Dr. Lewis B. Franklin of the National Council visited Louisville recently in preparation for the Every Member Canvass. In the morning he met with the clericus, held a conference and addressed them, in the afternoon he addressed a united meeting of the parish branches of the Woman's Auxiliary at the cathedral, and in the evening was chief speaker at a dinner meeting of the associated vestries of the city, held at the parish house of the Church of the Advent, at which most of the clergy of the city and also the committee on the Church's program were present.

The meeting was held under the auspices of the diocesan committee on the Church's program, who arranged for Dr. Franklin's visit to the city.

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LOS ANGELES CHURCH HOSPITAL COMPLETED

LOS ANGELES—The final touch of completion was given to the new diocesan Hospital of the Good Samaritan, Los Angeles, on December 6th, when the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, and president of the board of trustees, laid its cornerstone with appropriate prayers.

Bishop Johnson was assisted by his coadjutor, the Rt. Rev. W. Bertrand Stevens, D.D., and the Rev. Thomas C. Marshall, secretary and chaplain of the hospital.

Ground was broken for the new structure in May, 1926. It was designed by Reginald D. Johnson, son of the bishop. Built of reinforced concrete throughout, it represents the very latest word in hospital construction. It consists of twelve stories in all.

The chapel, a beautiful example of mission architecture, is one of the dominating features of the hospital. It was made pos-

paying the difference between the amount paid by patients and the actual cost of hospitalization. So while this fund is not strictly speaking an endowment fund of the hospital, it will have the same practical result.

The hospital is less than a mile from the business center of Los Angeles. Including the five acres of land which it occupies, its property is worth about \$3,000,000. It is also interesting to note the Hospital of Good Samaritan is the oldest institution of the diocese of Los Angeles. In fact it antedates the creation of the southern diocese by some eight years.

ALUMNI DAY AT GENERAL THEOLOGICAL SEMINARY

NEW YORK—The alumni of the General Theological Seminary will have their annual mid-winter reunion and dinner on Tuesday, January 17th. It will be Alumni Day at the seminary. Visiting alumni



HOSPITAL OF THE GOOD SAMARITAN
Los Angeles, Calif.

sible primarily by a legacy of the late Rev. Henderson Judd to provide a memorial to himself and his wife, the late Sarah G. Judd. It stands in the court between the two wide wings of the hospital opening out on a terrace.

The chapel is located immediately opposite the central entrance hall, so that its open door, showing the altar beyond, is in plain view of all entering the building. It has a gallery, reached from the second floor, into which patients may be wheeled for services. The chapel seats 150 and is fully equipped.

The new building, which quite dwarfs the old four-story hospital, represents an expenditure of \$1,212,000 without furnishings. The original building, the first fire-proof hospital in the city, has been converted into a maternity wing. The total capacity of the hospital is now 375.

When the hospital opened, earlier in the year, there went into operation the Good Hope Hospital Fund, to the raising of which Bishop Johnson had devoted great energy. The purpose of this fund is to enable the hospital to care for patients at a rate of from \$1.00 to \$3.00 per day, inclusive of X-ray, laboratory, and doctor's services. It is hoped that eventually 100 patients may be assisted in this way at all times.

By agreement with the trustees of this fund, the income from it is to be used entirely within the Hospital of the Good Samaritan, and for the specific purpose of

may attend any of the regular lectures at the seminary, where luncheon will be provided for the guests. In the afternoon at 2:30 the Rev. Dr. Francis J. Hall will lecture on After Lausanne, and at 3:30 the Rev. Dr. Loring W. Batten will lecture on Marriage in Israel. The Dean and Mrs. Fosbroke will entertain at a tea in the deanery at 4:30.

Dinner will be served at the New York Fraternity Clubs Building at 7 o'clock at a cost of \$2.50 per ticket. The Presiding Bishop will attend as a guest. The speakers will be the dean of the seminary, and the Rev. Cyril E. Hudson of St. Albans, England, one of the best known of the younger English theologians, his particular field being psychology.

This reunion always draws a large number of the alumni who return to renew their memories of the seminary and to get into touch with their classmates.

THIRTY-THREE YEARS OF SERVICE—RESIGNS

NEW YORK—After thirty-three years of service in the Church Mission House, the Rev. Edwin B. Rice has tendered his resignation as registrar of the National Council, effective January 1st, and at the last meeting of the National Council the resignation was accepted, and complimentary action taken in regard to it. In addition to that action, Mr. Rice cherishes

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an appreciative letter from the Presiding Bishop, which says:

"In addition to the action taken by the National Council with reference to your retirement and the acceptance of your resignation, I cannot refrain from expressing, both personally and officially, my appreciation and that of the Church of the very efficient and loyal service you have rendered to the Glory of God and the welfare of your fellow men during your very long term of office. . . . God give you the comfort of His conscious Presence and the happiness attendant upon a close walk with Him all the days of your life; and with love to you and all your dear ones believe me. Affectionately your friend, JOHN G. MURRAY, Presiding Bishop."

MISSION AT ST. MARK'S, MILWAUKEE

MILWAUKEE—Bishop Johnson of Colorado will conduct a mission at St. Mark's Church from Sunday, January 8th, until the following Sunday, the general subject being The Kingdom Within You. There will be the Holy Communion daily at 10 o'clock and the mission service each evening at 7:30, with a children's service on Friday at 4:15. "I hope a great many, even if not of St. Mark's, will attend these services," writes Bishop Webb in a letter commending the mission. The Rev. E. Reginald Williams is rector of the parish.

"THERE'S MUSIC IN THE AIR"

MORE THAN 18,000,000 pounds of air are blown within the pipe organs of the United States every day to provide music in the nation's churches, theaters, and auditoriums, according to figures compiled by ventilating engineers who are conducting a survey to show the important part that electrically controlled air plays in every phase of American life.

Driven by powerful blower type fans, veritable gales of wind pressure are created within the pipe organs to produce the resonant musical notes from inanimate metal. In the modern pipe organ, the fans are specially constructed with special motor, mounted as a unit on an absorbent foundation and provided with a flexible air pipe connection so that not the slightest machine or air noise will magnify or travel through the quietness of a church or similar building. The principle is similar, however, to the type of air control used for ventilating tunnels and buildings, and pneumatic conveying of shavings, dusts, and gases as used in many industries, according to the engineers.

One of the largest pipe organs in the United States is in the Wanamaker Store in Philadelphia. This organ has 232 stops, is 144 feet high, and 120,000 feet of lumber were used in building it. Its longest cable from keyboard to organ is 560 feet. It is equipped with five blowers which aggregate 132 horsepower and develop wind pressure ranging from five to thirty-three inches. Another of these giant organs is located in the Municipal Auditorium in Springfield, Mass.

He was never a good man that amends not. For if he were good he must needs desire to be better. Grace is so sweet, that he who ever tastes of it must needs long after more. And if he desires it, he will endeavor it; and if he do but endeavor, God will crown it with success.

—Joseph Hall.

† Necrology †

"May they rest in peace, and may light perpetual shine upon them."

JOHN BLYMAN, PRIEST

OSHKOSH, Wis.—Belated information tells of the death on November 18th of the Rev. John Blyman, senior priest of the diocese of Fond du Lac. Mr. Blyman lacked one day of being 87 years of age. He is believed to be the last remaining of the founders of the diocese of Fond du Lac in 1875 and had spent most, if not all, of his ministry in that diocese, having been retired for a number of years. Born in Yonkers, N. Y., November 19, 1840, he was graduated at Racine College and at Nashotah, and was ordained deacon in 1870 by Bishop Kemper and priest in 1871 by Bishop Armitage.

Bishop Weller, with Dean Averill and the rector of Trinity Church, Oshkosh, officiated at the funeral in the latter named church on November 21st.

FRANKLIN UNDERWOOD BUGBEE, PRIEST

LOS ANGELES—After an illness of over a year, the Rev. Franklin Underwood Bugbee, priest-in-charge of the Church of the Redeemer, Los Angeles, died at his home here on December 22d. He was 50 years of age and unmarried.

The Rev. Mr. Bugbee was born in Covington, Ky., October 11, 1877, the son of the late Rev. George Bugbee, who later became rector of St. Paul's Church, Los Angeles. The son graduated from the University of California in 1901, and from the Church Divinity School of the Pacific in 1904. Ordained deacon in the latter year, he was advanced to the priesthood in 1905, both by Bishop Nichols of California. For three years he served as assistant at Christ Church, Alameda, Calif., then for a year as assistant at Christ Church, Los Angeles.

In 1908 he was elected rector of St. Paul's Church, Pomona, Calif., where he built a splendid parish house. During 1912-13 he served as assistant at the Church of the Ascension, Boston. He returned to California in 1914 and accepted the rectorship of St. Matthias' Church, Whittier, a post he held for six years.

In 1920 the Rev. Mr. Bugbee was placed in charge of the Church of the Redeemer in the Boyle Heights district of this city. Here he took over a struggling mission with only eighteen communicants. He gradually built up a strong work and in 1924 brought about the erection of an attractive church. Fast approaching parochial status, with an enviable record for giving toward the General Church program, the Church of the Redeemer has grown to about 200 communicants.

From 1920 to 1925 the Rev. Mr. Bugbee served as executive secretary for the diocesan nation-wide campaign committee, devoting tremendous energy to the organization of its work. He was also one of the original members of the executive council of the diocese of Los Angeles, serving as its secretary for two years.

The Rev. Mr. Bugbee is survived by his mother, Mrs. Mary Root Bugbee, and by one sister.

The funeral was held at St. Paul's Cathedral, Los Angeles, on December

27th. The Rt. Rev. W. Bertrand Stevens, D.D., bishop coadjutor, officiated, assisted by the Very Rev. Harry Beal and the Rev. Dr. George Davidson. The music was led by the choir of the Church of the Redeemer. Interment followed at Rose-dale cemetery, where Bishop Stevens was assisted by the Rev. D. F. McKenzie.

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OCTAVIUS PARKER, PRIEST

LOS ANGELES—The Rev. Octavius Parker, non-parochial priest of the diocese of Los Angeles, died in this city on December 21st, at an advanced age. His death removed one who in earlier days had been a great missionary adventurer for the Church.

Graduating from Nashotah House in 1876 he was immediately ordained deacon, and the following year advanced to the priesthood, both by Bishop Welles of Milwaukee. For a number of years he did valiant missionary work in Oregon. In 1886 he went to Alaska as one of the Church's first missionary priests to that field.

Removing to California in 1890, he spent the remainder of his life in this state, partly in the diocese of Sacramento and later in the diocese of Los Angeles. He retired from the active ministry in 1910.

Private funeral services were held at Evergreen Cemetery on December 23d. The Rt. Rev. W. Bertrand Stevens, D.D., bishop coadjutor, officiated, assisted by the Very Rev. Harry Beal.

ALGERNON S. CRAPSEY

ROCHESTER, N. Y.—Algernon S. Crapsey, formerly a priest of the Church, who was deposed in 1906 after an ecclesiastical trial in which he was convicted of teachings contrary to the doctrine of the Church, died on December 31st. Mr. Crapsey was, at last account, a lecturer for the Ethical Society. He was 80 years of age. In his earlier ministry he was a devoted priest and served on the staff of Trinity Church, New York, and then as rector of St. Andrew's Church, Rochester.

EDITH HART, DEACONESS

WASHINGTON—Deaconess Edith Hart died suddenly on December 28th at her home in Washington, D. C. She was formerly principal of St. Phoebe's Training School for Church Workers, and St. Lois' School for Girls, in Hankow, and had been a member of the China mission staff since 1906.

The funeral services were conducted by the Rev. William H. Pettus in St. Mark's Church, on December 30th. Interment was made in Cedar Hill Cemetery.

NEWS IN BRIEF

GEORGIA—Twelve gothic memorial lanterns have been installed in St. John's Church, Savannah, the Rev. W. A. Jonnard, rector. The lanterns have been given by members of the parish, either as memorial gifts or in honor of some one living. A plaque placed in the rear of the church bears the names of the donors of each lantern and the individuals whose memory they honor. The new lights were used at the midnight Eucharist on Christmas Eve, and at the services on Christmas Day.

MILWAUKEE—The Rev. Henry Scott Rubel, curate at St. Paul's Church, was married last week in Pittsburgh to Miss Dorothy Duell of that city, Bishop Mann officiating. Mr. and Mrs. Rubel arrived in Milwaukee on New Year's Eve.

SOUTHERN VIRGINIA—A memorial window of three lights was dedicated at Trinity Church, Portsmouth, at the midnight Communion Christmas Eve. Bishop Thomson officiated, assisted by the rector and the curate. The window is the east one on the south side of the church and completes the memorials of this type. The donors are the estate of Mrs. Susan Sadler Peters, a former member of the church.

WASHINGTON—A preaching mission was held in St. Paul's Church, Rock Creek parish, beginning Monday, December 12th, and ending Sunday evening, December 19th. Each evening the missionary, the Rev. Walter E. Bentley, had

a text that dealt with fundamentals, and his messages were adapted to the various gatherings of the week, among which special groups were addressed.

THIS OVERLAPPING, far-reaching presence of a personality is one of the marvels of God's adaptation to man's need. Quickly we get beyond the boundaries of our present knowledge. Ideas about the structure of earth and heaven held by old Hebrew saints often seem childish to us. But, however short their limit of knowledge, always at the end of their thought-journey they came face to face with God. Whatever mysteries we discover in the soul of man, he was made in the image of God. And he who at any stage of knowledge seeks in his own heart for God's presence may find him there. So God has adapted himself of every historic stage of man's experience and growth in knowledge. The lack of science does not shut out God. The growth of knowledge cannot pass beyond him.—*Isaac Ogden Rankin.*

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