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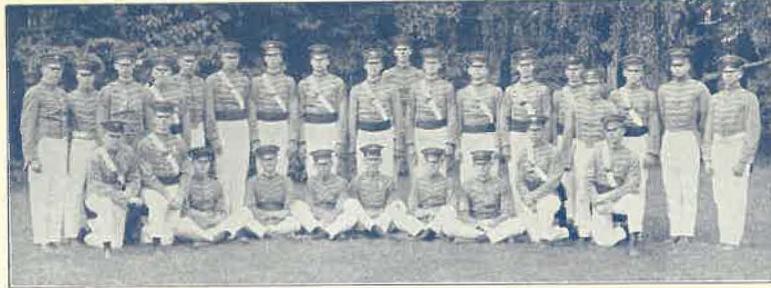
VOL. LXXX

MILWAUKEE, WISCONSIN, DECEMBER 22, 1928

No. 8



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The Living Church

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VOL. LXXX

MILWAUKEE, WISCONSIN, DECEMBER 22, 1928

No. 8

Editorials and Comments

Even Unto Bethlehem

THE Story of the Birth of Christ, on what wise it was, is so familiar to us all. We read it, we sing it, we see it in great pictures and on little Christmas cards: the Holy Child, wrapped in swaddling clothes, lying in a Manger; the Blessed Virgin, His Mother, brooding over Him in adoration; St. Joseph—and who else? Who else was in the Stable when God came down to earth? No one. Multitudes were near: Bethlehem was filled with those who were of the house and lineage of David; the inn—so crowded!—was close beside the Stable. But none of the throng knew that the Redeemer had come; none of them saw Him.

Other than these, we know who saw Him first: the Shepherds. That story, too, is so familiar to all of us. They saw Him first. But where did they see Him? Not in the field; not where they were. We know what they said one to another: "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." And we know what they did: "They came with haste, and found Mary, and Joseph, and the Babe lying in a manger." The Angels did not take the Shepherds to Bethlehem, nor even bid them go. The Angels brought them the good tidings: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." The Angels told them how they should know the Babe. And then? The Angels left them. The Shepherds were free to go and find the Child, the Saviour which was Christ the Lord, or to abide where they were. They went and saw.

Then they spread the good tidings. "They made known abroad the saying which was told them concerning this child." We are told that: "All they that heard it wondered at those things which were told them by the shepherds." Did they all, then, go and see? There is a beautiful picture in a church in Italy: the Babe, the Mother, St. Joseph, are in the Stable; at the Manger is a kneeling group; running from a hill-side are many others; and on the hill-side are the Shepherds, telling the good tidings to still others. Some surely came: perhaps not all. We do not know. But what we do know of a certainty is this: only those who came saw the

Holy Child. He lay there in the Manger; any and all might see Him—if they came where He was.

The Shepherds and those to whom they told what they had heard and seen had not far to come; the Stable was within sight of their own dwelling places. It was not so with the Three Wise Men. They came from a great way off. But they did not say that anyone had sent them. They had seen the Star of the Child, and they had come—to see Him.

NOT only in the Christmas Story itself but also in the legends that have grown up around it do we find this very same condition: those who found the Child were those who sought Him; those who brought the good tidings to others were those who had come where the Child was, and seen Him. Even in legends, the note of which is prophetic, we find this, as, for instance, in the tale of Octavian, the Emperor, and Sibyl, in *The Golden Legend*:

"Then the Emperor sent for a prophetess named Sibyl, for to demand of her if there were any so great and like unto him in the earth, or if any should come after him. Thus at the hour of mid-day she beheld the heaven, and saw a circle of gold about the sun, and in the middle of the circle a maid holding a child in her arms. Then she called the Emperor and shewed it him. When Octavian saw that he marvelled overmuch, whereof Sibyl said to him: *Hic puer major te est, ipsum adora*. This child is greater lord than thou art, worship him. Then when the Emperor understood that this child was greater lord than he was, he would not be worshipped as god, but worshipped this child which should be born."

In the old Christmas ballads there is the same theme. In *Jolly Wat*, for example, we find it in every one of the many stanzas, from the first to the last—this:

"Now may I well both hope and sing,
For I have bene at Crist's bering;
Home to my felowes now will I fling.
Crist of heven to his bliss us bring!
Ut hoy!
For in his pipe he made so much joy."

In the old carols, also, there is the sound of the hurrying footsteps of those who, having heard that a Saviour is born, are coming to the Manger to see Him; or, having been and seen, are hastening back to spread

the good tidings among their fellows. This one, for instance, which begins thus:

*"What tidings bringest thou, messenger,
Of Christ's birth this jolly day?"*

A Babe is born of high nature,
The Prince of peace that ever shall be;
Of heaven and earth He hath the cure,
His lordship is eternity.

*Such wondrous tidings you may hear,
That man is made now God's peer,
Whom sin had made but fiend's prey."*

In the new carols, too, the faithful hasten joyfully to Bethlehem—or come with slow and painful steps; but still come. We all know the song of the Lame Shepherd, with its haunting stanzas, these two particularly:

"Slowly I followed on,
Stumbling and falling.
All the air sparkled;
All the air sung.
Even to my dull heart
Glory was calling;
Slowly I stumbled on,
Stumbling and falling.

"Kissing a baby's hand,
Painfully kneeling,
Sweet little drowsy hand,
Honey of heaven,
Swift through my twisted limbs
Glowed a glad healing,
Kissing a baby's hand,
Kissing and kneeling."

BUT what of us today, so far in time from Bethlehem: how shall we find the Child, wrapped in swaddling clothes, lying in a Manger? Where shall we look for Him?

The answer is plain. Away from ourselves. Like those in the old song, we must be "outlanders." The refrain of our Christmas tale must be as theirs:

"The snow in the street and the wind on the door."

We must needs open the door of the house of our life and go out: go out from ourselves, to the Christ. We must fare away from the field of ourselves. Where? Again, the answer is plain. First to "Bethlehem," the true "House of Bread," where He is ready to receive us. Then to His brethren—who are our brethren, too.

It is not easy for most of us to do this; for some it is as hard as it was for the Lame Shepherd. Most of us are so closely within the house of our own life, the door shut. Grief, perhaps, has brought this to pass. Or joy: there is an isolation of joy as complete sometimes as the "isolation of sorrow." Still other causes are there for keeping within: not going out, not even looking out. We stay inside our house; or we remain in our field; we do not seek the Child, the Christ.

But if we do go, what then? We find the Christ. In the joy of our brethren, in their sorrow, in their need, we find Him—His joy, His sorrow, His need. In giving ourselves to our brethren in service, we give ourselves to Him. So late in time, we yet may be even as were the Shepherds and the Three Wise Men:

"Forth they went and glad they were,
Going they did sing;
With mirth and solace they made good cheer
For joy of that new tidings."

It is of much interest to trace the history of Christmas stories from the True Story itself down to the tales of the present day. In the earliest, men saw the Child Himself. Then, very soon, they saw a human child, in need; then, they saw a "poor man," and then, they saw a leper—least lovely, least like the Holy Babe, of all mankind. But, in all these stories, when men minis-

tered to the one seen, then suddenly that one revealed Himself as the Christ. Service done for love alone could penetrate the disguise. Only by serving the one found did men find the Christ. And the one found was always outside the house, beyond the field, "an Outcast lying in a Stall." One of the oldest of runes voices this:

"I saw a stranger yestereen,
I put food in the eating-place,
Drink in the drinking-place,
Music in the listening-place,
And in the blessed name of the Triune
He blessed myself and my house,
My cattle and my dear ones,
And the lark said in her song,
Often, often, often
Goes the Christ in the stranger's guise.
Often, often, often
Goes the Christ in the stranger's guise."

In all lands where the Christmas Story is told, men have believed this: in all languages of the Christian world there are rhymes and "wise sayings" of which it is the burden. Why is this? There is only one explanation. Men have learned that it is true. They have found the Christ in the "stranger's guise." In early days it was so; and so it is today.

And having found the Christ, how shall they of these latter days tell the good tidings to others? So many ways have been tried: the way of warm argument, the way of urgent persuasion, the way of gentle pleading. With what success? We all know: not a great deal. All of these ways may lead men to believe in the Holy Child; but none of them will surely lead men to go and look for Him until they find Him. One way only will effect this: the witness of holy joy. The Shepherds, we are told, "returned, glorifying and praising God." The Three Wise Men "rejoiced with exceeding great joy." Our joy that we have found the Christ: it is this which we must give to those whom we meet as we return from the finding, if we would have them go also and find.

A great many do just this. Their delight in service, their happiness in fellowship, their joy in affection: these bring the good tidings to all whom they meet; the report of these is not only believed, but taken as a guide. What else but this attracts men to a church, or to a man, or even to a book which is of the nature of a witness of the finding of Christ?

For all men, whether they know it or not, would find the Holy Babe. Whether they know it or not, they would go even unto Bethlehem. They are ready for a messenger who will tell them by what sign they shall know the Place. A joyful Christian is always such a messenger: he causes men to open the door and come outside and find—and then return, themselves new messengers, to still others. And so, "often, often, often," until an ever increasing throng is coming to "Cristes bering."

Saints have not always been joyful—more's the pity. Yet when they have not been, their sanctity was in spite of, and not because of, their lack of joy. But joy assumes many forms. There is a joy in sickness, a joy in want, a joy even in martyrdom. But not all find it. The real joy, the only joy, is a joy in Christ.

There is nothing new in the invitation, "O come, all ye faithful": and nothing old. It is timeless. God has from the beginning awaited man, if haply he might seek after Him and find Him. Never has He been far from any one of us. In a Solitary Place He has ever been, with myriads very near: in the inn, in the field, unknowing. Anyone may come. Everyone is invited. Will everyone come, ever? Perhaps.

The Way to Bethlehem is here: just outside.



OUR good friend, Mr. George W. Wickersham, will, we trust, not resent a friendly comment on a letter bearing his signature that is printed in the *Churchman* of December 8th.

It appears that "a lady who attended the recent Catholic Conference" in New York handed Mr. Wickersham a leaflet issued in behalf of the use of the rosary, signed by certain private and—they will pardon us—not very prominent individuals none of whom were, or ever had been, on the Congress program. This leaflet, according to the lady, had been obtained at the congress. Whereupon Mr. Wickersham observes: "It is the sort of thing which intensifies the opposition of the Protestant section of the Church . . . against the Anglo-Catholic wing."

Beads and
Bigotry

In this expression of opinion we think Mr. Wickersham is right. But is it a credit to "the Protestant section of the Church" that it is? Let us analyze.

Probably less than one-half of one per cent of people calling themselves Anglo-Catholics use the rosary. Yet the circulation of a leaflet in its interest at a Catholic Congress arouses no antagonism. Indeed of the ninety-nine and a half per cent of Anglo-Catholics who do not use it, probably ninety-five per cent would defend the right of the one half of one per cent to use it if they choose to.

And herein, as Mr. Wickersham clearly perceives, is one vital difference between the Protestant and the Catholic in the Church. The Protestant argues, with Mr. Wickersham, "I see no value in that article; *therefore* let all other Churchmen be forbidden to use it. Don't even allow a leaflet in its defense to be circulated at a private gathering." The Catholic argues, "I see no harm in that article; *therefore*, though it is of no value to me, let other Churchmen be permitted to use it if they want to, and so, try out its value to others."

In short, the normal Protestant Churchman stands for tolerance and the normal Catholic Churchman for intolerance. We see it constantly on all hands, and this is a concrete example of it. There are exceptions on both sides: tolerant Protestants and intolerant Catholics; but we are thinking now of the representative men on both sides. Mr. Wickersham is obviously driven to indignation by that which any Catholic Churchman treats with good natured tolerance.

Romish? Perhaps. But Anglo-Catholics do not care as to this. They are perfectly willing that devotional practices be tried out whether they were started in Rome or in Switzerland. Are they helpful? is the test that Catholics apply. Are they Romish? is the test applied by Protestants.

Here is a man who does not smoke—because he does not want to. Shall he therefore start a crusade to prevent other men from smoking? There are some who would say yes; this editor says no.

We hope somebody will give Mr. Wickersham a rosary for Christmas. He will not use it; and nobody will ask him to. Not even the worst Catholic among his friends.

But every time Mr. Wickersham looks at that rosary his subconscious mind will say, "Shall I be narrow or broad? Shall I be intolerant or tolerant?"

He will feel very narrow and intolerant at the beginning—a real Protestant. But gradually his better nature will get the best of him. As he looks, day after day, upon that rosary, he will reflect, more and more truly, I *will* be broad. I *won't* be intolerant. Alas for his Protestantism then!

But thus far Mr. Wickersham and this editor are alike in this: they do not use rosaries. In what, then,

do they differ, so that one is a genuine Protestant and the other is trying to be a Catholic?

Please, Mr. Santa Claus, if it isn't too late, drop a rosary into Mr. Wickersham's stocking.

Answers to Correspondents

A. R. G.—"Mass" is a synonym for the Holy Communion. Such adjectives as "Solemn," "High," and "Low," when prefixed to "Mass" or "Celebration" designate varying degrees of ceremonial used in the service. A Children's Mass (or celebration) is one conducted especially for children, at which, however, only such as have been confirmed would receive but all would be taught to worship.

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THE LATEST

Dr. Bowie Elected Coadjutor of Pennsylvania

(Picture on page 277)

[BY TELEGRAPH]

PHILADELPHIA—The Rev. Walter Russell Bowie, D.D., rector of Grace Church, New York, since 1923, was elected Bishop Coadjutor of Pennsylvania on the third ballot at the special convention of the diocese, meeting in Holy Trinity Church, Philadelphia, Tuesday, December 18th. Dr. Bowie, who was nominated by the Rev. Dr. George C. Foley of the Philadelphia Divinity School, led in both orders on every ballot. The convention sang *Gloria in Excelsis*.

The Bishop-elect was born in Richmond, Va., October 8, 1882, the son of Walter Russell Bowie and Elizabeth Halsted (Branch) Bowie. He received degrees at Harvard University and Richmond College, receiving his theological training at the Virginia Theological Seminary. He was ordained deacon in 1908 by Bishop Peterkin for Bishop Gibson, and priest the following year by Bishop Gibson. In 1909 he was married to Jean Laverack of Buffalo, N. Y. From 1908 to 1911 he was rector of Greenwood parish, Va., rector of St. Paul's Church, Richmond, 1911-1913. He was a member of several commissions and committees in Virginia, and served as a delegate to General Convention in 1916, 1919, and 1922. He was a trustee of the Slater Foundation; chaplain of Base Hospital 45, Toul, France, 1918 to 1919, and in 1926 spent a month preaching in England, under the auspices of the Committee on Interchange of speakers between America, Great Britain, and France. From 1920 to 1924 he was editor of the *Southern Churchman*, and is the author of several books.

FOR THE MARK of the Christian is a happy cheerfulness, a perennial gladness, a radiant and unceasing joy.

—J. D. Jones.

Daily Bible Studies

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

The Holy Nativity

Sunday, December 23: The Fourth Sunday in Advent

READ Philippians 4:4-7.

THE time draws near the birth of Christ." It is already the blessed Christmas-tide. St. John the Baptist declared, "I am the voice," and now we hear many voices, holy voices, "singing to welcome the pilgrims of the night" with the Good News from heaven. How wonderfully the message has held the sons of earth spell-bound during nineteen centuries! And especially the last fifty years have marked an enthusiasm which has transfigured our city streets and our village homes and proclaimed the glad tidings with thrilling beauty! No speech, no language, yet their voices are heard. O my soul, make ready to meet the Christ-Child! Prepare the way by prayer and sincere worship, by tokens of love and messages of cheer, for we are to keep sacred the "Birthday of the King!"

Hymn 74

Monday, December 24

READ St. Luke 1:46-55.

THIS precious hymn of the Church, this *Magnificat*, the song of St. Mary the Virgin, may well serve as our pre-Christmas message. It is the New Testament echo of the hymn of Hannah, the mother of Samuel, and so are linked together the holy woman of old who consecrated her son to God from his birth and the Blessed Mother of our Lord who, by divine ordering, fulfilled the God-given promise of Eden (Genesis 3:15), and the precious prophecy of Isaiah (Isaiah 7:14). How the hymn rings with holy faith and declares a consecrated will (St. Luke 1:38)! Henceforth motherhood is blessed of heaven. Henceforth the handmaids of earth are the daughters of the Most High. Yea, and an inspired exaltation is given to the humble and meek which the fulness of a ripened Christianity shall reveal. Rightly did the artists of old picture the Madonna with the Infant Christ; for the blessed and rightful reverence for womanhood and the due courtesy and honor of manhood were divinely established when Mary sang "My soul doth magnify the Lord."

Hymn 276

Tuesday, December 25: Christmas Day

READ St. Luke 2:1-7.

THE precious story, so simply told by St. Luke, can never lose its beauty and significance. The world's salvation and the birth of the Saviour needed no heralding save that of the angels.

No war or battle's sound
Was heard the world around;
The idle spear and shield were high uphung;
The hooked chariot stood
Unstained with hostile blood;
The trumpet spake not to the armed throng;
And kings sat still with awful eye,
As if they surely knew their sovran Lord was by.

It is a Holy Day. Words fail to magnify the event. Our hearts worship and are glad. As we come to the Holy Communion let us in all reverence seek to measure the love of God, and pray that we may have the child-like spirit as we remember the Babe of Bethlehem, Emmanuel, God with us forever.

Hymn 72

Wednesday, December 26: St. Stephen's Day

READ Acts 7:55-60.

ST. STEPHEN, "a martyr both in will and deed," brings us back to the human struggle and yet makes that struggle a victorious progress. The light of the Holy Nativity is still shining, and the angelic anthem is still ringing its holy

cadence which will never be silenced until the King comes again. The Christmas spirit of charity is associated with this day, for St. Stephen was one of the seven deacons chosen to see that the poor were cared for, even, as at this joyous time, we seek to care for those in need. And, indeed, the whole spirit of Christmas leads us to think of others. It is the one season when all Christians, little children as well as grown folk, are planning to give. O blessed time, when our hearts are open and the dear desire to give tokens of love is manifest! All the halo of tradition rests about us, and, as children all, we plan surprises as we shout our "Merrie Christmas!"

Hymn 550

Thursday, December 27: St. John the Evangelist's Day

READ I John 1:1-7.

THE disciple whom Jesus loved" brings to us the message of the Nativity, for he preached and wrote of the God of love; and it was because God loved the world so greatly that He gave His only begotten Son. Love is of God and so it is the greatest thing in the world. We love God because He first loved us and so "love called love." We love our brothers because He loves them. We are bound together as children of God redeemed by Christ, members of His family. The supreme lesson of Christmas-tide is that we should love one another. All that contradicts love—war, bitterness, disension, wilful misunderstanding—is contrary to God's nature and to His will. Tradition tells us that the aged St. John, Bishop of Ephesus, when so feeble that he had to be carried into the church, would repeat again and again as his sermon: "Little children, love one another." It is a Christmas message.

Hymn 231

Friday, December 28: Holy Innocents' Day

READ St. Mark 10:13-16.

THE mystery of the cruel death of little children, ordered by the wicked Herod, may best be solved for us by the Master's love for the little ones. Unstained by sin, the divine inbreathing still fragrant on their lips with the holiness of heaven, and their eyes alight with the brightness of God's presence, infants are the precious blessings of our earth-life as they will be the dearest associations of the heaven-life. Perchance the loving Father, whose dearly beloved Son had gone to wash away the sins of the world, wished to have with Him these precious souls who knew no sin. Who can tell the sacred mysteries of divine love? Who has any earthly measure of the Heavenly Father's love! Happy, thrice happy, are they, even in their sorrow, who have little ones whom God has called to Himself! Only let us grasp and hold the child-like spirit for which the Master Himself called. This again is the spirit of Christmas.

Hymn 363

Saturday, December 29

READ Isaiah 60:13-22.

GOD seems so near at Christmas-tide. The Gospel message has increased in richness and understanding through the centuries. We bring the evergreens to our churches to signify the Life that came when Jesus was born and which has never left and will never leave the world of God's creation and loving re-creation. We bring our Christmas tree and load it with gifts and lights to signify the manifold gifts of God through Jesus Christ. We come to the Holy Communion, and that precious feast seems to open heaven before us. And our gratitude is a faint but sincere anticipation of heaven's worship when we shall sing the song of Moses and

(Continued on page 267)

Blue Monday Musings

By Presbyterian Ignotus

A MERRY Christmas to you all. How many times is that wish exchanged in all Christian countries! The air is filled with cheery salutations; almost every face reflects something of the Christmas joy; and one is struck with the general glory shed abroad—sometimes in places where it would not be anticipated! The feast of the Word-Made-Flesh, however it may sometimes be misinterpreted, is an all-inclusive festival of humanity, in which every man has his rightful part, whether he knows it or not; and the joy overflows into every sort of vessel. None begrudges it to those who miss its full significance: sufficient if they catch a little of the radiance from round the Bethlehem Manger, and, without knowing why, are happy.

It is not the mere giving of gifts that causes so many folk to be joyful: indeed, too often that degenerates into what is commercially called "an exchange of gifts," and so obscures the real Christmas spirit. Nor ought it to begin and end with feasting—though beyond any doubt that has its lawful place in our merry-making and ought to be recognized gladly, since body and soul must share alike in the exultation over the Good News. What a sad thing it is that Christmas gifts have come to be such a burden to so many people! The long hours of the shopkeepers and the postmen, the anxiety to pick out gifts which will be acceptable to those who receive them, the burden of delivering everything almost at one time, the fretting care lest extravagance shall spoil one's Christmas happiness, the terrific responsibility of sending Christmas cards enough, so that no one shall be slighted who has any conceivable reason for expecting to be greeted: all those who suffer from these, or some of them, might well be pardoned if their "Merry Christmas" is a little forced.

And yet, after all, which of us does not feel the epidemic happiness? People may sigh with exhaustion while yet thrilling with gratification. And though "Christmas comes but once a year," its influence is felt all through the twelvemonth. We may affirm confidently that most Americans who rejoice do so with a rather clear appreciation that their rejoicing has more or less of a religious background, even if not explicitly understood.

But here is one feature of Christmas observance which strikes a false note. This is the year of our Lord, 1928, an *annus mirabilis* as ever was. Yet why, oh, why do artists and decorators and other people of that sort avoid anything of the present in what they show us? We all are aware of the sort of pseudo-picturesqueness which is inseparable from an attempt at bygone scenes and ways. But actually, nobody does actually bring in a boar's head for a Christmas supper; in most of our habitations mistletoe is known only by reputation; I doubt whether antique costumes are worn by any of the carollers who sing in certain cities, out-of-doors. Is there any more of the holiday feeling in pictures of dilapidated gables? It would be a weighty experiment to show on our Christmas cards a modern village street, a twenty-story apartment house, and a group of persons arrayed in the fashions of the present time: but it would be well worth attempting.

Take the outrageous traditional figures of Santa Claus which obtrude themselves on our sight through December, standing at the street-corners and begging for various charitable causes. The motive of their solicitation is unquestionably excellent; but they have a singularly inappropriate costume for that purpose. Santa Claus, in the myth, is associated with giving, not with receiving—even for others; and to multiply him in the act of asking for alms is to destroy whatever seemliness may be discerned. In any case, that preposterous "corrupt following" of good St. Nicholas of Myra plays altogether too large a part today in our children's fancy. Would he might disappear altogether in favor of the gentle Christ Child!

ONE of the traditionally beautiful features of Christmas is the midnight Mass:

That only night in all the year
Saw the stoleed priests the chalice rear,

good Sir Walter sings.

Of course, to have a crowd of revellers present, as at a spectacle, is unseemly; and when one has known a Christmas Eve in a little town, where all the worshippers are known to one another and to the celebrant, he yearns for that and is prepared to forego a city midnight and all its works. But there are exceptions. I well remember an exquisite chapel in a private house, where the noise of rioting does not penetrate, though it is set amidst many thousands. A window from Chartres is set above the altar; a Botticelli Madonna presides; and the chalice is one from Benvenuto's master-hand. There a little company gathers for the Holy Mysteries in that hushed hour. I do not wonder that one of my young friends who has worshipped there for years was almost ready to weep when he told me he would be spending this Christmas Eve on the way to Indo-China.

I wish that our Christmas festivities of what we arbitrarily call the secular sort could be somewhat saner, and yet even more child-like. Take, *e. g.*, the theater; can you imagine finding the Christmas spirit in connection with a musical comedy of the "problem" sort? What has become of the good old-fashioned pantomime with its Christmas gaieties? They tell me that survives in England; but the London stage is so washed over by the dregs of American Jewish performances, with quasi-Negro music, that I wonder whether it is true. (The last theatrical performance I saw in London was on the day before the schools began, when the house was filled at an afternoon performance with boys and girls on their way to reopening of the term, who shuddered and shrieked in fascinated wonder and delight at *Dracula*. I found the audience vastly more entertaining than the players.)

I HAVE NEVER spent a Christmas abroad. But it seems a particularly good time to be at home, somehow, among familiar scenes and faces. Once, not many years ago, I had a Christmas in bed, which was by no means pleasant. But wherever one has to be, in whatever scenes, still the spirit of Christmas is shed abroad in our hearts, irrespective of place or weather or circumstances. So may it be with us all this Christmas. And then, a happy New Year!

Daily Bible Studies

(Continued from page 266)

of the Lamb. We greet one another with the old-time "Merrie Christmas"—a token of heaven's reunion, and we love everybody because we love God and He loves us. The old earth seems almost transfigured as if the angels' message had told her of her future glory and of the peace found in Bethlehem and fulfilled in the peace and joy of eternity. O blessed Christmas Day! O precious message!

Dear Lord, I thank Thee! Words are feeble, but with body, mind, and soul I worship Thee. Fill me with Thy love, that all human enmities may die. And make me glad in the light of Thy countenance. Amen.

ONE THING only is necessary for us, that is to reach Heaven after having done God's Will with perfect love and devotion.
—Henri Perreyve.

Making the Dumb Articulate

By the Rev. Arnold N. Hoath

THERE is an old tradition that at midnight on Christmas Eve, the power of speech is given for a short time to birds and beasts. Surely the faithful dog or cat who has been a loyal friend and companion to his master is deserving of some reward on the Feast of Feasts, as is the cow and chicken and all dumb creatures who give their lives in the service of mankind.

One of the Coptic manuscripts relates a story of our Lord which is in such harmony with His character as it is presented in the Canonical Gospels that it is not difficult to believe that it might have happened. The story is that one day He met a man who was cruelly beating an ass which, in attempting to climb a hill with a heavy load, had fallen down and seemed unable to rise. Our Lord asked the man if he did not see that the load was too heavy and that the animal was in distress. Quick to defend himself, the man asserted that the ass was his own property. On being appealed to, the disciples of our Lord declared that they knew the man and knew the ass to be his. Then, according to the story, our Lord said to the disciples: "Do you not see how she bleeds, and do you not hear how she laments and cries?" But the disciples said: "Nay, Lord, we do not hear that she laments and groans." Then was Jesus sad and said: "Woe will come to those who hear not how she cries to her heavenly Creator—but thrice woe unto him of whom she complains in her distress." And He healed the ass. Then He said to the man: "Go and smite no more thy beast, that thou mayest not thyself be in misery."

Does not this appealing story reveal the fundamental cause of all man's cruelty to defenseless animals?—lack of imagination due to a deficiency in love. "Do you not see how she bleeds, and do you not hear how she laments and cries?" asked Jesus. But no, neither the owner of the creature nor the disciples had thought of the beast suffering pain, for their imagination was not quickened to hear the anguished cry of the dumb. And since imagination is always present where love is strong, and since love is an absolute quality which should govern man's attitude not only to his heavenly Father, and his brothers and sisters, but to all flesh and to all life, animal as well as human, Jesus sadly shows that woe must come to those who do not hear the cries with which suffering beasts protest against the abuse of man's authority. The righteous man is merciful to his beast, and he who is not merciful is not righteous. Blessed are the merciful, for mercy is a quality of character that is handmaiden to the love of God.

It is extraordinary that in the brief account of our Lord's life preserved for us in the Gospels, so many of our Lord's references to animals should have been recorded. Birds, foxes, sheep, wolves, the camels, the oxen, asses, serpents, doves, calves, hens, chickens—these are all repeatedly mentioned in such a natural way that it is evident Jesus had studied their habits and was acquainted with their ways. When a man is interested in animals, and when his heart is warm with sympathy for the joys and sorrows of their existence, stories of them will be continually on his lips, and he will frequently use their experience as illustrations of great principles of life. So it was with Jesus. When He saw an injured or dead sparrow, He thought of the Creator's care and love. "Not one of them falls to the ground outside the help of your Father." For when one loves God he will love all creation, too, and he will perceive that God's concern reaches over all. It is also true that when one loves all creation he must love creation's Creator, and our tender treatment of God's lesser children will inevitably bring to us Coleridge's experience:

He prayeth best who loveth best
All things both great and small,
For the dear God who loveth us,
He made and loveth all.

WE CANNOT begin too soon to awaken within the child an interest in his little sisters (as St. Francis of Assisi called the birds), and an affection for all living things. To have a knowledge of the habits of the wild, free creatures of forest and lake is to recognize and appreciate the joy which each day brings to them and to desire that they should have all the happiness which God intended them to have. With this knowledge of animal life will be born a humaneness and consideration without which some of the noblest qualities of human charac-

ter cannot come to perfect fruition. Therefore, both from the point of view of the child and of society, it is vastly more important than we sometimes realize that the child should be taught to regard sympathetically the rights of every animal.

"Thoughtless and unfeeling conduct," says Mrs. Mary F. Lovell, "which rapidly develops into downright cruelty, is exercised first and most largely toward the brute creation, because of its helplessness and the larger opportunity. It may begin very early. An innocent baby will, in his exuberant happiness, squeeze a poor kitten nearly to death and try to put his fingers into its eyes; but the baby's innocence is no reason for allowing him a pastime which gives pain to a living creation."

If we accept as the definition of a gentleman that he is one who is always under every circumstance gentle with those who have no power to make him treat them kindly, we shall perceive that if we would have the child attain the cultured character of one who deserves this title we must train him always to be humane in his treatment of animals which cannot prevent his being cruel to them. When we read of the tenderness toward animals which was the habitual attitude of Abraham Lincoln, Sir Walter Scott, Charles Kingsley, Daniel Webster, and a host of others of our noblest men, we see that gentleness and humaneness are characteristics of strength and firmness of character. Cruelty, when it is not the result of sheer thoughtlessness (and no gentleman is thoughtless) is the mark of a bully. We do not wonder, then, at Cowper's declaration:

I would not number on my list of friends
(Though graced with polished manners and fine sense,
Yet wanting sensibility) the man
Who needlessly sets foot upon a worm.

In the light of these considerations is it not extraordinary that our Prayer Book contains not one prayer that has to do with animals, or with our treatment of them? Should we not seek to remedy this unchristian neglect? Then shall we no longer deserve the bitter reproach of Ralph Hodgson:

'Twould ring the bells of heaven,
The wildest peal for years,
If Parson lost his senses,
And people came to theirs,
And he and they together
Kneel down with angry prayers
For tamed and shabby tigers,
And dancing dogs and bears,
And wretched, blind pit ponies,
And little hunted hares.

In the meantime, in our Church schools and in our E. Y. P. A.s, we may offer our prayers to the loving Father of all life, and teach our children and young people to do so in their private devotions. For the benefit of those who would like guidance in such prayers, three prayers are given here which, with some slight alterations, appeared some years ago in the *Challenge*, whose editor at the time was Canon Raven:

"Our Father, in whose hand is the life of every living thing: We bless Thy Name for the knowledge that Thou carest for the dumb creatures of the earth: We bless Thy Name for each word that tells us of Thy thought for them. Thine eye marks the playing of the beasts of the field: Thou hast loosed the bonds of the wild ass and thinkest upon his joy; Thou didst give the goodly wings unto the peacocks, and wings and feathers unto the ostrich: Thou lovest the cloud of doves, flying to their windows; Thou knowest the time when the wild goats of the rock bring forth, and markest when the hinds do calve. Father of all life, we praise and bless Thee for Thy joy in them, and for Thy Providence which cares for them. Amen.

"Hear our humble prayer, O God, for the sorrows of animals; for all beasts of draught and burden, overworked and underfed; for all birds and animals in captivity who beat against their bars; that the love and care of those who tend them may lessen their suffering. For all that are in the charge of cruel men we pray Thy cherishing love, that Thy tenderness may comfort the oppressed and soften the hardhearted; upon those that are lost or deserted or starving or frightened or in pain or dying, we entreat Thy mercy and pity. Amen.

"And even while we bless Thee for the sweet antics of young animals, and for the trust and love of those dumb creatures that are our friends, let our hearts be hot within us for those that man has made his prey. For all performing animals we implore Thee, that our hearts may be changed, and that their martyrdom be no longer tolerated among us; for those that man has made to toil in misery, that a new conscience may awaken to release them: for the trapped and the hunted, that we may be sharply touched with the feeling of their agony, and that only such traps may be permitted by public opinion which allow of no prolonged anguish, but will bring suffering to an instantaneous end; for those that must be put to death, that humanity and mercy may wait on every circumstance of their end. Their breath is Thine; and we pray Thee to be with them when they yield it up to Thee. Amen."

The Stable-Boy at the Inn

By the Rev. B. Z. Stambaugh

STEPHEN, the stable-boy, was often lonely, but seldom unhappy. The reason for this was not usually apparent to those who knew him, for he had not been favored by fortune. The venerable rabbi was often amazed at the gaiety of the ragged urchin who came so regularly for instruction at the little synagogue of Bethlehem. He remembered how the child's mother had sent for him, as she lay dying in the poorest quarter of the town, and had committed the sleeping baby to his care. Sometimes he regretted the haste with which he had, in turn, given the child to Simeon, the innkeeper's stable servant. For Simeon was scarcely able to feed and clothe his own children, and his wife was a woman of violent temper and shrewish tongue. He thought sometimes that the boy's sunny disposition must be an inheritance from his father, a vagabond Greek, who had deserted his wife and child in their time of need, leaving nothing for his son but his name—Stephen—which is Greek for "The crown." The name had stuck. It had appealed to a twisted sense of humor in the community, and the pauper child continued to be called "Stephen."

But Stephen's Greek paternity could not entirely account for his contentedness. The determining factor was his general good-will toward everybody and his particular sympathy for those who seemed more unfortunate than himself. And as there were not many humans who could lay claim to such sympathy, this quality manifested itself chiefly toward the animals—the cattle and asses at the cave-stables of the inn; the great hulking camels, whose Arab drivers beat them so unmercifully at times, when the long caravans passed through the village toward the desert far southward; and especially the sheep and lambs that abounded on the plain of Bethlehem and in the hill country near, whose shepherds drove them in flocks through the village on their way to the market at Jerusalem. Stephen loved animals, and as often as he could escape the watchful eye and sharp tongue of his foster-mother, he followed Simeon about his duties. There were the cows and the she-asses and the goats to be milked every morning and evening. There were the stately oxen who come in from the fields at night, very tired and very hungry, and very grateful for their care. And there was the flock of sheep that belonged to the innkeeper, whose shepherd brought them in from the pasture at nightfall, instead of keeping them in the sheepfold on the hill. As the boy grew older, Simeon found him more and more useful. One day the innkeeper himself watched him, as he cleaned out the stall for the oxen, carefully spread the clean straw, and filled the manger—and after that Stephen was numbered among the servants, and Simeon received an extra shekel each month for the lad's work.

On the last day before the Great Taxation, Stephen had been very busy. Bethlehem for several days past had been filling with visitors—people who were conforming to the emperor's edict by returning to their birthplace for the enrolment; and while many had come on foot, the majority had brought with them beasts of burden. A great caravan had come from Egypt, with asses and camels, footsore from the long desert journey. Some of the younger Jews, who had come from Caesarea, had made the journey Roman fashion, in chariots, with beautiful Arabian horses harnessed to the pole. Stephen had never seen many horses, and was nearly over-awed by their regal appearance. The whole village was buzzing with excitement. There had never been so much buying and selling since anyone could remember. There were errands for all the boys in the place, and many of the visitors were able and willing to pay handsomely for service. Simeon had been short-handed all day, because so many of the stable servants had yielded to the lure of easier and quicker money.

Stephen had been tempted in the earlier part of the day, as he saw other boys no older than himself with their fists already full of coppers. But he could not forget the weariness of the poor beasts, footsore and lame, that were bringing the people into the town. So he worked the harder to keep the inn stables clean and sweet, for the comfort of the animals. "The people,"

he said, "can always manage for themselves. But the poor beasts have no comforts except what we give them." So he whistled, after the immemorial manner of boys, as he gathered up armfuls of the fresh, dusty straw to carry into the farther corners of the great caves—the parts long disused. And then he stopped whistling, and choked and sneezed as the dust filled his eyes and nose.

HE heard the innkeeper and other men talking. There was an air of expectancy upon them. "I have heard a soothsayer," said one, "who declareth that tonight the Messiah will appear in Bethlehem, to set Israel free and drive away the Roman eagles that hover over Judah." Another volunteered the information: "There is a grizzled Chaldean astrologer who came in the caravan today, who saith that a Star hath risen in great splendor to declare the coming of a King in Judah." And the innkeeper, a devout Pharisee, said, "I know nothing of your Chaldeans nor your soothsayers, but I know the prophets—and clearly they foretell the coming of the Messiah, and they tell of Bethlehem, saying, 'and thou, Bethlehem, art not the least among the princes of Judah, for out of thee shall come a governor that shall rule my people Israel.' And surely the time is ripe. The cup of Roman iniquity is full. Jehovah cannot longer turn away His face from His people." Stephen heard others talking about the same thing throughout the day. Bethlehem was all agog. The resentment of the people against the Roman tax had become intense. The garrison had trouble to keep order. The taxgatherers were threatened with violence, and did not dare to stir without armed guards.

Stephen learned that the innkeeper had begun to charge an excessive rate for lodging, and that every nook and cranny of the town was being filled with late comers. Toward evening the roads were crowded with people, hurrying into Bethlehem before the closing of the town gate. Then the shepherd came in with his flock, and Stephen had no time for other things, while he attended to the briar scratches and bruises that the sheep always brought back from pasture.

A group of boys scuffled noisily past the entrance of the cave. One of them chanced to spy Stephen, as he finished scattering clean straw on the floor of the stall for the oxen and was starting after fresh hay for the manger. "Ah, there, 'Crowned One'!" he shouted, and the others took up the cry. "The Messiah! The Messiah!" they screamed. "Here is the King! Here is the Anointed of Israel! The manger is his throne! The pitchfork is his scepter!" Amid the bedlam they told him of the growing excitement. Apparently there was nothing being done in the town except the plotting and scheming for the advent of the king. Some were saying that it would be Abiud, son of Jotham, of Caesarea, who would set up the standard of revolt in Bethlehem that night, would lead forth the men of Israel to battle, and would drive the Roman jackals from the land of their fathers. Some said, however, that Abiud's descent from King David had been questioned—that Mattathias, of the house of Maccabees, still lived and would certainly appear in Bethlehem this night, or on his mother's side he was a prince of the House of David.

"I shall be at hand!" exclaimed one of the boys, "I shall carry a bow and arrows, and a sword." And the others all shouted at the tops of their voices trying to be heard above one another, telling what they would do to help the king. Then they hurried out, so as to be in the midst of things when the king should declare himself.

Indeed, it seemed as if everyone had been of the same mind. The stalls had been neglected. The stable was in a disgraceful condition. Stephen was tired. He stood in the failing light with arms akimbo, half minded to slip away himself and join in the excitement. Then he remembered the oxen who would be weary from their journey to Jerusalem, dragging the heavy wooden cart that had been sent in loaded with cheeses and butter and eggs. And he remembered the cows who were already due for

milking, and must have good warm beds, clean and dry. So he set about it to do what the others had been neglecting. "After all," he said to himself, "if the king is really a wise king, he would rather find me at work, taking care of the beasts who are a part of his realm, than out yonder before the inn, throwing up my hat and shouting for him. And who knows? Maybe the king will have horses and asses and camels with him, and they must have room, and a good bed, and something to eat."

So he redoubled his efforts. The stalls were all cleaned carefully. The mangers were filled. A heavy blanket was hung over the doorway to keep out the cold night air.

THEN he heard voices coming along the path which led down from the courtyard of the inn overhead. He recognized the voice of Simeon—usually it was a jovial, good-natured voice, but now it had taken a more serious tone. Stephen thought he must be bringing in an injured lamb, although he had counted them all carefully, and was certain that none was missing. Then there was another voice, a deep, rather pleasant voice, with the highland burr in it that he had so often noticed in the voices of Galileans. And then he heard a woman's voice, the clearest, sweetest voice that had ever come to his ears. It was like what he had often tried to imagine as his mother's voice—the voice that had named him Stephen, "the Crowned One," when he was eight days old.

The blanket over the door was drawn back, and by the dim light of his lantern Stephen could see Simeon, leading an ass, on which was seated a woman; while behind them loomed the tall figure of a Galilean peasant. "There was no room for them in the inn," said Simeon. "We must make a place for them here." The woman drew the mantle from her face a bit, so that the lad could see her dark eyes, the broad white brow, and the soft curve of her cheek. She seemed wan and tired, he thought. She smiled at Stephen, and then the big Galilean lifted her from the back of the beast and carried her in his arms as he strode after the boy, who was already leading the way to the stall which he had prepared so carefully for the oxen. It was all so clean and smelled so fragrantly of the fresh hay, that the girl (for she was scarcely more than that) gave a cry of pleasure; and the Galilean turned to Simeon, saying, "You are very kind to us, and we are grateful. I am Joseph, the carpenter, of Nazareth in Galilee, and this is Mary, my wife. We were born in Bethlehem, and we are of the house and lineage of David. But without your hospitality Mary would have perished this night." Stephen hastened to spread a blanket in the straw for Mary, and brought a small bale of cotton that had come in the caravan from Egypt and put it under her head. She smiled her gratitude, and Stephen hastened away to look after their beast, which still stood patiently near the door.

The lad was busy till very late. The cows had been brought up, and the goats, for milking. The four horses of Prince Abiud, whose chariot had rumbled up just in time for him to take the last room at the inn, under the very nose of Joseph, had to be provided with stalls and food. The grooms tried to drive Mary and Joseph from their place, but Stephen had threatened them in a shrill voice of rage that brought Simeon running, and they had been satisfied with other stalls. And finally the oxen themselves had come in from their long journey, and it had taken a great deal of soothing and petting to make them content with a strange corner of the great cave, where there was no manger, and where no oxen had ever been stalled before. But at last everything seemed to be done. Simeon said it was best, with so many strangers about—and maybe thieves—to sleep at the stable. Stephen tiptoed back to the secluded stall where he had left Joseph and Mary. Mary was asleep, but Joseph was alert. He seemed to be expecting something. He smiled gravely at Stephen, and whispered good night, with his finger on his lips, to indicate that his wife must not be disturbed. The flickering lantern still hung on the post above his head, and the lad thought it ought to be extinguished for fear of fire and to save the expense. But he did not dare to say anything. He dragged his weary feet across the stone floor of the cave to the dark corner where the oxen were now placidly chewing their cud, lay down in the hay, and was instantly fast asleep.

* * * * *

Stephen could not tell what it was. But he felt that something wonderful was happening. He was certain it was something concerning the King, the Messiah. Yes, that was it. The

King had come. There He was—on a great white throne, with a glory of light about His head—with an unearthly splendor radiating from Him. Bright figures stood about, angels and archangels and all the company of heaven. And yet, in the most glorious of them all, there was something vaguely familiar. Why, of course! It was Mary, full of grace, blessed above women! And the other was Joseph, regal and majestic. And there was a marvelous melody rising from the angelic host. It seemed to fill all the spaces of the unseen universe. Higher and higher rose the sound till the words of the song filled his soul: "Glory be to God on high, and on earth peace, good will to men!"

* * * * *

STEPHEN sat up and blinked, and rubbed his eyes. Then he began to stretch, just as any sleepy boy who has been awakened in the middle of the night. Then he stopped and listened again. Surely, he was hearing that song. There was a murmur of voices at the door of the stable—perhaps this was what he had heard—but that melody was still very real. He could even remember the words. He hastened out to see what had happened. Simeon was leading a group of shepherds, who brought with them the chill of the Judean hills under the frosty stars. And they were going straight toward the stall where Joseph and Mary were. Stephen came up just in time to see the shepherds fall on their knees before the manger. And in the manger he saw, by the lantern's glow, the face of a Baby. As he looked again, at Mary, he saw her as he had seen her in his dream, full of grace, transfigured, and wonderful, and the figure of Joseph, as he looked, was a person of dignity and grandeur. Then he looked again at the sleeping Babe, and behold, it was the face of the King. He knelt there in the straw, and all the people knelt, while the shepherds repeated the song of the angels: "Glory be to God on high, and on earth peace, good will toward men." Then Stephen realized that, as he had prepared comfort and happiness for the humble beasts of the field, he had been making ready the manger-throne for the King of Kings.

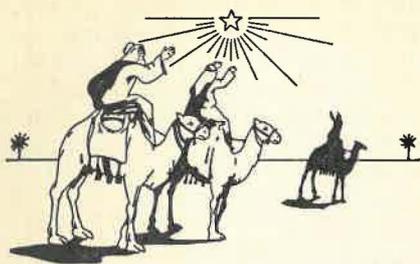
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OUTSIDE the walls of Jerusalem, near the gate that was ever after to be called "St. Stephen's Gate," a man was being stoned to death. But the pain of the pelting stones was gone now. He could not feel them any more, as he knelt there in the sand. He was living only in memory. He remembered the day when he had seen the King a Babe in a manger. He remembered the after years, when the King had come out of Galilee to establish His kingdom. He remembered the wonder of those years of the ministry, as he had humbly tried to bring in the sick and the suffering to the healing touch of the Master. He remembered the horror of the crucifixion, the glory of the resurrection, and the splendor of Pentecost. He remembered the day when the new Church had seen how that the Apostles and elders themselves could not administer the charities if they were to care well for the souls of those entrusted to them. And he remembered his joy when he, Stephen, had been chosen a deacon—one whose duty it was to look after the needy, to tend the sick, to distribute the alms, and to prepare the holy table for the Breaking of the Bread. And now the enemies of the King had taken him, as they had taken his Master. And he, looking steadfastly up into heaven, saw the glory of God, and Jesus standing on the right hand of God. And he cried, "Lord Jesus, receive my spirit." Then he remembered again those who were taking his life, and prayed, "Lord, lay not this sin to their charge." And when he had said this, he fell asleep. He first, of all the followers of the Christ-Child, had won the crown of martyrdom. Stephen had fulfilled his name. So I think maybe that is one reason why we keep the Feast of Stephen on the day nearest after the Feast of the Nativity of our Lord.

SLOWLY, with painful tread, come the great multitude who are fain to follow Thee on Thy Dolorous Way. Thy voice is all their guidance, Thy beauty is all their prize, yet they are very fearful in the manner of their wayfaring. They limp and stumble, they trip and fall. Their lameness cannot measure the jeweled imprints of Thy feet upon the way before them.

O Jesu, grant me Thy strong arm wherewith to succor the halt and the maimed! Amen.

—From *Gold, Frankincense, and Myrrh*.



A Page of Christmas Verse

Christmas Eucharist

A LITTLE lamb,
A little dove
A lily white as snow,
A spray of holly berries red,
A bit of mistletoe.

These, near the altar,
You may see—
These little things so dear—
The candle light
Shines out so bright,
The Christmas bells ring clear.

Before the altar
Stands the priest
With plate of bread unleaven—
The candlestick, you may recall,
Has always branches seven—

Wine in a cup,
A silver cup
With jewels in the stand;
The priest has blessed the mystery.
I take it in my hand.

A lamb—a dove—
The candle light!

I bow my head,
I eat the bread,
I sip the blood-red wine.
What strange celestial strength now comes
To stir this heart of mine?

Sweet memories, an ancient prayer;
New Hope—a joyous Faith!
I lift my eyes,
A holy star
Hangs in the quivering air.

The little lamb,
The little dove,
The lily white as snow,
The spray of holly berries red,
The bit of mistletoe—
These symbols at the altar high
Have led me to the very sky.
The Holy Star
Will lead me on
Until I find
God's only Son.

MABEL HILL.

A Song for Jesus

A STAR shall light Him earthward;
A song shall guide His way—
The Little Lord of Christmas
Who is our guest today.

The Gloria of the angels
And Mary's lullaby
Meet in the shadowy stable
To hush a baby's cry.

His feet with yet no scarring
Shall walk a highway grim;
His hands with yet no piercing
Shall draw all men to Him.

His baby head, encircled
Not yet with crown of thorn—
All show life's greatest treasure,
A little child new born.

Let our love light His pathway;
Let our hearts guide His way—
The Little Lord of Christmas
Who is our guest today.

KATHERINE BURTON.

His Birthday

HOW did they keep His Birthday, when
The Little Christ was nine or ten?

Would Mary wake Him with a kiss,
And say, "See, Dear, I've brought Thee this,"

And give to Him a woven coat,
Without a seam from knees to throat?

Would Joseph make for Him a chest,
To hold the things He loved the best?

Was there a cake with candles, too,
For Him to blow the way we do?

His Birthday now, brings trees instead,
And stockings hung beside each bed,

Great services of praise are sung,
Sweet chimes are played, glad bells are rung.

But when a very Little Boy,
What did they do to give Him joy?

LUCY A. K. ADEE.



The Light From the Manger

A Christmas Meditation

By Edna G. Robins

HUDDLED over a small fire, a group of weary herdsmen had been talking drowsily through the chilly night. A sudden startling brightness revealed the dark forms of the sheep scattered over the hillside and blotted out by its brilliance the softly glimmering stars. Opening wondering eyes, the shepherds beheld the angelic visitor who announced to them the birth of the Messiah, and who urged them to leave their flocks to seek Him. Forgetful of the blazing warmth of their little fire, they arose and took their way across the hills to the Manger. A gleam of light proceeding from this crude shelter seemed to beckon them on, till at the threshold they paused, abashed by the glory within.

Surrounded by the luxury and the beauty and the ease of eastern palaces, three sages received each a summons to arise, prepare for a long journey, and set out to seek the birthplace of a newborn King. Guided by a star, which in their study of the heavenly bodies they had never seen, equalled in size or brilliance, they took their arduous way over hill and through valley, suffering untold hardships to attain their goal. Finally the star stopped and its glory became as naught in the radiant beams that shone within that holy place, where a Baby's smile and a Mother's joy told the Magi that their journey was ended.

Shepherds and sages, poor and rich, unlearned and wise, bondsmen and mighty lords—these received the call and were blessed with the vision which saints have longed for, suffered for, and gladly died for. They had little in common, these wild men of the hills and the cultured princes of the East. Yet through all its history the Church has brought them together before the crib of the Infant Jesus, and they have become linked inseparably in our minds because of the fact that they saw and worshipped Him in the Manger.

This joy was vouchsafed to them because they were not disobedient to the heavenly vision that summoned them away from their creature comforts to brave the chill darkness of the night or the dangers of the long journey. In the light of the angel hosts the shepherds lost sight of the lesser flame of their little fire. In the light of the guiding star the Magi turned gladly from the flaring torch of art and science. When the light of the angels and the light of the star both paled into insignificance before the glory that was Jesus, the shepherds and the Magi alike turned instantly to Him, the Source and Giver of light and life, leaving without regret all lesser lights behind them.

Here lies for us the secret of the heavenly joy vouchsafed to the herdsmen and the sages. If we would share with them the glorious vision, we must imitate their prompt obedience and strive to cultivate their sense of values. To each one of us, regardless of our station in life, God sends the summons to arise from our pursuit of lesser things to seek Him and to rejoice in His Presence. If we have not heard the call, it means that we have been too absorbed in our worldly interests, or that we were not prepared for the divine message and perhaps misunderstood its purport. The faithful at all times sit lightly to earthly things. Our hearts are a highway for our Lord, but His progress therein is impeded if we allow earthly hopes and fears and ambitions to hold too important a place in our lives. Our interest in the arts, in education, in science—even in our daily business affairs—must not be so absorbing that we are in danger of becoming deaf to the heavenly voice that bids us turn from these interesting but transitory pursuits to seek the Lord. Unless prompt obedience answers the call, we are apt to find

that the opportunity to share in these joys is not offered to us again, except perhaps after a period of painful discipline. All those who were privileged to behold the Christ-child in the manger had given evidence of their readiness to obey willingly. The Blessed Maiden Mother, upon whose youthful shoulders rested so tremendous a weight of responsibility, offered herself to the will of God without hesitating at the thought of her own apparent shame. St. Joseph, perplexed but faithful, accepted the task laid upon him, even though it might make him an object of scorn to his fellows. The shepherds and the Magi went eagerly to find the Infant King. And because they were obedient, to them it was vouchsafed to behold Him in a glory that transfigured the poor shed where He lay, and made it a shrine for His beauty. But He, the heavenly Babe Himself, offers us a

more striking example of obedience than any in the group of worshippers; for He gave Himself to suffering and death and to all the small miseries of human life on earth in order to carry out the Father's will for the redemption of mankind.

It sometimes happens that we hear the call to seek God and are most anxious to heed it. Yet we do not find Him. Having enjoyed the company of the angelic visitors, we wish to stay with them, not realizing that they are only meant to lead us on to a more glorious opportunity. We must train our sense of values so that in our search we will not stop short of God. One of the dangers of an elaborate celebration of the Mass is that we are apt to lose ourselves in beautiful sights and sounds and do not press on into the very Presence of

Jesus to feel the blazing warmth of His Sacred Heart. Church workers—those who busy themselves in Church guilds of one sort or another—are in very great danger of losing their way because of their absorption in the details of the work in the ever pressing need to raise money. We sometimes go astray by reason of our very eagerness to serve. Too often it is accompanied by selfishness, by an unconscious desire for publicity. It is often the unhappy duty of a parish priest to reject the help of people whose well-meant enthusiasm is so tinged with self-love that it cannot be used to the glory of God. If we would find God, we must be clothed with humility.

If we are at times discouraged, feeling that we have long sought the Lord in vain, we may well take heart as we meditate on the story of the manger. God wants us to find Him. The shepherds would not have started to seek Him if God Himself had not sent His messengers to call them. The Magi would not have undertaken their long and perilous journey but for the guidance of the miraculous star. So God will send us His messengers and guide us with His light, so greatly does He desire our love. It is a cause for deep shame on our part that we do not find Him more quickly and abide with Him more lovingly. It is so much easier for us than it was for shepherds or sages. We have only to go to the nearest altar to find His very throne. There is no need for distant journeyings. There are no dangers to fear or hardships to endure. He waits for us, to receive us into His very Presence, eager to bestow upon us greater blessings than the Wise Men or the shepherds were able to receive. They were permitted the bliss of beholding Him in His sweet beauty, but to us is given the awful privilege of receiving His very Life.

After the shepherds had seen and worshipped the beautiful Baby, nestling so happily in the arms of His lovely, gentle Mother, after the Magi had rendered their homage and be-



stowed their gifts, they departed and went their several ways. Their visit to the manger became a memory—beautiful, touching, uplifting. They could not linger in the Presence of Jesus. They had to turn away from the Divine Child to go back to their daily duties. To us is given the opportunity of repeating our visits to His Sacred Presence, of bowing down before Him, of presenting again and again those poor gifts of ours that He is so graciously willing to receive—the gifts of our prayers, of our wills, of our broken, contrite hearts.

As we go with eagerness to make our communion, a still deeper joy is in store for us. When Joseph sought a resting place in Bethlehem there was no room in the inn. When Mary held her newborn Babe to her breast, she was sheltered in the rude cattle shed. Our Blessed Lord is ready to show again the same marvelous condescension and humility. The precious Christ-child, with all His purity and sweetness and tender love, is prepared to nestle in our hearts as of old in Mary's arms, in the shelter of our weak, sinful bodies. If we will but show the obedience of Mary, and her sweet, unselfish, unquestioning humility, He will transform these resting places as He transformed the crude stable. Each one of us will become a shrine for His beauty. Through the darkness and ugliness of our sinful human nature the light of His divine Love will shine out, proclaiming to all men the Presence of the Lord Jesus. The light that pierced the darkness of the lowly manger, that illumined the evil night of heathenism, will triumph in us over the reign of the powers of darkness; and we shall know the wonder of the shepherds, the satisfaction of the Magi, the joy of Mary, as our Redeemer and Lord comes with His radiant warmth into the Bethlehem of our hearts.

The Legend of the Stranger-Guest

ON CHRISTMAS Eve the Christ-child comes as guest
To hearts and homes prepared to welcome Him.
So says the legend, old and young to teach
The sacred meaning of the Holy Day.

Upon the board the snowy cloth is laid,
And places set for each and every one,
And then, for the expected honored guest,
To make that place the prettiest, best of all,
Each child contributes something of his store.

A knock is heard! the door is opened wide,
When lo! 'tis but a hungry beggar child!
"Come in, my child," they hear the mother say,
"And sit ye here, our honored stranger-guest!"
"You're welcome and we greet you in Christ's Name!"

With reverent mien and clasped hands they bow,
In unison the grace is said, and then,
The presence of the Christ-child is revealed!
With hand upraised to bless, they hear Him say,
"Whoso receiveth one such little child,
In My Name—for My sake—receiveth Me!"
MAY L. RESTARICK.

I WOULD to God we could get rid of the notion of saying "Thy will be done" with a groan, as though it was necessarily a hard thing God asks of us. God's will is in the sunshine as well as in the shadow. God's will is in the laughter and the joyousness and the gladness of life as much as in the sorrow and the afflictions of life.
—Willis R. Hotchkiss.

Good News

JESUS is the greatest personal force in the world today. The message that He brought to the world was and still is the world's most-needed and most effective good news.

Christmas abides in the mind and heart. Its message has stirred the world more than war, moved the world farther forward than law, and inspired the world more than the discoveries of science.

The beauty of Christmas transcends all that painters ever caught from rainbows. Its music is the symphony of eternal love playing on the heartstrings of humanity. The Christmas message is the fulfillment of the dreams of prophets and the search of all philosophers. Christmas presents truth in terms of life. It is the breath of God, giving life to the world.

Never was greatness and power so humanly gentle and meek as in the simple pageant witnessed by the shepherds of Bethlehem. Jesus came as a baby, and babies are universal. By His simplicity, helplessness, and naturalness, and later by His growth and greatness, Jesus made universal appeal to mankind. His coming was an epoch. Toward His coming the plot of the great human play converged and from His coming the successive stages of the story have taken shape. He focussed the drama of civilization and changed the counting of time because He ushered in a new day. . . .

JESUS, the greatest among men, was a believer in man. Great as was His far-visioned dream of an enlightened, righteous, just, and merciful, brotherly, and happy social order, He trusted that that far-flung dream would materialize by emerging through His followers. His appeal to mankind was at once unparalleled in its faith in man and by its challenge to man to follow in His way.

Jesus was the manliest, most courageous, most venturesome among men. He dared to face the world with a program radically different. He called for the best that men had in them. His was not an easy task. He set about to rebuild the world. He showed men the might of truth, the power of love, the strength of goodness, the beauty of peace, the satisfaction of religion, the worth of ideals, and the eternal greatness of manhood and womanhood. Then He challenged men to be strong, to be true, to be brave, to sacrifice, to serve, to be just, kind, and brotherly. And He believed that they would be when they understood and felt about life as He did.

Today Jesus is the most loved, most honored, most revered personality in history. He is the greatest personal force in the world today. So strong is the faith that millions of people have in Jesus that they accept His attitudes, His valuations, and His ideals. They see His vision of world peace, of universal justice, of world-wide enlightenment, of personal and social righteousness, of brotherhood and good will.

Ahead of great masses of mankind stands Jesus, courageously leading His followers to conquer for truth and right, to comfort the sorrowful, feed the hungry, help the needy, uplift the fallen, give hope to the discouraged, and lead humanity to strength and greatness.

Because the dream of Jesus and the greatness of His personality have caught our imaginations, warmed our hearts, stirred our minds, and fortified our wills to a great adventure for God and humanity, we keep Christmas Day to commemorate the world's greatest good news.—REV. A. L. MURRAY, in the Cedar Rapids (Iowa) *Evening Gazette*.



Around the Clock

By Evelyn A. Cummins

THERE is a story of a little girl who suddenly became very sick and said she didn't want to live any longer because she had just found out there wasn't any Santa Claus. When her mother argued with her that there were other people and happy events in life besides Santa Claus and his yearly visit, her reply was that if she couldn't believe in Santa Claus she couldn't have faith in anyone and without him there was no hoping for any more surprises in life.

Probably most of us have felt similarly in life at one time or another about Santa or various longed for surprises which have collapsed like pricked balloons before our widely open expectant eyes. But, with all our lost illusions, for all the Christian world Christmas is the time of times for the birth or renewing of the spirit of hope and love, and it is a bitter, disappointed cynic who doesn't feel some stirrings of heart and soul in the atmosphere of the Christmas season. Where is the Christian who doesn't love Christmas? No matter how much theological controversy there may be during the rest of the year, Catholics and Protestants, liberals and conservatives, modernists and fundamentalists forget their arguments in wonder and adoration at the side of Mary and the Christ Child. Social, political, and religious differences are as if they were not. And surely if there is any striking prophecy of unity among Christians we may find it in Christmas. Was there ever a more beautiful vision of what the saying "There shall be one fold and one shepherd" shall mean than that which is heralded all over the world on December 25th? Kings and beggars, wise men and shepherds, saints and sinners, all worshipping together, all gather together in humble spirit at the stable in Bethlehem, where the Holy Child, who has made them brothers, is lying in His Mother's arms.

The celebration of Christmas possibly has had more customs attached to it through the centuries than any other of our holy days. However, our early American settlers did not approve of Christmas celebrations, and it is not so very long ago that some of our forefathers in this country were horrified at any sort of church service being held on Christmas Day. Some of the early Puritans used to do things on Christmas Day which they knew would be obnoxious to their Anglican neighbors. In a Connecticut town, for instance, certain farmers up to within the last fifty years, made a practice of killing hogs at the time when the Christmas service was being held in the Episcopal Church, as a protest against such a Catholic custom. Nevertheless, no matter how much the Protestants may like or dislike it, America is certainly becoming more and more "Catholic." Today almost all of the sectarian Churches observe Christmas Day by church services, and where a hundred years or so ago they would have been hailed as Papists for doing thus, the act is now accepted as a matter of course. And in many Protestant churches the midnight service is the most popular, as it is in the Roman Church. Even Protestants love mystery, and whether for the comfort and the intrinsic value of the Mass or for the inspiration of the plainer and less elaborate and artistic services, the churches on the night before Christmas are full of worshippers.

IT IS supposed that King Arthur was the first to institute a Christmas festival in England. Whether he or some one before him introduced the festival of "Christ's Mass," it soon became exceedingly popular and by the early part of the Middle Ages many of our present traditions and customs had grown up around the day. These included carols, sacred processions, Nativity plays, and decorating of the churches; but the bringing in of the Yule log and mistletoe, with accompanying quaint ceremonies, was more ancient in its origin, which is almost lost in the fog of paganism.

The giving of presents at Christmas has its origin in the character of the patron saint of children, St. Nicholas, who was supposed to bestow the gifts upon the good youngsters in the European countries. In Norway, Sweden, and Germany the children must hunt for their presents which are hidden in various parts of the house, while in Spain the children are sometimes given their toys at public street festivals. In France and Holland the little wooden shoes on the hearth are to receive the Christmas offering of toys and sweets, though sometimes the bad children get a birch switch as an offering instead, while this custom among the English speaking people has developed unromantically into the hanging up of an elongated, ungainly stocking. However, there are those who profess to see in this usage the survival of an ancient form of bargaining for marriage, which is supposed to have come from Russia. Russia, with her extraordinary forms of mystic religions, may well have been the source of any number of superstitions and traditions, as well as of this particular one. A people who can profess to see a god in a person throwing a fit may easily have divined a husband in some occult way through a Christmas stocking.

There are countless universal Christmas customs. Candles are almost synonymous with the ritual of Christmas Eve. In Scandinavia the Yule candle burned throughout the night and was extinguished at sunrise on Christmas Day. In Ireland it was customary to burn large candles on Christmas Eve and no one was allowed to put them out except those girls who were named Mary. In most countries where candles are placed in the windows of houses the night before Christmas, it is to "welcome in the Christ Child," who may be wandering on earth on Christmas Eve. An old legend has it that He may come to any house or cottage to look for His followers. A beautiful touch to a prosaic old world.

IN England when the cock crows in December, it is said the cock is "crowing for Christmas," and all for the purpose of keeping the evil spirits away from the neighborhood. In some parts of the world it used to be said that the cattle knelt and the sheep formed in a procession to worship at the time of the anniversary of the birth of Christ and of the angels' visitation to the shepherds. Some peasants believe that animals are able to talk at midnight on Christmas.

The idea of the Christmas tree is ascribed to many saints and heroes, various countries differing as to who was its originator. Some say a knight saw one lighted with candles in a vision, and that the Holy Child was standing at the top of the sparkling tree, with outspread arms. Others ascribe it to Luther, who was more earthly in his thoughts and conceived the idea while riding in the country and, looking up at the stars, proceeded to cut off a tree, took it home, and put it in his house.

The ubiquitous Christmas card supposedly came into existence in England, where about a century ago schoolboys indicated their progress in writing by inscribing elaborate notes at the beginning of the Christmas season, which they distributed to their families and friends. About the middle of the nineteenth century cards were printed in London bearing the words "Merry Christmas" and so popular did they become that artists were inspired to decorate them thereafter. These cards were the size of ordinary visiting cards, it is said. Whether this custom carried out in its present numbers and manner is entirely a blessing is a question in the minds of many people today.

Carols, the singing of which is said to have been begun first in England, are a part of the world's welcome to Christmas.

Correspondence

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

From Bishop Creighton

To the Editor of *The Living Church*:

I HAVE just gotten back in my field and I hasten to write you, expressing to you and to THE LIVING CHURCH FAMILY my sincere thanks for the most generous help for the erection of San Sebastian in the state of Jalisco, Mexico. I only wish I had all the names and addresses, so that I might write a personal note to each one. I suppose this is impossible, but, if you will print a little notice of my profound thanks and appreciation, I think all will be reached. I know you and all who so generously contributed will be glad to know that more than enough came in to build San Sebastian. I am adding the extra amount to the fund to erect a new church in Jojufla, Morelos. I am sure I would have the permission of all those who contributed to do this. (Rt. Rev.) FRANK W. CREIGHTON,
Mexico, D. F. Bishop of Mexico.

Buchmanism

To the Editor of *The Living Church*:

I FELT quite aggrieved when I read your editorial recently based upon the hypercritical title of Dr. Lester Leake Riley, "This Thing Called Buchmanism."

First let me say that I am mentally and spiritually opposed to any *ism*, whether Episcopalianism, Catholicism, or Protestantism. If a devoted group of Christians are endeavoring to live a first century Christianity, let us give such an honest endeavor our sympathy and our prayers instead of enunciating our skepticism. Nothing but the power of the Holy Spirit is responsible for the change that has come over the lives of those who have in this movement surrendered their will to God's will. It has been my good fortune to share their experiences in a small degree and to share some fellowship in a larger degree. I can discover nothing in it but "Acts of the Apostles' Christianity." This is to my mind the one need of the Episcopal Church.

Into a cold mechanical religion which cursed the Church into lethargy, worldliness, and selfishness, John Wesley came. The ecclesiastical machine gave him short shrift and scant welcome. It finally drove into a closer friendship those who sought and found something more than a nominal discipleship—a real experience of the Living Christ, and which experience they would share with others as they were "witnesses" unto Him.

Soon, through the suggestion of Bishop Brent, we shall enter into conference with the millions of the descendants of those spiritual pioneers who have been lost to our fellowship.

From my own observation I am convinced that the test you apply is being answered in the affirmative. It "brings souls closer to Christ, and a true appreciation of His teachings."

Omaha, Neb. (Rt. Rev.) ERNEST V. SHAYLER.
(Bishop of Nebraska)

To the Editor of *The Living Church*:

IN THE "Quest of a Christian Dynamic"—an appalling confession from a priest, nevertheless admirable! But after Fr. Smith's article in THE LIVING CHURCH, November 24th, I doubt that he has found a lasting source of spiritual energy.

Following an experience stimulated by a street procession, a series of public testimonials, the personality of a splendid priest, a house party, more testimonials, Fr. Smith decides to surrender to the will of God and goes home quite ecstatic. The tone of his whole article is emotional and with the indefiniteness characteristic of the Protestant revival conversion. It is a very good beginning but it will fade and leave him befogged and still searching. That is one of the troubles with Protestantism. It is indefinite.

To conform to the will of God requires long practice in the contemplation of God. It is an end, not a means. It is the state

at which the saints in heaven have arrived. Exactly how does Fr. Smith purpose to accomplish what he has resolved? He must have a definite technique. One may purpose to climb a mountain but preparations must be made and a certain method must be carefully pursued or disaster results.

This young priest is not to blame for his predicament. He is an earnest soul longing for God. He is simply a victim of Protestantism. Here is a priest of the Church—the Holy Catholic Church in which he stands up every Sunday and solemnly declares his belief—but he does not know it. He had lost his God and did not know where to find Him. A heart-breaking confession. Behold and see what Protestantism has done to the Anglican communion! It is unfortunate that a young man, obviously of such value to the Church, should have picked the wrong seminary. There is no form of perversion of Christianity more deadening than "Protestant Episcopalianism," but not all of our seminaries are of that brand. A few have emerged from the Reformation and are developing their men spiritually, training them to teach the precepts of the Church, to administer the sacraments, and to deal with souls. There are many young priests with a live religion. They have a Christian Dynamic.

What Fr. Smith needs is the Catholic religion—and so do the people under him. If he had been taught to practise the Catholic religion he would have found his dynamic through prayer and the sacraments, which means he would have found God. He would have had a succession of conversions, experience after experience of Jesus as his personal Friend and Saviour. Catholics do. If he had practised the Catholic religion he would have celebrated Holy Communion every day, or as often as possible after preparation and with a definite intention. He would have examined his conscience daily. He would have found a good confessor and spiritual director and confessed his sins regularly in the Tribunal of Penance. The spots in his life would have been cleaned up, his muddle straightened out long ago, and he would have experienced the power of absolution in lifting the soul to God.

He would have been taught to pray and meditate regularly. He would have been warming his soul in the glow of the Sacramental Presence as he knelt before the Tabernacle in the quiet of his church. He would have been obeying the Church's precepts about fasting and almsgiving. He would have made the acquaintance of all those delightful people, the saints, learning from them about the technique of surrender to God's holy will. He might have made several retreats and in the silence heard the voice of God. He would have been using all the little things which help make the Catholic religion beautiful, gay—human. Best of all he would have been teaching the way to his people and providing these blessed privileges for them.

Street parades, soap box testimonials, house parties, a sympathetic personality, are these the channels by which man may reach God, normally? God may touch man by extraordinary methods, but why compel Him to do so? We have the "faith once delivered to the saints," which is a sacramental religion. The sacraments are the normal means designed by God for establishing contact with Him. Through them God reaches down and lifts men up to Himself. Let us use them to find Jesus Christ, the Christian Dynamic, the never failing Source of all energy.

Detroit, Mich. EFFE ARNOLD, M.D.

Not in Sympathy

To the Editor of *The Living Church*:

I AM NOT at all surprised at THE LIVING CHURCH losing ground as a Church paper. Your stand on Anglo-Catholicism is grounds enough. I should think you would take warning. You are surely bound to lose in other ways, and it would be a calamity. I am not in sympathy with A-C!

Sault Ste. Marie, Mich.

C. H. McBEAN.

Books of the Day

Rev. Leonard Hodgson, M.A., Editor

FOR many years the Edinburgh Conference of 1910 has been regarded by everyone conversant with the world-wide extension of the Church as the outstanding event in the chronicles of modern missions. Last March, in Jerusalem, there was held an enlarged meeting of the International Missionary Council, the deliberations of which are being hailed everywhere as constituting the most epoch-making event since the Edinburgh Conference. A vivid and unusually discerning account of this meeting is contained in a small volume, *Roads to the City of God—A World Outlook from Jerusalem*, by Basil Mathews (paper 50 cts., cloth, \$1.00). Here is reflected the way the Jerusalem delegates, numbering 250 from 51 different countries, met such questions as: What is the Church's mission today?, What is the place of Christian education?, How solve race problems?, How avoid the perils of modern industry?, and What is the relation of the younger to the older Churches? In his foreword, the chairman of the conference, Dr. John R. Mott, says: "If Christians throughout the world act upon the message and the program, twenty years hence men of discernment will be able to say that the Jerusalem meeting marked nothing short of the beginning of a new epoch in the evolution and expansion of the world-wide Christian movement."

Mr. Mathews writes of the conference with the enthusiasm and conviction of an eye witness. He has not hesitated to quote freely from the statements made by the delegates and in his selection he has shown a gratifying catholicity, quoting Christian leaders from all lands, Occidental and Oriental alike. In fact, some of the most significant statements were made by the Orientals, who were well represented at the conference. The general reader, however, may find this volume unsatisfying in one respect—Mr. Mathews' narrative does not always indicate the conclusions reached by the conference. This deficiency is met in some measure by the publication of a small pamphlet, *The World Mission of Christianity* (25 cts.), which contains the complete findings and recommendations of the Jerusalem Meeting. These two books supplement each other admirably and together give a fair picture of "Jerusalem—1928." They serve also as an introduction to or interpretation of the fuller reports of the conference.

W. E. L.

THE INCREASING INTEREST in adult education, fostered largely by a growing realization of education as a continuing life process rather than a preparation for life limited to the years of childhood and youth, has resulted, naturally, in a flood of literature on this subject. As one of the earliest forms of adult education was missionary education, it is somewhat surprising to discover the almost entire absence of anything dealing with adult Christian education in this mass of literature. It is, therefore, especially gratifying to see a little book like *A Mind for the Kingdom*, a study in the principles and practice of adult missionary education, by Hilda T. Jacka (Edinburgh House Press. 60 cts.).

Miss Jacka interprets missionary education as bearing on the whole of life. Cognizant of the growing interest in adult education and the apparent lack of relation between that movement and those who for many years have been concerned with the study of Christian missions, she attempts to introduce these two groups to each other. In her introduction she says: "One of the greatest, though not one of the most spectacular, needs of our time is the right kind of advance in Christian adult education but such education will be sound and fruitful only if it is rooted in the sense of the universality of Christianity and the unity of all mankind in Christ."

Miss Jacka sees Christian adult education as "a whole view of the world in the light of a belief in God, and equipment in vision, and knowledge for the true service of God and of man for His sake." The ten chapters of the book develop this thesis. The opening chapters consider the relation of education to life with a brief review of the history and significance of adult education in England and the relation of education to faith, with emphasis upon the need for the proper kind of Christian education as shown by the present state of intellectual and moral uncertainty. The latter part of the book is devoted to constructive suggestions on methods of learning and teaching based on the premise that although "the broad aim of all education is one in practice, the education of a grown-up person has to be thought out with reference to that great difference between children and adults which is made by experience of life." The chapters in this part of the book deal with group and individual study, describing how to organize, prepare for, and lead group discussions and how to find and use books and periodicals. An important chapter is *The Leader and His Equipment*.

Although this volume was written in England, it has great value for American leaders and can be easily adapted to their use. It is today practically the only book dealing satisfactorily with Christian adult education. As such it is indispensable to anyone who is at all concerned about the life of the Church.

W. E. L.

THE APPOINTMENT of Professor Eugene Lyman to deliver this year's Ingersoll Lecture on Immortality was bound to issue in a thoughtful contribution to the discussion of the subject. The lecture is now published under the title of *The Meaning of Selfhood and Faith in Immortality* (Harvard University Press. \$1.00). Professor Lyman first shows the necessity of postulating "super-physical" realities in order to account for the activities of the human self, saying wittily: "But if nature may not be anthropomorphic, we should at least allow men to be anthropomorphic." He then argues for "the position that the existence of human selves is conditioned upon a 'Cosmic Self,' also described as 'a personal God' and 'a Cosmic Moral Will,' and finds in this the ground of our hope of immortality. He is surely right in regarding the hope of future life as a corollary of Theism; but believers in the Trinity will hardly be satisfied with thinking of God as a Self or as a Moral Will, and will wonder whether in doing so Professor Lyman does not render impossible those very personal relationships between God and Man which his argument demands.

Biblical Allusions in Poe, by W. M. Forrest (Macmillan. \$2.50), was written, says its author, "mainly for the purpose of increasing knowledge of the Bible. Hence Poe's writings have been used as a sort of foil to bring into high relief the literary features of Scripture." In other words, this book was written by a Biblicist rather than a Poe scholar. But Professor Forrest is professor of Biblical Literature at Poe's *alma mater*, the University of Virginia, and so comes naturally by both his interests. There is an appendix of fifty pages listing Poe's quotations from and allusions to the Bible, which is of course the sort of thing one expects from the Bible. But the most interesting part of the book has to do not with Poe's Biblicisms but with his theology. Dr. Forrest considers Poe in relation to such topics as "Pantheism," "Mysticism," and "Death," and while his treatment is not flexible or subtle enough for his subject, he opens up some interesting vistas and sets some interesting problems.



The New Primate Comes to Canterbury

ABOVE, LEFT—The Most Rev. Dr. Cosmo Gordon Lang is ceremonially greeted at the old gate of the city of Canterbury by the sheriff and the deputy mayor.

ABOVE, RIGHT—The new Archbishop of Canterbury is enthroned in the Chair of St. Augustine.

RIGHT—After the cathedral ceremonies, Archbishop Lang appeared on the porch of Canterbury Cathedral and gave his blessing to the assembled throng.

Wide World Photos.



ELECTED BISHOP

Rev. Walter Russell Bowie, D.D., rector of Grace Church, New York City, who was elected Bishop Coadjutor of Pennsylvania at the special diocesan convention December 18th.

(Story on page 265)



The Living Church

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Agents also for (London) *Church Times*, weekly, \$3.50; *The Guardian*, weekly, \$3.25; and the *Green Quarterly*, the *Anglo-Catholic Magazine*, \$1.15.

Church Calendar



DECEMBER

- 23. Fourth Sunday in Advent.
- 25. Tuesday. Christmas Day.
- 26. Wednesday. St. Stephen, Martyr.
- 27. Thursday. St. John, Evangelist.
- 28. Friday. Holy Innocents.
- 30. First Sunday after Christmas.
- 31. Monday. New Year's Eve.

CATHOLIC CONGRESS CYCLE OF PRAYER

- December 24—St. Thomas', Bath, N. Y.
- " 26—St. Alban's, High Bridge, New York.
- " 27—St. John's, Portsmouth, N. H.
- " 28—St. Matthew's, Goffstown, N. H.
- " 29—All Saints', St. Thomas, V. I.
- " St. Luke's, Somers, N. Y.

APPOINTMENTS ACCEPTED

BIRDSALL, Rev. PAUL HERBERT, formerly rector of Grace Church, Albany, N. Y. (A.); has become associate rector of that church.

CLARKE, Rev. GERALD C., formerly rector of St. Andrew's Church, Youngstown, Ohio; has become rector of St. Paul's Church, East Cleveland, Ohio. Address, 1753 Strathmore Ave., Cleveland.

CRAWFORD, Rev. ROBERT D., formerly priest-in-charge of All Angels' Church, Spearfish, S. D.; has become rector of St. Barnabas' Church, Omaha, Neb. Address, 129 North 40th St., Omaha, Neb.

EBERT, Rev. HERMAN, formerly rector of Christ Church, Willard, N. Y. (C.N.Y.); to be priest-in-charge of St. Alban's Church, Syracuse, N. Y. (C.N.Y.)

JONES, Rev. I. FREDERIC, formerly rector of St. Philip the Apostle's Church, Cleveland, has become rector of St. Andrew's Church, Youngstown, Ohio. Address, The Rectory, 1705 Oak Hill Ave., Youngstown, Ohio.

KNAUFF, Rev. GRANT, formerly priest-in-charge of St. Andrew's Church, Carbondale, Ill. (Sp.); to be priest-in-charge of St. James' Church, and St. Philip's mission, Bolivar, and of Immanuel mission, La Grange, Tenn.

KNIES, Rev. H. E., formerly rector of Faith Church, Mahanoy City, Pa. (Be.); has become rector of St. Barnabas' Church, Reading, Pa. (Be.) Address, 135 Oley St., Reading, Pa.

MATTHEWS, Rev. GORDON, formerly assistant priest at St. John's Church, Detroit, has become rector of St. Andrew's Memorial Church, Detroit. Address 918 Putnam Ave.

SAGAR, Rev. JOHN, formerly rector of St. Thomas' Church, Buffalo (W.N.Y.); has become rector of All Saints' Church, Buffalo (W.N.Y.). Address, 485 Linwood Ave., Buffalo.

NEW ADDRESS

REUS-GARCIA, Rev. ESTEBAN, recently appointed priest-in-charge of Barahoma mission, Morovis, P. R.; P. O. address, 324 Puerta de Tierra, P. R.; residence, Labra St. 22, Santurce, P. R.

CORRECT ADDRESS

GREENE, Rev. FRANK C., 122 West Mill St., Owatonna, Minn., and not 122 West Hill, as listed in the *Living Church Annual*.

ORDINATIONS

PRIESTS AND DEACONS

MASSACHUSETTS—On Wednesday, December 12th, the Rt. Rev. Charles L. Slattery, D.D., Bishop of Massachusetts, in St. Paul's Cathedral, Boston, advanced to the priesthood the Rev. **GEORGE C. S. MACKAY**, the Rev. **ROBERT H. PARKES**, the Rev. **OHMER M. BAILEY**, the Rev. **RICHARD F. AYRES**, and ordained to the diaconate **BRADFORD H. BURNHAM**, **CHESTER A. PORTEUS**, and **RICHARD E. MCEVOY**.

The litany was read by the Rev. Dr. John W. Suter, the epistle by the Rev. Charles R. Peck, vicar of the cathedral, and the gospel by Richard E. McEvoy, one of the three ordained to the diaconate.

The Rev. Mr. Mackay, who was presented by the Very Rev. P. F. Sturges, dean of the cathedral, was born in Scotland, and is a graduate of Edinburgh University, and the Theological School in Glasgow. Before his ordination to the diaconate he was a Baptist minister. He is now rector of Trinity Church, Woburn, with address at 535 Main street.

The Rev. Mr. Parkes, also presented by Dean Sturges, was born in Ireland and matriculated at Trinity College, Dublin, pursuing his theological studies at Ripon College and the United Theological College, Montreal. Before his ordination he did missionary work under the Methodist Church in Oregon.

The Rev. Mr. Bailey was ordained for the Bishop of California, and presented by Professor Muller of the Episcopal Theological School.

The Rev. Mr. Ayres was ordained for the Bishop of Spokane. The Rev. Dr. Henry B. Washburn, dean of the Episcopal Theological School presented him. He is chaplain of Church students in Harvard University, with address at 27 Holyoke street, Cambridge.

The Rev. Mr. Burnham, who was presented by the Rev. Frederick C. Lawrence, is to be assistant in the Church of the Ascension, Boston. The Rev. Mr. Porteus was presented by the Rev. H. Robert Smith of Malden, and has been put in charge of St. Luke's Church (Linden) Malden; and the Rev. Richard E. McEvoy, presented by Dean Sturges, is curate of St. Paul's Cathedral, with address at 99 Brattle street, Cambridge.

PRIESTS

MARYLAND—The Most Rev. John Gardner Murray, D.D., Bishop of Maryland, and Presiding Bishop, advanced the Rev. **JAMES MCNEAL WHEATLEY** to the priesthood in the Chapel of the Incarnation, St. Helena, Pa., on Saturday, December 15th.

The candidate was presented by the Rev. William O. Smith, Jr., of Ruxton, and the sermon was preached by the Rev. Theodore Nott Barth of Reisterstown.

Mr. Wheatley is to be priest-in-charge of St. George's Church, Dundalk, with address at 4437 Clifton avenue, Baltimore.

NEW YORK—The Bishop of Western Massachusetts, acting for the Bishop of New York, ordained to the priesthood the Rev. **WALDEN PELL, II**, assistant master in Lenox School, in Trinity Church, Lenox, on Thursday, December 13th.

The Rev. George Gardner Monks, headmaster of Lenox School, presented the candidate, and the Rev. Latta Griswold, rector of the parish, preached the sermon. The Rev. J. Franklin Carter, D.D., rector of Williamstown, was gopeller; and the Rev. Arthur Murray, rector of North Adams, epistoller.

PITTSBURGH—On Wednesday, December 12th, the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, advanced the Rev. **L. HERDMAN HARRIS, III**, to the priesthood in the Church of the Transfiguration, Clairton.

The Very Rev. Percy G. Kammerer, dean of Trinity Cathedral, Pittsburgh, presented the candidate, and the Rev. Edwin J. van Etten, D.D., rector of Calvary Church, Pittsburgh,

preached the sermon. The litany was read by the Rev. William F. Bayle, general missionary of the diocese; the epistle was read by the Rev. Robert N. Meade, D.D., rector of the Church of the Redeemer, Pittsburgh; and the gospel was read by the Rev. F. A. Zimmerman of Canonsburg, Pa.

WESTERN NEW YORK—On December 12th the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of Western New York, advanced the Rev. **RAYMOND ARTHUR KURTZ** to the priesthood in the Church of the Good Shepherd, Buffalo.

The candidate was presented by the Rev. James Cosbey of Buffalo, and Bishop Ferris preached the sermon. The Rev. Mr. Kurtz is to be associate rector of the Church of St. Luke the Beloved Physician, Saranac Lake, with address at 12 Depot street.

DIED

BEALE—Entered into life eternal from her home at Strafford, Pa., on Sunday, December 8th, **MARIA LEWIS BEALE**, beloved wife of Edward F. Beale, in the 73d year of her age.

"At evening time it shall be light."

EVANS—Entered into life eternal, Monday, December 3d, in Hollywood, Calif., **JOHN ARTHUR EVANS**, priest.

"Grant him, O Lord, eternal rest, and may light eternal shine upon him."

TOYE—In Pasadena, Calif., December 2d, the First Sunday in Advent, **Mrs. ETTA L. TOYE**, mother of the Rev. M. D. Kneeland of Pasadena, and Frank E. Kneeland of New York, passed to life eternal. The burial office, followed by a Requiem Mass, was said in the chapel of All Saints' Church, on Tuesday, December 4th, at 10:00 A.M., the Rev. Anthony H. Dexter celebrating, assisted by the Rev. Richard Lief. Interment in San Gabriel.

"May her soul rest in peace and may light perpetual follow her."

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THROUGH

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OF

THE LIVING CHURCH

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WANTED—SUPERVISOR FOR SEWING room in institution for delinquent girls. Apply **SISTER SUPERIOR**, House of Mercy, Valhalla, New York.

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CLERGYMAN, WIDOWER, WITH TWENTY years' experience in domestic and foreign pastoral work, good preacher, seeks parish or mission field. Excellent references. Address **A-282**, care of **LIVING CHURCH**, Milwaukee, Wis.

FAITHFUL PRIEST WISHES TO MAKE A change. Missionary work in city or country. Would also consider chaplaincy in Church school or convent. Qualified to teach. Recommended by bishop. Address H-281, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, GRADUATE, MIDDLE AGE, DESIRES village work, or two missions. Minimum salary \$1,600, and furnished rooms. Available Lent. References. M-284, LIVING CHURCH, Milwaukee, Wis.

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FINANCIAL SECRETARY, ACCOUNTANT, auditor, seeks permanent position, wide experience, excellent personal, business references, pleasing personality. Rectors, laymen, do you know of a vacancy in your office or community for a Christian young man? ADVISE W-274, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER WITH EXCELLENT references, well qualified by training and experience, desires change. Recitalist and devout Churchman. Address, Box D-276, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER. Recitalist, Boy Choir or mixed. English trained. Communicant, disengaged now. Write T. WILLIAM STREET, 614 Benoni Ave., Fairmont, W. Va.

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NOTICE

THE QUEST OF THE SANGREAL. Containing the Philosophy of the Order of the Sangreal. Price 50 cts. The Book of Adventures, containing forms of admission (sent only to clergy or to members). Price \$1.00. THE GRAND MASTER, Room 1411, 6. N. Michigan Ave., Chicago, Ill.

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, ORGANIZED under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH, they shall be paid from the income of the Foundation, if a majority of the trustees deem that "a suitable medium for the accomplishment of the purpose of the foundation." Three trustees represent THE LIVING CHURCH, six the Church at large. President, Rt. Rev. B. F. P. IVINS, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. MOREHOUSE, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

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SISTERS OF THE HOLY NATIVITY

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

RETREAT

WEST PARK, N. Y.—A Retreat for Priests will be held at Holy Cross, West Park, N. Y., beginning on the evening of January 28th, and ending on the morning of February 1st. Notify THE GUESTMASTER that you intend to come.



California

Christ Church, Ontario

Southern California

In the Midst of the Orange Groves
REV. RICHARD H. GUSHÉE, Rector
Sundays: Low Mass, 7:30 A.M.
Sung Mass and Sermon, 11 A.M.; Evensong 5:00 P.M.
Daily Masses as announced.

District of Columbia

St. Agnes' Church, Washington, D. C.

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

Illinois

Church of the Ascension, Chicago

1133 North La Salle Street
REV. WM. BREWSTER STOSKOPF, Rector
REV. J. R. VAUGHAN, Assistant
Sunday Service: Low Mass, 8:00 A.M.
Children's Mass, 9:15 A.M.
High Mass and Sermon: 11:00 A.M. Evensong, 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, 4:00-5:30; 7:30-9.

Massachusetts

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts., near Esplanade
REV. WILLIAM HARMAN VAN ALLEN, S.T.D., D.C.L., Rector
Sundays: 7:30, 8:15, 9:00, Low Masses (last with hymns, for children). Matins, 10:15. Solemn Mass, with sermon, 10:30. Conference, 4:00 P.M. Solemn Evensong and Sermon, 7:30. Visit to Blessed Sacrament, afterward.
Week-days: Mass, 7:30; Matins, 9:00; Evensong, 5:00. Thursdays and Holy Days, second Mass, 9:30. Fridays, Litany and Lecture, 8:00. Confessions, Saturdays and by appointment.

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.; Morning Service (Church School), 9:30 A.M.; the Holy Communion (with Morning Prayer, except 1st Sunday) 11:00 A.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., LL.D., Rector
Sundays: 8:00, 10:00, 11:00 A.M., 4:00 P.M.
Noonday Services Daily 12:20.

CHURCH SERVICES—Continued

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.
 Week-day Masses, 7:00, 8:00, and 9:30.

The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"
 REV. RANDOLPH RAY, D.D., Rector
 Sundays 8:00 and 9:00 A.M. (Daily, 7:30).
 11:00 A.M. Missa Cantata and sermon.
 4:00 P.M. Vespers and Adoration.
 Thurs., Fri., and Saints' Days, 2d Mass at 10.

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.
 " 9:30 A.M. Low Mass and Catechism.
 " 11:00 A.M. High Mass and Sermon.
 " 4:00 P.M. Sung Vespers, Brief Address, and Benediction.
 Masses daily at 7:00, 7:30, and 9:30.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
 REV. FRANKLIN JOINER, Rector
 Sunday: Low Mass at 7:00 and 8:00.
 High Mass, with hymns for children, at 9:15.
 Solemn Mass and Sermon at 11:00.
 Solemn Vespers and Sermon at 8:00.
 Daily: Low Mass at 7:00, 8:00, and 9:30.
 Matins at 9:00; Vespers at 6:00.
 Fridays: Sermon and Benediction at 8:00.
 Confessions: Friday, 3:00 to 5:00; 7:15 to 8:00. Saturdays, 11:30 to 12:30; 3:00 to 5:00; 7:00 to 9:00.
 Priest's House, 2013 Appletree Street.
 Telephone: Rittenhouse 1876.

RADIO BROADCASTS

KFBU, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 600 kilocycles (499.7). Noonday service daily at 12:00 noon and University Extension programs at 1:30 P.M. daily. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M., C. S. Time.

KFJZ, FORT WORTH, TEXAS, 1370 KILOCYCLES (218.7). Trinity Church. Morning service every Sunday at 11:00 A.M., C. S. Time.

KPON, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9). St. Luke's Church. Morning service every 1st and 3d Sunday of month at 11:00 A.M. Pacific Standard Time.

WEBR, BUFFALO, N. Y., 1310 KILOCYCLES (228.9). 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, 820 kilocycles (365.6). Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., E. S. Time.

WIBW, TOPEKA, KANSAS, 1300 KILOCYCLES (230.6). Grace Cathedral. Services every second Sunday at 11:00 A.M. Organ recitals every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

WRC, WASHINGTON, D. C., 50 KILOCYCLES (315.6). Washington Cathedral, the Bethlehem Chapel every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WRVVA, RICHMOND, VA., 1110 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

Majority of Clergy Agree to Comply With Regulations Outlined by Bishop of London

Citation Regarding New Archbishop—The Prayer Book and Scotland

The Living Church News Bureau
 London, November 30, 1928]

THE RESPONSE TO THE BISHOP OF LONDON'S letter of November 9th, setting out certain regulations for his clergy, and asking for their loyal acceptance, is now known. The following authorized statement has just been issued:

"Out of the 160 clergy to whom the circular letter was sent, 130 have readily agreed to comply in every particular. Of the rest, all but a few are altering their services so as to comply with the Bishop's definition of a 'service not in connection with the Reserved Sacrament,' as given in his charge to the London synod. It is hoped that even these few will on Advent Sunday fall into line with the rest. As is well known, the bishops will appoint in January a committee to define more particularly what is or is not a service 'directly connected with the Reserved Sacrament.'"

A letter sent to the Bishop by Prebendary Mackay, of All Saints', Margaret street, seems to state the point of view of many incumbents who have promised to comply with the regulations, and I give a summary herewith. The principal points are:

"1. I undertake to communicate with the Reserved Sacrament only those who are sick or are in the painful position of the sick. This has always been my own practice, and I have no change to make in this matter. Should I come to find that the growth of Communion required a further extension of the use of the Reserved Sacrament, I would report the matter to your lordship before making any change in my practice.

"2. Since you now require that the sick should have the opportunity of Communion in both kinds, I will revert to my plan of intinction, which I practised, with regret, some years ago and return to with reluctance. Your Lordship has made this less difficult to me by saying that the intinction in no way reflects on the doctrine of concomitance.

"3. In respect to the service called 'Devotions,' I propose, in order to meet the difficulties of the situation, to substitute for it solemn litany and worship, or prayer and worship.

"These undertakings are given to your Lordship personally and 'without prejudice.' They do not bind me in relation to your Lordship's successor, and may be withdrawn if the conditions of the present very grave situation become still more menacing to the historic Christian religion.

"I respectfully dissent from the suggestion that any bishop has the right to prohibit a parish priest from making permanent provision for the Communion of the dying.

"And I venture to hope that when the province of Canterbury comes to legislate upon the matter of the place of Reservation, it will have realized that the Holy Table is the proper place for the Reservation of the Sacred Elements, and that it is inconvenient and undesirable to create a second Holy Place in one sanctuary.

"In conclusion, I must express my great gratitude to your Lordship for the courageous effort you are making to prevent the great and powerful Anglo-Catholic minority from being thrown into a position of complete intransigence—into which any less intelligent appreciation of the requirements of its beliefs must certainly drive it."

STATEMENT FROM MINORITY OF INCUMBENTS

On the other hand, there is a dissenting minority of twenty-seven incumbents, from whom has come the following statement:

"We, parish priests, who reserve the Blessed Sacrament, desire to state that, with great regret, we have found ourselves unable, for conscientious reasons, to comply with any of the Bishop of London's directions recently issued to us.

"At the same time, we desire to express our gratitude for the sympathetic and fatherly way in which he has ever dealt with his people in their difficulties."

This statement is signed by the Rev. A. F. Asher (St. Augustine's, Stepney), the Rev. C. R. Deakin (St. Augustine's, Queen's Gate), and the Rev. C. P. Shaw (St. Mary Magdalene's, Paddington).

Finally, the official view of the Bishop's proposals is expressed by the secretary of the English Church Union, who writes in the December number of the *Church Union Gazette*:

"It would seem that the Bishop has done the very utmost that he could, in face of very great difficulties, to meet with respect, sympathy, and consideration the needs and conscientious scruples of the Anglo-Catholic clergy of his diocese.

"He has certainly acted with great courage, and should the arrangements which he proposes be generally accepted by Anglo-Catholics in the diocese, he will have done a service to the Catholic cause, which will make itself felt to a greater or less degree in every diocese throughout the country."

The *Church Times*, commenting on this matter in a leading article, says:

"These regulations seem to us courageous and statesmanlike. For a variety of causes there is among both Catholics and Protestants more confusion and more diversity of use in the diocese of London than anywhere else in the English Church. It is not denied that most of the practices which Protestants would now prohibit have been specifically sanctioned. The charge of factious law-breaking cannot be maintained. The Bishop, moreover, knows full well the devotion of his Catholic priests and all their service to the humblest of the Lord's people. He has for them the affectionate regard of a true Father in God. He realizes that they must be asked for certain sacrifices, but he has been eager that the sacrifices shall be made as easy as possible, and he has been equally eager to provide the opportunity for an expression of loyalty for which he knew that they were more than willing. If when the bishops meet in January he can demonstrate that men, who have been misrepresented and maligned, have readily made large sacrifices for the good of the Church as a whole, he feels that the bishops may be persuaded to follow the example of London and to adopt a generous policy to Catholic aspirations."

READ CITATION REGARDING NEW ARCHBISHOP AT CHEAPSIDE

The customary formality of the reading of the citation from the Royal Commissioners relating to objectors, "if any such there may be," to the confirmation of the election of a new Archbishop of Canterbury, took place last Monday at the entrance to the church of St. Mary-le-Bow, Cheapside.

The Royal Commissioners for confirming the election of Dr. Cosmo Gordon Lang are the Bishops of London, Winchester, Rochester, Norwich, Bristol, Worcester,

Lincoln, and Salisbury. The citation was read by Sir John Hanham, the apparitor-general of the province of Canterbury. The short ceremony, which took place on the steps of the church, at a busy hour in the life of the city, attracted many spectators in Cheapside.

The citation, which bore the seal of the vicar-general of the province of Canterbury, set forth the election of Dr. Lang as Archbishop by the dean and chapter of Canterbury, and the King's consent to the election, and added:

"We have decreed all and singular opposers (if any such there may be) who shall raise any objection to the said election which it is within our province and jurisdiction to entertain to be cited and summoned to appear on the day at the hours and place and for the purposes underwritten (justice so requiring). To you therefore jointly and severally we commit and strictly enjoin and require you to cite, or cause to be cited, by affixing these presents in some proper place within the parish church of St. Mary-le-Bow, in the city of London, or other public places where it shall be most expedient, all and singular opposers, if any such there may be, in special or in general who may desire to raise any such objection as aforesaid, that they and every one of them appear before us, or any four or more of us, in the parish church of St. Mary-le-Bow aforesaid on Friday, the 30th day of November instant, between the hours of 10 in the forenoon and 4 in the afternoon."

The ceremony of confirming the election of Dr. Lang will take place in the church of St. Mary-le-Bow this (Friday) afternoon. The Lord Mayor of London and members of the city corporation will be present.

THE PRAYER BOOK AND SCOTLAND

At a recent meeting of the Edinburgh University Episcopal Union, Principal Perry delivered an interesting address on The Prayer Book and Scotland. He said that the Prayer Book was not a creation of the Reformation. It was an adaptation of old services to suit the English branch of the Church Catholic, and proclaimed itself as such on the title page. It was many years since the Prayer Book had been compiled, and the world had changed. Consequently, parts of the Prayer Book had become out of date. From 1890 onwards the clergy had tried to make the best of it, but in their efforts every bishop, priest, and deacon had perforce disobeyed the Prayer Book. Accordingly, twenty years ago, the English Church started to revise. As they were aware, the product of that revision had recently been condemned by Parliament.

In Scotland they had been more fortunate. For many years they had had a very noble liturgy. Revision had, in fact, been confined to improvement, and had been easily accomplished. With regard to Reservation, Principal Perry said that in Scotland it had always been permitted without any niggling regulations. He added that no amount of regulation would put down the service of Benediction. Regulations could always be got round.

Personally he regarded Benediction as an exotic growth which, if left alone, would probably die out. Many Romans, he added, were not greatly enamored of the service; despite which a few Anglicans considered it the "last word." Certainly it must be clearly understood that Reservation did not imply Benediction.

Turning to the consideration of particular parts of the Scottish revision, Principal Perry said that while in the old book there was a monotonous similarity be-

tween Matins and Evensong, in the new book a service of real beauty was provided for the evening which was not a mere repetition of Matins. The new book included a shorter form of the litany; the ancient Pax had been re-inserted in the liturgy; and a prayer for the Empire, and other new collects, had been added. Principal Perry said he hoped that the Scottish Prayer Book which was about to be published would serve its purpose for some years.

KNUTSFORD TEST SCHOOL HAS GOOD YEAR

At the annual meeting of the council of the Knutsford Test School, presided over by the Bishop of Truro, the principal reported that the last year had been the most successful since the school was re-

founded on its present basis six years ago. The school had been full throughout the year, and the examination results had been exceptionally good. Of twenty-two men who had sat for examination, nineteen had been successful, including thirteen who had entered for the Durham Matriculation and three for the Cambridge Previous, while three out of six gained the Northern Universities School certificate. Of the thirty men who had left during the current year, eleven had gone to universities, and fourteen to theological colleges. The vice-principal, the Rev. J. Parks, was leaving after five years' service, and the Rev. R. P. Dodd had been appointed. Of the cost of the new building, amounting to £9,134, only £100 remained to be provided.

GEORGE PARSONS.

Bishop Lucas Appointed Warden of New Church Army Training Center in Toronto

Annual Meeting of G.F.S. Central Council—Brotherhood Leader Visits Toronto

The Living Church News Bureau
Toronto, December 14, 1928]

THE EXECUTIVE COMMITTEE OF THE Canadian Church Army, of which the Bishop of Toronto is chairman, has made some announcements of outstanding interest respecting the early opening of a Canadian Church Army training center in Toronto.

The Rt. Rev. J. R. Lucas, formerly Bishop of Mackenzie River, has been appointed warden. As warden Bishop Lucas will be responsible for the spiritual and intellectual training of the cadets, will make all arrangements for the daily services at the training center, will arrange for suitable lectures for the cadets on the Bible, Prayer Book, Church History, etc., will exercise a general supervision of the training center and the cadets, will give addresses and sermons as occasion offers on the work of the Canadian Church Army and will arrange with the assistance of the training captain and the aid of cadets for the holding of missions. The missionary experience and the evangelistic zeal of Bishop Lucas should make him a tower of strength to the Canadian Church Army in its growth and development.

CHURCH ARMY CRUSADERS APPOINT TRAINING CAPTAIN

Capt. Leonard Morley, one of the English Church Army crusaders now carrying on mission work in Canada, has on the recommendation of Captain Casey, who has charge of the crusaders, been appointed training captain. He will be responsible for the practical training of the cadets in evangelistic methods, street preaching, house-to-house visiting, etc., will reside in the training center where he will be responsible for the maintenance of good order and the observance of such rules as may be adopted for the guidance of the cadets, will be responsible for the leadership and guidance of cadets while employed in parochial work during their course of training, will cooperate with the warden and the committee in all plans for the furtherance of the work of the Canadian Church Army, and will act as secretary of the executive committee. Captain Casey, when not engaged in the

field with the English crusaders, will reside at the training center and cooperate in its work and Mrs. Casey will act as matron.

The library of the chapter house of St. Alban's Cathedral has been placed at the disposal of the Canadian Church Army training center for lectures, etc.

A committee is now engaged in seeking a suitable house for the headquarters of the training center and it would gladden their hearts if some enthusiastic believer in the Church's evangelistic and social welfare mission would place a suitable building at their disposal.

AID ASKED IN FURNISHING TRAINING CENTER

At the request of the Bishop of Toronto the executive committee of the diocesan Woman's Auxiliary has appointed a special committee to supervise the furnishing of the training center with Mrs. H. V. Payne, 25 Prince Arthur avenue, as convener. It is hoped that individuals, churches, and organizations will undertake the furnishing of the rooms at training center.

H. H. Williams (Dominion Bank Bldg., Toronto 2), has kindly consented to act as treasurer, and a finance committee, with B. A. Atkinson as chairman, is engaged in appealing for the necessary funds. C. Dolph, of Preston, has generously given \$3,000 of the needed \$15,000.

A number of applications from earnest young men desirous of being enrolled as cadets in the training college have been received and are being carefully considered by the candidates committee, of which Captain Casey is chairman.

It is hoped that a suitable house will be secured and furnished for the opening of the Canadian Church Army training center on the Feast of the Conversion of St. Paul, January 25th, surely an appropriate date for the formal commencement of such an important venture in the field of evangelism.

The executive committee in charge of the Canadian Church Army consists of the Archbishop of Huron (ex-officio), the Bishop of Toronto (chairman), Cyrus Dolph (vice-chairman), Canon Vernon (hon. secretary), H. H. Williams (hon. treasurer), the Bishop of Niagara, and Dean Broughall, Hamilton, Archdeacon Ingles, Toronto, the Rev. C. G. Hepburn, Ottawa, the Rev. H. A. Sims, North Bay, A. H. Cuttle, finance commissioner of the

diocese of Toronto, W. T. H. Boyd, Walter Smith, and B. A. Atkinson, Toronto.

PRAYERS FOR KING

Throughout the Canadian Church special prayers have been offered for the recovery of His Majesty King George V, and in some places special services of intercession held.

CENTRAL COUNCIL OF THE G. F. S.

The Central Council of the Girls' Friendly Society in Canada held its annual meeting at Christ Church Cathedral, Hamilton, the preacher at the opening service being the Rev. Canon C. E. Riley of St. Catharines. On Saturday morning the Holy Communion was celebrated in the Chapel of Our Saviour at the cathedral with the Very Rev. the Dean of Niagara, as celebrant, assisted by the Rev. G. N. Luxton.

Miss Mary Glassco, president of the Girls' Friendly Society in Canada, took the chair during the business sessions, and the diocesan councils of Montreal, Huron, Toronto, and Niagara were represented. The president, in her address, spoke of the warm reception accorded to her by the mother society in England on her visit there as president of the Girls' Friendly Society in Canada. Satisfactory reports were presented by the officers and heads of departments. Miss Ridley, president of Niagara diocesan council, expressed much pleasure at having the annual meeting of central council held in Hamilton. At the close of the meeting the delegates were kindly entertained at afternoon tea by St. Matthew's branch of the society.

BROTHERHOOD LEADER VISITS TORONTO

On his way home to Chicago from New York, Courtenay Barber, nationally known insurance expert, addressed the Life Underwriters Association at the King Edward Hotel, Toronto. Following this meeting, as vice-president of the Brotherhood in the United States, he spent the balance of the afternoon in conference with a group of senior and junior leaders when he outlined the present peculiar and responsible position held by the Brotherhood in the American Church. A close relationship in personnel, programs, and policy between the National Commission on Evangelism, the Daughters of the King, and the Brotherhood of St. Andrew had been established.

After the corporate Communion at St. George's Church, Mr. Barber addressed some forty Brotherhood men and boys, "looked in" at the boys' service at St. Barnabas' Church (Danforth), and then went on to the service at St. Paul's. Born at Simcoe, Ont., Mr. Barber takes a keen interest in the work of the Brotherhood in Canada and expressed himself as being impressed with the evidences of growth here.

REPRESENTS CANADIAN CHURCH AT ENTHRONEMENT OF NEW ARCHBISHOP

Dr. Stringer, the heroic Missionary Bishop of Yukon, represented the Canadian Church at the enthronement of Dr. Lang as Archbishop of Canterbury.

CHURCH BUILDING IN NORTHERN BRITISH COLUMBIA

A new church was opened by Bishop Rix of Caledonia at Fort Fraser, three services being held—at 11 A.M., dedication and confirmation; at 3 P.M., baptisms and young people's service; and at 7:30 a harvest thanksgiving service. At all three services the Bishop addressed large and interested congregations, being assisted by the Rev.

J. H. Kerr, Burn's Lake, and the clergyman in charge, the Rev. W. Sweetman.

This is the sixth church that Mr. Sweetman has helped to build in this part of northern British Columbia since 1911.

SELF-SUPPORT IN THE DIOCESE OF CALGARY

The diocese of Calgary which has already led the way for prairie dioceses by its great campaign for \$40,000, which reached nearly \$50,000, is still steadily

pushing on its campaign for complete self-support.

Tracts for the Times is the title of a small folder circulated in the diocese. Number 10 has just been issued and deserves to have a wide circulation. It is entitled *Self-support Versus Outside Support*, and gives facts and figures that every Church member in the diocese of Calgary should know about the financial status of his Church.

Changes in the Rectorship at the Church of St. Mary the Virgin, New York

Church of Holy Communion Raises Endowment Fund—Memorial Service at Cathedral

The Living Church News Bureau
New York, December 22, 1928

THE RESIGNATION OF THE REV. JOSEPH Gayle Hurd Barry, D.D., Litt.D., as rector of the Church of St. Mary the Virgin, which was reported in the previous issue of this paper, is of marked interest for several reasons. One has to do with the place of distinctive leadership which he has so long held in the work of the Church, another is that Dr. Barry has been the head of this parish for a longer period than most of our present rectors have been in their cures, and a third reason has to do with the prominence of the Church of St. Mary the Virgin and the widespread interest taken in its work by Churchmen throughout the country.

The choice of the Rev. Selden Peabody Delany, D.D., to succeed Dr. Barry seems a wise and happy one. His assumption of the rectorship next January 1st will occur on the anniversary of his coming to St. Mary's from the deanship of All Saints' Cathedral, Milwaukee. Not only has he been the associate rector but, during the absence of Dr. Barry, the acting rector, so that his election gives the administration of this parish to one who has, for some time past, been in considerable measure responsible for its direction. Dr. Delany is too well known in his parochial work and in his literary work, especially as editor of the *American Church Monthly*, to need any introduction in the pages of THE LIVING CHURCH.

The board of trustees of the parish drew up a minute concerning Dr. Barry's long rectorship, which was adopted.

CHURCH OF HOLY COMMUNION TO CELEBRATE REMARKABLE ACHIEVEMENT

Lower Sixth avenue in the Twenties was once a vicinity of residences, later it became the location for popular stores such as the famous Siegel and Cooper establishment, now it is a region abounding in lofty buildings housing wholesale concerns of varied nature. In the midst of this changing neighborhood the quaint little Church of the Holy Communion has courageously held its place. At the northeast corner of that avenue and Twentieth street it remains, by no means a mere survivor but a very vigorous parochial work it is, a church which has adjusted itself to the changed conditions of the neighborhood and today presents remarkable evidence of enlarging its ministry. That evidence is to be seen in the recent accomplishment of the raising of a \$1,000,000 endowment fund. Tomorrow that achievement will be formally observed. The hero of the occasion is cer-

tainly the Rev. Dr. Henry Mottet, now over eighty years of age, who is rector of the Church of the Holy Communion, and whose extraordinary energy and ability have made possible the success of this campaign.

In this church where, by reason of its location, opportunities for service might seem limited, three congregations worship. Seven services are held each Sunday, and the custom is that the church doors are open, not only all day but also all night, to those who wish to come in for rest or worship.

The Rev. Dr. Muhlenberg founded this parish back in 1844, and his leadership made the church a famed one. Now, eighty-four years afterward, Dr. Mottet, in the face of the most adverse conditions, has guaranteed the permanence of this venerable house of worship and the continuance of its ministry to the neighborhood. It is a matter for congratulation, surely.

AMUNDSEN MEMORIAL SERVICE AT THE CATHEDRAL

Seventeen years ago yesterday, December 14th, Roald Amundsen, Norwegian explorer, discovered the South Pole. The anniversary was observed in many places in this country, in Copenhagen, and elsewhere.

At the Cathedral of St. John the Divine a memorial service was held yesterday afternoon. The speakers were the Bishop of New York and Dr. John H. Finley. Among those present were members of New York's Norwegian colony, the Norwegian Minister to the United States, and others.

In addition to his address, Bishop Manning blessed a terrestrial globe, "the globe of the fliers," which bears the traced courses and the signatures of practically all the airmen who have made distinguished flights during the past two years. Amundsen had traced his own south polar expedition upon it. The globe belongs to Dr. Finley, and next week he is to present it to the American Geographical Society.

NETHERLANDS PRESENTS BIBLE TO CATHEDRAL

The tenth gift to the cathedral from a national government was received by the Bishop last Sunday afternoon when the Netherlands Minister to the United States presented a Dutch Bible. This was sent by Queen Wilhelmina and the Netherlands Government as an evidence of their interest in the religious life of America. Several of the Holland societies and many from the first Dutch families to come to America were present at the service. The presentation was made, very appropriately, on what is often called "Bible Sunday."

OTHER ITEMS

The Rev. J. Brett Langstaff who has done a widely-known work among chil-

dren in his parish of St. Andrew's, Walden, has resigned there to become an assistant on the staff at Grace Church, New York. The "Children's Cathedral" at Walden has become famous. Not long ago the New York *Times* featured the unique work in an extended description in its Sunday Magazine; and now Harpers have just published Mr. Langstaff's book, *From Now to Adam*, a series of Bible stories arranged for children.

At Temple Emanu-El on Thursday evening occurred a very worthwhile event in the good-will meeting arranged by the men's club of the Temple, and participated in by clergymen of the city. The gift of a flag was made to Dr. Edward L. Hunt, director of America's Good-Will Union. The flag was the joint gift of a papal chamberlain and an Anglican, and the presentation was by a Jew. Among the speakers was the dean of the cathedral, the Very Rev. Dr. Howard C. Robbins. He urged a common loyalty in the fight against materialism, the enemy of our spiritual forces.

The John Drew memorial window was

dedicated last Sunday afternoon at the Church of the Transfiguration, as previously announced here. In accepting the window, the rector of the church, the Rev. Dr. Ray, remarked that it was especially fitting that the memory of this distinguished actor should be perpetuated in "the Little Church" in the last remaining window available. The church was filled for the occasion, the theatrical profession being represented by a large number of its best-known members.

The Rev. Dr. William Pitt McCune, rector of St. Ignatius' Church, is to be the noon-day preacher this coming week at Trinity Church.

The December meeting of the New York Catholic Club (Clerical Union for the maintenance and Defense of Catholic Principles) is to be held on the 18th at St. Andrew's Church, Newark, the Rev. Frank Damrosch, Jr., rector.

An interesting fact noted in the 1929 *Living Church Annual* is that two of the larger parishes in Manhattan report the same number of communicants: St. Mary the Virgin's and St. Thomas', 1557 each.
HARRISON ROCKWELL.

Pay Tribute to Memory of Phillips Brooks at Noon Service in Boston Cathedral

Members of Grace Church, Salem,
Renew Confirmation Vows—In-
augurate New Fund

The Living Church News Bureau
Boston, December 15, 1928

A WARM TRIBUTE WAS PAID TO THE memory of Phillips Brooks at a noon time service in St. Paul's Cathedral, on December 13th, the ninety-third birthday anniversary of the beloved preacher. Before Bishop Slattery made his address, the Rev. Charles Russell Peck, vicar of the cathedral, conducted an ascription of praise with responses from the congregation, and two hymns were sung: Phillips Brooks' favorite, "O God, Our Help in Ages Past," and his own composition, "O Little Town of Bethlehem."

Bishop Slattery in his address gave an intimate picture of the man, his personality and his work, closed by his death almost thirty-five years ago. The personal remembrances of Bishop Slattery's own contacts with the leader were of especial interest.

RENEW CONFIRMATION VOWS

An impressive part of an impressive service in Grace Church, Salem, last Sunday morning was the renewal of confirmation vows by members of the congregation. Bishop Slattery, at the request of the rector, the Rev. Cornelius P. Trowbridge, asked those wishing to make this renewal to stand. A large part of the congregation rose.

This act of allegiance took place before Bishop Slattery began his sermon; the occasion was a confirmation service.

At the close of the confirmation service, Bishop Slattery dedicated an organ screen given by parishioners and members of the family in memory of Miss Isabella Graham Whipple, a devoted member of Grace Church and for many years president of the diocesan branch of the Girls' Friendly Society.

BEGIN THREE SCORE AND TEN FUND

Contributions to a new fund, the Three Score and Ten Fund, were suggested by

Bishop Lawrence when he preached last Sunday morning in St. Paul's Cathedral, the church in which he had been baptized and with which he has been associated all his life. The first contribution to this fund was made recently when a man, reaching the age of three score and ten, admitted that God had been good to him and expressed his gratitude by sending to Bishop Lawrence a check for a thousand dollars. Bishop Lawrence used this check to start a fund toward operating expenses of the cathedral and he has suggested that others reaching the age of seventy should augment the fund by making a thank offering.

FINAL MEETING OF EPISCOPALIAN CLUB

The Episcopalian Club of Massachusetts held its final meeting of the year in the Copley Plaza Hotel on the evening of December 10th. The speakers were the Rev. Samuel S. Drury, D.D., rector of St. Paul's School, on The Layman and His Church, and Robert Lincoln O'Brien, Litt.D., editor of the Boston *Herald*, who gave some observations of a trip, recently completed, around the world. Over three hundred members and guests were present. A nominating committee for the election to be held at the next meeting was chosen.

FORMER BISHOP OF UTAH VISITS CAMBRIDGE

The Rt. Rev. Paul Jones, associate editor of *The World's Tomorrow*, chairman of the Fellowship of Reconciliation, and formerly Bishop of Utah, preached last Sunday morning in St. Peter's Church, Cambridge, where the Rev. Frederic C. Lawrence is rector. His subject was Christ and the Nation. In the afternoon he spoke in the New Thought Open Forum, and in the evening at St. John's parish house, Charlestown, upon the invitation of the rector, the Rev. Wolcott Cutler, he addressed a group including representatives of the military and civic societies of Charlestown.

MISSION AT ALL SAINTS', ASHMONT

The second week of the parochial mission of All Saints' Church, Ashmont, has ended with an average attendance of 125 children at the daily afternoon services

\$805,783
TO BE COLLECTED IN
DECEMBER
December 19, 1928.

TO BALANCE with what the dioceses told the Council to expect for the year, \$805,783 must be collected before the final closing of our books. A large sum, but less than the amount due on this date last year.

The National Council is counting on every cent of the money to insure a balanced budget.

Thirteen dioceses and districts have sent in less than one-half of what they told us to expect. Six of these have remitted less than 40 per cent. Does this mean using for the diocese money given for the general Church?

May you all have a Merry Christmas and a 100 per cent (all payments made) New Year.

LEWIS B. FRANKLIN,
Treasurer.

and 275 adults at the evening services. Fr. McVeigh Harrison, O.H.C., assisted by the Rev. Carl W. Marty, O.H.C., together with the staff of All Saints', have conducted the mission.

CATHOLIC CLUB MEETS

The Catholic Club of Massachusetts met in Grace Church, South Boston, on December 10th. Mass was said by the rector, the Rev. F. A. Reeve. The Rev. George B. Nicholson, D.D., read a scholarly and helpful paper on Legal Marriage and Holy Matrimony, which may be published within a short time. The Rev. Fr. McVeigh Harrison, O.H.C., and the Rev. Fr. Carl Marty, O.H.C., also addressed the club.

MEETING OF CLERICAL ASSOCIATION

The Massachusetts Clerical Association met last Monday in Emmanuel Church, Boston, as the guests of the Rev. Elwood Worcester, D.D. The Rev. James Dirickson Cummins spoke on his recent travels in Spain; the Rev. Alan McLean Taylor told of his experiences when the educational conference met in Jerusalem; and the Rev. Frederic W. Fitts gave a report of the recent Catholic Congress.

MEMORIAL CHAPEL AT FALL RIVER

A memorial chapel in memory of their parents, John and Sarah Isherwood and John and Lydia Fleet, has been given to St. John's Church, Fall River, by Mr. and Mrs. John W. Isherwood. This chapel was dedicated on the first Sunday in December at a service where the rector, the Rev. Harold I. Fair, officiated, assisted by John F. Isherwood, a son of the donors and student in Trinity College, Hartford, as acolyte.

RECORD YEAR FOR ORDINATIONS

This has been a record year for ordinations in the diocese. Twenty-two deacons and twelve priests have been ordained by Bishop Slattery.

ETHEL M. ROBERTS.

DATE CHANGED FOR OKLAHOMA CONVOCATION

OKLAHOMA CITY, OKLA.—The thirty-fifth annual convocation of Oklahoma will be held Wednesday and Thursday, January 23 and 24, 1929, at Muskogee, and not on January 25th and 26th as formerly announced.

Cathedral Shelter Plans Christmas Cheer to Some 7,000 Chicago Poor

Clergy Hear Address by Dr. Edith Swift—Modern Christianity and Heathenism

The Living Church News Bureau
Chicago, December 17, 1928

GIVING CHRISTMAS CHEER TO SOME 7,000 of Chicago's poor and unfortunate population is the task which the Cathedral Shelter, under direction of the Rev. David E. Gibson, priest in charge, will undertake this year.

The busiest Christmas in history of the Shelter is in prospect and elaborate preparations are being made by Fr. Gibson and the Shelter staff. Unemployment conditions in the city will greatly increase demands upon the Shelter this season.

In the first place, the Shelter expects a crowd of from 800 to 1,000 at the lunch counter on Christmas Day. In addition, every inmate of the House of Correction, numbering about 2,500, will be remembered with candy and fruit, as will each inmate of the Cook County jail, approximately 1,000.

The Shelter also expects to furnish baskets to at least 600 families, most of them large in numbers. These baskets will include everything necessary for a good Christmas dinner, regulated in quantity according to the size of the family. They also include gifts for the children in each family.

Other Church organizations and institutions also are planning extensive Christmas activities. Chase House will care for a large number of children in its neighborhood. Men's clubs of St. Paul's Church, Church of the Atonement, and St. Luke's, Evanston, will give parties for goodly numbers of poor children.

Activities in connection with the Advent offering of the Church schools have been unusually large this year, according to Miss Vera L. Noyes, director of religious education. Many children have made "friendship tours" to the four institutions which will benefit from the offering this year—St. Mary's Home for Children, Chase House, House of Happiness, and Lawrence Hall. It is hoped the offering will amount to \$4,000.

Bishop Anderson will preach at St. James' Cathedral Christmas morning at 11 o'clock.

DR. EDITH SWIFT ADDRESSES ROUND TABLE

The Church, the home, and the school were held negligent in informing youth of basic life processes by Dr. Edith Hale Swift of the American Social Hygiene Society, speaking before the clergy's Round Table at St. James' Church last week. Dr. Swift delivered a series of addresses before Church organizations during a four day stay in Chicago.

"The present generation has a chance to experiment as no generation before," Dr. Swift told the clergy. "World changes during the last twenty years, especially since the war, are largely responsible for this condition. Young people today as a whole do not exactly feel that the Church is doing all that she could for them.

"The differences of opinion on religious questions and morals makes youth more skeptical and more desirous of experimenting and finding out for themselves. To an alarming degree, young people are experimenting.

"There is a challenge to the Church and

the home in the attitude of youth toward sex problems. The Church must realize the necessity of showing that the spiritual side of life and character building processes come first."

MODERN CHRISTIANITY AND HEATHENISM

A question of whether modern Christianity is becoming "mere civilized heathenism" was asked by the Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee, speaking before the Catholic Club of Chicago, at the Church of the Ascension, Tuesday night.

"God is ever trying to reach down to men, is ever trying to give us His grace that we may grow in holiness and perfection," said Bishop Webb. "And man is ever shutting out God by a barrier of sin and disbelief. Our Lord is continually hiding Himself, now in one form, now in another, in an effort to break down this barrier.

"In the Blessed Sacrament at the altar, when the priest consecrates the bread and wine, they are the Body and Blood of the Son of God. It is a perpetuation of the Incarnation. Our Lord gives Himself to us in the outward forms of bread and wine to be our spiritual food and sustenance, to be the bread for our souls in precisely the same way as our daily bread is the bread of our bodies.

"We dare not starve our bodies. We dare not go without our meals. But we do not hesitate to starve our souls. We wonder sometimes whether modern Christianity is not a mere civilized heathenism when we cannot tell whether a man or woman is a Christian or not. They go on doing their business just as though the Son of God had never become incarnate and died for them upon the cross."

DR. STEWART TO CELEBRATE ANNIVERSARY

The Rev. Dr. George Craig Stewart, rector of St. Luke's Church, Evanston, on St. Thomas' Day will celebrate the twenty-fifth anniversary of his ordination. He will present a class of forty to Bishop Anderson for confirmation at the early service on that day. At noon Dr. Stewart will be host to the Evanston Ministerial Association, and in the evening the rector and Mrs. Stewart will entertain the vestrymen and their wives at dinner.

NEWS NOTES

Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, spent two days in Chicago this week, attending a meeting of the Interdenominational Council on Men's Work. He was the guest of Brotherhood leaders of the diocese at lunch on Tuesday, at which time the work of the order in Chicago was discussed.

The Hon. Jesse Holdom, distinguished Churchman of the diocese, has been discharged from St. Luke's Hospital, after several weeks there following an arm fracture. Judge Holdom was thrown from a bus and injured.

The Rev. H. B. Browne, priest-in-charge of St. Thomas' Church, is reported recovering at St. Luke's Hospital, following a serious operation last week. Fr. Browne has been at St. Luke's for more than a month.

The Presiding Bishop has commended highly the diocesan folder on the Church's Program, prepared by the Rev. Edwin J. Randall, diocesan secretary. Bishop Murray declared it "the best of its kind I have seen." The folder is being used throughout the diocese for the work of the Every Member Canvass. Reports on the canvass are not yet available.

Plans are going forward for the erection of a parish house for St. Andrew's Church, Farm Ridge. The project has just been given the approval of the Department of Church Extension, subject to further approval of the diocesan council. More than \$3,000 has been raised for the work by the parish, under direction of the Rev. H. H. Heard, rector.

CELEBRATE ANNIVERSARY BY DEDICATING CHURCH AT DETROIT

DETROIT—St. Columba's Church, Detroit, of which the Rev. Otey R. Berkeley is rector, celebrated the fifteenth anniversary of its founding with the dedication of its new church building at Jefferson and Manistique avenues, Detroit, December 2d. The building was erected at a cost of \$160,000. A Skinner organ, designed especially for the building, has been installed. The church, together with the parish house which was completed in 1923, represents a capital investment of more than \$400,000.

At the services many memorials were dedicated, including the Alice Elliott Hartsuff memorial altar presented by Mrs. L. S. Trowbridge. The Rt. Rev. Herman Page, D.D., Bishop of the diocese, conducted a brief service of thanksgiving at 10:30 A.M. in the wooden chapel which has served as a house of worship for fifteen years. At 11 A.M. the preacher was the Rev. Dr. W. D. Maxon, rector of the mother parish, Christ Church. The festivities included a special program for each evening of the week of December 2d.

The new church is of gothic architecture, in Plymouth granite and Bedford limestone, with a tower of rather slender proportions and an old English slate roof. The lofty nave is lighted by high clerestory windows. The chancel provides choir stalls for forty-two choristers, a magnificent organ, and an altar of severely plain design in a cream-colored stone. Instead of the usual carved wood or stone reredos, the altar is embellished with a dorsal and canopy of green and gold Italian velvet. The floor of the sanctuary is paved with large slabs of rough green slate and colored tiles. A wide narthex separates the nave from All Saints' Chapel, dedicated to the members of the congregation who fell in the World War.

The chancel of the chapel contains a stone altar, the design of which was inspired by the thirteenth century stone altar table in the French chapel which was brought overseas and erected in the New Institute of Arts building. This altar is presented by E. O. Jones, Lloyd P. Jones, and their children, in memory of Norman Marriott Jones and Mary Lloyd Jones. The beautifully carved communion rail is a memorial to Joseph and Martha Smout, presented by their children. The baptistry has a vaulted ceiling and contains a carved stone font, which, together with its silver bowl and leaden cover, was given by Edmund Tibble as a memorial to his wife, Elizabeth Priest Tibble.

The furnishings, as well as the building, were designed by Lancelot Sukert, and cost, with the organ, about \$165,000.

RECTOR AT CRANBROOK, MICH., CONVALESCING

CRANBROOK, MICH.—Recovering from the effects of a serious operation which prevented his attendance at General Convention, the Rev. S. S. Marquis, D.D., rector of Christ Church, Cranbrook, is spending two months at Summerville, S. C.

Resignation of Bishop Overs as Field Secretary Reported to National Council

Appoint New Associate Secretaries — Woman's Auxiliary Offers Aid in Advance Work

The Living Church News Bureau
New York, December 17, 1928

THE FIRST MEETING OF THE NATIONAL Council, since General Convention, was held in New York at the Church Missions House, December 12th and 13th, the meetings of all the departments being held the day before, with meeting of the executive board of the Woman's Auxiliary December 7th to 10th. Nineteen members of the National Council were present, the attendance being somewhat effected this time owing to the prolonged absence of all the members at General Convention, as all but two members were official representatives of their dioceses at General Convention.

The Presiding Bishop in his address called attention to the newly elected bishops for the missionary districts of Tohoku, Japan, and Nevada, and for the dioceses of South Carolina and Eau Claire, and the suffragan bishop of Long Island. He knew that the council would want to send greetings to these newly elected bishops, expressing the desire of the council to cooperate with them in every way in their work. The secretary was instructed to send such greetings on behalf of the Council.

The Field Department reported the resignation of Bishop Overs as a general field secretary, in order that he might assist the bishops of Western New York in the work of their diocese. The council adopted a resolution expressing its appreciation for the service rendered by Bishop Overs, and its hearty wishes for his continued success.

The triennial meeting of the Woman's Auxiliary nominated to the Presiding Bishop Miss Grace Lindley for appointment as executive secretary of the Woman's Auxiliary during the coming triennium. This was announced to the Council, and the Presiding Bishop expressed his pleasure in being able to re-appoint her, which re-appointment was unanimously confirmed by the Council.

Mr. Spencer Miller, Jr., had been working with the Department of Christian Social Service as consultant in industrial relations for the past year. The department now asked the Presiding Bishop to appoint Mr. Miller as a secretary for industrial relations in the department. The Presiding Bishop did so, and his appointment received the unanimous confirmation of the council.

The Rev. C. L. Glenn, secretary for college work, asked for the appointment of Lea S. Luquer as student chaplain at the University of Arizona until January 1930. He also asked for the appointment of Miss Leila Anderson as United Thank Offering worker at the University of California

until September 1930. Also the appointment of John Bryant, now a student at the Virginia Seminary, as a part time missionary for college work. Mr. Bryant will be a volunteer worker without salary. These appointments were all made by the Presiding Bishop and confirmed by the Council.

This being the last meeting of the National Council for this triennium in order that the departments might have full membership for the first meeting in the new triennium to be held February 5, 1929, each department recommended to the Presiding Bishop the personnel to be drawn from the membership of the Council and also members at large for the coming triennium. Appointments were then made.

APPOINT ASSOCIATE SECRETARIES

During the past years the Field Department has had the services of a number of rectors of prominent parishes throughout the country, who, as associate secretaries of the Field Department, have served whenever called on without salary, their services being contributed generously by their parishes. Many of these associate secretaries were re-appointed for the coming triennium, and some new ones were appointed. In addition to the twenty-five clergy appointed to this office one layman, R. S. Barrett of Virginia, who had served most acceptably during the past triennium, was re-appointed. The new appointments are:

The Very Rev. E. B. Woodruff, D.D., Sioux Falls, S. D.; the Rev. W. E. Tanner, D.D., Central New York, Binghamton, N. Y.; the Rev. Lyman P. Powell, D.D., New York; the Rev. Allen Evans, Jr., Hewlett, L. I., N. Y.; the Rev. E. J. Owen, D.D., Sharon, Pa.; and the

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This book is an attempt to consider sacraments from the point of view of philosophy and general experience rather than from that of historical scholarship. The historic doctrines of the Incarnation and the Atonement are shown to be at once the source and the fulfillment of the Christian sacraments.

The general nature of a Christian sacrament is discussed and illustrated. Special treatment is then given to the sacramental nature of the Church, the problem of orders and unity, and to the theology of Baptism and the Eucharist. Finally there is a brief survey of the relation between worship and morality.

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On Social Problems

The Divine Revolution

By the Rev. W. G. Peck

In this book the author presents a series of studies and reflections upon the Passion of Our Lord.

His argument is that "in going to the Cross our Lord was revealing the divine activity in its essential nature, and that His great Act was intended to be the foundation of the Kingdom in this world, and a new basis of human cohesion. This is not to say that it has no significance for man's spiritual plight as a rebel against God, no effect of procuring our pardon, no sacrificial reference toward God. We rather believe that precisely because these values are inherent in the Death of Christ, His Passion becomes the regulative principle of society."

From this he develops the thesis that the Church is a revolutionary society, and that the Passion has a far-reaching effect on sociological and economic problems.

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Both the Field Department and the Council adopted resolutions expressing deep gratitude for and sincere appreciation of the valuable contribution made to the whole Church by these associate secretaries.

The Field Department has also had the services of others who have not held the office of associate secretary, but who have helped the Field Department as time permitted in presenting the Church's program. Resolutions were adopted by both the department and the Council expressing appreciation for the splendid contribution made by these men.

The Department of Christian Social Service adopted a resolution, which was also adopted by the National Council in the following form:

RESOLVED: The the National Council of the Protestant Episcopal Church, believing that the Paris Peace Pact represents an important step in coöperation between the nations for the preservation of World Peace, urgently hopes that the Senate will ratify the Pact without amendments.

ECCLESIASTICAL RELATIONS

The committee on ecclesiastical relations asked for the adoption of a resolution, approving the principal of coöperation with other communions and religious agencies in assisting the ancient Eastern Churches in maintaining and developing their religious life, and asked the Council to appoint two representatives of this Church to serve on a general committee "on Relation of and to the Churches of the Near East, including herein Egypt and Greece," and asked that the Department of Missions be instructed to supervise and direct the work of this Church in coöperation with the general committee.

The Presiding Bishop re-appointed the present members of the committee on ecclesiastical relations.

He also appointed the Rev. Dr. William C. Emhardt, and the Rev. Frank Gavin, Th.D., as representatives of the Council on committee on correlation of agencies in the Near East.

Dean Chalmers, who acted as dean of the training institute held in Washington at the time of General Convention, called attention to the splendid work done by the Washington branch of the Woman's Auxiliary, and by the committee under Mrs. Bowen's direction in making arrangements for the institute and assisting in its work. The Council expressed its appreciation to the Washington branch of the Auxiliary and to Mrs. Bowen and the registration committee under her direction, and all those who assisted in making the institute the great success it was.

He also called attention to the fact that the directors and the officers of the Y. W. C. A. had placed at the disposal of this institute its splendid building in Washington, at practically no cost to the institute. The Council placed on record its sense of deep obligation of the Church for the facilities extended to the institute, and for the coöperation and help so freely given during the entire period of the institute.

Mr. Glenn, in his report on college work, announced that the National Commission on Evangelism had assigned twenty of its missionaries to do work in the colleges, and also stated that the students were planning during the coming Lenten season to inaugurate a fund to be used for

WE APOLOGIZE!

A Heart to Heart Talk about Spanish Summer

SO heavy has the Christmas demand been for *Spanish Summer*, George Craig Stewart's popular travel book, that the first edition was exhausted before we could say "Jack Robinson"—not that it would have helped much if we had made that unoriginal remark.

But we are rushing two new editions of this book—the handsomest we have ever published—and promise to do our best to keep it from going out of print again, even for a day. And yet if orders continue to pour in as they have (and we aren't trying to turn them away, you know) we can't make any rash promises; so we advise you to place your order now, for early delivery of "the key to a chest full of treasures" (*Chicago Evening Post*).

A NEW ETCHING

JEAN JUNE MYALL, the talented artist who made the etchings for *Spanish Summer*, has made a new etching for the chapter on The Escorial. We thought the original one was pretty good ourselves, but the artist was not quite satisfied with it, so she has made a new one.

And here we'll let you in on a secret—the confidential story of why Mrs. Myall never liked the original Escorial etching. It seems she had made a preliminary sketch of her subject—the chapel of El Escorial—and was using it as a model for her etching. When dinner time came, she had not quite finished her work, so she left the drawing,

the copper plate, the acid bottle, and the rest of the paraphernalia used in making etchings, in her workroom, while she went out to dinner.

While she was gone, her dog (whose name we have forgotten, but who was probably a wire-haired fox terrier—they do such things) came into the room, decided he liked the drawing, and proceeded to tear it into bits, eating the more salient parts of the design. Fortunately the copper plate and the bottle of acid didn't appeal to him that day!

So when Mrs. Myall returned, she was forced to rely upon her imagination for the parts that Peter (was that his name?) ate. That accounts for a certain haziness about the upper part of this particular etching, as you will see if you turn to page 46 of your *Spanish Summer*.



THE NEW EDITIONS

BUT this little talk is getting much too long, as you would readily realize if you were paying for it by the agate line, so we must bring it to an end somehow. Perhaps the best way would be by telling you about the two new editions of *Spanish Summer*, which will be as follows:

Intaglio Edition, with illustrations printed in intaglio from the original copper plates, on Japanese vellum, as in the First Edition. This edition will be ready about January 1st and the price will be as before. . . . \$5.00

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—*Bishop Campbell.*

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—*Bishop Owers.*

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the support of a student worker at a college to be designated.

WOMAN'S AUXILIARY OFFERS SERVICES

Miss Lindley, in reporting for the triennial meeting of the Woman's Auxiliary, presented the resolution through which the Auxiliary notified the National Council of its readiness to cooperate in the general plan for advance work, and offered the Council its experience and organization for this purpose.

She also reported to the National Council that the Woman's Auxiliary would undertake to raise before Epiphany 1930 a Corporate Gift not exceeding \$100,000, the first \$25,000 of which shall be appropriated for the building of a church at Santo Domingo City.

In addition to this the Auxiliary recommended to the National Council that trained women for work in colleges should be appointed under the United Thank Offering, and the appointment of Miss Leila Anderson to the University of California, recommended by Mr. Glenn, was the first of such appointments.

MEETING OF DEPARTMENT OF MISSIONS

The purchase of a new site for St. Stephen's Chinese Mission, in Manila, the money being provided in part by the Chinese congregation and in part by a legacy of a friend in Pennsylvania, was reported by the executive secretary of the Department of Missions at the department meeting on December 11th, at which twelve of the twenty members were present.

Other matters reported were the election of the Rev. P. Lindel Tsen of the diocese of Anking to be Bishop Coadjutor of Honan; the satisfactory operation, without registration, of St. John's University and St. Mary's Hall, Shanghai, and a number of schools in other parts of the missionary district of Shanghai; the return of St. Paul's Church, Nanking, to the custody of the Chinese pastor and congregation. As soon as the transfer was effected, members of the congregation personally undertook to clean the church which had been seriously defiled during its occupation by the military.

The Porto Rico and Southern Florida Hurricane Emergency Fund has reached a total of \$99,000.

In the domestic field, authorization was given for the appointment of a chaplain at the Church Tuberculosis Sanitarium at Tucson, Ariz.

Changes in the mission staff included the appointment of Miss Minnie J. Nixon for North Dakota, Deaconess Dorothea Betz for Western Missouri, Miss Martha Justice for Western North Carolina. Deaconess Margaret Peppers was transferred from the Philippines to the diocese of Olympia. Arrangements were made for the temporary employment in the field of four young women for Arkansas, New Mexico, Quincy, and Spokane.

In the foreign field, preliminary consideration was given to proposals with regard to participation of Boone University in a union institution, to be located in the Wuhan cities and known as the Central China University. A committee was appointed to confer with the representatives of other institutions. Meanwhile, the Bishop of Hankow was authorized to continue the experiment approved in 1924, operating Boone University as an affiliated unit in the Central China University.

The Rev. W. F. Madeley was appointed treasurer of Tohoku.

Upon the request of Bishop Graves and Dr. Pott, Dean W. Z. L. Sung, dean of the School of Arts and Sciences of St. John's

University, was appointed acting vice-president.

Miss Frances E. Jean of Harrisburg was appointed for the district of Kyoto, to be stationed at St. Barnabas' Hospital, Osaka.

The Rev. W. H. Bierck of Albany was appointed for service among the Igorot people of the Philippine Islands.

The resignations of Miss Sophia Igo from the district of Hankow and Deaconess Theodora L. Paine from the district of Shanghai were accepted. Deaconess Paine retired on account of ill health after twenty-three years of service. A suitable retiring allowance was provided for Deaconess Paine.

The National Council has been much encouraged by the gratifying growth of the offerings made at the Good Friday services for special work in Palestine and Mesopotamia and desires, as soon as funds are available, to develop plans for commending the Christian message to Hebrews in the United States. With this in view, it adopted a resolution providing for the setting aside from the Good Friday offerings, of \$5,000 after existing obligations

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

January, 1929 Vol. XXIV. No. 5

EDITORIAL COMMENT

The Catholic Movement in the Protestant Episcopal Church—The Consecration of Money and Life—The Pragmatic Value of Sanctity—General Convention and Asiatic Immigration—Methodists and Divorce—Religious Issues in the Election—Peace on Earth—The Decay of Morals in Europe.

DIVERSIFIED RELIGION
Robert Scott Chalmers

A GLIMPSE OF THE CHURCH IN IRELAND
J. H. Kemmis

SOME IMPLICATIONS OF CATHOLICISM
Edmund L. Souder

ANGLO-CATHOLIC PILGRIMAGES TO THE HOLY LAND
G. Napier Whittingham

FRANCIS THOMPSON—THE POET OF EARTH AND HEAVEN
E. Sinclair Hertell

CONVENT DAYS AND AFTER
Stella Morgan

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have been cared for. The funds so allocated are to be expended under the direction of the Department of Missions. Present obligations for the work of the Jerusalem and the East Mission for the support of the educational chaplaincies maintained by the Church in the United States in Jerusalem and Mosul call for an expenditure of approximately \$27,000 per year. The Council is confident that as the important character of this work becomes better known and as wise plans for sharing Christian privilege with Hebrews in the United States are developed, the Good Friday offering will be largely increased.

EPISCOPAL RESIDENCE NEEDED

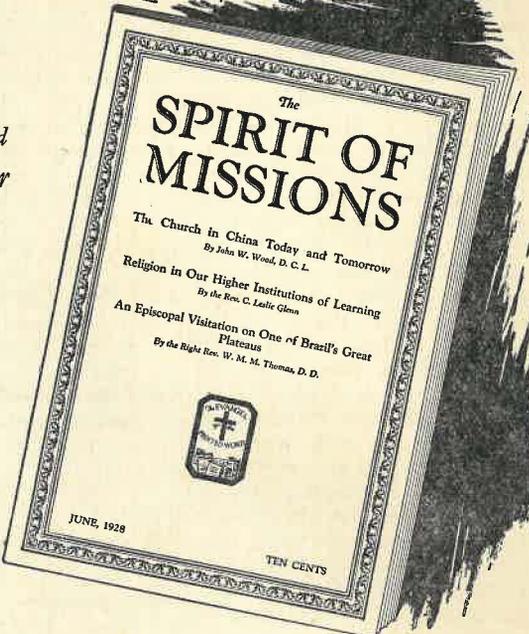
In a report from the Department of Missions, the Council found itself confronted by an emergency situation with regard to the proper housing of the Bishop of Kyoto and his family. The present episcopal residence, erected many years ago in one of the Southern islands in Japan for an English Church missionary, was in 1900 transported several hundred miles and rebuilt in Kyoto. It has never been a satisfactory home and it has been responsible for much illness in the three families that have occupied the house since Kyoto became a diocese. The advice of the Bishops of North Tokyo and Virginia, both of whom are familiar with the situation, was strongly against any attempt to repair the house, as being an unwise expenditure of at least \$5,000. In spite, therefore, of the assurance of the Bishop of Kyoto that he would prefer to wait for a new residence until he had been able to secure funds for the purchase of land and the erection of a new building for Holy Trinity Church, Kyoto, the Council felt compelled, for the safety of his family, to make provision for the erection of a new house early in 1929, \$15,000 being required for the purpose. The Council felt that it would be seriously misrepresenting the attitude of the Church in this country if it failed to take this action.

SISTERS OF CHURCH TO MEET IN CONFERENCE

PEEKSKILL, N. Y.—The first conference of Sisters held in the Church will be held December 29th and 30th here. Members of all the Sisterhoods have been invited to meet and discuss problems common to those who are in social work. The Sisters will live for two days in the rooms of St. Mary's School, and the regular routine of community life will be maintained. The program includes the following discussions: The purpose of the conference, presented by the Rev. Shirley Hughson, O.H.C., and the Rev. Harold Holt, assistant executive secretary of the Department of Social Service; Behavior Problems of Children, presented by Miss Sarah Ivins; Knowing Your Children, presented by Miss Gordon Hamilton; Religious Training of the Child.

It is hoped that out of this conference will emerge a permanent organization, providing yearly conference for all the Sisters of the Church. Due to the rules of most of the Sisterhoods, it is impractical for the nuns to attend public meetings. It is hoped by this means to bring to the Sisters the best discoveries in the realm of child-care and education. Such splendid work is done in those homes which are being run by our religious orders, that the need for making this work known and for giving the Sisters an opportunity for exchanging methods and becoming articulate in the work of the Church has been felt for some time.

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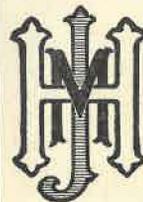
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LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, December 14, 1928

THE CUSTOM OF REPRESENTING THE Nativity of our Lord in a mystery play as part of the observance of Christmas has come to be recognized in this diocese and the number of parishes using this method of expression and teaching is increasing. At the coming Christmas season there will be such presentations in the cathedral at Garden City; in the Church of the Resurrection, Richmond Hill; in St. Bartholomew's, Holy Trinity, St. Mary's, St. Luke's, Holy Apostles', Holy Cross, and St. Barnabas', in Brooklyn; Trinity Mission, Astoria; St. John's, Springfield Gardens; Grace Church, Riverhead; the Church of the Redeemer, Merrick, and probably in others. In most of these the "mystery" is presented in the chancel; some use the parish house. All use Church school children as the *dramatis personae*, some use adults for the chief parts. Some use pantomime while the Scripture story is read; some have the characters speak their own parts. All agree as to the devotional and educational value of this method of presenting truth.

CHURCH ARMY CONDUCTS MISSION

The Church of the Resurrection, Richmond Hill, had a ten days' mission conducted by two cadets, Greenwood and Bugg, of the American Church Army. There was a celebration of Holy Communion every morning, at 6:30 and 10 alternately, and a song service and address every evening. The rector, the Rev. Arthur R. Cummings, says of the missionaries: "They have been very successful in the apartment house calling. . . . They have found many new families. . . . Great blessings come from the lives of these two young laymen consecrated in loving service to the Master and their fellow man. . . . We shall miss them as they go forth to other fields and shall not forget them."

SPECIAL SERVICES FOR DEAF MUTES

A special service for deaf mutes was held at St. Ann's, Brooklyn, last Sunday afternoon. The Brooklyn *Daily Eagle* says: "By means of the sign language some forty deaf mutes 'heard' the sermon and prayers . . . and listened to, or rather watched, the 'silent choir' render several hymns with nimble fingers and quick, expressive gestures. As the Rev. J. R. Peckham, assistant to the rector, read aloud the sermon from the pulpit, its author, the Rev. John H. Kent, deaf pastor of St. Ann's Church for the Deaf, Manhattan, stood beside him and interpreted his words to the deaf mutes by the sign language." It was in St. Ann's that the first services in Brooklyn for the deaf were held, forty years ago.

PROVINCIAL SYNOD TO MEET

The synod of the province of New York and New Jersey will meet at Garden City, January 15th, 16th, and 17th, beginning at 8 o'clock in the evening of the 15th. Holy Communion will be celebrated Wednesday and Thursday mornings at 7:30. The meetings for men will be held in the Garden City Hotel, where also the members will be lodged. The meetings for women will be in the old public school building, between the hotel and the church. Bishop Stires and Mrs. Stires will give a reception at the Bishop's House on Wednesday at 4:30. The synod banquet will be Wednesday evening. The final session will be Thursday afternoon.

MISCELLANEOUS

The "month of Sundays in Church" has resulted in greatly increased attendance, we hear. Bishop-elect Larned said recently in a sermon at Holy Trinity, Brooklyn, that standing room only had been the rule in a number of parishes to his knowledge.

St. Luke's parish, Brooklyn, at a recent meeting, voted affirmatively on the recommendation of the vestry to extend the vote to the women of the parish.

CHAS. HENRY WEBB.

FEDERAL COUNCIL
URGES SUPPORT OF
PACT, PROHIBITION

Condemns Cruiser Bill and Japanese Exclusion Act—Stresses Coöperation

ROCHESTER, N. Y.—The sixth quadrennial meeting of the Federal Council of the Churches of Christ in America, which convened in Rochester, December 5th to 11th, clearly evidenced the desire of the evangelical forces of America to continue, if not indeed to extend much further, the dimensions of their coöperative program.

A syllabus, widely distributed in advance of the Rochester meeting, raised distinctly the question as to whether the constituent Churches should be satisfied with the method of coöperation as at present embodied in the Federal Council, or whether steps should be taken to secure the extension of this present partial expression of federal union. Very significant discussions developed in which present-day conditions in rural areas, the modern city, and the world community were frankly faced. The relative strength and weakness of the Church in its approach to these conditions were considered, and the question raised as to what difference it would make if the Christian forces were more closely unified in strategy and resources. It was unanimously voted that a committee should be appointed to study the functions of the Council and the modification of its structure, this committee to report progress annually to the executive committee, and finally to the quadrennial meeting in 1932.

Interpreting the negotiation of the General Pact of Paris as the most forward-looking step yet taken by the nations to disestablish war, the Federal Council requested the immediate ratification of this treaty by the United States Senate. Nor could the delegates attending the Rochester quadrennial see any need for a substantial amount of cruiser building or sword rattling since war was to be renounced. "We believe," it was affirmed, "that . . . any material increase of the United States navy at this time would be inconsistent with the spirit and purpose of the General Pact of Paris and would tend to nullify its influence in producing mutual confidence among the nations. We therefore urge that no authorization be given for any such increase." The Council likewise expressed the hope that the Washington Arbitration Conference now in session would provide for the pacific settlement of all disputes between the American republics. A strong protest was lodged once more against the Exclusion Act of 1924.

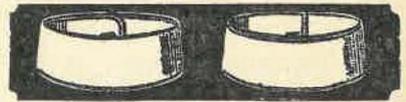
On the surface it may have seemed to some that the Quadrennial Meeting was more conservative on social questions than at Atlanta. It would be truer to say that the delegates were more aware of social

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meanings, more unwilling to pass sweeping general statements whose meanings were not clear, and more determined that the denominational authorities shall have a more positive voice in pronouncements. The public meetings had a fine consciousness of both individual and social values. Distinctions of race and color were not recognized even in entertainment. A re-statement of the social ideals is suggested for the next quadrennial. The special statements dealing with war and race relations are left with the commission and the administrative committee with power, and will be reconsidered at an early date.

Prohibition, evangelism, race relations, the drama, the home and family life, research and education, and the use of the radio in religion were among the other questions discussed at Rochester. In the interest of law observance, particularly with respect to the Eighteenth Amendment, the Council urged "that pastors and Sunday schools and social workers adopt and carry out an effective, educational program for the steady growth of sentiment in behalf of prohibition law enforcement."

FIRE DAMAGES CHURCH AT FORT DODGE, IA.

FORT DODGE, IA.—Sunday morning, November 25th, St. Mark's Church, Fort Dodge, was seriously damaged by fire. During the work of restoration, two beautiful memorial windows will be placed in the chancel. It is hoped to have the building ready for services by Christmas.

The date of the annual diocesan convention has been changed to Sunday, Monday, and Tuesday, January 27, 28, and 29, 1929, and will be held in St. Paul's Church, Des Moines.

DEAN MASSIE OF LEXINGTON RESIGNS

LXINGTON, KY.—The Very Rev. Robert K. Massie, dean of Christ Church Cathedral, Lexington, since 1913, has resigned because of ill health, to become effective February 1st.

The resignation was tendered after conferences with members of the vestry which have extended over the past month. Dean Massie, on the advice of his physicians, told members of the vestry that it would be more conducive to future usefulness for him to discontinue preaching, and that he preferred to resign on February 1st, the anniversary of the day in 1913 when he came to Lexington from the Theological Seminary of Virginia to begin his duties as the head of Christ Church Cathedral.

Acceptance with deep regret because of the necessity of the resignation was made by the vestry. Dean Massie stated that he wished his resignation to follow the meeting on January 30th and 31st of the diocesan council, which will meet to choose a bishop for Lexington.

DEAN FLEETWOOD HEADS CHRISTMAS CHEER COMMITTEE

SALT LAKE CITY, UTAH—The Mayor of Salt Lake City has requested the Very Rev. W. W. Fleetwood, D.D., dean of St. Mark's Cathedral in that city, to act as chairman of the Christmas Cheer Week Committee. This committee, having representatives from all the civic and social organizations, supervises community trees, singing, theatricals, and kindred efforts.

CHURCHMEN JOIN IN PROTEST AGAINST CRUISER BILL

WASHINGTON—Nine bishops and a number of priests and prominent lay men and women of the Church are among the signers of a petition presented to the United States Senate on December 17th, urging ratification of the so-called Kellogg Peace Pact and defeat of the cruiser bill. Among the Churchmen signing the petition are the following:

Bishops Oldham, Coadjutor of Albany; Parsons of California, Brewster of Connecticut, Cook of Delaware, McElwain of Minnesota, Paul Jones, Tyler of North Dakota, Hall of Vermont, and Huston of Olympia; the Rev. Drs. Robert Norwood, rector of St. Bartholomew's Church, New York City; George Craig Stewart, rector of St. Luke's Church, Evanston, Ill.; and Henry K. Sherrill, rector of Trinity Church, Boston; Professor Virginia C. Gildersleeve, dean of Barnard College; Mrs. Mary K. Simkhovitch, head of Greenwich House; Professor Gertrude Bussey, Goucher College.

The petition, signed by over 500 citizens from all parts of the country, reads as follows:

"We, the undersigned citizens, being in hearty favor of the ratification by the United States Senate of the General Pact for the Renunciation of War, look with grave apprehension upon the possibility of the authorization of fifteen additional cruisers in the present session of the Senate.

"We believe that the wholesome effect of the General Pact for the Renunciation of War upon the sentiment of nations and peoples will be largely nullified if the nation which first proposed the General Pact expresses lack of confidence in its efficacy by increasing its own armament. It seems to us idle to insist that the naval program has been conceived without reference to the program of any other nation, since the cruisers to be authorized are clearly in the class of vessels which were the bone of contention in the abortive Geneva Naval Limitation Conference. Whatever may be the merits of the American position as to the question of naval disarmament, it must be clear to every observer that the initiation of a new building program at this time will inevitably imperil the wholesome effect of the General Pact for the Renunciation of War and will give other nations occasion to question America's sincerity. We therefore urge our representatives in the Senate to vote against the cruiser bill and for the General Pact for the Renunciation of War."

CLERGY ATTEND CONFERENCE ON EVANGELISM AT SYRACUSE

SYRACUSE, N. Y.—Eighty-five of the clergy in active service in the diocese attended a conference on Evangelism in St. Paul's Church, Syracuse, on December 4th. The conference was called by Bishop Fiske as a result of a meeting of the special committee on evangelism which he had appointed.

Everyone who expressed an opinion felt that the conference was one of the most valuable affairs which had been held in the diocese.

The Bishop, who opened the conference, spoke frankly to the clergy about certain elements of pastoral work and outlined certain things which might be done to forward evangelist works in the parishes and missions.

Bishop Coley presided at the afternoon sessions, speaking briefly and introducing the other speakers. The Rev. Dr. Henry H. Hadley spoke on the Purpose of the Ministry; the Rev. Dr. Francis Eason had for his subject Evangelism; the Rev. H. P. Horton, Preaching; the Rev. D. C. White, The Use of the Prayer Book; while the Rev. Dr. Wilson E. Tanner concluded with an address on Pastoral Work.

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RELIGIOUS CONFERENCE HELD AT ANCHORAGE, KY.

ANCHORAGE, KY.—One of the most successful institutes the diocese of Kentucky has ever had was recently held in St. Luke's Church, Anchorage. The morning hours were given up to the clergy, the clericus meeting at that time with the Rev. E. Ashley Gerhard, representative of the National Council, and having lunch together.

In the afternoon conferences for the clergy and laity were held in St. Luke's Church, presided over by Bishop Woodcock, the Rev. F. W. Hardy leading the one on Religious Education, Miss Elsa S. Almstedt, diocesan president of the Woman's Auxiliary, leading on Educational Opportunities in the diocese through the women of the Church, and the Rev. John M. Nelson was the leader of the one on Social Service. Mr. Gerhard made the closing address, and the conference was also added to by informal speeches from the floor.

Supper was served in the Anchorage high school, and at this time addresses were delivered by the Bishop and the Rev. Mr. Gerhard. The institute was arranged by the diocesan committee on the Church's program, and the attendance was encouraging and representative of the Louisville parishes and missions.

NEW DIRECTOR OF RELIGIOUS EDUCATION IN ATLANTA

ATLANTA, GA.—The department of religious education of Atlanta recently announced that W. W. Davison has accepted the appointment as director of religious education in this diocese.

For several years Mr. Davison was a teacher in the Fairmont School for Girls at Monteagle, Tenn. Leaving there to enter business, he continued to exercise his ability as a teacher in the Church schools of the parishes with which he became connected. In All Saints' Church, Atlanta, starting in as a teacher, he became the superintendent two years ago. His work was of such outstanding character that it soon gained the attention of the provincial department and he was appointed a member of the provincial board. It was not long before he was elected a member of the National Advisory Commission. His brochure for Christian Nurture won the attention of the Morehouse Publishing Company, Milwaukee, and they printed and sent it out with the prospectus of the Christian Nurture Series, 1928-29.

BISHOP MOULTON BIDS FAREWELL TO NEVADA

RENO, NEV.—The Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, who has had oversight of the district of Nevada for the past three years, made his farewell visit the second week in December, much to the regret of the Churchpeople in this district. He addressed a large congregation at Trinity Church, Reno, in the morning of the Second Sunday in Advent, and in the evening accompanied by Dean Jacobs visited Carson City, where the Rev. Milton J. Hersey, rector of St. Peter's, presented three candidates for confirmation. The Bishop made an address on the same evening to 400 children at the Stewart Indian school.

On Monday evening a largely attended reception for the Bishop was given by Dean and Mrs. Allen Jacobs, assisted by members of the Young People's Fellowship of Trinity parish.

NEW CHURCH DEDICATED AT MINETTO, N. Y.

MINETTO, N. Y.—The new building purchased by the congregation of St. Luke's Church, Minetto, was formally opened on Sunday, December 9th, by the Ven. A. A. Jaynes, Archdeacon of Central New York, assisted by the priest-in-charge, the Rev. Henry S. Sizer of Oswego. The new building is a well-located house, and besides the portion which has been made into a chapel and parish rooms, there is an apartment for the caretaker.

This mission has been entirely self-supporting from the beginning, the only allowance from the diocese being for the last two years, an amount to cover the traveling expenses of the priest from Oswego. Not only has the mission taken care of itself but it has started out as a normal congregation by paying from the start all diocesan assessments and its quota in full. Over half the purchase price was in hand before the building was acquired, and most of the money was raised by the members of the mission.

UNIQUE ANNIVERSARY AT UPLAND, CALIF.

UPLAND, CALIF.—A unique event took place in St. Mark's Church, Upland, on Sunday, December 9th, when the Rev. Bert Foster, rector, celebrated the fortieth anniversary of his first sermon preached in this country. Co-incidental with the anniversary came the presentation of a beautiful radio set by the local Lions Club.

The son of a British army officer, the Rev. Mr. Foster had a most romantic boyhood. Born on the high seas, baptized in the West Indies and reared in the East Indies, he was educated in Scotland and Ireland. Coming to this country in 1888 he served as a lay-reader under Bishop Talbot in Wyoming. Ordained both deacon and priest in 1890, he spent his early ministry in missionary work in Wyoming, Idaho, and Utah.

The Rev. Mr. Foster has been rector of St. Mark's since 1920. Only recently he and Mrs. Foster celebrated their golden wedding anniversary.

RESIGNS RECTORSHIP OF CHRIST CHURCH, PITTSFORD, N. Y.

PITTSFORD, N. Y.—The Rev. William L. Davis, one of the oldest priests in Western New York, recently resigned the rectorship of Christ Church, Pittsford, and has had during his forty-one years of work in the Church, a varied experience. As a young man he spent five years in Colorado on a ranch and in other occupations. Returning East he became a lay missionary under the late Bishop Peterkin in West Virginia, where, having previously acquired a considerable knowledge of architecture and mechanical work, he planned and built six mission churches, also a large addition to the Sheltering Arms Hospital for the accommodation of colored patients.

Fr. Davis was for some time in charge of a mission known as "The Light House" established by Bishop Peterkin in a building on the river front at Parkersburg for people living in house boats on the Ohio River. Here services were conducted three nights a week and a "soup kitchen" maintained during the day for the unfortunate.

In 1896 Fr. Davis was ordained to the diaconate by Bishop Peterkin. After his marriage he returned to his native state and for two and a half years was in charge of St. Paul's Church, Montour

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Falls, of this diocese, going from there to Dundee, where he built the church.

After five and one half years at Dundee Fr. Davis was advanced to the priesthood by the late Bishop Walker and appointed Archdeacon of Rochester, which office he held for seventeen years. During his office as Archdeacon he was instrumental in the construction of seven church buildings in this diocese and in maintaining services at twenty-seven mission stations in the nine counties comprising the archdeaconry of Rochester.

Fr. Davis accepted the rectorship of Pittsford in November 1920. He has one son, the Rev. Alan C. Davis of Medfield, Mass., who on January 1st is to enter the work which his father is laying down.

UTICA CLERGY UNITE IN NOON-DAY SERVICES

UTICA, N. Y.—A program of concerted effort from Septuagesima to Easter was determined upon at a meeting of the clergy of Utica and vicinity held in connection with the session of the Utica clericus on December 10th. It was decided that all the parishes of the city and vicinity would unite in promoting the noon-day services during Lent in Grace Church, and that during the term from January 31st to March 31st all parishes will strive for increased church attendance. Subjects were outlined for rectors to preach on.

BECOMES O. R. C. CHAPLAIN

GREENWICH, CONN.—The Rev. Hamilton H. Kellogg, curate of Christ Church, Greenwich, has received his commission from the President as chaplain in the Officers' Reserve Corps. The commission carries with it the rank of first lieutenant in the army.

During the World War the Rev. Mr. Kellogg served in the aviation section of the United States Marine Corps, although he did not get overseas. He was discharged with the rank of second lieutenant.

He is also an active member of the Greenwich Post, No. 29, American Legion, being the post chaplain.

DEAN OF LOUISVILLE CATHEDRAL CONVALESCENT

LOUISVILLE, KY.—The Very Rev. Richard L. McCready, D.D., dean of Christ Church Cathedral, Louisville, after spending nearly three months in the Norton Infirmary, where he underwent a serious major operation, has sufficiently recovered to return to the deanery, and to attend some of the cathedral services, worshipping from a pew. The cathedral chapter has granted him an indefinite leave of absence, until he shall regain his former strength.

SYNOD OF PROVINCE OF PACIFIC TO MEET

SANTA BARBARA, CALIF.—The synod of the province of the Pacific will meet in All Saints' Church, Montecito, Santa Barbara, May 15th to 18th, 1929, instead of April 24th as reported in the *Living Church Annual*.

SOMETHING NEW for the men to do. It is reported that in at least one diocese where the Young People's Fellowship carries on much of the work of the Church Periodical Club, men are acting as secretaries for the parish C.P.C. branches.

NEWS IN BRIEF

ATLANTA—During the first week of December the Rev. Dr. Gardiner L. Tucker of Houma, La., and Miss Annie Morton Stout conducted a normal teacher training class at All Saints' Church, Atlanta.

CENTRAL NEW YORK—Calvary Church, Homer, celebrated its 97th anniversary on December 7th. The occasion was marked by a special service at which the Rev. Hubert Wood of Trinity Church, Syracuse, was the preacher.—The Church of the Redeemer, Watertown, is now entirely free from debt. The mortgage papers were burned at a gathering of the members of the parish for a farewell to the Rev. W. C. Courage, who is now rector of the Memorial Church of the Holy Cross, Utica. Except for one gift from a friend in Wilkes-Barre, the amount necessary to pay the debt was raised within the parish.—Mrs. Frederick D. Hixson of Syracuse, has been appointed by Bishop Fiske to succeed Mrs. H. S. Thayer as president of the Woman's Auxiliary of the diocese when the latter retires at the time of the annual meeting of the officers of the organization on June 18th.—Mrs. William Wyle, wife of Archdeacon Wyle of San Domingo, will be the speaker at the annual meeting of the Woman's Auxiliary of the second district, which will be held in St. Luke's Church, Utica, early in January.—On December 9th, the Rev. Theodore Ludlow, D.D., secretary of the adult division of the Department of Religious Education of the National Council, addressed a joint meeting of the Young People's Fellowship branches of Rome, Utica, Oneida, and Ilion at Zion Church, Rome.

KENTUCKY—The semi-annual meeting of the diocesan branch of the Woman's Auxiliary was recently held in the cathedral house after a corporate Communion in the cathedral, and was in the nature of a post-convention meeting. An offering was taken for the Emily C. Tillotson Memorial Chapel.—A special service was held in the cathedral on the afternoon of November 18th, when at choral Evensong the cathedral choir rendered Stoughton's *Woman of Sycar*, under the auspices of the Kentucky chapter of the National Association of Organists.—The annual dinner of the vestries of the city, arranged by the committee on the Church's program, was held at St. Paul's Church on the evening of November 22d. The speaker was Dr. Larkin W. Glazebrook, who made a masterly appeal for personal evangelism. Dr. Glazebrook also spoke in several of the Louisville parishes on Sunday evening and during the following week.

LOUISIANA—On Wednesday, November 21st, at 9 A.M., the Rev. Fr. Morris, priest of the Orthodox Greek Church, celebrated the Divine Liturgy, according to the Greek Rite, in St. James' Church, Alexandria. About forty Greeks of the scattered congregation to which he ministers in this part of the state were present. The unaccompanied music was well rendered, and the service, as reported by the rector, the Rev. W. S. Slack, was wonderfully impressive.

MICHIGAN—Bishop Rowe was the guest of honor and speaker at a meeting of 200 young people from Detroit churches, held in the undercroft of St. Peter's Church, Detroit.—The ninety-sixth annual convention of the diocese, the ninth annual convention of the Michigan House of Churchwomen, and the annual meeting of the Michigan Woman's Auxiliary will be held concurrently at Pontiac, when the delegates will be guests of All Saints' Church, Pontiac.—At the annual meeting of the Detroit Council of Religious Education, a division of the Detroit Council of Churches, December 10th, the address was made by Miss Jane Addams of Hull House, Chicago, her subject being Religious Devotion in International Effort.

NORTH CAROLINA—The Rev. J. Reginald Mallett, rector of Holy Trinity parish, Greensboro, gave the four sermons during the observance of the forty hours devotion in St. James' Church, Cleveland, the Rev. V. A. Peterson, rector. The forty hours began with the High Mass on Sunday, December 9th, and ended with procession and Benediction on Tuesday evening, December 11th.

UTAH—In 1908, the Very Rev. W. W. Fleetwood, dean of St. Mark's Cathedral, Salt Lake City, then rector of the Church of the Good Shepherd, Ogden, delivered the address at the Elks' Memorial Observance. This December, the twentieth anniversary, he was again chosen for this task.—The annual charity ball, sponsored by the charity association of St. Mark's Hospital, was a great financial success, enabling this group of women to continue their work through 1929. Without thought of creed or social condition, worthy persons are given the best of care at St. Mark's. It is a valuable adjunct to the Church's work.

THE TWO Ohio dioceses hold a unique place at present in the Church. The diocesan bishops, Dr. Vincent and Dr. Leonard, are the senior bishops of the Church in order of consecration; that is to say, if the office of Presiding Bishop were not now elective, Bishop Vincent would now be the Presiding Bishop, with Bishop Leonard next in line. Their consecrations took place in January and October of 1889.

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"When I came back I was so glad to find that all of my Church members are as true and loyal to their Christian faith as they have ever been before, though there still remain many problems and obstacles before us. However, I believe that a persistent faith in the power of our Lord will insure us a final triumph in His cause even in the midst of all difficulties and trials!

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For the maintenance of the work of the General Church in 1928, General Convention approved a Budget of	\$4,212,370
General Convention told the National Council to adjust appropriations yearly to meet expected income. In February, 1928, the National Council reduced appropriations under this "Pay-as-You-Go" Plan by the sum of	237,924
This left the net appropriations at	<u>3,974,446</u>
The National Council estimated that it would be able to save during the year on these appropriations because of vacancies in the staff and other savings, the sum of	250,000
This leaves the estimated expenses of the National Council for the year 1928 at	<u>3,724,446</u>
Toward these expenses the Council will have from interest on its endowment funds and from the United Thank Offering of the women of the Church an amount estimated at	\$702,370
The Council appropriated to meet the 1928 expenses the surplus of income from 1926	62,990
The Council appropriated to meet the 1928 expenses from unused Contingent Fund of 1926 and 1927	80,000
The Council expects from gifts not applicable to quota and from other sources the sum of	<u>75,000</u>
This gives a total of income other than gifts on the quotas of	920,360
The Council therefore needs from the Dioceses to meet its estimated expenditures	<u>2,804,086</u>
When making reductions in appropriations in February, 1928, the Council provided for an estimated surplus for the year of	5,275
There is thus needed from the Dioceses to balance the Budget for 1928	<u>2,809,361</u>
<p>Note: This is the exact amount which the Dioceses told the Council it might expect to receive during the year.</p>	
The Dioceses have paid to December 1st	2,003,578
To balance the budget there must be paid in December	<u>\$805,783</u>

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