

Price 10 Cents



The Living Church

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

VOL. LXXX

MILWAUKEE, WISCONSIN, DECEMBER 29, 1928

No. 9

The Year of Our Lord

EDITORIAL

The Fixed and the Changing

REV. FRANCIS J. HALL, D.D.

The Way to Peace

THE BISHOP OF WESTERN NEW YORK

\$805,783

This is the sum which must be collected in December by the Dioceses for the work of the General Church in order to balance the budget.

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	3,974,446
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	3,724,446
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	75,000
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	2,804,086
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	2,809,361
<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	\$805,783

THE NATIONAL COUNCIL

281 Fourth Avenue, New York

The Living Church

[Copyright, 1928, by Morehouse Publishing Co.]

VOL. LXXX

MILWAUKEE, WISCONSIN, DECEMBER 29, 1928

No. 9

EDITORIALS & COMMENTS

The Year of Our Lord

CHURCH people whose childhood dates back to that time, long before the Christian Nurture Series was even foreshadowed, the time when "lesson leaflets" were in use in almost all Church schools—or Sunday schools, as they were then called—will remember the opening question of each and every week's Leaflet: "What Sunday is this?" The next question also will be recalled: "What is the Collect for the day?" Then, everyone will recollect, there was the "Golden Text," taken from the Gospel for the day; and then a few questions and answers from the Catechism. And then came the "lesson," as the children designated it, consisting of—what? Does anyone remember, exactly? There was a brief passage of Scripture, followed by a series of questions and answers based on it: all printed on the leaflet.

In those days, most children studied their Sunday school lesson on Saturday morning. If they forgot it, a grown-up was certain to remind them of it. In what terms? Everyone will remember: "Have you learned your Collect?" Our Collect: the Collect for the next day, it was usually. But occasionally a child whose godfather or godmother had been to Hursley or Otterbourne would bring about still more. The question would be heard on the eve of a Saint's day: "Have you learned your Collect?"

No one, "if a person of sense," to use Jane Austen's phrase, would take the ground that the "lesson leaflets," even considered as a whole, provided sufficient material for the religious education of children. But they did one thing, and that a great one: they gave the children a knowledge of and—better still—a personal experience in the use of the Church kalendar. It was not "the" Collect; it was "their" Collect, that they were set to learn. In the days before adequate courses, and teachers trained to give them, that was much.

Even quite little children learned their Collects. And then, what? They began to read the Epistle and the Gospel—on Saturday, after the Collect, familiar by now, had been "read over and said." And then, on Sunday, they read the proper selection in *The Christian Year*. For at that time, every confirmed person had a copy of this, kept close at hand, along with the Bible and the Prayer Book. Then? By then, the children were grown up, themselves teaching in the Sunday

school. And they read the psalms morning and evening, and the lessons, and still, of course, all that they had read as children.

THEY had few Church kalendars. Indeed, many of them had none except that in the Prayer Book. But they had the habit of using the kalendar. And most of them have it still.

There is no lack of Church kalendars now. We can enter scarcely a house that does not have three, four, or even more not only at hand, but also in use. Every Church organization issues one each year; besides these there are those published, as we say, "commercially." And all these Church kalendars are different: that is the interesting thing about them. There is the one that is almost like a liturgical guide, so complete are its tables of psalms and lessons and its lists of things to be said and done and used. There is the one with its suggestions as to devotions proper to the day. There is the one with its days printed in the liturgical colors. There is the one with its Daily Bible Readings. There is the one with its indicated times of prayer for the work of the Church everywhere. All these there are, and more—all the way down to the little one that slips into a Bible and, as a devoted user of it said, is "so handy when on a vacation."

And may we say that there is still another one, which would be much surprised to hear itself called a Church kalendar: that delightful New England product, the *Old Farmer's Almanac*! A bishop once found himself in New Hampshire in August, many miles from any Church kalendar except that in his Prayer Book. The only local kalendar of any description was the "good old Almanac." To his amazement, he found in it not only all the red letter days but also the black: Lammas, St. Lawrence, and the rest. There they were, along with the tides and the calculations for the rising and the setting of the sun, moon, and planets—"made for the latitude and longitude of Boston"—together with other similar matter of the sort which caused an earlier prelate, Bishop Wren, to write of a still earlier Almanac: "Out with the dog-days from among the Saints." Children, lacking another reference source, could learn from the *Old Farmer's Almanac* the answer to the old question: "What Sunday is this?" Even it

leads straight to the Collect and *The Christian Year*—and all the other Church calendars.

For there are others besides those mentioned. There is that inexhaustible treasury, *The Golden Legend*, of which an editor of two editions writes: "The *Legenda Aurea* was no sooner in type than edition after edition appeared with surprising rapidity. Probably no other book was more frequently reprinted between the years 1470 and 1530." At any season of the year, the book is a delight to the lover of Church calendars, as well as to the lover of the "wondrous records of old days." During the holiday season, its pages give a fragrance to the celebration of the days from Christmas Eve to Twelfth Day that no one, once experiencing it, would afterward forego. Golden days, red letter days, black letter days: all are commemorated with that freshness and vividness which made *The Golden Legend*, for so many generations, as much used a book as *The Christian Year* was later to become.

How the flowers from St. Stephen's altar healed the sick, as "the blessed doctor St. Austin rehearseth"; how, as "Cassiodorus saith," St. John the Evangelist played with "a partridge living" that a man had given him; how, "as Macrobius saith in a chronicle," a young son of Herod was slain with the other Innocents; how St. Thomas of Canterbury "said mass tofore the pope in a white chasuble," and how that same chasuble turned from white into red the day that St. Thomas was martyred: all these tales are told. Others of the season there are, too—one for every day, indeed—ending with the Epiphany. In this story, we hear, among other things, the "four reasons St. Remigius assigneth" why the Magi came to Jerusalem "when the child was not born there." But most lovely of all is the citation "after St. Bernard," concerning the Child's Name:

"This is the name which in the mouth is honey, in the ear melody, and in the heart joy; this is the name after that he saith, it lighteth and shineth like oil. When it is preached, it feedeth the soul, when it is in the mind of the heart it is sweet, and it anointeth when it is called."

BUT some may say they have not time in this busy age to use a Church kalendar which consists of a book of seven volumes, in rather fine print, on thin paper. Like the Maine fisherman of whom a missionary told, they are too "druv" for that. Like him, they can take only a moment a day for reference to any kalendar, and then only to see what day it is. Yet even the Maine fisherman had his Church kalendar. It did not look like one; it was an advertisement, sent him by a business firm with which he had regular dealings. The Sundays were not set off on it otherwise than by the letter "S." But the Fridays were: on each Friday was a little picture of a fish. The missionary preached a notable sermon on that kalendar. Not about days of abstinence, and not about the commercializing of such days by fishermen and the firms with which fishermen deal: no, it was on neither of these topics. It was a sermon on devoting one day each week to missions: work for missions, prayer for missions, contributions to missions. The text? We need not say what it was: "Follow Me and I will make you fishers of men."

Any kalendar is a Church kalendar; every kalendar is a Church kalendar. For they all have on them the days of the week and the months of the year. "What Sunday is this?" Only a few out of the thousands of calendars give the Prayer Book answer. But they all give occasion for another answer, which also is the "right answer," as children say: "This is the day which the Lord hath made." And the other days: how shall we fit them into any sort of correct definition of a Church kalendar? There is that word "feria," which

some liturgical scholars tell us was used in early Church calendars in its literal, classical sense, "a holy day," and was applied to all days, Sunday being the "first feria," Monday the "second feria," and so through the week. Every day on every kalendar is a "feria" still.

What then of the Collect? "Have you learned your Collect?" To this question also there might be an affirmative answer—and a "right" one—from everyone. Everyone has learned the Lord's Prayer; even the most pre-occupied can remember to say it; even the busiest has time. Our Collect: it is the Collect for the day which the Lord hath made, the "first feria"—and all the other "feriae."

In the Sunday schools of that earlier time, there was a little rubrical habit that the teachers had. After the Sunday was named and the Collect repeated, the teachers would direct: "Say your Collect every day this week, children, to keep it in your minds." Is our Collect in our minds? Our Church calendars: are they not, after all, from the least to the greatest, simply rubrics, telling us how to keep it there? "Say it every day": from *The Golden Legend* to the little kalendar on the back of the commuter's time table, they all direct this.

When everyone does it, then indeed will every year be "the Year of Our Lord."

LET us have some clear thinking before we commit ourselves to the idea that there is an inconsistency between the Kellogg Peace Pact and the bill providing for new cruisers. When we find petitions being circulated by men and women of distinction in favor of the one and against the other, we fear greatly for the ratification of the treaty by the Senate, which seems to us of primary importance. There is no necessary connection between the two questions.

The Peace Pact deals with a great moral issue—the attempt to get the nations to renounce war. Everything that the Church and Churchmen can do to secure its ratification without reservations is work well done. The resolution of our National Council printed in last week's issue (page 286) seems to us wholly admirable.

But when the Federal Council of the Churches added to that a protest against the naval bill, reciting 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," we dissent. How large a navy is needed by the United States is largely a technical question, upon which ecclesiastical gatherings are not in position to express an intelligent opinion; neither are they qualified to say how many existing cruisers have become obsolete and need replacing. Those are questions for experts. In short, we know of no way to defeat the Peace Pact quite so effectually as to treat the two measures as logically opposed to each other.

What Christian people and Christian organizations have a right to insist upon is that our navy, be it large or small, be used as a medium to *preserve peace*. It is its use, and not its size, that might have concerned the Federal Council; and a large navy is no more inconsistent with the Peace Pact than a small one.

While the nations, great and small, are engaged in the very act of signing the Pact, two of them have sprung at each other's throats. No mere pact, however well written, can ensure peace. A declaration that peace shall be a national policy is good as far as it goes, and it will forever discredit the United States if the Senate cannot even agree to that. But the day for discarding

navies, as though pacts never had been broken before, has not come yet.

How many cruisers we need is a question for the administration to determine. It is not a moral question. It is not one that needs to have concerned the Federal Council.

No matter how large our navy may be, it is not a menace to any other nation. Our *people* intend to have peace, and that is even more important than what our government may intend, but the government also stands for peace.

Whatever we may personally believe as to the need for more cruisers, it is not a question to be treated as bearing upon the treaty to renounce war as a national policy.

IF the proposed merger between Congregationalists and Christians shall come to pass, it will be a real step toward unity. The respective positions of the two denominations closely approximate each other. However it must imply that Congregationalists no longer deem the baptism of infants important. Perhaps no baptism at all seems to them of great moment. If such is the case, the merger may well be made. But if Congregationalists still stand for the baptism of infants, as once they did, we should think that the merger can only produce trouble. On the other hand, if Christians still adhere to the belief that the celebration of the Lord's Supper is the only acceptable act of worship, we cannot see how they can merge with Congregationalists, who are far from holding that belief.

For after all, the question of a merger in the religious world goes back to the prior question of what truth, if any, is worth holding to. If both bodies have determined that their previous positions need not be maintained, then by all means let them be merged. But if these principles, to which each once held tenaciously, are now held to be negligible, what is there in Christianity that is still deemed important? We ask this, not in the way of criticism, but in order to discover, if we can, what is the conception of Congregationalists and of Christians as to the value of what have heretofore been their respective beliefs.

What has hitherto stood in the way of unity between Christian bodies is differences in belief and in practices. If it "does not matter what one believes," neither body has any hold on truth that is worth maintaining. Why, then, does any denomination assert anything? Unity based on that principle would seem easy—and valueless.

Our own problem, of course, is one that presupposes that truth is important and must not be compromised. It is true or it is untrue that only a priest can legitimately celebrate Holy Communion, only a bishop can legitimately make a priest. This is the principle underlying our tenacious hold upon the historic episcopate. If the principle itself is true, we cannot merge with bodies that hold to the contrary belief. If it is false, we have no right to occupy a separate position in Christendom. Even if some body was to accept the historic episcopate in fact but not use that episcopate for the creation of priests nor restrict the consecration of the Holy Eucharist to priests (which of course includes bishops), it would be impossible for the Church to accept the compromise.

Bodies holding substantially identical principles in Christendom ought to unite. Congregationalists and Christians must determine for themselves whether such be the case as between them. Bodies holding differences that are largely academic need not necessarily be sep-

arate; thus the Church can tolerate a condition whereby its own members and schools of thought differ as to the exact interpretation, *e.g.*, of the Holy Communion, so long as all parties do that which all of them agree to be adequate, and all of them act reverently toward the sacrament. Such tolerance must, however, be based on agreement as to what is to be done.

No merger can ever be successful that treats truth as negligible. In order that Congregationalists and Christians may merge, we should suppose that both must agree that infant baptism may legitimately be practised or not practised, that Sunday worship may consist of the Holy Communion or it need not. If both parties have reached those two conclusions, it follows that they have both been wrong heretofore; one wonders on what ground they hope to be right in future.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which it is intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

CHURCH FUND FOR HURRICANE RELIEF—PORTO RICO	
E. L. B.	\$ 2.00
Emmanuel Parish, Petoskey, Mich. (for rebuilding)	1.00
	\$ 3.00
CHURCH FUND FOR HURRICANE RELIEF—GENERAL	
St. Thomas' Church, Milford, Ohio	\$ 3.35
St. Andrew's Church, Valparaiso, Ind.	7.15
	\$ 10.50
NEAR EAST RELIEF	
St. John's Primary Church School, Norristown, Pa.	\$ 10.00
J. E. K., Hartford, Conn. (three months)	15.00
	\$ 25.00

WILLS

GOD drowned my will.
 With a sharp blast
 He cut me off from help,
 Flung up great waves of trouble,
 Floods—and through
 It all the salty tears of bitterness—
 Smarting—yet saving too.
 Finished at last, God drowned my will so deep
 It will not struggle, will not moan again.
 The weight of so much water covers it.
 And now—on the new stillness
 He walks, regretless, bringing me His will.

MARY JORDAN.

THE USES OF THE BIBLE

A FEW MONTHS ago there was placed in the Library of Congress two Bibles intimately associated with Abraham Lincoln. One was a large Bible in which were recorded the marriages, births, and deaths which occurred in his family and in the family of his son, Robert Todd Lincoln. The other was a small Bible upon which the Chief Justice of the Supreme Court administered to him the oath of office as President of the United States, March 4, 1861. Interesting as are these volumes, they have not the significance and importance of another Bible which also figured in Lincoln's life, the Bible which was one of three books which he as a youth possessed and which he read from cover to cover. It is altogether probable that this is the Bible which guided and sustained his spirit, colored his thoughts, and gave to his words an immortal quality.

So are indicated the various uses to which we may put the Bible. It may occupy an exalted position in our home and be connected with great and solemn moments in our personal experience. But if we rest here we fail to make the finest use of the Bible. For the Scriptures were written not so much for our reverence as for our learning, that we may receive from the Word of God constant inspiration and unfailing hope.

—Rev. Edmund J. Cleveland.

DAILY BIBLE STUDIES

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

THE CHRIST-CHILD AND THE NEW YEAR

Sunday, December 30: The Sunday after Christmas Day

READ Galatians 4:1-7.

THE Christmas message is closely associated, not ecclesiastically, but by common usage, with the beginning of a new year, and fittingly we give it the title "A. D.," "Anno Domini"—"In the year of our Lord." "The Son of God became Son of Man, that sons of men might become sons of God." Sonship is ours in a divine way because of the birth of the Holy Child in Bethlehem. A new birth is ours through Him, a "birth from above." And since birth signifies a new life so this birth from above calls us to newness of life, a spiritual life. And as the civil year is a new beginning in our measure of time and in our common affairs, so we may make a new beginning in our Christian life and work.

Hymn 517

Monday, December 31

READ St. John 1:10-14.

POWER to become the sons of God." A better translation of the Greek would be "the right, or privilege, to become the sons of God." How our poor humanity thrills at the offer of this wonderful gift! The Holy Child lying in His Mother's arms brought a new message to earth, and the son of earth looks up and hears a voice from heaven: "Thou art Mine." All the old loneliness and isolation are gone. All the sense of being orphans is taken away as we answer that call, crying, "Abba, Father." The Christ-Child has adopted us. We are indeed "children of the Heavenly King"! We look backward as we pause on the threshold, and lo! we see how goodness and mercy have followed us. We look forward, and lo! the Christ is in the coming year, and He calls: "Follow Me!" The heaven-life is transferred to earth in the birth of Jesus Christ.

Hymn 77

Tuesday, January 1: The Circumcision of Christ

READ Isaiah 42:5-12.

MERRY Christmas and Happy New Year form one blessed greeting, for the year would not be new in its happy message if Christ had not come to earth. "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall flourish out of the earth, and righteousness hath looked down from heaven." As on this day our Lord was circumcised, and circumcision was a type of infant baptism, so we accept by our very greeting of faith the new spirit and the new opportunity—yes, and the new name. For on this day our blessed Lord took His precious earthly name, to consecrate for us our baptismal name and make it a token of service and love. As God's Son on earth in human form, the Holy Child was called Jesus. His divine name, by which we should call Him in our worship and prayers since He was "God with us," is Jesus Christ. He has given us our new name, and we enter a new year with His human name Jesus as our inspiration, and His holy name announced by the angels—"Christ, the Lord"—as our assurance of salvation.

Hymn 444

Wednesday, January 2

READ I John 3:1-3.

WE START out under a wonderful and God-given title which transfigures our life on earth and makes it a part as well as an anticipation of the life in heaven. We can almost see the light on the face of St. John the Divine as with clasped hands and eyes uplifted in mingled wonder and gratitude he cries: "Beloved, now are we the sons of God." How mean and base seem the sins of omission and commission when we think of this great love which God has bestowed upon us in thus calling us! And yet how exalted all our privileges

and associations and work become when we reverently consider this wonderful bestowal of God's love! It is a splendid thing to live and love and work when we are thus highly related. And the trials and struggles become an assurance that we are seeking to live up to the name by the victory of faith.

Hymn 220

Thursday, January 3

READ Hebrews 2:5-11.

IF WE see Jesus Christ, the Bethlehem Babe, made Man for our redemption and now crowned with glory and honor, we know that victory is sure. He is not ashamed to call us brethren. We are workers together with God (II Corinthians 6:1), and as such we are to share in the divine task of salvation. We are to tell the gospel story. We are to comfort and help. We are to fight sin in the world. We are to stand for righteousness and with faces as flint against evil. Not yet are all things put under Him, for a thousand years with Him are as one day. But we can see His footmarks and in them plant our own. Nay, we can join with Him—O blessed honor—in bringing many sons unto the glorious liberty of the children of God. And in all this precious and holy fellowship we can find ourselves growing more and more into the fulness of His grace. The truth of the Incarnation has brought Jesus Christ to the heart of humanity. He was made Man. In Him humanity finds life.

Hymn 379

Friday, January 4

READ St. Mark 2:1-12.

THERE must have been an especial tenderness in our Lord's voice when He called the palsied man "Son." It was a precious word to the Master who was the Son of God, for it spoke of His glory which He had with the Father (see St. John 17:4, 5). That glory He laid aside that He might come to save the world, but He was still God's beloved Son in whom the Father was well pleased. It was only through sacrifice that He gave us the right to be called sons, and we can never forget that Friday long ago when He died. The Holy Child in His Mother's arms seemed far removed from the Cross, and yet even there we can find the love which, sword-like, pierced the Mother heart as the aged Simeon gave his *Nunc Dimittis* and also his prophecy. We are bought with a price. This precious gift of sonship came from Bethlehem and from Calvary. Hence as we look forward we must still see the Cross and willingly and gladly bear our cross after Him as loyal sons.

Hymn 162

Saturday, January 5

READ Revelation 21:5-7.

THE sonship of faith on earth shall at last be the sonship of heaven. They who have accepted their privilege here will finally have it sealed into permanence because they have received the Son of God and persevered through the years of divine education. But who can imagine, let alone comprehend, the joy of that day of crowning? Once more restored to childhood's innocence through the Christ-Child's love, who can measure the joy when our Lord presents us to His Father as those who have believed and held the faith through the passing years? If never before in all its fulness we have grasped the power of eternal love, we shall know it then.

Hymn 241

Dear Christ of Bethlehem, who art not ashamed to call me Thy brother, grant me even now a little measure of Thine innocence and purity, for so only can I have strength for the journey. Make me God's son, for I have received Thee and believed on Thy name, and help me to endure to the end. Amen.

The Fixed and the Changing

An Address Given at the Cathedral of St. John the Divine, New York City

By the Rev. Francis J. Hall, D.D.

I.

IN modern days natural scientists have immensely enlarged the range of human knowledge, and by decrediting certain opinions, widely taken for granted by Christian theologians, have seemed to many to discredit theology and more or less of the Christian faith itself.

One cause of this impression is failure to distinguish between the faith and theology. The faith consists exclusively of the truths anciently and once for all revealed by Christ and His Holy Spirit to the Church, and taught ever since as necessary for guidance into eternal life. Theology, on the other hand, is a human science which relates this faith to the growing knowledge and changing opinions of successive generations. It presents the faith in a large context, embracing all human knowledge and opinion, however derived, which bears, or seems to bear, on divine things; and which, therefore, has to be reckoned with in proclaiming and commending the faith to the intelligent. This added context changes as natural science advances, being adjusted necessarily to all new knowledge, often at the cost of modifying or even abandoning some of its particulars.

The boundary line in theology between the permanent Christian faith and this changing context is often disregarded even by the intelligent; and opinions which are really fruits of theological adjustment come to be regarded as parts of the Christian faith itself. Naturally enough, when they are put out of date by scientific progress, there emerges an appearance of conflict between theology and science, and many hastily conclude that the faith itself is undermined.

The conflict, however, is really between old natural science, surviving in theology, and new science. And as soon as theology has had time to adjust itself to the new knowledge, the conflict disappears. Moreover, it ultimately becomes clear that the opinions abandoned do not belong to the substance of the ancient faith at all. Their surrender leaves that faith substantially unchanged.

Examples of such non-essential opinions are the alleged infallibility of biblical writers on all subjects referred to by them; the doctrine that human sinfulness is due to a change of human nature and an inheritance of guilt caused by Adam's sin; and the popular conception of miracles as violations of nature, a conception which has made our Lord's Virgin Birth and bodily Resurrection seem incredible to many; whereas they are rationally significant events in the divine world-drama and consistent therewith.

I need not discuss these matters, which are satisfactorily handled by numerous competent writers. Theology is indeed adjusting itself to new knowledge as rapidly as is consistent with responsible caution. And real orthodoxy—I mean acceptance of the ancient Christian faith of the Catholic Creeds—is being justified. We both may and ought courageously to rejoice in the advances of scientific knowledge and of sane criticism based thereupon.

II.

DISTINGUISHING, then, between the abiding Christian faith and its changing context of theological and popular opinion, let us recall how the faith was originally received by the Church, and how, under grave hindrances, the Church has preserved it without substantial change to the present time.

(a). After being put to preparatory education under the Old Covenant, the Church received its faith from Christ. It was also reconstituted on apostolic foundations, catholicized, commissioned to teach all the nations, and equipped with the life-giving and enlightening Holy Spirit.

And the Lord did not teach His Church by word of mouth only, but also by self-manifestation, culminating in His redemptive victory over death and withdrawal into heaven. Moreover, as He told them, His Apostles could not bear all that He

had to teach them before this self-manifestation had been completed; nor could they rightly understand it until interpreted by the manifestation and enlightening work of the Holy Spirit in pentecostal days. Then only could it truly be said that the faith had been "once for all delivered to the saints"; and we miss vital elements of Christ's doctrine if we consider only His words recorded in the Gospels.

The Church, then, received its faith from Christ and the Holy Spirit; and in order that it might continue to teach this faith rightly, the Lord promised the supernatural guidance of His Spirit and His own permanent presence with the Church.

(b). Thus guided the Church began at once to take measures for the preservation of the faith which it had thus received, continuing steadfastly in the Apostles' doctrine and fellowship. We learn from St. Paul that the faith was soon guarded by a "form of sound words" which was to be held fast; and there are various New Testament indications of the importance attached to a correct tradition of doctrine.

We should remember that this tradition was not merely a personal transmission of doctrine by word of mouth. Such transmission was indeed prominent at first; and, so long as Christian teachers were still living who had listened to the Apostles, it was dependable. But before sufficient time had elapsed to weaken its value, it was reinforced by several other methods of tradition.

From the start the breaking of bread or Holy Eucharist became the central corporate function of the Church, being celebrated at least every week. And it rapidly took on the form of a Liturgy, in which the leading articles of the faith were given clear witness. Recent research has shown a striking resemblance of the various local Liturgies of the post-apostolic period, a resemblance suggesting a common earlier source, undoubtedly apostolic. Even now, the Liturgies of the Catholic Churches, East and West, including our own, preserve this resemblance and continue uninterruptedly to reflect in their phrases those elements of the faith which, if fully assimilated, involve acceptance of the rest. The Resurrection had from the outset the additional memorial of the weekly Lord's Day; and the Christian Calendar, still fundamentally the same in every Catholic Church, was developed to keep in memory the more significant contents of the original Gospel.

The apostolic "form of sound words" gradually took the form of the various Creeds of local Churches, which received a few verbal amendments designed to guard against post-apostolic errors. The so-called Apostles' Creed has been traced by some as far back as the beginning of the second century. The Nicene Creed, so called, is the Creed of the Church of Jerusalem, with the Nicene phrase, "consubstantial with the Father," inserted, in order to shut out the Arian denial of our Lord's true Godhead.

Then there are such rites as Confirmation, Penance, Ordination, and so forth, derived from apostolic days and embodying in various way the elements of faith which we still find in them.

(c). It is clear that the several ancient elements of the Church's officially prescribed working system have borne abiding and mutually corroborative witness in all parts of the Catholic Church to the primitive faith, and have done so in manners least liable either to be misunderstood or to be substantially changed. Inasmuch as their witness is official, representing continuous and accordant Catholic requirement in the long past and today, it constitutes the living voice of the Church corporate, a voice which, in spite of local additions and schisms, still enforces the ancient faith in all parts of the Catholic Church—Eastern, Roman, and Anglican. In our own Prayer Book it is sufficiently made available to all, of every grade of intelligence. This Church welcomes very free enquiry, and is very tolerant of passing vagaries; but it shows by what it pre-

scribes to be said and done that it stands *officially* for the unaltered faith and order of the great Catholic Church.

III.

THE Church fortifies its tradition by using Holy Scripture to test the conformity of its later teaching with that of primitive days.

(a). To make Scripture *the sole source and standard* of faith, however, as modern history proves, brings much doctrinal confusion. It is plainly not such source historically, for the Church was teaching the faith before the New Testament began to be written, and the Scriptures are too miscellaneous in form and context to serve as a standard of doctrine, except as interpreted by the faith in Christ Jesus which the Lord commissioned the Church to teach in His Name. In origin the Scriptures are incidental products of the Church's working life. Some of them, indeed, are fruits of special prophetic inspiration; but all presuppose the Church's existing faith, and are designed, in language adapted to other times and conditions than ours, to make believers therein wise unto salvation.

None the less, by effective overruling of a long process of human producing, editing, redacting, selecting, and ecclesiastical canonizing, the Holy Spirit has made the Bible to be the Church's divine library for the edification of the faithful—as thus produced and given, called "the Word of God." This does not make it an infallible and self-sufficient encyclopedia, or the source of final doctrinal definition. But it *does* enable the Church's intelligent disciples to test the agreement of the Church's current doctrine with its originally received faith.

(b). Accordingly, the rule by which to distinguish the original and unchanging Christian faith from all else is to accept the authority which the Church has received from Christ to teach and define, and to test Church doctrine by its harmony with Scripture. This means practically that we should bring to the test of Scripture that faith which is defined in its leading elements in the Nicene and Apostles' Creeds, and is embodied in the liturgical and sacramental offices of the Church.

Such a rule saves us from the confusion that besets those who look for guidance to original preachers and writers of the moment rather than to the Church's authoritative teaching, and also those who try to dig their faith out of Scripture exclusively, relying on their own private judgment. Our Catholic rule of faith explains the fact that, under the Spirit's promised guidance, at least seven-tenths of Christendom still retain the whole faith and order of the undivided primitive Church; and its abandonment by the rest explains why no corresponding consent is elsewhere existent or attainable. Great scholars are found in both sections, but not until all observe the rule of faith established by the apostolic Church can they agree sufficiently to fulfill the Lord's will "that they all may be one."

(c). Everyone "instructed unto the Kingdom of heaven," the Lord says, "bringeth forth out of his treasure things new and old."

The "old" things are the things committed to the Church by the Lord and His Spirit once for all in apostolic days. They are permanent and substantially unalterable because they are determined by the fundamental and unchanging needs of human nature, and because they pertain to the eternal world to come, also beyond change. They are the most vital, and determine the Christian outlook. No increase of natural knowledge can put them out of date.

The "new" things, on the other hand, consist of the progressive elements of spiritual knowledge which we gain by considering the religious bearing of what we learn concerning the natural world through which our journey Godward has to be made. They constitute the mental context of our faith, the sphere of what is called the development of doctrine, and change, as I have tried to show, with each advance of natural and scientific knowledge.

He who is possessed of the "old" possesses the eternally worth while, the things that most deeply matter. But his outlook permits him not only to accept the "new," even when it involves unexpected changes of opinion, but also to rejoice in it as increasing the intelligence of his faith in the "old," and his wisdom in facing the problems and responsibilities, individual and social, which are incidental to his passage through the present world.

I DIE BECAUSE I CANNOT DIE

A Hymn to Death, Inspired by the Fire of the Love of God

BY SANTA TERESA DE JESUS

I LIVE, yet live I not;
So wondrous is the life that waits
That lo! I die because I cannot die.

I die of love, yet spite of death I live;
For live I in my Lord who wished me for Himself;
And giving Him my heart, He gave me this lament:
"I die because I cannot die."

That heavenly intercourse of love in which I live
Makes God my captive, frees my heart;
Yet stirs my longing so to see my prisoner
That lo! I die because I cannot die.

How long this life! How rough the desert places!
This prison, and these bars in which my soul is held!
Only to await departure causes me such grief
That lo! I die because I cannot die.

Bitter the life in which I joy not in my Lord;
Though love is sweet, not so the long awaiting.
Take from me, Lord, this burden that I cannot bear,
For lo! I die because I cannot die.

Only with confidence I live for thought of dying;
For dying assures my hope of life.
Death, tarry not, nor keep me waiting,
For lo! I die because I cannot die.

That life above, which only is true living,
Till this life ends is not received;
Oh death, evade me not, for live I first by dying;
Behold I die because I cannot die.

How can I give thee, life, to God who lives in me,
If losing thee is not the better to enjoy Him?
Dying, I wish to reach Him whom alone I love;
But lo! I die because I cannot die.

Absent from Thee, my God, what life remains,
But only death the greatest ever known.
Ah, woe is me! my woe is so complete
That lo! I die because I cannot die

No more a fish, bereaved of water, comfort lacks,
Nor he who suffers death, for death affords release;
But living thus, what death can match my grief;
Behold, I die because I cannot die.

When in the Sacrament I see Thee for a moment,
Feel thy comfort, then I grieve that I may not enjoy Thee more.
In all I suffer not to see Thee as I would;
And so, I die because I cannot die.

When I rejoice, O Lord, with hope of seeing Thee,
That I may lose Thee doubles still my grief;
And living so in terror, hoping as I wait,
Behold I die because I cannot die.

Then from this death deliver me, my God, and give me life;
O leave me not entangled in this web so strong.
I die to see Thee, and without Thee cannot live.
O Lord, I die because I cannot die.

Depart, vain life, molest me not; for dying,
What more remains but to rejoice and live?
Fail not in this, O Death, thy consolation;
For lo! I die because I cannot die.

My death I weep, my life I now lament,
The while it is by many sins detained.
O God! When shall I say in truth,
I die, that I die not.

Tr. by LEFFERD M. A. HAUGHWOUT.

The Way to Peace

A Sermon Preached at Canterbury Cathedral, November 25, 1928

By the Rt. Rev. Charles H. Brent, D.D.

Bishop of Western New York

Men and Women of England:

AS CHOSEN representatives of the Episcopal Church in America, carrying a tribute of affection and esteem to your Archbishop upon his retirement, and to attend upon the new Archbishop, to whom we bear a message of godspeed upon the occasion of his enthronement, my dear friend, Dr. Ogilby, and I desire from this pulpit to declare to you with what fellow-feeling, unity of purpose, and brotherly friendship we stand in your midst. Though we come to you from across the sea, we come not as strangers and foreigners but as members of the same household of faith, serving a common Lord, stayed by a common hope. Your reception of us is the welcome of loving hearts into the bosom of your family.

This is a moment of change for you. Your former Archbishop for a quarter of a century, though holding the sceptre of official authority, has ruled with the pastoral staff of love. Though absent in the body his benign presence is and ever will be with you as a living force. He can never die. He will live, not as a rival to his successor in office, but as the glowing example in life and labor for all future Archbishops of Canterbury.

To the newly elected Archbishop we look as to one well known in America. He came to us during the turbulence of the Great War, the first Archbishop of York to cross the Atlantic, and inspired and steadied us by counsels of measured wisdom. With eager sympathy we watch him take up the responsibilities of his weighty office, and hail him as a leader competent to bind our Church and the Church of England in a common effort to hasten the day when there will be throughout Christendom one flock, one Shepherd. We assure him of our prayers, our coöperation, and our love.

IT will be but continuity of thought to consume the balance of my time in this historic pulpit, by thinking not merely of the unity of your Church and ours, of your country and America, important as these thoughts are, but chiefly of that completeness of life throughout the world which we Christians have as an ideal and a hope, a purpose and a goal, when will be acclaimed, in truth and in fact, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all.

You laymen are familiar with the thought of Christian unity. I wonder, however, if you think of it with the same fiery passion that moved St. Paul. Do you view it as something academic to be worked out by ecclesiastics and scholars and by them alone? If so, you err. Theologians are essentially and of necessity narrow. They are scientists. Their thinking provokes controversy. Up to the present the divisive influence of the theologian has been as great as his unitive influence. One of the most eminent living theologians said in my hearing that he could not conceive of his agreeing on any subject with a certain other theologian of the same communion.

Of late an effort has been fostered by your Dean to take out of their intellectual isolation the religious thinkers of different countries. A year ago German, Swedish, and English theologians met in Canterbury to discuss the Kingdom of God. This year a similar group met in Wartburg, Germany, to consider Christology. An interesting feature of these gatherings is that the conferees openly state that "it is important to remember that these conferences are strictly theological and not part of any immediate policy of ecclesiastical reunion" (*Theology*, vol. xvii.—Oct., 1928—page 180). Even were we united in theology, that would not by any means imply Christian unity. What does make for unity in these conferences is the life together, the common study of a given subject, the attempt to each to understand the viewpoint of those who differ from him, and the discovery that seemingly opposite viewpoints are supplementary rather than antagonistic to one another. Unity

must never be confused with uniformity. Unity has in its pure white light all the colors of the rainbow.

All formal attempts at realizing unity must be humanized by personal contacts. For a unity of communion, of life touching life, ought to precede, or at least supplement, unity of thought. With this in view the Episcopal Church in America at its recent deliberative assembly appointed a commission of theologians, looking toward organic unity, to make an active study with similar groups of theologians from the Methodists and Presbyterians of matters of Christian morality. The exact subject does not bulk large in the proposed conferences. The idea is to get men of diverse views around a common table where they may learn that friends alone may differ and not quarrel. The Methodists were chosen because they were driven out of the Church by its indifference and low spiritual condition in Wesley's day. No corporate effort to express penitence or to rewin them to fellowship has hitherto been made. As for the Presbyterians, their differences and ours center about the transmission of orders and the administration of sacraments. Their theology is not far removed from ours.

Whatever theologians may be able to do, by themselves they are powerless to create unity. Where they leave off, the mass of the rank and file, the great body of the laymen of the Church, comes in. It is striking that in the United Church of Canada, the Methodists, the Presbyterians, and the Congregationalists consummated their union through the people acting in their representative assemblies rather than through their theologians. I apprehend the same is true of the slow, healthy process which has brought the Established and the United Free Churches of Scotland so far along the road to organic unity. Unity is the *people's* problem and can be had only by their active and intelligent labor.

THERE are three simple duties, all of them extremely difficult, which the layman must perform as an indispensable contribution to Christian unity. First, recognizing that there is one Lord, one faith, one baptism, he can cultivate that inner spirit which will recognize every Christian of whatever name as a brother beloved in the Lord. Immediately this is done, the barriers between party and party within the Church, between Free Churchmen, Roman Catholics, and members of the Church of England, fall away and unity *is*. As a boy I was brought up in the strictest sect of the Pharisees. I now, in the closing days of my life, look upon it as one of my chief sins that I failed then to recognize in the members of the Free Churches brothers beloved. I honestly thought that covenant with God was an external and formal thing, purely a matter of theological concept and ecclesiastical order, and that all outside the Church of England, on the right hand and the left, could be saved only by a special act of God's mercy. If we judge the tree by its fruits, the same saintliness grows on the different branches of the Church Universal, and the same potentialities of goodness reside in all.

If we once acknowledge and adore one God and Father of us all, who is above all and through all and in all, we cannot fail to look upon all men as brethren and especially upon those who are of the household of faith.

Secondly: We should endeavor to discover and openly admit the strong features of communions separate from our own. This is good strategy for battle. General Grant used to look for the strength of the opposing army and not discount it. If this is good strategy for war, it is equally good strategy for peace. It is only in this way that mutual respect between the Churches can be developed. Ought we not to start within the borders of our own communion? I speak as a Catholic. Ours is a Church which is inclusive rather than exclusive. There are represented within its legitimate freedom two main views, both of which have always been characteristic of religious life.

There are those who are sacerdotal and sacramental, and there are those to whom the outer form means little, but who approach God by a direct ascent of the soul to Him. Both are equally social in their outlook. Why cannot each supplement, rather than bitterly oppose, the other, as though God blessed both equally and did not bless the one and curse the other?

Thirdly: We should cultivate that breadth of vision which breeds a loyalty that is first of all true to the great Church Catholic and only in the next place to our own communion. This is far from the spirit of indifferentism which professes loyalty to a great ideal in general but is loyal to nothing in particular. It is rather the spirit which, being well rooted in faith in Christ as revealed in our own Christian group, is freed to study and to rejoice in the manifestations of God's Spirit wherever they may be.

I WANT to carry this conception of unity on to the relations between nation and nation. The same evils as in the Churches separate us and cause war; the same conciliatory processes will unite us. As a boy I looked on every people but those of the land of my birth with unbelievable arrogance. We were the chosen people, God's anointed. Those of the same racial stock but of independent political organization were to be tolerated. The Chinese, Indians, and undeveloped races were but curiosities, to be exploited where necessary for our advantage, and hardly to be dealt with as human beings, certainly not as brothers beloved. Patriotism was loud-shouting, the exaltation of our own national life to the disadvantage and humiliation of our national neighbors.

Times are slowly changing. Men can no longer hold such views with easy mind. International consciousness is gradually rising into an international conscience without abatement of genuine patriotism. We are slowly but inevitably beginning to view mankind as intended by God to be a family. No one can look on war or that which may lead to war with equanimity. Our attention is caught by such words as those of Erasmus: "War has glory only for the inexperienced"; or of Wellington: "War is not compatible with the teaching of Christ"; or of Lee: "I have largely wasted my life. The mistake began in my having a military education." So that the President of my own country in an Armistice Day address, which was provoked—justly provoked—much controversy, can say:

"The whole essence of war is destruction. It is the negation and antithesis of human progress. No good thing ever came out of war that could not better have been secured by reason and conscience. Every dictate of humanity constantly cries aloud that we do not want any more war. We ought to take every precaution and make every honorable sacrifice, however great, to prevent it."

The Kellogg multilateral treaties, which renounce war as a national policy and pledge the signatories to peaceful settlement of disputes, should have the right of way in the American Senate over any naval plans pending and should be speedily ratified. Of the Kellogg Pact your own Prime Minister says in generous words: "I believe the time may come when in the histories of this period there will be no greater act credited to the United States of America than this—that in this year she had the honor of voicing the aspirations and desires of mankind in presenting that pact to the nations for signature. Only let us remember what we have signed. It is so tremendous a thing that few of us realize it, and the result of that signature will be nothing unless the nations, realizing to what they are committed, make up their minds that that signature shall be honored to the end of time"—solemn words to be taken to heart by no nation more than by my own beloved country.

The treaty almost completes a formal arch of peace—though not quite. The defect is that there is no Supreme Court of the World accepted by all the nations to which we may refer disputes for final settlement. America unfortunately, as I view it, recognizes neither the Covenant of the League nor the Permanent Court of International Justice to which the other nations of the world as a whole would instinctively turn. So the keystone of the arch is missing.

SO much for formal efforts of governments and diplomats to woo peace for the world. But the parallel with the theologians is perfect. As the theologians can go only so far without the active coöperation of the multitudes of unofficial Christians, so it is with statesmen in relation to the nation. The ordinary citizen has the major part of the task resting on his

shoulders. There can be no breach of the peace in the modern state without the assent of the whole body politic. The citizen, therefore, must adopt and apply the same three principles in his consideration of the relationship of nations that the layman does in his concept of the unity of the Church. It is not merely that he must oppose war—the settlement by force and guile of international disputes; but he must espouse peace and peaceful ways—arbitration, conciliation, and the spirit of brotherhood.

First he must embrace the truth that God had made of one essence all nations of men. It is not too much to expect him to look with intelligent eyes on the interests of other nations as he looks on his own. He must learn to value man as man and not as American, English, Chinese, or what not. Secondly, he must learn to rejoice in those fine characteristics of other nations which distinguish them and individualize them, just as a man rejoices in the greatness of his friend. This is not to deprecate but to glorify patriotism. Boastfulness whether in an individual or a nation is a hateful thing. If for example America can rejoice in the transportation of 2,000,000 soldiers to France without loss of life, it adds rather than detracts from our joy if we give credit to the British navy which so safeguarded the seas as to make it possible. If America congratulates herself that her army knew no setback or defeat in the brief time that she was a combatant, she rounds out the truth by paying tribute to those nations that fought America's battles for the three heartrending years before, and so prepared the way for victories readily won. If America emerged from the welter of battle with eye undimmed and resources unabated, which enabled her to become the creditor nation of the world and to aid in the reconstruction of Europe, she adds to her honor by generous recognition of the self-sacrifice of those nations which bled themselves white and emptied their coffers in the common cause. If America waged the war at great cost to herself, incurring a debt of fabulous proportions, she should thank God that the balance of that debt is not incommensurate with her resources, as the debts of many other nations seem to be. Ought my country to boast that the war brought us no accession of territory when we do not need it, and when extra-continental possessions are already our Achilles' heel? We cannot deny that hitherto when we have needed new territory we have secured it, and when we wanted for our own interest to control a neighbor's territory we controlled it. Nor may we ever forget that we were offered and refused a mandate with all its anxieties and entanglements. It is not generosity but dispassionate honesty that impels me to state these patent truths.

I need not multiply instances. For obvious reasons my illustrations are taken from my home land. It is simply an attempt to pay honor to whom honor is due. Each nation must apply the lesson to itself.

The third fundamental principle to be adopted and applied is the hardest of all—to make our larger loyalty to mankind and our lesser to our nation. For flabby internationalism I have no use. But I do believe that just as the individual lives for the family, the family for the community, the community for the nation, so the nation should live for mankind if it is to achieve its destiny.

When that most tragic of all social misfortunes happens between nations, I mean misunderstanding, then is the opportunity of the citizen. He must recognize that whatever difference there may be, it is a difference among friends, which can be worked out happily only by an honest and singleminded endeavor to understand. A Chinese proverb says: "Be not disturbed when you are misunderstood. Be disturbed when you misunderstand." It is possible for peace to reign only among men of goodwill. Nothing breeds goodwill—of which I would fain be an ambassador—like understanding, especially understanding of the contrary, the selfwilled, the erring.

I AM not ashamed to bare my soul to you. I glory in the fact that an incomparable vision holds me in its gracious thrall. It is not so much that I possess it as that it possesses me. My vision is of a world in the here and now at peace and unity with itself. There is no change in the diversity which now obtains. That abides; but a unifying and illuminating spirit pervades the whole. There is one Church, binding man to God and man to man in a common life and purpose—"the holy city of Jerusalem coming down out of heaven from God, having the glory of God." "There is no temple therein; for the Lord God

(Continued on page 309)

The Longing of St. Paul

By B. A. M. Schapiro

Managing Director, Hebrew-Christian Publication Society, Inc., Bible House, New York City

"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—ROMANS 1:16.

THUS wrote Paul, highest among human heroes, supreme saint, dedicated by obedience to direct call from God to the most beautiful of all purposes.

"Saul, Saul, why persecutest thou me?" came the voice through the dazzling, dazing light that shone upon him while he was journeying to Damascus, intent to discover and destroy the disciples of the Lord. His soul absorbed the summons. The warrior instinct that had stirred him to threatenings and slaughter against those he suspected of imposition and heresy answered instantly to the visible and audible evidences of the presence of divine authority. The arrogant, fearless, self-confident, self-righteous Pharisee became very humble. He who was seeking to be leader and master of men tremulously besought the Almighty Power to assign him to service—"Lord, what wilt thou have me to do?" Then came the blindness, the visions, the cleared sight, the beginning of the wonderful mission by the magnificent Jew to the Gentiles.

Working ceaselessly and tirelessly to hold and encourage the disciples of the Lord, to confirm and strengthen their faith and win for them reinforcements, he was leaving Corinth, conveying the alms of the Church there to the believers at Jerusalem, when he revealed in the words quoted above one of the most dearly cherished emotions of his heart—"to the Jew first." He was an intensely, intrinsically loyal Jew. Ostracism by people of his own race could not weaken his loyalty to that race. Their obduracy made more fervent his yearning that they should share the deliverance and blessing. In all the history of mankind is nothing finer or sweeter than the expansion of this man's inborn, natural, wholesome affection for his brethren by blood and heritage and allegiance to include the aliens, the enemies to all his racial traditions, the boastfully dominant, the custodians of the world's culture, intellect, and refinement, the conquered, oppressed, and rude and crude barbarians, alike.

This tent-maker, member of one of the most stubborn and troublesome races Rome had overcome, purposed to go to Rome and proclaim in that imperial city and to its people, proud with consciousness of world supremacy, the new religion of humility, love, and self-sacrifice. He was to carry amid temples wherein the worshippers prayed to a sensual, variable, but all powerful, being, imagined as seated on Olympus, and to gods and goddesses typifying human passions and frailties, the teachings of mercy, purity, Omnipotent and Infinite Power inviting mankind to peace and brotherhood in life and eternal happiness after death. Tranquil and confident in knowledge that he represented and taught the living truth, he had met and shamed the elaborate subtleties of the Grecian philosophers and dared the fierce, relentless wrath of Jewish zealots. He knew that in Rome new and worse afflictions, more cruel tests of his courage and endurance, probable torture and death, awaited him. From Rome was no appeal. The final earthly decision was there and likely to be harshly against him. Rome was swollen, bloated, enormously vain in success and conquest and concentration of wealth and learning and luxury. She gloried in her gods, of whom her people believed themselves to be the special and honored favorites. With the inevitable and invariable sensitiveness of excessive vanity. Romans resented attempts to change their beliefs or disturb their habits of life and thought. Paul knew this. Considering his invasion of this citadel of old idolatries, of pomp and pride, opulence and dominance, he knew he must face derisive contempt of nobles, courtiers, politicians, and leaders of public opinion and sentiment, fury of mobs, scornful hate of officials for an intrusive and insolent Jew blaspheming the gods and provoking tumults. These conditions were to be challenged and encountered.

The Jew went right onward and forward, obeying the God of his fathers, following his Lord, doing his duty, fulfilling his

mission, love for his own race and people burning within him, but defying anguish of mind and spirit and body and the axe, the arena, cross, and gibbet, to carry Christ to the Gentiles.

After these nineteen centuries will the Gentiles to whom this Jew brought Christ, whose hearts and souls are yet gladdened and glorified by his preaching and teaching, who make his verses texts for their sermons, give his name to so many of their churches and enroll him as one of the foremost of their saints—will they do aught to carry Christ to the Jew who in the faithful heart of Paul was first?

THE Jew of today is not enthroned in power. He cannot decree life or death, honor or degradation, as could the Gentiles whose ancient and venerated darkness Paul invaded. Approaching him, we must expect some stubborn obduracy. Those who come from among their fellows to follow Christ and Paul must endure ostracism from members of their own race, sometimes cold suspicion and doubt from Gentiles with whom they seek the fellowship of a common faith in the Redeemer of us all. Yet those Jews who dare and accept such consequences do not falter. Earnestly, prayerfully, hopefully, they continue to appeal to the Gentiles to whom valiant Jews bore the gospel and the truth to help now give gospel and truth to the race and people of the first apostles, disciples, saints, and martyrs.

St. Paul was blind for a time after the light shone upon him and the Voice called him. We may not know of these things. He in whose eyes a thousand years are as yesterday and a watch in the night may count some days in a man's life as centuries in the lives of nations and in human progress. It may be that just now the time has come for the scales to fall from the eyes of the Jew so long ago, that they may see their duty and mission to the Jews as he was shown his mission to all people.

Through a long succession of generations there has been blindness to the qualities, the needs, the pathetic conditions, in some countries, the possibilities for good, of these people—the chosen people from whom came Jesus of Nazareth, the writers of the gospels, Abraham and Isaac and Jacob, David, Moses, and the prophets. Now developments and conditions demand imperatively that we consider the Jew, especially here in the United States and in our great cities, because he must become a potent blessing and co-laborer for good or an equally potent agency of evil and peril, as we elect to have him.

The evidence of deep and strong spiritual life, of massive foundation of character, in the Jewish people is convincing. No other nation has been so widely scattered through the world, forced to accept so many different languages, to adapt itself to so many varying climates, conditions, and territories. No other nation has been so defenseless, so stricken with scorn and loathing. Other nations and races have yielded to adverse power and circumstance, allowed themselves to be assimilated and absorbed, abandoned their religions, forgotten their traditions. The Jews through all stress of persecution, poverty, struggle, and divergent fortune, have maintained their racial integrity, held fast to their belief in Jehovah and worship of Him, continued to look with weary, longing souls, but never wavering faith, for the promised Messiah. The lowly trader, bargaining anxiously for a cast-off garment, his brain calculating the few pennies of possible profit, and the lordly banker studying the investment of millions, alike remember that they are Jews, like St. Paul give the Jew first place in their hearts, retain the same reverence for the God of Israel.

Surely in such a people there is a vast mine of spiritual wealth, of power for the establishment of the Kingdom of God and the advancement and elevation of mankind, which should not be left to go to waste or to be applied for disaster. In the United States, at least, the stability of the Jew in his own religion is shaken now. Constant contact with Christian civilization, wider education, widening thought, and forced compliance with Christian laws and customs, active participation

in duties of citizenship, combine to rouse the mind of the intelligent class of Jews to doubt of the infallibility of the system and theories and doctrines to which they were bred. Less intelligent and responsible classes learn to scoff at the synagogue and its teachings and ritual and draw away, too often to crime. The devout, earnest, pious Jew, living by the Talmud and led by the rabbi, is disappearing. The orthodox, governed by the established methods of their creed and race have become a small, steadily decreasing minority. Many thousands discard the Talmud and have no guidance to the Bible. For lack of helpful, kindly advice and instruction they become victims of rationalism and materialism, rebound viciously from the reverence they inherit and to which they were trained in the old countries to gross irreverence, belief in nothing, hope for nothing.

THE Christians of the country are forced by the facts to face a crisis and decide how they shall meet and deal with it. The question is whether the minds of the Jews shall be drawn to Christ or left to drift into chaos. It must be remembered that many of these minds are active and powerful. Such a mind chaotic is a receptacle and breeding place for deadly, destructive hatreds of religion, society, and government. Shall we leave this huge mass of manhood and womanhood and intellectual and spiritual force, gradually but surely slipping from its old foundations, to be a potent, continuing menace; or shall we strive to make it a splendid blessing, a new tower of defense and source of conquering strength for the new Zion?

The purpose of the Hebrew-Christian Publication Society is to answer these questions as they should be answered, as they must be answered, if the Christians of the United States intend to prove their faith by their work, to obey the direct mandate of the Creator to whom they pray and in whose loving kindness they trust, to follow the command and example of the Saviour who died for them and of His chosen apostles. This society offers the means by which the Gentiles—the Christians—may give the gospel and the light to the Jews as the dauntless Jews of nineteen centuries ago, defying all, sacrificing all, gave them to the Gentiles. The Christian nations have come through the middle and dark ages, in which the Jew was shunned and spat upon as a thing accursed. The impalpable, invisible, cruel, ghetto walls of prejudice, distrust, and dislike with which the Jew was galled and goaded at every turn and step through decades even in this country are melting fast. We live in the radiance of tolerance, of more intimate and widespread knowledge of the Scriptures than ever has existed. If we believe these Scriptures we must believe in the purpose of God that Israel ultimately shall be saved. If we would be instruments for doing God's will on earth, here is work of rich promise ready to our hands, present with us each day, waiting to be done. If we realize the grandeur of St. Paul, his valor and labor and the debt we Christians owe him, here are the people and here is the cause that was dear to his heart and his earnest longing to be gratified at last—"To the Jew first."

The time is ripe. Breaking away from precedent, rabbis are preaching in their synagogues of Jesus, not conceding His divinity, but extolling the beauty and wisdom of His life and teaching. This is a long, long stride forward. Many thousands of Jewish minds are open, questioning, wavering. Our publications and invitations find diligent readers among Jews of all classes. Precept upon precept, line upon line, here a little, there a little. Let us go on.

The Jew is with us, a part of us, everywhere in the land, in all stations of life and avocation, increasing in numbers, gaining in strength every year. He is poised and doubting. He worships our God. Surely there can be no better or nobler, no more important or pressing work than to convince this vast mass of spiritual, intelligent, commercial, numerical strength that the Messiah looked for so dimly and so long really has come, and is a real, present Redeemer and Deliverer. The Jew is our fellow worshipper, fellow citizen. He can be made, should now be made, our brother Christian.

LIFE HAS its great end. It is designed for something more than the accumulation of material things. These we must leave behind. Its purpose is the development of the soul, the building up of a character that can meet any emergency or test.

—Bishop Freeman.

THE NEW PRAYER BOOK

ALL the world is waiting for the sunrise." So we were told from far and near every time we tuned in on our radio, not so many months ago. Somehow, though, this is a sentiment that we don't appreciate so much these winter mornings, when sunrise means that if we don't get up in a hurry we won't have time for breakfast before we have to wind up and thaw out the old flivver and head for the office.

But we do know that, whether or not all the world is waiting for the sunrise, all of that portion of the world owing allegiance to the Episcopal Church is waiting for the new Prayer Book, authorized by General Convention last October, but not yet published. It occurs to us, therefore, that a brief description of what is involved in publishing the Prayer Book may not be untimely. (If any there be who object to this double negative, let him recall the story of the noncommittal farmer who advertised his eggs as "unbad.")

Before the revised Prayer Book can be placed on public sale, there must be published a "Standard Book of Common Prayer." This is a large, handsomely illuminated, beautifully bound affair, privately financed and printed officially for the Church. It is not placed on sale, but a copy is sent to each diocese for use as a standard, and also to each publisher who is authorized to publish Prayer Books. Until this book is released, no other publisher may issue Prayer Books—nor, indeed, could they do so in any event, since the exact text and paging are not available. The "Interim Publications" issued by the Morehouse Publishing Co. give the text of some of the revised services as authorized for use, but they do not attempt to follow the standard paging and punctuation of the revised Prayer Book.

The work of manufacturing the Standard Prayer Book is now in progress under the direction of Mr. D. B. Updike of the Merrymount Press, Boston, who is recognized as perhaps the greatest living authority on typography. There is thus no doubt that the Standard Prayer Book will be a beautiful and finished piece of workmanship.

As soon as the Standard is published and distributed, publishers will be able to begin work on editions for the public, and naturally they will turn their first attention to supplying the demand for books to be used in the pews. The recent General Convention voted to relinquish the copyright on the Book of Common Prayer, so that hereafter any publisher may publish Prayer Books, so long as the standard set by General Convention is followed.

The Morehouse Publishing Co., publishers of THE LIVING CHURCH and of hundreds of Churchly books, have announced five pew editions of the Prayer Book for publication as soon as the release of the Standard Prayer Book makes other editions possible. The cheapest edition, similar to the old pew editions with which we are all familiar but printed from new plates throughout, and bound in black cloth with plain edges, will be sold at the remarkably low price of 25 cents each. The same book, but with red edges, is offered at 27 cents. Appreciating the desire for a book which will form a contrast with the hymnal in the pew rack (we don't know about you, but we invariably pick up the hymnal when we want the Prayer Book, and "vice virtue," as the colored sexton put it), these publishers also offer a third edition bound in red cloth with red edges.

In addition to these cloth-bound books, churches will this year for the first time be able to buy a handsomer and more durable Prayer Book for the pews, bound in sturdy imitation leather of a high quality, with title stamped in gold. This book will be sold for only 35 cents in black or 40 cents in red—a lower price than was formerly charged for the cloth-bound book.

The Morehouse editions of the Prayer Book will be sold not only by the publishers, but by many Church booksellers as well. The publishers report several thousand orders already in hand, and urge immediate orders, since these will be filled in rotation as received.

No plans have yet been announced for the handsomer and more expensive leather-bound Prayer Books for personal use, but it is understood that as soon as the pew editions are offered, publishers will turn their attention to these, which will be offered in a larger variety of styles and bindings than ever before.

AROUND THE CLOCK

By Evelyn A. Cummins

IN *English Preachers and Preaching*, published by the S.P.C.K., the author tells us that

"Abraham Wright composed his *Five Sermons in five several styles or Waies of Preaching* with the definite purpose of showing the necessity of a university preparation for the preacher, whether he be Established or Nonconformist: 'The chief thing that I drive at in printing these Sermons is to shew the difference betwixt Universitie and Citie breeding up of Preachers; and to let the people know that any one that hath been bred up a Scholar is able to preach any way to the capacitie and content of any Auditorie . . . all men will not be brought by the same way of preaching to heaven; some are well satisfied with the plaine easie way of Doctrine and Use; others are not taken with any Sermon, but what is fill'd with depth of matter, height of Fancie, and good Language.' Therefore, argues the Rev. Mr. Wright, a preacher must be so trained that he can dress his ideas according to taste, or order; and only a university can give such versatility based on sound scholarship.

"To illustrate his contention Wright composed five sermons, each one in imitation of a popular preacher or a popular manner:

"Bishop Andrews his Way; before the late King on the first of Lent.

"Bishop Hal's Way; before the Clergie at the Author's own Ordination in Christ Church, Oxford.

"Dr. Maine's and Mr. Cartwright's way; before the University of St. Marie's.

"The Presbyterian Way; before the citie at St. Paul's, London.

"The Independent Way; never preached."

THE author of the book on *English Preachers Preaching from 1640-1670*, writes "Adam Eyre, like so many of his contemporaries, does not feel that a sermon must be received gratefully or humbly merely because it is a sermon. This sort of entry is not infrequent:

"May 23, 1647.—This day my wife, Ed. M(itchell), and I went to Homfrith, and heard Gam. Apleyard preach a very maliceful sermon.

"July 25.—I went to Peniston to church, where Dr. Didsbury preached at Random.

"Oct. 12.— . . . to Peniston to an exersyse, where Mr. Uxley and Mr. Clark preached and railed mightily. . . .

"Jan 11, 1662.—Mr. Jackson preached on Mat. iii, 17, and preached pretty.

"Feb. 22.—Mr. Browne's Curate preached twice this day. A yong raw man, the Lord helpe. Very confident and impertinent in his discourses."

A WRITER in *Scribner's* has indicated the serious situation confronting the Protestant Churches today in an article called *The Vanishing Clergy*. He points out the loss in clergy for 1927 in some of the Churches, which bodies he claims represent about one-half of the entire Protestant membership of this country.

DENOMINATION	LOSS IN CLERGY FOR 1927
Baptist (14)	451
Lutherans (20)	68
Presbyterian (U. S. A.)	29
United Brethren	95
Reformed	13
Scandinavian Evangelical	20
Unitarian	16
Brethren	29

The author, the Rev. Dr. John Richelsen, says, strikingly and frankly, "Consternation was created when the statistics . . . for the year 1926 were given out, covering all religious bodies in America, and it was shown that, in spite of the gain of half a million Church members over 1925, there was an actual net decrease of 647 in the number of clergy. Now the statistics for 1927 prove an additional net loss, and this time of 1,387 clergy, a total loss in two years of 2,034 ministers, while there has been a net gain of over 1,000,000 members in the same period. Also it should be made clear that these losses become far greater if the Catholic Church be taken out of the computation, for this body gained 360 clergy in 1926 and 1,211 in 1927. If these offsetting gains of the Catholic clergy are taken out of the calculation, the remainder of the American religious bodies show a total loss in clergy for the last two years of 3,605."

He concludes that "There is a growing consciousness that Protestantism has ceased to support its clergy either financially or morally."

A YORKSHIRE newspaper recently asked for some definitions of a gentleman. Some of those sent in were:

"The finest soldier in the ranks of chivalry."

"One who can be gentle, remain a man, and never be conscious that he is being either."

"A gentleman is a courteous nobleman in any station of life."

"A gentleman is a man who is a man and never forgets it."

"A man with a heart bigger than his banking account."

"One who respects on the surface the pretensions of others—while reserving private judgment."

"One who is straight, fearless for the right, true to himself, honorable. One who regards and treats with kindness old people and children, and, what is more difficult, is considerate for old frumps."

"A gentleman is a man who honors all women: is courteous to everyone, irrespective of rank; and, being conscious of his own shortcomings, studiously refrains from mentioning his observance of the same failings in others."

"A man who is in the van during the fight for right and in the rear when it comes to sharing the spoils."

"A gentleman is a man who does a kind action and forgets it; if he receives one he always remembers it."

"One who could be pointed out with the remark: 'That man is not what I am, but what I ought to be.'"

"He is at ease with everybody and makes everybody at ease with him."

A MEMORIAL tablet to the work of Frances Tiernan, a Roman Catholic novelist and poet, who was known as "Christian Reid," has recently been erected in the churchyard of Calvary Church, one of our churches, at Fletcher, in the diocese of Western North Carolina. This author was the one who designated the mountains of that state as the "Land of the Sky."

IN Delaware Bay Capt. Francis Holmes was dangling a line over the side of his boat when a croaker, a fish which noses among the clam beds for choice morsels, took hold of the line, and as he was brought up his captor could hear a distinct tick, tick, says the *Boston Globe*.

The four-pound fish was opened and inside of him was a watch, which one of the captain's party had dropped over the side a little while before. Despite the water and its incarceration inside the fish, the timepiece had not missed a tick.

THE WAY TO PEACE

(Continued from page 306)

Almighty and the Lamb are the temple thereof." No more is the fact of the Incarnation with its attendant beneficent truths blasted and scorched by controversy. All human powers, set free from friction and doubt, which always dim and sometimes paralyze the soul, pour with full stream into the upward-and onward-rushing flood of constructive thought and life.

Nation interlocks with nation in a unity of mutual service, and each brings its glory into the common fund. No longer hampered by war or the fear of war, undreamed of human capacity and might are loosed and developed for the universal public good.

If this vision seems so distant as to be impossible, yet it is a vision which inspires in a Kingdom composed of far vistas. He who now holds it, with the embrace of faith and hope, in his own soul, already possesses the reality, and hastens the coming of that happy day when the affairs of this world will no longer be conducted by the whim of man, but according to the eternal purpose of God as revealed in Jesus Christ our Lord. Whether in this life, or beyond, it is the only kind of world great enough for man made in the image of God.

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.

"THE MARRIAGE CANON"

To the Editor of *The Living Church*:

IN HIS LETTER on The Marriage Canon, Dr. Gwynne says [L. C., December 15th]: "One wonders where the Bishop (Bishop Parsons) ever found anyone so ignorant as to suppose that 'a few words' of either priest or justice of the peace was the efficient cause of making a man and woman husband and wife." But is not that the very position which the American Church (and the English too, for all I know) takes?

Let us see. Suppose a case where a man seduces a girl and maintains clandestine relations with her for some time, and then goes away. Would either Church or State claim they were married? The State would not, because there was no open acknowledgment of the relation as that of husband and wife. Would Dr. Gwynne claim it a marriage? Hardly, for there certainly was not any "intention of making it Holy Matrimony, that is, Holy Motherhood." If, therefore, the girl came up to be married to someone else, even though her previous history were known to the priest, he would have no right to refuse to marry her to another. If the Church were to hold otherwise, no redeemed "fallen woman" could ever be married by our clergy.

But suppose, in the above case, before the man goes off, motherhood impends, and the girl threatens the man with arrest for a statutory crime, and the man stands up with her before a justice of the peace, and "a few words" are spoken over them, and the justice gives her a certificate of marriage, and enters the same on the record, and then the man immediately goes away; and subsequently, the girl gets a divorce from him on the ground of desertion, and desires one of our clergy to marry her to another man. Of course the priest cannot do it, nor can a bishop permit him to. Why not? Is it not solely on account of the above "few words"? No matter how little there may have been of Dr. Gwynne's Holy Matrimony at any point of the girl's previous experience, in the eyes of the law she was married to the other man, and the Church, so far as I can ascertain, allows the State to decide for it *who are married*, but declines to allow the State to decide who are *unmarried*.

The weakness of our position is that we have not set up any tribunal to determine, nor even authorized the bishop to determine, in any case, whether there ever has been any previous relationship which could by any stretch be considered to be within what Christ may be supposed to have had in mind when He spoke about people as *husbands* and *wives*. If the priest should decide to marry the girl, he would be assuming power to declare the marriage before the justice no marriage. If he refused, it could only be because he recognized those few words as the "efficient cause" of making her the *wife* of the other man. So Bishop Parsons was entirely justified in what he said, and in pointing out that such a situation is intolerable. And one would think that Dr. Gwynne and those associated with him would agree. But as yet they have not suggested any remedy for it, because it has nothing to do with our present canon.

One reads with some amazement the statement: "Nevertheless, our Lord compares it (Matrimony) to that mystical union that is betwixt Himself and His Bride, the Church." St. Paul makes such a comparison, and it is made in the Book of Revelation, but not by Christ Himself. And again, one is moved to protest against his asserting that Christ said things of which there is no record of His having said them. Thus Dr. Gwynne writes: "Our Lord told the Samaritan woman, who had already been divorced by five husbands, that she was then living in adultery with one who was 'not her husband.'" Dr. Gwynne seems to be more fully informed than St. John! All he records is that the woman said, "I have no husband," and Christ replied, "Thou hast well said, 'I have no husband,' for thou hast had five husbands, and he whom thou now hast is not thy husband." The assumption that all five had *divorced* her is entirely unwarranted; they may, or one or more of them may have died. And there is no record that Christ told her she was living in adultery. Maybe she was, but He made no pronouncement on her state; He merely

agreed with what she had said, namely, that she wasn't married, *even in form*, to her present mate. . . .

And one is moved to protest even more strongly against the cruel aspersions on the Eastern Church. Says Dr. Gwynne: "It was this same rejection of the law of God . . . that induced the Eastern Church in the sixth century to allow one amendment to that law, which brought upon it the fierce attack of a polygamous and brutal enemy. Five hundred years later, still looser ideas were adopted by the Eastern Church . . . and 'the mills of the gods' have ground out the inevitable result through the atheistic Soviet and the ever cruel Turk. . . ."

Bala-Cynwyd, Pa.

(Rev.) F. C. HARTSHORNE.

[In the letter of Dr. Gwynne which the Rev. Mr. Hartshorne criticizes, and which was printed in *THE LIVING CHURCH* of December 15th, we inadvertently made two errors which we beg to take this opportunity to correct. Dr. Gwynne informs us that in line 45, page 239, "mills of the gods" should read "mills of God," following Longfellow and George Herbert. In line 19, page 240, the word "Eastern" should read "English."—EDITOR L. C.]

"RELIGION IN POLITICS"

To the Editor of *The Living Church*:

I HAVE READ with interest your editorial article on Religion in Politics. After reading and thinking it over, it seems to me it justifies the intrusion of religious questions with all the scandals of the late campaign. I do not agree at all with you in this.

The contest was not between two Churches, but between two individuals. As to Mr. Hoover, he sought and accepted the position of Commander-in-Chief of the Army and Navy. That settled that religious question. As regards Mr. Smith, his reply to Mr. Marshall's letter stated his position in a way that was entirely satisfactory and no fair-minded man could vote against him on the ground of his religion. His failure to write a rejoinder to Mr. Marshall's answer is not subject to criticism, because Mr. Marshall's answer was quite irrelevant. It was beside the mark to quote opinions of Popes and Hierarchs in the matter of Church and State unless Mr. Smith accepted them. He did not accept them. Many Roman Catholics do not accept them. In fact, the question has become academic. The pertinent fact is that Mr. Smith dissociated himself from the doctrines stated by Mr. Marshall. Calling him a loyal son of his Church is only to becloud the issue. He stated his position frankly and if the Church is not satisfied with it, it can deal with his loyalty.

Mr. Smith was Governor of the State of New York, a position second only to the Presidency, for eight years. No charge has ever been made that he favored the Roman Church corporately or individually. The Roman Catholic Church is supposed to be, although I doubt the correctness of that view, opposed to the public school system. Mr. Smith raised the appropriation for public schools in New York from nine millions to eighty-two millions. His appointments to office showed no preference for Roman Catholics. His cabinet was predominantly Protestant and Jewish. His appointments to office showed no religious preferences.

It is to me a matter of regret that an Anglican should have chosen the beginning of a political campaign to issue a book sure to arouse and inflame the public. The fire thus started spread. Records have been kept and will be published to the extent to which religious bigotry was aroused. It defeated Mr. Smith. As a matter of fact, the Quakers and the Roman Catholics were the only people who did not enter into the political campaign. There is no evidence of general support of Mr. Smith by Roman Catholics as such—there is evidence to the contrary. It is possible that many Roman Catholics were not satisfied with his independence.

The fact is that the campaign was carried on in such a way as necessarily to result in arousing prejudices against Catholicism. No intelligent person ever thought of a "Pope" in the White House; that was a slogan adopted to deceive the rural community. The real opposition was in three parts—against Religious orders, the doctrine of the Mass, and Confession. Calling nunneries "houses of prostitution" (which was widely done) was an attack upon our Church as well as upon the Roman

Catholic. The objections to Confession were equally valid against the Episcopal Church as against the Roman Catholic. The Catholic doctrine of the Mass is taught in the Episcopal Church as in the Roman Catholic.

It is unfortunately true that we are witnessing in this twentieth century an attack upon the Catholic religion. The intellectuals are at it. Current literature is full of it. The violence of Protestants against the Catholic religion was exhibited during our campaign and at the same time in England. The real issue between the candidates was obscured by these attacks, when the sole question was as to the loyalty of the candidates to the American constitution, and whether membership in a religious body is a disqualification for candidacy, irrespective of the personal loyalty of the candidate to our Constitution and laws and system of government. Each candidate had proved his fitness for the office.

Senator Bruce of Maryland hit the matter on the head when he said the real Vatican is in a large building in Washington run by a Protestant denomination. The Vatican in Rome was never heard from. Mr. Smith was defeated by Protestant opposition to the Catholic religion.

HALEY FISKE.

New York City.

"THE BISHOPS' PASTORAL"

To the Editor of *The Living Church*:

IN YOUR issue of December 8th the Rev. Harold Harvard Rumford Thompson says that the statement of the Bishops' Pastoral Letter "that every baptized Christian is a member of the Catholic Church" is indefensible.

In answer I need only quote the Rev. Francis Joseph Hall, D.D. In *The Church and the Sacramental System*, page 200, Dr. Hall says:

"The Church is Catholic, again, because it comprehends in its membership all Christians, that is, all who are truly baptized, whatever may be their external attitude to its authority and appointed ministrations. A society that is determined in membership by conditions which exclude any of the baptized lacks the note of catholicity; and particular portions of the Catholic Church reveal this note to the degree that they successfully minister to every class of Christians within their respective provincial spheres. This does not mean that a truly Catholic Church must unconditionally afford all sacramental privileges to every baptized Christian, for this would nullify the discipline given to the Church to exercise. It means that no other barrier to full communion will be erected than that which is made necessary by human wilfulness and by the maintenance of Catholic principles and discipline."

In the volume of his *Dogmatic Theology on The Sacraments*, page 35, Dr. Hall says:

"Is it not precarious to say that every baptized person is a member of the Catholic Church, if we include among the validly baptized the adherents of religious bodies which have been organized in opposition to the Church? Making use of the political analogy, and admitting that the subjects of foreign nations include individuals who have been born of American stock, these individuals cannot be regarded as members or subjects of the American nation.

"The answer depends upon what we mean by membership in the Church. Every valid baptism causes spiritual birth into the mystical Body of Christ, and such birth cannot be undone by human action. Accordingly the fact that the person baptized renders no allegiance to the Catholic Church does not nullify his being a member—a dissentient one, no doubt—of the Body of Christ, which the Catholic Church is taught in Holy Scripture to be. The subject of a foreign nation who has been born of American stock is, and always continues to be, a member of the American race in spite of his not being a subject of the American nation. It is not in his power to de-Americanize his racial status. Similarly one born into the race of the children of grace, the race which makes up the Body of Christ, belongs to that race whatever he may think or do to the contrary.

"In the externally organized sense he may indeed be an alien, and be outside of the *ecclesia* called the Catholic Church. . . . A schismatic baptized person is, and must continue to be, a Catholic by spiritual birth, although not a Catholic by allegiance and forensic status."

See pages 4ff. of the same volume on the validity of heretical baptism. On page 6 Dr. Hall says, "There gradually came about a general recognition that Baptism is valid when administered by any rational agent, even an unbaptized infidel or a woman, provided the intention of administering the Church's rite is manifested by serious performance of its requirements."

This seems a sufficient defense of the clause in the Bishops' Pastoral Letter to which Fr. Thompson objects. Fr. Thompson will surely not question his own teacher's catholicity or dogmatic learning.

(Rev.) NEIL EDWIN ANNABLE.

Downers Grove, Ill.

YOUNG DEPUTIES TO GENERAL CONVENTION

To the Editor of *The Living Church*:

AT THE recent session of the General Convention, the Rev. Dr. Hart of Tennessee made a suggestion which received general attention and had a wide appeal.

He called to our attention that there were relatively few young men present with us as delegates. Many of the problems to be discussed related to those things which are helpful to college students, to scholars in preparatory schools, or to young people generally throughout the Church. Reports, extremely interesting in character, were read from various associations of young people, and I am sure that many of us older men in reaching our conclusions would have enjoyed and profited by first hand knowledge given us by younger men, and given with a frank expression of what in their judgment would be best for those not so old as ourselves.

Then, too, all delegates at a Convention appreciate the benefit which comes from having a number of members who continue in their attendance session after session through a long term of years. There comes through their continuous attendance a transmission of knowledge from Convention to Convention, and an expression in the transaction of business which is extremely helpful, and to get this we usually must start with young men. Beyond this, also, a session of the Convention is a definite education for men, young or old.

Accordingly, many of us older people most cordially approve the plan suggested by Dr. Hart that a definite effort be made to bring young clergymen and young laymen as delegates to the Convention, educating them in the broadest way, placing some of the responsibility upon them, and enabling their ideas and point of view to be of influence. And so we venture to suggest that a search be made for suitable young people by the various dioceses, as opportunities may occur.

It may take some time to find young men who can spare three weeks from their work, even for a single session, and even more difficult to find those who can probably arrange to go to meeting after meeting. It is not expected that such will be immediately available in all dioceses, and indeed it is probably well that the infiltration of young men should not come all at once, but gradually, though we would hope continuously as a general policy.

In conclusion I might recall that many of us accept as a fundamental consideration the fact that few of us, old or young, are much interested in the enactments of conventions in which we are not represented by members of our own generation. If we definitely include a reasonable proportion of young men in the General Convention, will we not be taking an additional step toward widening the usefulness and inspiration of the Convention throughout the entire Church?

Providence, R. I.

Z. CHAFFEE,

A Lay Deputy from Rhode Island.

THE STANDARD OF CATHOLICISM

To the Editor of *The Living Church*:

AS ONE who has devoted much time to the study of the Catholic idea, I desire to protest most heartily against the notion of "helpfulness" as a test of Catholicity [L. C., December 22d, "Beads and Bigotry"].

The rosary would be helpful to one who had accepted instruction as to ways in which it could be made helpful. But to another, familiar with many ways in which it had been historically an instrument of degrading superstition, the rosary would be repellant. The same reasoning will apply to any other object of ritual or ecclesiastical use: whether the object is or is not "helpful" will depend upon the instruction associated with it.

I suggest "truthfulness" as a more efficient test. And it should be applied to matters of justice, mercy, and truth rather than to ecclesiasticism or ritual. *E.g.*, a vital matter to true Catholicism is "the earning power of money," vulgarly and popularly so-called. Is that power based upon the truth, or upon a universally accepted superstition? Since Christ said, "Ye cannot serve God and mammon," this is not a light question. And yet I can easily imagine gentlemen who think their Christianity and Catholicity beyond doubt who would consider this question quite "off color" and would declare themselves perfectly content to remain in ignorance concerning its solution. "The earning power of money" is exceedingly pleasing to those who profit by it. But those who suffer by it are driven finally and inevitably to revolution.

I offer a problem for Catholics: Is the power of money based upon the truth or is it a superstition?

Milwaukee, Wis.

(Rev.) CHARLES F. CARSON.

THIS boundless wave of life that covers the world, we have little reason to doubt, is in some high sense a wave of joy.

—Horace Bushnell.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

NEW HORIZONS OF THE CHRISTIAN FAITH. By the Very Rev. F. C. Grant, S.T.D., Dean of the Western Theological Seminary, Evanston, Ill. Pp. xxix, 287. Milwaukee: Morehouse Publishing Company. \$1.50.

IN THIS book, which represents the Hale Lectures for 1927-1928, Dean Grant has performed a useful piece of work. The lectures do not contain any fresh contribution to the thought of the day, but they summarize admirably the various elements which enter into the outlook of an intelligent Christian at the present time. It is good to have this work done.

Advance in thought demands in these days so intense a degree of specialization that few of us find time to stop, look all round the map, and take a synoptic view of where we stand. Or, if we do this for the purpose of keeping our balance in our studies, we do not spend the time required to put it down and publish it for the benefit of others. As a result, the average layman has no coherent idea of how the theological world looks out on the universe, and the *New York Times* can publish as a piece of startling news the fact that Bishop Gore has edited a commentary on the Bible in which the historical truth of the story of Jonah is denied! As editor of the *Anglican Theological Review* Dean Grant has many opportunities of surveying and coördinating various lines of thought, and he has made admirable use of them. His book deserves wide circulation among educated laymen. Many members of University faculties and contributors to the *Atlantic Monthly* would be all the better for having their eyes opened by it; and it would make an admirable text-book for a church tutorial class.

After two introductory chapters on the place of religion in the universe, Dean Grant devotes the next five lectures to the subjects of Religion and Natural Science, Christianity and the History of Religions, Christianity and the Psychology of Religion, "The New Bible," and Theology and Modern Philosophy. His treatment is always sane and well-balanced, and there is a refreshing absence of any tendency to substitute a theologian's idea of what science, etc., ought to be for what they are in the eyes of their own exponents.

The chapter on the Bible is especially well done, and includes a welcome exposition of the principles on which a "Lectionary Bible" might be drawn up. I wish this passage could bear fruit in the publication of a few such "Lectionary Bibles." It seems hopeless to expect General Convention or any official body to provide a sensible Lectionary; but if private enterprise would take the initiative and produce one which won approval by its intrinsic merits, it is conceivable that sooner or later it might receive Convention's authority. It should be remarked, incidentally, that there are passages where Dean Grant's style rises into a fine use of the English language, as in the conclusion of his exposition of the relation of Christianity to other religions (pp. 128-130), and in his account of the part played by the Bible in the moulding of civilization, in his chapter on The New Bible, wherein he offers some valuable comments on the Biblical criticism of Mr. H. G. Wells.

The concluding chapter on Christian Doctrine in the Twentieth Century suffers from overmuch compression, and on almost the last page Dean Grant's habit of clear thinking for once forsakes him, and a rather confused attempt to expound the relation of faith to theology is below the level of the rest of the book.

The publishers should have put chapter headings on the right hand top margins. It is very annoying to a reader not to have that assistance on turning back to find a passage for reference.

L. H.

Science in Search of God, by Kirtley F. Mather, Professor of Geology in Harvard University. Henry Holt & Co. \$2.00.

D. R. MATHER may be remembered as a witness for the defense in the notorious anti-evolution trial at Dayton, Tenn. He has been much in favor among college students as a lecturer on the connection between science and religion, and the present volume is based upon a series of lectures delivered at the Institute of World Unity during a session at Green Acre, Me. Like many of his scientific contemporaries, the author is a reverent believer in a supreme "Administrator of the Universe." He says that "in a scientific age the search for God leads to a new answer to the ancient question (of Job). The answer is Theism. . . . God is not only immanent but also transcendent. . . . He is a spirit . . . spirit is no form of matter whatsoever." In his opinion, the view of "miracles as perfectly natural phenomena rather than as supernatural manifestations is welcomed by all who believe in the essential and underlying unity of the universe." There is no reference to such miracles as the Virgin Birth, Resurrection, and Ascension of Christ. The author expresses his personal belief in prayer, and man's immortality is shown to be a possible achievement, provided he becomes "sufficiently aware of the spiritual values of existence to incorporate them into his very being." Constructive books such as this go far as antidotes to the atheistic poison that is being imbibed by some of our college students.

T. T. W.

LEAFLETS AND TRACTS

THE BROTHERHOOD of St. Andrew has issued, at five cents each, two pamphlets, written by its general secretary, Leon C. Palmer, B.D. Both are of singular merit, and that entitled *Holy Communion* might well be published in book form as a manual for the use of communicants. The other, *Worship in the Church School*, is full of good suggestions for superintendents and teachers.

Semper Eadem (Morehouse Publishing Co., \$2.00 per hundred) is reprinted from an editorial in THE LIVING CHURCH. The editorial writer asserts that no part of historic Christendom has changed so much as the Roman Church, and says: "We could not be Roman Catholics today without altering, changing, and being false to the faith and organization of St. Augustine." Issued by the same publishers at the same price is another reprint from THE LIVING CHURCH: *The Qualities of a Good Server*, set forth by the Rev. George Craig Stewart in a very interesting little tract. The boys of our parishes should have an opportunity of reading it.

A booklet entitled *An Adventure for God in Two Churches*, furnished gratis by the Field Department, 281 Fourth avenue, New York, is a record of the remarkable accomplishments of a rector in the Every Member Canvass of his parish and mission. It contains many striking facts and some good suggestions.

Under the title *A Parson Answers a Bishop* (Morehouse, \$7.00 per hundred), the Rev. Samuel Shoemaker, Jr., of Calvary Church, New York, tells us what he thinks are causes for present non-effectiveness in the Church. The first is a defective experience of Jesus Christ in the clergy; second, unsustained devotional life; third, the want of genuine fellowship with mankind; fourth, vagueness in dealing with individuals; fifth, over-organization; and last, *the need for genuine conversion*. Another tract by Mr. Shoemaker, sold at \$4.00 per hundred, is *Producing Spiritual Vitality*. This is a plea for more spiritual experiences among clergy and laity. The writer says that "one of the reasons we are losing people is our want of spiritual vitality in the Church." We hope that both of these booklets may have a wide circulation.

The Living Church

Established 1878

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

Editor, **FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.**
 Managing and News Editor, **CLIFFORD P. MOREHOUSE.**
 Literary Editor, **Rev. LEONARD HODGSON, M.A.**
 Social Service, **CLINTON ROGERS WOODRUFF.**
 Circulation Manager, **HAROLD C. BARLOW.**
 Advertising Manager, **CHARLES A. GOODWIN.**
 Published by the **MOREHOUSE PUBLISHING Co., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.**

SUBSCRIPTIONS

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

OTHER PERIODICALS

Published by Morehouse Publishing Co.
THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.
THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including **THE MISSIONARY MAGAZINE**, monthly, 35 cts. per year.
THE SHEPHERD'S ARMS. Weekly, 60 cts. per year. Monthly, 15 cts. per year.
Special rates on both of the above in quantities to Church schools or others.
THE BOOKSHELF. An occasional publication. Sent free on request.
 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

- 30. First Sunday after Christmas.
- 31. Monday. New Year's Eve.

JANUARY

- 1. Tuesday. Circumcision. New Year's Day.
- 6. Sunday. Epiphany.
- 13. First Sunday after Epiphany.
- 20. Second Sunday after Epiphany.
- 25. Friday. Conversion of St. Paul.
- 27. Septuagesima Sunday.
- 31. Thursday.

CALENDAR OF COMING EVENTS

JANUARY

- 7. Convocation of Haiti.
- 13. Convention of Texas.
- 15. Conventions of Western Michigan and West Missouri. Synod of province of New York and New Jersey, Garden City, N. Y.
- 16. Conventions of Arkansas and Nebraska.
- 20. Convention of Kentucky and Convocation of North Texas.
- 22. Conventions of Indianapolis, Mississippi, Missouri, South Florida, Southern Virginia, and Upper South Carolina. Convocation of San Joaquin.
- 23. Conventions of Alabama, Atlanta, Louisiana, Pittsburgh, and Tennessee. Convocation of Oklahoma.
- 25. Consecration of the Rev. Dr. Thomas Jenkins as Bishop of Nevada, Portland, Ore.
- 27. Convention of Iowa.
- 28. Conventions of Duluth and Milwaukee.
- 29. Conventions of California, Fond du Lac, and Southern Ohio.
- 30. Conventions of Lexington (to elect Bishop), Los Angeles and Maryland. Convocations of Arizona and the Philippine Islands.
- 31. Convention of Michigan.
- Conventions of Colorado, Florida, and Oregon. Convocations of Arizona, Nevada, Utah.

CATHOLIC CONGRESS CYCLE OF PRAYER

- December 31—St. Paul's, Peoria, Ill.
- January 1—St. Barnabas', Troy, N. Y.
- " 2—St. Mark's, Clarks Mills, N. Y.
- " 3—St. John the Evangelist, Boston, Mass.
- " 4—St. James', Roxbury, Boston, Mass.
- " 5—St. Augustine's, Croton, N. Y.

APPOINTMENTS ACCEPTED

BROWN, Rev. WILBUR F., who has been serving as locum tenens at St. Andrew's Church, New Paltz, N. Y., has become priest-in-charge of that church, and of the preaching station at Ohioville, N. Y.

COURAGE, Rev. WILLIAM R., formerly rector of Church of the Redeemer, Watertown, N. Y. (C.N.Y.); has become rector of Holy Cross Memorial Church, Utica, N. Y. (C.N.Y.)

GRUMAN, Rev. GEORGE T., formerly rector of All Saints' Church, Scotch Plains, N. J.; to be rector of Trinity Church, Brooklyn, L. I., N. Y. January 15th.

GUERRY, Rev. Moultrie, formerly rector of Church of the Ascension, Hagood, S. C.; to be chaplain at the University of the South, Seawane, Tenn. Effective January 3d.

LANGSTAFF, Rev. J. B., formerly rector of St. Andrew's Church, Walden, N. Y.; to be assistant at Grace Church, New York City.

MITCHELL, Rev. JAMES W., formerly deacon in charge of St. John's Chapel, Georgetown parish, Washington, D. C.; has become rector of St. Mary's parish, Washington, D. C. Address, 730 23d St., N. W., Washington, D. C.

NEIGHBOUR, Rev. JOHN J., formerly non-parochial priest of the diocese of South Florida; has become priest-in-charge of Epiphany Chapel, Odenton, All Saints' Church, Annapolis Junction, and St. Mary's Chapel, Jessup, Md. Address, Odenton, Md.

WILSON, Rev. J. GODFREY, formerly rector of St. Peter's Church, Westfield, N. Y. (W.N.Y.); has become chaplain of St. Mary's Chapel, Bishop's School, La Jolla, Calif. (L.A.) Address, 1324 Torrey Pines Rd., La Jolla, Calif.

RESIGNATIONS

HAIST, Rev. FREDERICK W., as priest-in-charge of Seabury Memorial Church, Groton, Conn.; to retire. New address, Camp Ave., R. D. 5, Trenton, N. J.

MASSIE, Very Rev. R. K., D.D., as dean of Christ Church Cathedral, Lexington (Ky.), on account of ill health. Effective February 1, 1929.

ROSS-EVANSON, Rev. R. J., as priest-in-charge of St. Joseph's Church, West Pullman, Chicago. He will, however, remain in charge of All Saints' Church, Roseland, Chicago. Address, 12225 South Harvard Ave., Chicago.

NEW ADDRESSES

GIBBONS, Rev. J. HOWARD, formerly of Frankfort, Ky.; 1433 St. James Court, Louisville, Ky. Effective January 1st.

TAYLOR, Rev. D. F., D.D., retired priest of the diocese of Louisiana, formerly of New Orleans; 716 West Dallas Ave., Houston, Texas.

TEMPORARY ADDRESS

SMITH, Rev. HARLEY W., rector of St. Andrew's Church, Stamford, Conn., has been granted a year's leave of absence, on account of ill health. Address, 1546 North Kenmore Ave., Hollywood, Calif.

CORRECT ADDRESS

SHUTT, Rev. C. HERBERT, 312 E. Oak St., Fort Collins, Colo., and not Fort Collins, Ohio, as given in the 1929 *Living Church Annual*.

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

[See 1929 *Living Church Annual*, pp. 238-240]

EAST CAROLINA—Omit Rev. George F. Hill, resigned.

EAU CLAIRE—Omit Rev. Harry S. Ruth, resigned.

ORDINATIONS

PRIESTS

BETHLEHEM—On Saturday, December 15th, the Rev. **FREDERICK W. TRUMBORE** was advanced to the priesthood in the Pro-Cathedral Church of the Nativity, Bethlehem, by the Bishop of the diocese, the Rt. Rev. Frank W. Sterrett, D.D.

The Archdeacon of the diocese, the Ven. **Harvey P. Walter**, preached the sermon; the Rev. **S. F. Custard** of Grace Church, Allen-

town, read the litany; the Rev. **Harry G. Mershon** of Holy Apostles' Church, Saint Clair, read the epistle; and the Rev. **Gordon T. Jones** of St. John's Church, East Mauch Chunk, was the gospel. The dean of the pro-cathedral, the Very Rev. **D. Wilmot Gateson**, presented the candidate.

The Rev. **Mr. Trumbore** is serving the missions at Canton and Troy.

MINNESOTA—On December 18th the Rt. Rev. **Frank A. McElwain, D.D.**, Bishop of Minnesota, advanced the Rev. **WILLIAM JAMES SPICER** to the priesthood in St. Paul's Church, Minneapolis.

The candidate was presented by the Rev. **A. E. Knickerbocker**, rector of St. Paul's Church, and Bishop **McElwain** preached the sermon.

The Rev. **Mr. Spicer** will continue to serve as assistant rector of St. Paul's Church, and a large part of his work will be ministering to St. James' mission in the Minnehaha Park district of Minneapolis, where he has served during most of his diaconate. This mission is largely self-supporting, although still under the supervision of St. Paul's parish. Mr. Spicer's address will be 2005 Bryant avenue, South.

DIED

GIBBONS—**MARY GIBBONS**, widow of Joseph H. Gibbons and mother of Mrs. W. J. Gates and Miss Jessie E. Gibbons of Washington, A. E. Gibbons of Washington, Mrs. W. H. Brown of Youngwood, Pa., and the Rev. J. Howard Gibbons of Frankfort, Ky., died at her home, 1413 N. C. avenue, N. E., Washington, December 10, 1928. The burial service took place from St. Mark's Church, Washington, December 13th, and the interment was in Glenwood Cemetery.

YOUNG—The Rev. **GEORGE E. YOUNG**, vicar of Trinity Church, Lawrenceburg, Ind., died at 1:00 A.M., December 18th. Burial in Butternuts Valley Cemetery, Garretttsville, N. Y.

"Blessed are they that die in the Lord."

MEMORIAL

Richard Whitehouse

In loving memory of the Rev. **RICHARD WHITEHOUSE**, true and loyal priest of the Church. Entered into life December 28, 1926. "Grant him, Father, continual growth in Thy love and service."

APPEAL

CMH. wants to make an appeal at this time in behalf of a girl and a baby who need help to give them each a happy New Year.

First, Peter who is almost four years old. His mother is the daughter of a woman of no morals, and has never known a decent home. Before her child was born she was placed in an institution for unmarried mothers and there came under **CMH.** direction through a clergyman who was trying to help her. Her story has been the struggle to support her baby, a breaking down in health with threatened tuberculosis, until, with the continued interest of the priest and the help of **CMH.** she has much improved and is taking a long desired training in a tuberculosis hospital. In another year she will be able to support Peter. Because of her love for her baby and the help it would be to her to have him near her, a boarding home was found for him in the city where she is training. In ten months she will finish her training. She is paying \$5.00 a month towards Peter's board out of the little sum she receives from the hospital. Peter loves his foster home, and **CMH.** wants to be able to keep him there until his mother can take full responsibility. Two hundred dollars will pay his board until that time.

This appeal is made to keep our Peter happy this coming year.

Catherine, who is twelve years old, has never been wanted. Her home was broken by divorce and her mother has re-married. Part of the time Catherine has been made to stay with a grandmother who has been unwilling and unsuited to have the care of her. In spite of her frequent changes Catherine is in the seventh grade, has developed an interest in music, and is earning enough to pay for her own music lessons by making and selling cakes. She has ambition and initiative. Her Girl Scout leader vouches for her reliability but her friends realize that she is becoming impatient of control. A good school has been found which will take her for twenty-five dollars a month. An aunt will contribute the money for incidentals but she is not able to assume any other financial help.

Will someone share in giving Catherine a chance at this crucial period of her life? Address **CHURCH MISSION OF HELP**, 27 West 25th St., New York City.

MAKE YOUR WANTS KNOWN
THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

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

RATES for advertising as follows: **DEATH NOTICES** (without obituary), free. **MEMORIALS AND APPEALS**, 3 cents per word. **MARRIAGE AND BIRTH NOTICES**, \$1.00. **BRIEF RETREAT NOTICES** may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. **CHURCH SERVICES**, 20 cents a line. **RADIO BROADCASTS**, not over eight lines, free. **CLASSIFIED ADS**, replies to go direct to advertisers, 3 cents per word; replies in care **THE LIVING CHURCH**, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. **NO DISCOUNTS FOR TIMES OR SPACE**. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

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

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

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

POSITIONS WANTED

CLERICAL

PRIEST, 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.

MISCELLANEOUS

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.

RELIGIOUS

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

UNLEAVENED BREAD

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

CHURCH LINEN

ALTAAR AND VESTMENT LINEN. Wonderful values by yard or piece. Discount on large orders. For Surplices, 90 cts. per yard and up. New, especially fine and heavy No. 306 for Fair Linen. Samples on request. **MARY FAWCETT Co.**, 350 Broadway, New York.

VESTMENTS

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

ST. CHRISTOPHER'S GUILD, INEXPENSIVE Gothic Vestments, entirely handmade, \$60 to \$150, five-piece set. Samples and designs submitted. 25 **CHRISTOPHER ST.**, New York.

PARISH AND CHURCH

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

LENDING LIBRARY

THE MARGARET PEABODY LENDING Library for the distribution of Church Literature by mail. Return postage the only expense. For catalogue and other information address **LENDING LIBRARY**, Convent of the Holy Nativity, Fond du Lac, Wis.

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.

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.

Form of bequest: "I give, bequeath, and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin, with principal office at 1801-1811 Fond du Lac Avenue, Milwaukee, Wis., the sum of, the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

MISCELLANEOUS

TREE RIPENED SOUTH FLORIDA GRAPE Fruit. Picked to ship to you direct from the grower. Sunny Sweets and Sweet Russets, boxes \$5.00, half boxes \$2.50 f.o.b. Homestead, Fla. Address **E. F. WYMAN**, Silver Palm Gardens, Homestead, Fla.

HEALTH RESORT

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

BOARDING

Little Edisto, S. C.

LITTLE EDISTO—A SEA-ISLAND PLANTATION home on the water. Large, attractive rooms with and without private bath; excellent meals. Fishing and hunting facilities available. For further particulars apply to Mrs. J. SWINTON WHALEY, Little Edisto, S. C.

Los Angeles

EPISCOPAL DEACONESS HOUSE—Beautiful location, sunny, attractive rooms. Excellent board, \$15 and \$18 per week. 542 **SOUTH BOYLE AVE.**, Los Angeles.

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

New York

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room, and roof. Terms, \$7.00 per week, including meals. Apply to the **SISTER IN CHARGE**.

Church Services

District of Columbia

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

Louisiana

St. George's Church, New Orleans
St. Charles Avenue and Cadiz Street
REV. IRA DAY LANG, Rector
Sundays: 7:30, 11:00, 7:30.
Fridays and Holy Days, 10:00.

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.

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 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.

CHURCH SERVICES—Continued

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

KFBW, 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.

WEER, 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.

WRVA, 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.

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.

THE VARIED DUTIES of the chaplain of the Newport Seamen's Church Institute recently included a service of baptism held on a coal barge. Two babies and two older children were baptized. It was necessary to hold the service there because the tug was due to appear at any time, to start the voyage.

BOOKS RECEIVED

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

Authors & Publishers Corporation. 39 East 28th St., New York City.

The Flight of Guinevere: and Other Poems. By George V. A. McCloskey, author of *Lyrics*. Second Edition, Revised and Enlarged. \$2.00.

Bobbs-Merrill Co. Indianapolis, Ind.

Penelope's Man: The Homing Instinct. By John Erskine. \$2.50.

The Century Co. 353 Fourth Ave., New York City.

Mexico and Its Heritage. By Ernest Gruening. Illustrated. \$6.00.

Christopher Publishing House. Boston 20, Mass.

By Winding Trails. By Nellie Manley Buck. \$1.00 net.

How to Enter God's Kingdom. By W. F. H. \$1.25 net.

The Light of the Sierra. By Welker Given. \$1.50 net.

Clara Belle and Other Poems. By Herman C. Smith. \$1.00 net.

Cokesbury Press. Nashville, Tenn.

The New Mid-week Service. By Edmund E. Prescott. \$1.25. (Publication date, January 1, 1929.)

Doubleday, Doran & Co. Garden City, N. Y.

The Gospel of Matthew. By Theodore H. Robinson, M.A., D.D., professor of Semitic Languages, University College, Cardiff. The Moffatt New Testament Commentary based on *The New Translation* by the Rev. Professor James Moffatt, D.D., and under his editorship. \$3.50.

The General Epistles, James, Peter, and Judas. By James Moffatt, D.D. (Oxon.), LL.D., D.Litt., Washburn professor of Church History, Union Theological Seminary, New York City. Being part of the Commentary mentioned above. \$3.50.

Law or War. By Lucia Ames Mead, author of *Milton's England, Swords and Ploughshares*, etc. \$1.75.

Where Did We Get Our Bible? By Rev. George L. Robinson, Ph.D., D.D., LL.D., professor of Biblical Literature and English Bible in Presbyterian Theological Seminary of Chicago. \$2.00.

George W. Jacobs & Co. 1726 Chestnut St., Philadelphia, Pa.

Prayers for the Way. By Rev. John S. Bunting, rector of Church of the Ascension, St. Louis, and author of *The Secret of a Quiet Mind*. \$1.25.

Horace Liveright. New York City.

Meet General Grant. By W. E. Woodward, author of *George Washington*. Twenty illustrations. \$5.00.

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

The Faith for the Faithful. By L. J. Baggett, M.A., rector of Newcastle-under-Lyme; formerly chaplain of the Tower; precentor of Bath Abbey; and vicar of Christ Church, Sefton Park, Liverpool. \$2.00.

The Gospel of God. By Herbert Kelly, S.S.M. \$1.80.

Livingtons. 34 King St., Covent Garden, London, W. C. 2, England.

The Book of Genesis. In the Text of the Revised Version with Introduction, Maps, Notes, Questions, Subjects for Study and Index. Edited by the Rev. A. R. Whitham, M.A., principal of Culham College; Hon. Canon of Christ Church, Oxford; examining chaplain to the Primus of Scotland, and author of *The Life of Our Blessed Lord, A Short New Testament History, and Old Testament History*, etc., etc.

Charles Scribner's Sons. 597 Fifth Ave., New York City.

Forthright Opinions Within the Church. A Record of the Church Congress in the United States on Its Fifty-fourth Anniversary. With an Introduction by the General Chairman, the Rt. Rev. Charles Lewis Slattery, D.D., Bishop of Massachusetts. \$2.50.

The Stratford Company. 234-240 Boylston St., Boston, Mass.

An Evolutionist Looks at Religion. By Charles A. Collin. \$2.50.

The Universal Knowledge Foundation, Inc. 19 Union Square W., New York City.

The King's Coil. By Condé B. Pallen, author of *Crucible Island, As Man to Man, Ghost House*.

Walter Neale. 37 East 28th St., New York City.

The Autobiography of a Surgeon. By John Morris Dodd, M.D., F.A., C.S., D.Sc. \$5.00.

November Night Tales. A Book of Short Stories. By Henry C. Mercer, Sc.D. \$2.00.

Abimelech Pott: The Don Quixote of the Bar. A Novel. By Henry Wynans Jessup. \$2.00.

Hearsay: The Story of a Lie. By Henry Winans Jessup. \$1.50.

PAPER-COVERED BOOKS

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

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

Self-Expression. Seven Studies in Prayer. By Father Vernon, S.D.C. 60 cts.

KALENDAR

Holy Cross Press. West Park, N. Y.

The Holy Cross Prayer Kalendar, 1929. 25 cts.

PAMPHLETS

Holy Cross Press. West Park, N. Y.

St. Patrick, the Apostle of Ireland. By Rev. Shirley Carter Hughson, O.H.C. 10 cts. Saints and Servants Series.

Samuel Seabury, the First American Bishop. By Rev. Shirley Carter Hughson, O.H.C. 10 cts. Saints and Servants Series.

The Stratford Company. 234-240 Boylston St., Boston, Mass.

Christian Love. By Rev. E. C. Musselman. The Stratford Booklets. 50 cts.

FIVE LITTLE TRACTS on subjects often asked about:

Christian Science and Historic Christianity. No. 59.

Christianity and Spiritism. No. 251.

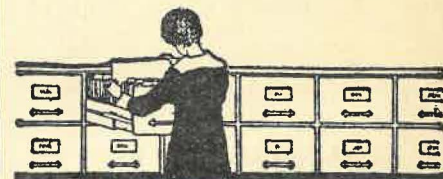
Confirmation. No. 112.

Why Should My Child Be Baptized? No. 52.

Marriage, Temporary or Permanent. No. 131.

These are not new but may be found useful to many who have not seen them. They are four cents each, except No. 52, which is one cent, and are published by Morehouse, Milwaukee, Wis. This notice is initiated not by the publisher but by someone who has found these and other tracts useful.

INFORMATION BUREAU



THIS department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

READERS who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, church institutions, or homes, may take advantage of our special information service, and send us their wants and we will transmit their request to such manufacturers or dealers, writing the letter for them, thus saving them time and money.

ADVERTISERS in THE LIVING CHURCH are worthy of your consideration when making purchases. If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

Address INFORMATION BUREAU, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis. Enclose stamp for reply.

Election of New Archbishop of Canterbury Confirmed Amid Impressive Ceremonies

Enthronement is Glorious Function —Foundation of Toc H is Celebrated

The Living Church News Bureau
London, December 14, 1928

[Pictures of the enthronement of the new Archbishop of Canterbury were printed in last week's issue.—EDITOR L. C.]

THE ELECTION OF THE NEW ARCHBISHOP of Canterbury was confirmed on Friday, November 30th, by a Royal Commission of seven bishops sitting for the purpose at the Church of St. Mary-le-Bow, Cheapside. The impressive ceremonies culminated in the definitive sentence, read by the Bishop of London as dean of the commissioners, and afterwards signed by all of them, in which Dr. Lang, Archbishop of Canterbury from that moment, was charged with "the care, government, and administration of the spirituals of the said archbishopric of Canterbury," which he is to hold henceforward "with all its rights, dignities, honors, privileges, and appurtenances whatsoever."

Before the ceremonies entered on their public stage, certain objections to the confirmation of Dr. Lang in the Primacy had been considered in private by the commissioners and overruled. The persons who appeared in support of their objections (which had been submitted in writing beforehand) were John Alfred Kensit, Captain John William Duncan Barron, secretary of the Church Association, and the Rev. Edgar George Bowring, rector of Peldon, Essex. They were received in the vestry room of the church by the commissioners, whose decision was made known to them by the Bishop of London in these words:

"The Royal Commissioners, after giving due consideration to the objections laid by each of you, Mr. Kensit, Captain Barron, and Mr. Bowring, find that they relate wholly to the fitness or unfitness of the Archbishop-elect for that office. They nowhere profess to question the fact of his election. This being so, the commissioners rule that they do not establish the right of you, or any of you, to appear or be heard during the business of confirmation, and they order and decree accordingly."

In procession to the music of Mendelssohn's "War March of the Priests" from the organ, the commissioners in convocation robes, the Archbishop-elect in episcopal robes, and the officials in legal wigs and gowns, entered the nave from the vestry. The Archbishop-elect and the officials took their seats on the left of the nave, the others in the pews right and left of the chancel. The litany was read by the rector of the church, the Rev. Chancellor Ponsonby. This ended, the commissioners ranged themselves at a plain table, furnished with pens and ink, in the chancel and sat facing the congregation, the Bishop of London in the center. Dr. Lang, preceded by the Apparitor-General, Sir John Hanham, walked to the table, where he took his place on a chair facing the Bishop of London. The Proxie said: "I present unto your lordships . . . and do here judiciously produce his Grace, and as proxie for the said dean and chapter do exhibit an original mandate, together with a certificate thereupon endorsed touching the execution of the said mandate against all and singular opposers (if any)

whose objections could be lawfully entertained." The Bishop of London replied: "Full opportunity having been given for opposers to appear whose objections could be lawfully received, and none having appeared, we proceed in the business of the confirmation." Kneeling, the Archbishop repeated the Oath of Allegiance: "I, _____, do swear that I will be faithful and bear true allegiance to his Majesty King George, his heirs and successors, according to law. So help me God." The declarations, the one against Simony, the other giving assent to the Thirty-nine Articles, were made standing.

Then came the formula in which Dr. Lang was declared Archbishop of Canterbury.

THE ENTHRONEMENT

The enthronement at Canterbury Cathedral on Tuesday was a glorious function, and I should like to give your readers a full description. As this is manifestly impossible in the limits of a letter, I must confine myself to the principal points.

After the personages in the procession had taken their allotted places, the dean, standing at the north end of the altar, announced that it had been decided that the enthronement should take place despite the serious illness of the King, and that everything would proceed as had been arranged. The rural dean of South Lympne then read the prayers, standing at the west end of the choir.

Then followed the legal business of reading the mandate, the Archbishop's request to be inducted, installed, and enthroned; the dean's consent, subject to his taking the oath; and the administering by the dean of the oath, in which the Archbishop vows to protect the rights and liberties of the cathedral and observe its customs.

Then the Archbishop was first taken to the archiepiscopal throne, the great stone throne on the south side of the choir, and there the Archdeacon of Canterbury spoke the words of induction, installation, and enthronement. Then, while the choir, placed over the choir screen and reinforced by some of the boys of the Chapels Royal, sang an anthem, preparation was made for the next ceremony. The Archbishop was placed by the Archdeacon in the dean's stall, and there made to sit down, "as a sign of real possession."

From the dean's stall the Archbishop went to a fald-stool in the choir, and there knelt in silent prayer, with the dean and the archdeacon on his either hand. After this pause, the third portion of the enthronement was prefaced by one of the most beautiful of all the many beautiful moments in the ceremony: the long procession of bishops and other clergy that came westward down the choir, and parted into two streams, one on either side of the Archbishop and his supporters. They came through the arch of the screen and grouped themselves on the steps, having the marble chair of St. Augustine in their midst. And when they were thus grouped, the Archbishop, his train-bearers, his chaplains and officers, and the dean and the archdeacons came after them; and the Archbishop was conducted to the throne. The dean then proceeded with the solemn act of installation. This was followed by the singing of the *Te Deum* to Dr. Vaughan Williams' setting. Then the con-

gregation sang the Doxology, and the Archbishop was conducted to the pulpit.

The sermon was preceded by a Bidding Prayer, in which the Archbishop interpolated a special supplication for the King in his sickness, and for the physicians and nurses who are in attendance on him; and before beginning his sermon he made the following allusion to the King's illness:

"Our thoughts have been traveling from this cathedral to the sick-bed in London, where, tended by faithful and hopeful watchers, our beloved and honored King is lying. By the advice of those who have the right to advise, it was decided that this ceremony should proceed unchanged. There is, indeed, some fitness that a gathering so specially representative of the Church and the nation should at this present hour be assembled to remain united in remembrance of our King before God. . . ."

"The tense concern with which the whole nation and Empire waits for the tidings of his illness reveals to us, and will, I hope, ere long, reveal to the King himself, the place which his devotion to duty, selflessness, his simple goodness and kindness of heart, have won for him in the life of his people. We surround him with our respect, our love, and sympathy, and our prayers. God save the King."

The sermon was admirably delivered in a clear, steady voice, it was in effect a plea for a truce of God within the Church of England. (Doubtless, some of your readers will have had an opportunity of reading it, ere now.) At its close, the Archbishop proceeded to the high altar, while the choir sang, "Glorious things of thee are spoken, Sion, City of our God!"

Turning to the people, and taking his cross in his right hand, the Archbishop gave the blessing. Then proceeding alone with his chaplain to the choir screen, he blessed the people in the nave. He then went to the west door of the cathedral, and, standing on a rostrum, spoke briefly and most felicitously to the huge crowd outside the cathedral. The Archbishop blessed the people, and then walked in procession to the Chapter House, where he accepted the obedience of the dean and chapter and the officials of the cathedral.

FORMAL ELECTION OF DR. TEMPLE AS ARCHBISHOP

The dean and chapter of York met in the chapter house of the Minster last Monday for the formal election of Dr. Temple as Archbishop. The letter recommendatory, similar to that recently issued for the election of the Archbishop of Canterbury, was signed at the head by the Queen, the Duke of York, and the Prime Minister, and at the foot by the Home Secretary.

The dean and chapter proceeded to the chapter house after Evensong. The election of Dr. Temple was proposed by Chancellor Austin, and was unanimously carried. The *Te Deum* was afterward sung in the choir.

Bishopthorpe, the Archbishop's residence, belongs to the dean and chapter, who formally took possession of the palace when the see became vacant on November 30th. They will in due course hand it over to Dr. Temple, with their permission to use it during his term of office.

FOUNDATION OF TOC H CELEBRATED

The thirteenth anniversary of the foundation of Toc H is being celebrated in London this week. The festival service at Westminster Abbey last Saturday was called an Act of Praise and Purpose. It was drawn up specially for the occasion,

and was admirable in every way for its dignity, restraint, and purposefulness. The authorities of the Abbey had decided that the most stately ritual should be the order, and allowed the use of copes and banners.

The founder-padre (the Rev. P. T. B. Clayton), speaking for the original war-time members, gave his witness: "This is our witness—that once, in the wilderness of war, He prepared a table and a place of joyful gladness for the true-hearted. There, half-forgotten friends walked once again with their forgotten Master, and, above the tumult of death, overheard a nobler music for the lives of men." And the post-war members replied: "We also would learn to face trial with exaltation; hate with love; our passion with His most Holy Passion. We, too, would learn the stern and simple way of attaining unto Him, who dwells in stillness at the heart of energy."

There followed a canticle of praise, thanking God for all who had helped in the work, not forgetting the humblest servant of the movement, "for all men and women in the family of Toc H, who, bearing no special office and having no special skill, have yet been called to be His fellow-workers." After this the congregation sang John Arkwright's beautiful hymn, "O Valiant Hearts," while Lord Plumer was conducted to the steps of the sanctuary, where he distributed the wooden crosses from the graves of unknown soldiers to representatives of ten different groups of Toc H from various countries. Immediately afterwards the Mayor of Westminster escorted the Burgomaster of Ypres and four Belgian officers, who offered for dedication by the dean the Lamp of Maintenance presented by Toc H to the city of Ypres.

During the concluding procession, a halt was made at the grave of the Unknown Warrior, while a prayer was said.

A service worthy of all that is best in the English tradition ended with a final prayer for Toc H, "that with gallant and high happiness, the members might work for the Kingdom in the wills of men."

GREEK ORTHODOX CHURCH HONORS ARCHBISHOP DAVIDSON

Archbishop Davidson received last week a deputation from members of the Greek Orthodox Church in London, who presented him with an address, accompanied by a gift of rare ecclesiastical needlework of the seventeenth century, made in Epirus.

The address was read by the Greek Minister in London, M. Demetrius Caclamano. He was accompanied by the Archbishop of Thyateira, Germanos, representative in England of the Orthodox Patriarch in Constantinople, and M. Lambrinouidi, chairman of the Churchwardens of the Greek Cathedral in London, and M. Eumorphopoulos, honorary general secretary of the Anglo-Hellenic League.

The address was as follows:

"We are not going to add anything to the becoming tribute with which a grateful nation and a proud Church has just marked the official close of a beneficent ministrations. During all that period the true Christian heart which had treasured the ideals of St. Augustine and of Theodore of Tarsus has been able not only to suffice for the works of charity for the benefit of the sacred trust committed to its love, but it has extended also into a far greater love and embraced the cause of humanity.

"The Hellenic race will never be oblivious of the great benefits it has derived from the counsels of wisdom and moderation and the benevolent efforts of Your Grace in times of adverse circumstances and dire national needs.

"We shall feel always indebted for the great moral assistance and encouragement which Your Grace extended in the past to the ecumenical throne and in favor of our refugee problem, and we shall always keep the highest and most hopeful appreciation of the feeling of genuine love and deep veneration which Your Grace, as the Head of the Church of England, has entertained for the Orthodox Greek Church and its prelates.

"The Greek Orthodox community in London are happy to know with the whole British nation that the will and power of Your Grace to do good are not coterminous with the official functions now brought to such an honorable conclusion. And if there is anything representative in a material symbol of love and esteem, they hope that this modest memorial gift, which they have the honor of presenting to your Grace, will tend to remind its right honorable and most reverend holder of the profound gratitude of the Hellenic soul."

REGULATIONS OF BISHOP OF LONDON

The Bishop of London had fixed Advent Sunday for the coming into force of his recent regulations addressed to a number of incumbents of churches in his diocese where the Blessed Sacrament is reserved. About twenty-five incumbents out of a possible 160 had not seen their way to conform to the Bishop's directions.

Many interviews were arranged in the course of the week with the Bishop, and in some instances incumbents thought it necessary to tender their resignations to the Bishop. But he would not hear of this. And it goes without saying that, painful and disturbing as the situation is to all concerned, it was impossible for any bad feeling to arise between the Bishop and his clergy.

St. Matthew's, Westminster, is among the churches where "Devotions" continue, and on Sunday morning, the vicar (the Rev. A. E. Cornibeer) made a statement after Mass, in the course of which he read a letter he had addressed to the Bishop of London, from which I extract the following:

"It is with the utmost regret and with a very deep sense of responsibility I write to inform you I find myself unable to comply with your directions regarding the Reservation of the Blessed Sacrament. I appreciate the efforts your Lordship has made to remove our difficulties; but in spite of your generous efforts the chief difficulty for me still remains.

"I believe that our Lord is really present in the Blessed Sacrament when reserved; and I must not only myself worship and adore Him as present, but must also teach others and help others to do the same. I cannot, therefore, substitute for our present service of Adoration another service which would not be 'directly connected' with the Sacrament.

"Also, after my twenty years' experience in the north of England, I cannot possibly undertake to reserve in two kinds, even by intinction. I have known such terrible cases of gross irreverence arising from this that nothing will induce me to condone even the possibility of such happening again.

"I have considered most carefully whether in the circumstances I ought not to resign my benefice; but the conclusion I have arrived at is that, for the present, at any rate, my duty is to carry on the worship and work of this place, as I have endeavored to do since my appointment as incumbent."

St. Augustine's, Haggerston, is another church where the vicar (Fr. H. A. Wilson), does not see his way to comply. Fr. Wilson says he dare not take the responsibility of "destroying the very real

religion" of the people to whom he is ministering.

REVISED PRAYER BOOK PUBLISHED

For many weeks the clergy in a large number of dioceses have been giving their opinions about the revised Prayer Book of 1928. They will now for the first time have the opportunity of studying it. Hitherto the differences between it and the book of 1927 have only been available in the proposed measure. The book in its final form was published on Tuesday last by the Oxford University Press, the Cambridge University Press, and Messrs. Eyre and Spottiswoode.

The title page of the book makes its character clear. It is "the Book of Common Prayer with additions and deviations proposed in 1928." Notes on the next page describe briefly the history of the revised book from the passing of a measure by the Church Assembly in July, 1927, for the purpose of authorizing a Prayer Book which had been deposited with the Clerk of Parliaments up to the rejection of the amended measure on June 14, 1928. In specially black type the warning is issued that "the publication of this book does not directly or indirectly imply that it can be regarded as authorized for use in churches." A further note indicates what would have been the title had the Prayer Book measure, 1928, received the Royal Assent. It would have been that of the present Prayer Book with the following sentence added, "The Book of 1662 with additions and deviations approved in 1928."

The book contains all the services of the present Prayer Book and also all the alternative services. In an appendix there are found "An Order for Prime, an Order for Compline, a Devotion before the celebration of Holy Communion, the Collects, Epistles, and Gospels of the Lesser Feasts and Fasts, and other Days, and an Exhortation." The extra Epistles and Gospels are not given in full: only the chapter and verse are indicated. In other words the book is substantially that of 1927. The changes are entirely in the rubrics and not at all in the prayers. They are principally concerned with three points: the relation of the incumbent to the Church Council, Prayer for the King, and the Reservation of the Consecrated Elements.

The regulations regarding reservation come under "An Alternative Order for the Communion of the Sick." Two rubrics are added to the "General Rubrics of the administration of the Lord's Supper or Holy Communion." The declaration concerning kneeling, commonly known as "The Black Rubric," is inserted twice, once after each of the orders for Holy Communion. There is a rubric in the Order for the Burial of the Dead giving the minister discretion to use any part of the new office unless the nearest relative desires that of 1662. Various verbal corrections are also made.

OPPOSE PUBLICATION OF BOOK

The executive committee of the Protestant Reformation Society have passed a resolution expressing strong disapproval of the publication of the book.

The committee declares that they "regard this as an attempt to give a quasi-official countenance to the revision of the Prayer Book which has already deeply divided the Church of England and the nation." They have no doubt that, in spite of the attachment of a notice that the revised book is not authorized for use in the churches, it will be introduced into

churches, and "some will regard the copies so introduced as having a legality which they do not, in fact, possess."

In the House of Commons on Monday, the Prime Minister was asked whether his attention has been drawn to the threatened publication and sale of the unauthorized Prayer Book, and whether, in the interests of peace and order in the Established Church, and in support of the authority of Parliament, he would consider the introduction of a short amending bill to the Enabling Act to make it illegal to publish or offer for sale any Book of Common Prayer for use in the Established Church that had not received the sanction of Parliament.

Mr. Baldwin in his reply said:

"I assume that the question refers to the publication of a book described as 'The Book of Common Prayer with the additions and deviations proposed in 1928.' These additions and deviations are, however, in the same position as any other private literary work, and to attempt to prevent publication by an Act of Parliament would be a gross and unprecedented interference with the liberty of the subject which I could not possibly contemplate. I would, however, point out that the act of publication cannot authorize the use in the Established Church of any book the use of which is not otherwise authorized."

EXPLAINS REASONS FOR BANNING DEVOTIONS

The Archbishop-designate of York (Dr. Temple), writing in the *Manchester Diocesan Magazine*, gives an explanation of the reasons which actuated the bishops in banning "Devotions" before the Blessed Sacrament. He says:

"Now if the doctrine of Christ as present, either in the Sacramental rite or in the Sacramental Elements, be so taught as to suggest that we cannot be in full communion with Him except in the moment of receiving the Holy Communion, or when in local proximity to the Elements, it would be most dangerous. And this, I think, is sometimes done, though I am sure it is never intended. On the other hand, it appears that in many quarters the opinion is held that to pray in the local presence of the consecrated Elements is somehow a wrong thing to do. I think that the practice of such devotions is easily exposed to the danger to which I have just referred; but I must say as plainly as I can that I can see nothing necessarily wrong in it, and that to seek to prevent individuals from making use of it seems to me the most unwarrantable interference with that personal liberty in spiritual things which is the fundamental principle of the Reformation. . . . If I am going to ask Anglo-Catholics to abandon organized devotions before the Reserved Sacrament, I am bound in fairness to make it plain that this is not because such devotions necessarily rest upon or involve false doctrine.

"But if we are to follow the principle of liberty, should not all be free to develop along their own lines? Why should any limits be set at all? Now it is certainly true that the unity of the Church should be secured mainly by agreement on its central core of faith, not by a demarcation of its boundaries. Perhaps the ideal for the Church is that there be such burning devotion to God revealed through Jesus Christ and operative in us by His Spirit that all could safely be left to follow out whatever expression of this seemed to them most valuable. But that is not in fact possible for us, nor is it likely to become so. The Church Militant is not a society of almost perfected saints, but contains many at an early stage of spiritual development. It must take care to protect these from dangerous courses, and it must make it possible for all to maintain their fellowship.

"Now the use of Devotions before the Reserved Sacrament, though it can be both innocent and helpful, is attended with real dangers in the spheres of both doctrine and practice; and the Church is therefore discharging its pastoral responsibility in refusing that encouragement of such devotions as is given by any official conduct of them. Moreover, there are many within the Church who hold that their conception of the truth about the Sacrament is incompatible with such devotions; and to act officially so as to imply the falsity of any opinion certainly permissible in the Church is to offend against its spirit of comprehensiveness. It is not as being necessarily false in doctrine that I, at any rate, can join in calling for a cessation of such organized devotions, but because they are liable to injure the true balance of worship, and are fraught with peril to the peace and fellowship of the Church."

REOPEN MALMESBURY ABBEY CHURCH

Malmesbury Abbey Church was formally re-opened on Thursday, December 6th, after being closed for eighteen months for repair and renovation.

To the aged Dr. Forrest Browne, formerly Bishop of Bristol, this must be a cause of satisfaction, for no one labored more assiduously than he for the restora-

tion of this building, which was begun during his episcopate and is now nearly complete.

The church was filled for the rehallowing service, during which gifts amounting to £1,000 were dedicated.

Those taking part in the service included the Bishop of Bristol and the Bishop of Malmesbury, and the Bishop of Sherborne preached the sermon.

The town and district of Malmesbury, in agricultural country where rich men are few, have played their part valiantly in raising some £8,000 within two years, and it is anticipated with confidence that the diocese of Bristol will manage to provide £4,000 still required. The possession of one of the great churches of England might well be judged an intolerable burden for a small community, but in the case of Malmesbury it is a burden that has been borne faithfully and well. To the architect, Harold Brakspear, F.S.A., it must be a great gratification to see the work that he planned nearly twenty-five years ago now at last completed; and to know that the first Bishop of Malmesbury will find the Abbey church worthy of its new rank and of its old traditions.

GEORGE PARSONS.

Joint Committee Recommends Union of Congregational and Christian Churches

Need for Clothing at Ellis Island—A Plea for Better Preaching

The Living Church News Bureau
New York, December 21, 1928]

THE ANNOUNCEMENT WAS MADE HERE yesterday that a joint committee appointed by official commissions representing the Congregational Church and the Christian Church recommends the merger of these two religious societies. It is proposed to form, next October, a united organization to be known as the General Council of the Congregational-Christian Churches. Such an amalgamation would bring together 5,500 congregations of the first-named society and 950 of the latter. The Congregationalists report 925,000 members and the Christian society 114,000. The announcement stated that the proposed merger is based upon the principle that each denomination shall be free to preserve that which it holds especially sacred and yet yield sovereignty in matters of common interest.

Whatever one's opinion of the efficiency of such a plan, and it may prove, if tried, a satisfactory one, the public expression of this recommendation is a matter for thanksgiving. It is another evidence of that great desire that is surging through Christendom to do something to effect visible unity among the people of the Churches. And, because our own communion has been foremost in the advocacy of this movement, the recommendation of yesterday's announcement is of great interest to Churchmen. It is a step in the direction the movement must go—the eventual merging of the Protestant Churches.

NEW POLICE COMMISSIONER

Not a parochial item, but one that does have to do with religious work is the appointment made this week of Grover A. Whalen as police commissioner. He comes into office, following a regime in which notable inefficiency has prevailed. Com-

missioner Whalen has started off with some sensational changes in the force, recommendations, etc., but the item in his program which interests most the Church folk of the city is his direction to close the "speakeasies." It is estimated that there are some 15,000 of these. The commissioner has declared them breeding places of crime and that he will hold each captain responsible for the closing of such. All who are working for the moral and spiritual improvement of our people will pray that this is more than a gesture.

DR. BOWIE'S ELECTION

The choice of the diocese of Pennsylvania in electing the rector of Grace Church, New York, to be its Bishop Coadjutor pays honor both to Dr. Bowie and to the great parish of which he is now the head. New York Churchmen are gratified that another of its priests has been chosen for the episcopate, this time to be assistant bishop in the second largest diocese of the American Church. Dr. Bowie has for many years been a distinguished clergyman, a leader especially among Churchmen of broad Church sympathies. His work in New York, as rector of Grace Church, has been devoted to extending the influence of his parish in a neighborhood where it is particularly difficult for a church to function. A notable adjustment recently made was the utilization of the former day-nursery building as a home for working girls. In spite of an abundance of such problems, Dr. Bowie has found time to write several books in his rectorate here, one of which, *The Master*, has just been published.

The diocesan committee from Pennsylvania came to New York yesterday and formally notified him of the election. Dr. Bowie will go to Philadelphia soon to confer with Church officials there, after which we may expect he will announce his decision.

Forty-five years ago New York elected Dr. Henry Codman Potter, then rector of Grace Church, to be its Coadjutor, and in

1922 Massachusetts called Dr. Slattery from the same parish to the same office.

NEED FOR CLOTHING AT ELLIS ISLAND

The Committee of Immigrant Aid at Ellis Island reports a great need at this time for used clothing. Many landing on our shores come from warmer climates and are unprepared for the cold winter here. Clothing or contributions of the same may be sent to Mrs. M. Lawrence, Social Service Department, Ellis Island.

A PLEA FOR BETTER PREACHING

In his sermon at the cathedral last Sunday morning Dean Robbins voiced a plea that many will feel needs emphasis among us today. He spoke in behalf of better preaching, declaring that people are tired of mere pulpit oratory, of "twenty-minute pep talks." "Prophetic preaching has been of supreme importance in the history of Christianity. It has been a barometer of the health of the Church. When preaching becomes regarded as secondary, as I fear it is today, religion degenerates into mere ritualism and reflects but a miserable shadow of its great significance."

This comment was not, of course, any reflection upon the value of ceremonial, but a needed plea for a fuller exercise of the ministry.

At the same hour in which the dean was preaching, Dr. Barry was delivering his farewell sermon at the Church of St. Mary the Virgin, a parish widely known for its regard to ceremonial detail and one also where, under Dr. Barry, the preaching has been of a high standard.

SERMONS SCHEDULED ON NATURE AND RELIGION

That Sunday, December 30th, will be widely concerned here with the subject of "Nature and Religion" is evident from the large number of our clergy who plan to preach then on that subject. While the suggestion so to use that Sunday comes from Dr. Henry Fairfield Osborn, president of the American Association for the Advancement of Science, it is decidedly interesting to note among those cooperating the names of Cardinal Hayes, Dr. Felix Adler, Dr. Cadman, Rabbi Wise, and others well known. From our own Church, Dr. Reiland, Dr. Norwood, and Chaplain Knox are mentioned as advocating the plan. Over 5,000 delegates will be in the city on that Sunday, being here at the eighty-fifth annual meeting of the above named association.

ITEMS

The City Mission Society reports that it is undertaking to remember at Christmas-time at least 10,000 people scattered among the many city institutions and hospitals where the clergy of the society are chaplains. While this notice will be read after the festival, it is hardly necessary to state that with the same vast number of people this organization is daily concerned, needing at all times, but especially in winter, the help of Church people.

Ten per cent of the gross receipts of the hockey games to be played in Madison Square Garden, December 27th and January 3d, is to be donated to the sports bay at the cathedral. The hockey division has about \$1,300 more to raise to complete its quota of \$15,000.

Dean Robbins of the cathedral is to be the preacher at 8 P.M., Monday, January 7th, in St. George's Church, when the Girls' Friendly Society of that parish will observe its forty-fifth anniversary.

Apart from the usual schedule of beautiful Christmas services, the annual torch-

light procession at the Chapel of the Intercession stands out as unique. This takes place each Christmas Eve, and consists of a picturesque procession from the chapel to the graves of Clement C. Moore and Alfred Tennyson Dickens. One, the com-

poser of a well-known Christmas poem, and the other the son of the author of *The Christmas Carol*, these are buried in the beautiful Trinity Cemetery where Intercession Chapel stands.

HARRISON ROCKWELL.

Just One Thing



© 1928 N. L. I. CO.

"Do you remember, you said you would give me anything I wanted for a New Year's present? Well, what I want is something for you as well as for me. . . . Is it a promise?"

THERE is one thing that every wife who loves her husband wants above anything else—that he may have good health and a long life.

How many thousands of wives there are who are haunted by a secret fear that their husbands are not entirely well—who steal glances, when the other is off guard, in an effort to discover the cause of that constant dragging weariness, those too frequent headaches, those mysterious fleeting pains. Almost every woman knows that sharp thrust of anxiety to her heart, that catch in her throat when she thinks something is wrong with the man she loves. What is it? What can she do?

No longer must a doctor judge the physical condition of a man by his unaided senses alone. Now, by means of marvelous instruments, he can actually look inside the body, see the heart beat, the lungs contract and expand; watch the activity of the digestive tract; he can

take x-ray photographs from head to foot.

The doctor who has kept step with the great discoveries in medicine can sometimes learn important things about the condition of the person he is examining, merely by testing the blood or taking the blood pressure. He can often trace the cause of pain in some remote part of the body to infection in a sinus or tonsil. Frequently ailments of years' standing have been traced to unsuspected infection at the roots of teeth.

Doctors today need not guess. They can detect trouble and in many cases check it before it has had time to damage the body greatly. Often their scientific examinations show the beginning of serious ailments of which the person examined had not the slightest suspicion.

Make sure that your dear one has a thorough health examination this month. And why not have one yourself? No better New Year present can be given.



So new are the discoveries of medical science in relation to prolonging life that the majority of intelligent men and women have not heard about them. So amazing are some of these discoveries that they are difficult to believe. That seems to be the only explanation of the estimate that but one person in 500 has an annual health examination.

To determine the value of health examinations, a group of 6,000 policyholders of the Metropolitan Life Insurance Company were given physical examinations.

These persons were advised to the extent they and their physicians deemed necessary on the proper way to conserve their health. In nine years the saving in mortality in this group was found to be 18 per cent.

The Metropolitan has recently prepared a booklet containing most important rules for gaining and keeping health. It gives much valuable information that tends to make life both long and happy. Send for booklet 19-K. It will be mailed without charge.

HALEY FISKE, President.

METROPOLITAN LIFE INSURANCE COMPANY NEW YORK

Biggest in the World, More Assets, More Policyholders, More Insurance in force, More new Insurance each year

Harmonious Pennsylvania Convention Elects Dr. W. R. Bowie Coadjutor

Nominated By Dr. Foley and Chosen on Third Ballot—Three Conventions Reviewed

The Living Church News Bureau
Philadelphia, December 21, 1928

THE REV. WALTER RUSSELL BOWIE, D.D., rector of Grace Church, New York, was elected Bishop Coadjutor of Pennsylvania at a special convention held Tuesday, December 18th, at Holy Trinity Church, Rittenhouse Square. He was nominated by the Rev. Prof. George C. Foley, D.D., of the Divinity School; led in both orders on every ballot; was the choice of the laity on the second, and received a concurrent majority on the third; so that final adjournment was taken before lunch.

the present clergy list of the diocese, shared this latter disability as a vote-getter, given the present circumstances. Under different conditions either of these men would have received a very different verdict.

The three elections, in May, October, and December, have been exemplary in temper, and independence has been the other chief characteristic. Dr. Sherrill was brought forward by a committee headed by Dr. Steele, representing all shades of opinion, and his name won adherents steadily through six ballots. The same men proposed another name for the October convention, but the convention weighed it, and chose instead Bishop Cross, sponsored largely by the Rev. A. R. Van Meter, the executive secretary, and other officials.

THE VOTE BY BALLOTS

	1st		2d		3d	
	Cl.	Par.	Cl.	Par.	Cl.	Par.
Bowie, W. Russell	78	42	99	61	121	79
Robbins, Howard C.	31	29	41	26	41	24
Pember, Gilbert E.	29	18	30	13	24	8
White, Francis S.	29	8	17	5	6	..
Van Meter, Allen R.	19	9	9	3	5	..
Gossling, T. Leslie	3	2	2	1	Withdrawn	..
Walter, Harvey P.	2	1	1	1	..	..
Hobson, Henry Wise	1	..	..	..	..	..
Johnston, Robert	1	..	..	..	..	..
Shoemaker, Samuel M.	1	..	..	..	..	..
Tuke, Charles E.	..	..	..	1	..	..
Total	197	109	202	111	197	111
Deficient	..	..	..	1	..	..
Blank	3	..	2	..	..	..
Necessary to choice	98	55	101	56	99	56

A committee with Dr. Foley as chairman made the formal notification Thursday noon at the rectory, 804 Broadway; and on invitation of Bishop Garland the Coadjutor-elect will visit him in Philadelphia on Holy Innocent's Day.

Dr. Bowie was nominated by Dr. Foley in a telling little speech within the two minutes allowed for the purpose. His name had been brought forward during the last fifteen days, largely by a group of younger graduates of the Divinity School, such as the Rev. Messrs. John L. Hady, Joseph P. Morris, James M. Collins, and Robert O. Kevin. A letter from the Rev. Dr. Berryman Green, dean of the Theological Seminary in Virginia, to the Rev. B. Janney Rudderow, dated December 9th, was printed, together with the record from *Stoue's Clerical Directory*, under date of the 13th, and given considerable circulation, many seeing it first on the 17th. It was effective in emphasizing intellect, spirituality, missionary interest, and preaching ability; and emphatic and unequivocal as to soundness in the faith. The convention was notable for a large attendance at the Holy Communion at 9:30; and for good feeling.

Dr. Bowie's original supporters were mainly some of those who had worked for Dr. Robert Johnston in former conventions. His name was finally withdrawn in a letter dated November 26th, signed by twelve of his friends. It was a tremendous tribute to Dr. Johnston that he was so enthusiastically and determinedly desired as their bishop by so many who had known him long and well. A younger man and someone coming in with a fresh point of view and entire freedom from past diocesan associations of all sorts was desired by enough men to prevent his choice. The Rev. Gilbert Pember, like all other men on

Thus three different groups have been successful in their nomination. Your correspondent can discover no principle governing the three, except that the merits of the nominee commended themselves to the electorate. The first was considered longer pro and con by more persons concerned. Their ages were respectively 36, 48, and 46.

In the present election, Dean Howard C. Robbins was nominated by the Rev. Floyd Tomkins, and seconded by Edward H. Bonsall. The Rev. Gilbert E. Pember was nominated by the Rev. John Mockridge; the Rev. Allen R. Van Meter by the Rev. Francis C. Steinmetz; Dean Francis S. White by the Rev. Charles B. Dubell; the Rev. Thomas Leslie Gossling by Charles W. Boger; and Archdeacon H. P. Walter by the Rev. Frederick B. Hornby. The committee of notification consisted of the Rev. Messrs. Edward M. Jefferys, George C. Foley, James M. Collins, and C. J. Harriman; and Messrs. Edward H. Bonsall, Roland Morris, George W. Jacobs, and George Wharton Pepper.

CHARLES JARVIS HARRIMAN.

CHURCH AT ROSELLE, N. J., RECEIVES GIFT

ROSELLE, N. J.—St. Luke's Church, Roselle, the Rev. Clarence S. Wood, rector, recently received a gift of \$35,000 from one of the layreaders of the parish, the Hon. Charles W. MacQuoid, to be used in completing the parish house which was commenced some seven years ago. The entire cost of the building will be \$50,000. During the Rev. Mr. Wood's rectorship a plant valued at \$160,000 has been built.

For a Gift

That Lasts
That Pleases
That Aids the Church's
Mission
That Costs but a Dollar

ADDRESS

THE SPIRIT OF MISSIONS

281 Fourth Avenue, New York

AEOLIAN-VOTEY ORGANS

EACH an individual creation, designed by experts to meet the acoustical conditions of the church and the musical requirements of the liturgy.

They incorporate the best in modern American and European practice, influenced by *Roosevelt, Farrand & Votey* and *Aeolian* tradition, the direct heritage of this Company.

AEOLIAN COMPANY
AEOLIAN HALL NEW YORK



VESTMENTS ALTAR LINENS EMBROIDERIES

Estimates and Designs, etc., for Hand Embroidered or Applique Superfrontals, etc., on request.

CLERICAL SUITS

CASSOCKS, SURPLICES, STOLES, EMBROIDERIES, SILKS, CLOTHS, FRINGES
Specialists in Church Vestments and Embroideries for half a century

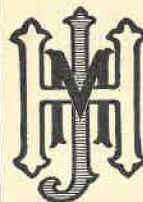
COX SONS & VINING 131 E. 23rd St. NEW YORK

VESTMENTS

CATHEDRAL STUDIO, WASHINGTON AND LONDON
Stoles with crosses, \$7.50 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens. Altar hangings, etc. Damask cope, \$120. Damask chasuble, \$40. Damask Low Mass sets, \$60, imported duty free.

MISS L. V. MACKRILLE

11 W. Kirke St., Chevy Chase, Washington, D. C.
Tel. Wisconsin 2752.



VESTMENTS

For the Clergy and Choir.

Altar Linens, Embroideries
Materials, Clerical and
Lay Tailoring

Inquiries given prompt attention

J. M. HALL, Inc.

174 Madison Ave. (Suite 403)
(Bet. 33d & 34th Sts.) New York

ST. HILDA GUILD, INC.

CHURCH VESTMENTS, ALTAR LINEN
Ecclesiastical Embroidery

Conferences with reference to the adornment of churches

Old Embroidery Transferred

131 E. 47th Street NEW YORK

EMBROIDERY

Silk and linen, renovating and fine hand sewing. References. GEORGIA L. BENDER, Pupil of late Harriet O. Morison.
1706 Manning St., Philadelphia, Pa.

**PROGRESS MADE IN WORK
AMONG COLORED PEOPLE**

CHARLESTON, S. C.—In referring recently to the deep interest in the work among the colored people shown by the late Bishop Guerry, Archdeacon Baskerville gave the following summary of the advancement made during his episcopate:

"Special improvements of some kind have been made in every one of our school buildings and church edifices. In addition to these improvements, within recent years, the enlargement of some of our buildings has been made and new buildings have been erected or purchased at Calvary, Charleston; St. Andrew's, Charleston County; St. Cyprian's, Georgetown; Redeemer, Pineville; Epiphany, Summerville; Faith Memorial, Waverly Mills; and St. Augustine's, Sumter County.

"The above constructive building program could not have been completed without the wholehearted endorsement of our late diocesan."

The following memorials, gifts, and improvements among the white congregations not previously reported are included in a list issued by the field department in connection with the recent fall campaign:

Trinity Church, Edisto Island: An altar cross, presented as a memorial to the Rev. Frederick Nash Skinner, late rector of this parish. Two vases and candlesticks have also been placed upon the altar.

Christ Church, Adams Run: Church repainted, new organ installed, new carpet.

St. Paul's, Meggetts: Church repainted, piano purchased, parish debt reduced.

Faith Chapel, Estill Springs: Presentation of cross, vases, missal stand, and offertory plate.

St. Jude's Church, Walterboro: A chancel window unveiled to the memory of Mitchell Witsell. The window is the work of Franz-Mayer, of Munich, Bavaria, and is an unusually beautiful specimen of this form of art.

St. Paul's, Summerville: A new furnace, and other improvements costing \$350, and further reduction of debt on the recently erected parish house.

**TO ELECT SUFFRAGAN BISHOP
FOR HARRISBURG**

HARRISBURG, PA.—At a meeting of the executive council of the diocese of Harrisburg, held in Bishops court, Harrisburg, on Friday, December 14th, Bishop Darlington expressed his desire for a suffragan bishop. The executive council concurring, a special convention to elect a suffragan will be held in St. Stephen's Church, Harrisburg, on February 5, 1929. The new suffragan will have jurisdiction over about seventy mission stations of the diocese.

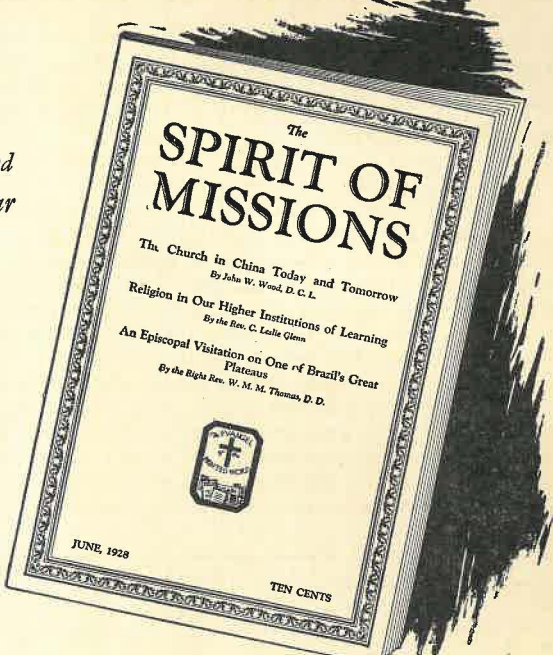
At the same meeting, the salaries of missionaries working in the diocese were raised to a minimum of \$2,100, with additional allowances for traveling expenses. This has been made possible by grouping into one cure adjacent mission stations.

**RHODE ISLAND BEGINS DRIVE
FOR ST. LUKE'S, TOKYO**

PROVIDENCE, R. I.—With the recent appointment of Mrs. Howard Hoppin as Rhode Island member of the National Women's Committee to raise \$1,000,000 of the \$2,658,500 now being sought for St. Luke's International Medical Center, Tokyo, Japan, the work here has auspiciously started. The leading papers of the state have given both the appointment and the task liberal recognition. Rhode Island may be confidently counted on to do its part in the St. Luke's campaign.

PUBLISHED
MONTHLY
Since 1836

Well Illustrated
\$1.00 a year

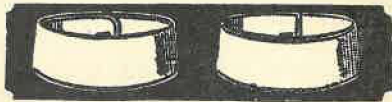


Reveals in Story and Picture
THE WORK of THE CHURCH
at HOME and ABROAD

The SPIRIT OF MISSIONS

281 Fourth Ave. New York, N. Y.

CLERICAL COLLARS



ANGLICAN (single band)
Linen (height 1 1/4-2) \$2.25 per doz.
Linen (height 2 1/4-2 3/4) \$2.75 doz. (Special)
Cleanable Fabric (1 1/4-2 in.) 3 for \$1.00.

ROMAN (double style)
Linen (height 1 1/4-2-2 1/4 in.) \$2.25 per doz.
Cleanable Fabric (1-1 1/4-1 1/2-1 3/4-2) 3 for \$1.
Choir Collars (Sizes 10 1/2 to 14) \$2.25 doz.

CUFFS (round and link styles)
Linen, 40 cts. pair. Cleanable, 60 cts. pair.
Always give sizes desired.

RABATS
Serge Rabats, \$2.00; Silk Rabats, \$2.50;
Please give size of collar worn.

RABAT VESTS
Alpaca, \$4.50; Serge, \$5.00; Silk, \$6.50.
Kindly specify size of collar, waist measure,
and length from collar band to bottom of vest
front, when ordering.

CENTRAL SUPPLY CO.
GARY & FRONT STS. WHEATON, ILL.

MONEY MAKING PLANS

A Monthly magazine brim full of new ideas for suppers, fairs, games, stunts, and ways to entertain. Sample, 25 cents. \$2.00 per year. Desk 23, 2212 N. High, Columbus, O.
A GOLD MINE FOR CHRISTIAN WORKERS

**THE GREEN WALL
OF MYSTERY**

Venture and Adventure in the Hinterland of West Africa

By REV. S. C. HUGHSON, O.H.C.

"I hope every Churchman will read this vivid account of the life in the hinterland, and of the opportunity it affords for the Church's work. *The Green Wall of Mystery* ought to be a text-book in every Mission study class this coming winter."
—Bishop Campbell.

"I think it should find an important place in the teaching of the African course this year. I know of no book that makes one see the country so clearly and vividly. I congratulate you on your wonderfully interesting way of putting things. It gripped me like a detective story, and I found it hard to lay it aside."
—Bishop Overs.

250 pages. 42 illustrations and map.

Library binding, \$1.50; Embossed flexible, 90 Cents.

HOLY CROSS PRESS, West Park, N.Y.

EDWIN S. GORHAM, INC.
Church Publisher & Bookseller
Eleven West Forty-fifth Street, New York

The Old Corner Book Store
Main Store, 50 Bromfield Street. Branch Store, Hotel Statler
BOSTON, MASSACHUSETTS

ALABAMA PREPARES FOR THE CRUSADE

MONTGOMERY, ALA.—At a meeting of the diocesan commission on evangelism, held at the Greystone Hotel, Montgomery, on December 10th, plans were perfected for conducting the crusade in 1929.

At the request of the Bishop, Mrs. D. E. Wilson, president of the diocesan Woman's Auxiliary, had prepared a plan correlating the educational program of the Woman's Auxiliary and the crusade on Evangelism in the diocese. This plan containing many points of merit was adopted with but few amendments, for the conduct of the 1929 crusade.

Among other features it contemplates: a wider use of women leaders for the morning conferences; a careful previous training of both men and women of the diocese on the conduct of such conferences; the holding of at least nine district (group) conferences throughout the diocese, where this training may be secured; the afternoon and evening preceding the diocesan council, in January, to be devoted to Evangelism, with Leon C. Palmer as leader. A definite number of shut-ins are to be enlisted as intercessors. Diocesan-wide preparation on a large scale is to be aimed at, not forgetting to give our young people a proper share in this enterprise. Special emphasis is to be laid on preliminary and follow-up work.

NEW CONVOCATION FORMED IN ATLANTA

ATLANTA, GA.—Twenty-eight clerical and lay representatives of the Church in northeastern and central Georgia met and organized on December 12th in St. Paul's parish house, Atlanta, the central convocation of the diocese of Atlanta. The Rev. F. Harriman Harding, of St. Stephen's Church, Milledgeville, was unanimously elected dean of the convocation and the Rev. Gladstone Rogers, of St. James' Church, Macon, was chosen to be secretary and treasurer.

The diocese at its last council voted to form two convocations for discussion of mutual problems and the exchange of helpful ideas. These convocations have no legislative authority but serve to quicken spiritual activity and to create religious enthusiasm. In accord with this purpose, there predominated throughout the organizing of the central convocation the thought of how the Church in Atlanta might best serve toward the establishment of the Kingdom of God in the rural districts of Georgia.

TO ERECT SHRINE OF MEMORY AT WEYMOUTH, N. S.

WEYMOUTH, N. S.—There is being erected in an outlying district of Weymouth a small church as a memorial to the women and children who perished in the Great War, and also as a place of worship for the people of a district where no place of worship of any kind at present exists.

The church is to be called St. Mark's Memorial Church, Burtonvale. The church is temporarily covered with roofing outside, but is still uncompleted inside. Services are held in it even in its uncompleted state as there is no other place to worship.

The Rev. Morris Taylor, of Weymouth North, is at present conducting an appeal for the church, and any one wishing to subscribe to this "Shrine of Memory," is to send donations to him.

TWO BOOKS

that belong among the best produced
since the war: *Anglican Theological Review*

A Century of Anglican Theology

C. C. J. WEBB

\$1.25

"A small book which, despite its brevity, contains sufficient evidence of its author's depth of insight and largeness of vision to explain his position today as one of the leaders of thought in the field of the philosophy of religion. It is made up of three short courses of lectures. The first is a penetrating review of the Anglican theology of the last hundred years, of which the two 'notes' are seen to be its isolation and its platonism. . . . The second course of lectures is concerned with the relations between religion and morality. . . . The third is a single lecture on theology as the science of religious experience, and this too casts new light on a topic often discussed."

—*The Living Church.*

Religion and Natural Law

C. F. RUSSELL, M.A.

\$1.25

"This little book contains the clearest statement of the relation of Christian doctrine to natural law that we have ever read. It is an apologetic addressed to young men and women with a Christian hope who find the world discouragingly unchristian. The gist of it lies in one of its final sentences: 'We do not say that in the world as we know it there is nothing but love, but we say that the things which are evil or painful or sad exist as the price of those conditions without which love is not even conceivable.' "

—*Congregationalist.*

POSTAGE ADDITIONAL

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Ave.

MILWAUKEE, WIS.



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



Tower Chimes Played from
Electric Keyboard at Organ
Church Bells—Peals
McShane Bell Foundry Co.
BALTIMORE, MD.

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 69
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

MENEELY & CO.
BELLS
FORMERLY
WEST TROY
N.Y.
WATERLIET, N.Y.
1826 THE OLD
MENEELY
FOUNDRY
CHURCH BELLS, CHIMES AND PEALS
Unequaled musical qualities

SEWANEE QUALIFIES FOR FINAL BALANCE OF GIFT

SEWANEE, TENN.—The University of the South, Sewanee, has qualified for the final balance of the \$300,000 gift from the General Education Board. This means that, at last, the university has passed the million dollar milestone in permanent endowment, the culmination of an effort begun nine years ago. The income from this is being used for more adequate salaries for professors and to bridge the gap in operating expenses between what the students pay and what their education costs the university.

It should be borne in mind that this achievement does not cover the needs set forth in the Sewanee expansion fund effort. That fund calls for \$2,000,000 additional, of which \$442,000 has already been secured in cash or pledges. Part of the expansion fund is needed for further endowment; but the bulk of it is for new buildings and equipment. As Bishop Gailor said, it is needed "not to redeem a failure but to meet the demands of success."

One million of it is for building a new college unit. The present college has all the students it can accommodate; over 100 applicants were turned away this year. The new college unit is a pressing necessity. Sewanee has always held to the Oxford plan of a group of small colleges, linked into the university, where the individual student is not lost in the mass.

The board of regents has unanimously elected the Rev. Moultrie Guerry to succeed Mr. de Ovies as chaplain. Mr. Guerry has accepted and will enter upon his duties at the beginning of the Epiphany term, January 3, 1929. Thus he will occupy the post which his father, the late Bishop of South Carolina, filled for so many years until his elevation to the episcopate. Mr. Guerry was born in Sewanee while his father was chaplain.

CANADIAN PRIEST URGES PACT RATIFICATION

PROVIDENCE, R. I.—"If your Senate does not ratify the Kellogg treaty, we Canadians will feel that peace talk by the United States has been nothing more than camouflage to hide preparations for war," Canon Allan P. Shatford, D.C.L., rector of the Church of St. James the Apostle, Montreal, warned the people of the United States in a forceful address on World Peace recently before the social service department of the diocese gathered for an annual dinner in Grace Church parish house, Providence.

Armaments, he argued, are one of the chief causes of war. The fact that there are no forts on the border between his country and the United States explains, he said, why there has been no war between the two during the last 100 years. If there had been forts they would have been called into service at the time of the passionate disputes over fisheries and the Alaskan boundary.

As measures of peace, Canon Shatford urged his hearers to cease talking about war as inevitable, and begin to talk about peace as the destiny of the race, maintaining that peace and war result from attitude of mind. The speaker advocated also the sending of letters to the members of the Senate requesting favorable action on the Kellogg treaty. In closing, the Canon emphasized the power of united Church action to insure peace, quoting Lloyd George's statement, "If the Churches cannot prevent another war, they had better close their doors."

CHURCH CONGRESS TO MEET AT ANN ARBOR, MICH.

BOSTON, MASS.—The executive committee of the Church Congress has accepted the invitation from Bishop Page to hold the 1929 Congress in Ann Arbor, Mich. The dates are from Tuesday evening, April 30th, through the afternoon of Friday, May 3, 1929.

The program is now in preparation, and a number of speakers have already accepted.

DIVINITY SCHOOL CONDUCTS SERVICES

WALLINGFORD, CONN.—An unique service was held in St. Paul's Church, Wallingford, on a recent Sunday morning. The rector, the Rev. Donald W. Greene, invited the Berkeley Divinity School to take full charge of the service. He announced to his organist and choir that they would have a Sunday off. He himself enjoyed the unusual privilege of sitting in a pew among his people.

The dean of Berkeley, the Very Rev. Dr. William P. Ladd, officiated. The choir was composed of twelve Berkeley students under the leadership of William Loane, who is in charge of the music of the school. Two ten-minute addresses were given by students, Henry Mattocks of the senior class and Donald J. Campbell of the junior class.

There was a large congregation present. That the service was found helpful is evidenced by the fact that the people have expressed the desire that this Berkeley service be an annual event.

NEW BUILDINGS DEDICATED AT WOOSTER SCHOOL, CONN.

DANBURY, CONN.—The Rt. Rev. E. Campion Acheson, D.D., Bishop of Connecticut, officiated at the dedication of two new buildings of the Wooster School for Boys here on Friday, December 14th. George C. St. John, headmaster of Choate School, Wallingford, was the principal speaker. The speakers were introduced by the Rev. Aaron C. Coburn, headmaster of Wooster School. The Rev. Dr. John N. Lewis, rector of St. John's Church, Waterbury, was one of the guests at the ceremony.

One of the new structures dedicated is a cottage with dormitory to accommodate twenty boys, class rooms, and assembly hall. The other building is the residence of the headmaster. Four more cottages are to be built in the group of school buildings, under present plans, and later a chapel, administration building, and infirmary are to be constructed. The school now has an enrolment of forty. Future facilities as planned will provide for 120. The school is now in its third year.

Washington Cathedral

A Witness for Christ in the Capital of the Nation

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Education, Charitable, for the benefit of the whole Church.

Chartered under Act of Congress. Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal Title for Use in Making Wills:
The Protestant Episcopal Cathedral Foundation
of the District of Columbia



Church Furnishings
In Gold, Silver, and Brass

CHURCH and CHANCEL FURNITURE

Write for Catalogue
For Episcopal Churches

W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.



CHURCH FURNITURE

Pews, Pulpits, Chancel Furniture
Sunday School Seating
American Seating Company

General Office
1074 LYTTON BLDG., CHICAGO

New York, 117-A W. 40th St. Philadelphia
Boston, 81-B Canal St. 1211-R Chestnut St.

A. MOWBRAY & CO. LTD.

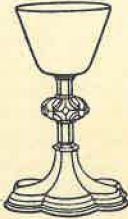
28 Margaret St., LONDON, W. 1,
and 9 High St., Oxford, England

ECCLESIASTICAL METAL WORK

Altar Crosses Vases
Candelsticks Chalice
Lecterns Sanctuary Lamps
Ciboria Processional Crosses
etc.

All particulars can be obtained
from the distributor

MR. ADRIAN A. BUCK
665 Fifth Avenue New York City




Altar Vase . . . designed to meet the growing demand for a tall vase in Brass to provide for an attractive arrangement of flowers.

THE GORHAM CO.
Fifth Avenue and 47th Street
NEW YORK

Right Prices on Church Furniture

Communion tables quartered and polished, \$30.00. Fonts with detachable vessels, \$35.00. Kindergarten chairs and tables at prices that save your church money. Before you buy let's get acquainted.

J. P. REDINGTON & CO., Scranton, Pa.

DEAGAN
Tubular Bell
Tower Chimes

Played direct from Organ Console.
The memorial that makes the Church a landmark.

J. C. DEAGAN, Inc.
172 Deagan Building, Chicago

STANDARD SETS \$4375 AND UP




TO DEDICATE CHURCH AT RENTON, WASH.

RENTON, WASH.—In the diocese of Olympia interest continues to center in the wonderful achievement of the aged Rev. John F. Pritchard and the mission congregation of St. Luke's Church, Renton. On the Sunday after Christmas a year ago the veteran priest, who had retired on pension, at the earnest request of the Rt. Rev. S. Arthur Huston, D.D., Bishop of the diocese, held a service in the small church with only six persons in the congregation. On Sunday, December 30th, a beautiful brick church will be dedicated, costing upwards of \$15,000, with a large and enthusiastic congregation sup-



AT RENTON, WASH.
Laying the cornerstone of St. Luke's Church

porting it and the goodwill of the whole community behind it.

The Bishop will be the consecrator at the morning service with the priest-in-charge and a well trained choir of the mission assisting him. In the afternoon the Rev. C. S. Mook, rector, and the Rev. W. B. Turrill, vicar, of Trinity, the mother church in Seattle, will have charge of a service in which the community of Renton will join, the choir of Trinity leading the music. In the evening the Rev. E. C. R. Pritchard, rector of St. Clement's Church, Seattle, and brother of the priest in charge, with the choir from St. Clement's, will conduct the service.

PLAN TO AROUSE INTEREST OF LAY PEOPLE IN BERKELEY

NEW HAVEN, CONN.—Speaking to a representative group of clergymen and laymen in New Haven recently, Bishop Acheson proposed a plan to interest the lay people of the diocese of Connecticut in the Berkeley Divinity School. He suggested that groups of persons interested in the training of the future ministers of the Church be formed in parishes beginning in New Haven and gradually extending into other parts of the state. He pointed out ways in which such groups could work for the recruiting of the ministry and the support of the seminary.

The Bishop's proposal met with a hearty response. Some years ago the Berkeley Divinity School feeling the need of friends among the laity as well as the clergy invited a number of influential persons in New York and other places to form a group to be known as the Berkeley Associates. During the past few years this organization has played an important part in the development of the Divinity School and has proved a valuable agency for the

awakening of the laity to the importance of theological education. Bishop Acheson's proposal is to popularize this movement and extend it to the parishes of Connecticut.

FESTIVAL AT ST. MARY'S HALL, FARIBAULT, MINN.

FARIBAULT, MINN.—St. Mary's Hall, Faribault, closed for the Christmas vacation on Wednesday, December 19th. The annual celebrations make this last day of the term a memorable one. Before dawn, the senior class marched through the halls and made a circuit of the building through the snow, singing carols. At morning assembly, the French department pre-

sented an appealing Christmas recitation and song. In the late afternoon, a candle light service conducted by the Rt. Rev. Frank Arthur McElwain, D.D., Bishop of Minnesota, and the Rev. Paul Kramer was held in the Tudor chapel of the school, which was hung with southern smilax and decorated with Christmas wreaths and small fir trees. Following the service, the students were entertained at a formal dinner. Songs, toasts, and a Christmas tree concluded the evening's entertainment.

NEW CHURCH AT WEST SPRINGFIELD, MASS.

WEST SPRINGFIELD, MASS.—A contract has been signed for the erection of the Church of the Good Shepherd, West Springfield, at a cost of \$18,500 upon a basement constructed in 1924. The building will be of terra cotta framework with stucco finish, a fine rose window being placed at the west end. The completion of the church at this time has been made possible through a legacy of \$10,000 from the estate of Henry D. Colton, late warden of the parish.

TWO MICHIGAN CHURCHES RECEIVE BEQUESTS

PETOSKEY, MICH.—Emmanuel Church, Petoskey, has recently received a legacy of \$1,000 as an endowment fund from Mrs. Elizabeth E. Robinson, Mrs. May E. Mitchell, and Mrs. Lydia G. Chase. The fund is a memorial to the late Stephen L. Robinson, a devout communicant of the parish.

Christ Church, Charlevoix, has also received the same amount from another source for the benefit of the mission there. The Rev. Edward S. Doan, rector of Emmanuel Church, Petoskey, is in charge of the mission at Charlevoix.

1680



1928

JAMES POWELL & SONS
(Whitefriars) Ltd., London,
England.

STAINED GLASS
Distributor ADRIAN A. BUCK
665 Fifth Ave. New York City.

Heaton, Butler & Bayne Stained Glass Artists

By appointment to the late
KING EDWARD VII

Stained Glass, Mosaics,
Memorial Brasses, Etc.

Designs and estimates on application to

Heaton, Butler & Bayne

(New York) Limited

551 Fifth Ave. - New York

THE D'ASCENZO STUDIOS

Philadelphia—1602 Summer Street

DESIGNERS OF

HISTORICAL WINDOWS

Washington Memorial Chapel

Valley Forge, Pa.

Mural Decorations, Stained Glass,
Glass Mosaics, etc.

Memorial Windows

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows. Some of them are in the form of color photographic transparencies.

CHARLES J. CONNICK Nine Harcourt St.
BOSTON, MASS.

Awarded gold medal by Panama Pacific Exposition

The Willet Studios

226 So. 11th Street Philadelphia, Pa.

STAINED GLASS, MOSAICS,
MURALS, MEMORIAL BRONZES, ETC.

The Ellwood Potts Studios

5438 Market Street Philadelphia, Pa.

MEMORIALS IN STAINED
GLASS, MOSAICS, and MURALS

If interested write for cuts of some of
our recent work

MÖLLER PIPE ORGAN

THE HIGHEST GRADE INSTRUMENTS

Every organ designed and built for the church and service in which it is to be used, and fully guaranteed. No organ too large or too small to interest us. America's largest pipe organ factory. Booklets and specifications on request.

M. P. MÖLLER, Hagerstown, Maryland



R. GEISLER, INC.
56 W. 8th STREET, NEW YORK, N.Y.

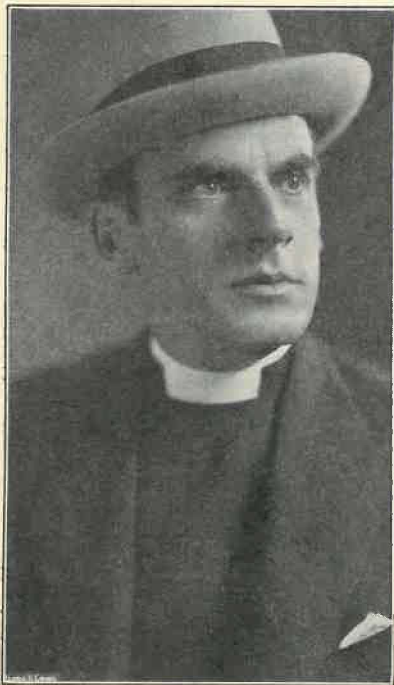
Church Furnishings

IN CARVED WOOD AND
MARBLE-BRASS-SILVER
FABRICS + WINDOWS

**DR. GEORGE CRAIG STEWART
CELEBRATES ANNIVERSARY**

EVANSTON, ILL.—On the twenty-fifth anniversary of his ordination, the Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, on St. Thomas' Day, was the center of a day of festivities. The day opened with Dr. Stewart presenting a class of nearly fifty to Bishop Griswold for confirmation at the early service.

At 10:30, Bishop Anderson ordered two deacons and advanced one deacon to the priesthood. Dr. Stewart preached the ordination sermon, reminiscing on the blessings of his own ministry and explaining to the candidates the meaning and significance of the priesthood.



CELEBRATES ANNIVERSARY

Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, and for twenty-five years a priest of the Church.

Photo by Harris and Ewing.

"I never come to this day without catching the scent of Easter lilies and smiling to think how St. Thomas, who stood in the Upper Room with a skeptical challenge on his lips, now comes here with the shepherds to bow down before the Christian mystery, whispering over and over, 'My Lord and my God.' That is my text this morning. It is the heart of the creed which these candidates for ordination swear to uphold. It is the secret of their calling. It is their personal experience. It is their reason for a social hope and a social service."

The preacher then spoke of the spiritual significance of life.

"Alone among the surrounding animal organisms which feed him and threaten and fear him, man again and again rejects the obvious and inescapable landscape to which he is physically adapted and seeks persistently for a way to unseen reality," he said, "a way which transcends the sense world."

"These men ordained here today accept Christ's way. The stole put upon each is the yoke of Christ whose bondslave he becomes. They do not care about themselves if only they can make the light of the radiant Christ shine out. They do not care about their names if only men learn to love the Name that is above all. They would, like Michel Angelo, prevent, if possible, their own shadow from falling upon the canvas which they paint."

In closing, Dr. Stewart said:

"Five and twenty years my Lord and my God has been patient with me and all the

days have been gracious with His tender loving kindness. May you who enter upon this ministry today have truth for your girdle and joy for your garment. Be studious, watchful, diligent, sensitive, patient, brave, bearing all things, hoping all things, enduring all things, interceding for your people, wooing and winning them, as individuals, knitting them together in sacramental oneness, and coming at last home in their good company to meet your Lord and your God."

Those ordained were: to the priesthood, the Rev. Otis Jackson, assistant at St. Paul's Church, Kenwood; to the diaconate, the Rev. John B. Hubbard, junior assistant at St. Luke's; and the Rev. L. M. Morse, student at Nashota House. Bishop Anderson was the celebrant at the Eucharist.

Following the service, the Evanston Ministerial Association members were guests of Dr. Stewart at luncheon, and in the evening Dr. and Mrs. Stewart were hosts to members of St. Luke's vestry and their wives at dinner.

Dr. Stewart received many remembrances on his anniversary. His vestry presented him with a complete matched golf set. The guild gave him a cassock, and the junior guild, a purse. Gamma Kappa Delta, the young people's society, presented their rector with a hand-printed scroll, and the guild of acolytes chose a lamp as their gift.

**SOCIAL WORK CONFERENCE TO
MEET IN SAN FRANCISCO**

SAN FRANCISCO—The fifty-sixth meeting of the national conference of social work will take place in San Francisco, June 26th to July 3d, under the leadership of Porter R. Lee, president, who is director of the New York School of Social Work.

The conference is open to any one who wishes to attend. It brings together at one time the most important group of experts in the field of social work in the country. Its program deals with child welfare, community life, delinquency, health, immigration, mental hygiene, and similar social problems. Thirty kindred organizations will hold meetings in connection with the conference.

Additional information about the conference can be secured from Howard R. Knight, general secretary, 277 East Long street, Columbus, Ohio.

**CHINESE WOMEN MAKE
GENEROUS ANNUAL OFFERING**

SHANGHAI—In spite of the fact that the furniture and even the windows had been removed by the soldiers from the church at Sungkiang, the women from that church brought a gift of \$10 to the annual meeting of the Woman's Missionary Service League, which in the Chinese Church corresponds to the Woman's Auxiliary. The total offering at the annual meeting was considerably over \$1,000, larger than last year's, though not the largest ever received. Among the objects for which this money was distributed were the Chinese Church's own missionary work in the province of Shenshi, \$400; memorial beds in St. Luke's Hospital, Shanghai, and St. Andrew's Hospital, Wusih, \$60 each; the United Thank Offering in America, \$25; to restore the church in Zangzok, and to restore the bell tower in Sungkiang, both injured by the soldiers, \$70 each; to replace church furnishings taken by the soldiers in Nanking, \$50, supplemented by an added special collection of \$31.

EDUCATIONAL

THEOLOGICAL SEMINARIES

Connecticut

Berkeley Divinity School

New Haven, Connecticut
Affiliated with Yale University
Address Dean W. P. Ladd, 80 Schem Street.

Massachusetts

Episcopal Theological School

Cambridge, Mass.
Affiliated with Harvard University
Academic Year began September 24th
For particulars address the Dean

New York

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.
Fourth-year course for graduates, offering larger opportunities for specialization.
Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS THE DEAN
Chelsea Square New York City

Pennsylvania

**THE DIVINITY SCHOOL OF THE PROTESTANT
EPISCOPAL CHURCH IN PHILADELPHIA**

Graduate Courses in Theology. Privileges at University of Pennsylvania. Address, the Rev. GEORGE G. BARTLETT, S.T.D., Dean, The Divinity School, 42d & Locust Sts., Philadelphia.

Virginia

**The Protestant Episcopal Theological
Seminary in Virginia**

The one-hundred and sixth session opened Wednesday, September 19, 1928. For catalog and other information address THE DEAN.

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

COLLEGES FOR MEN

New York

ST. STEPHEN'S COLLEGE

COLUMBIA UNIVERSITY
A College of Arts, Letters, and Sciences, definitely and officially of the Episcopal Church but with no ecclesiastical restrictions in the selection of its student body; incorporated into the educational system of Columbia University and conferring the University degree.

It combines the advantages of university education with small college simplicity and inexpensiveness. The College, founded in 1860, is equipped to teach men who, after graduation, are going into business, or into postgraduate schools of medicine, law, journalism, or theology, or into classical, scientific, social, or literary research. The fees are: for tuition \$300 a year; for furnished room, \$150 a year; for board in hall, \$250 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders. Address: BERNARD IDDINGS BELL, D.D., Warden Annandale-on-Hudson, N. Y. (Railway Station: Barrytown.)

HOBART COLLEGE, Geneva, N. Y.

A CHURCH COLLEGE FOR MEN, FOUNDED IN 1822. Four year liberal arts course, leading to the degrees A.B. and B.S. High standards; faculty of thirty. For catalogue and information address:

REV. MURRAY BARTLETT, D.D., Pres.

† Necrology †

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

DAVID HORNER, PRIEST

HIGHLAND PARK, MICH.—The Rev. David Horner, a retired priest of the diocese of Quebec, died in Highland Park, December 12th, aged 66. Burial services were conducted by the Rt. Rev. Herman Page, D.D., Bishop of Michigan, at St. Alban's Church, Highland Park, December 14th. The Rev. M. S. Kanaga, rector of St. Alban's Church, assisted.

GEORGE E. YOUNG, PRIEST

LAWRENCEBURG, IND.—The Rev. George E. Young, vicar of Trinity Church, Lawrenceburg, died on Tuesday, December 18th, at 1:00 A.M. The burial was in Butternuts Valley Cemetery, Garrettsville, N. Y.

The Rev. Mr. Young was born in Scotland, March 16, 1861, receiving his education at the Hamilton College, the seminary in Xenia, Ohio, and at the University of Chicago. He was admitted to the Marion County, Indiana, bar in 1917. He was ordained deacon in 1907 and priest the following year by Bishop Fawcett.

He held cures at Henry, Ill.; De Soto, Mo.; Griggsville, Pittsfield, and Pontiac, Ill.; St. Matthew's Church, St. George's Church, and Holy Innocents' Church, in Indianapolis. In 1925 he became vicar of Trinity Church, Lawrenceburg.

FREDERICK SOUTHGATE HIPKINS

NEW YORK—Frederick Southgate Hipkins, a former priest of the Church, and who is said to have been the last surviving veteran of the Confederate Army residing in New York City, died Sunday morning, December 16th, at his home, 601 West 151st street, of heart disease after a fortnight's illness. He was 84 years old.

Funeral services were held at 8 o'clock Tuesday night in the Chapel of the Intercession, 155th street and Broadway. Burial was in the Confederate Soldiers' Cemetery at Mount Hope, near Hastings, N. Y.

A native of Norfolk, Va., Mr. Hipkins was a student at the Virginia Military Academy when the Civil War began. He enlisted with the Forty-ninth Virginia Battalion, Mosby's Partisan Rangers, and soon after received a commission. He served throughout the war under General Mosby and surrendered with him to General Hancock at Winchester, Va.

Mr. Hipkins then studied for the ministry, and after his admission to the priesthood served as a clergyman of the Church for twenty years. He renounced the ministry in 1903 and went into business. For the last seventeen years he was with the Great American Insurance Company and was active until his fatal illness.

He is survived by a widow, Martha Myrtle Hipkins; three sons, who are in California; a sister, Mrs. Sue Young of New York; and a brother, Hamilton W. Hipkins, also of this city.

SPEAKING of the lack of pastoral care in rural districts, Prof. Colbert at Madison quoted an Alabama farmer who told him, "We've been preached at a heap but we've never had a pastor."

EDUCATIONAL

COLLEGES AND SCHOOLS FOR BOYS

Indiana

"For a  In a
Clean Mind. HOWE — INDIANA Sound Body"

A Thorough and Select CHURCH SCHOOL for Boys
Special attention given to College Preparation. The Lower School for Little Boys occupies an entire separate fire-proof building, just completed at a cost of \$100,000.

Rev. Charles Herbert Young, S.T.D., Rector
Address P. O. Box L, Howe, Indiana

New York

WHY HOOSAC? BECAUSE "IT'S A SCHOOL AMERICA NEEDS!"

UNIQUE AND HOMELIKE. SUPERB BERKSHIRE COUNTRY

Expansive grounds, hills and woods. Thirty-five years under present rector. Athletics, sane and successful. Graduates in leading colleges. Alumni prominent in Church and State. "The School for your Boy." Address

Rev. E. D. TIBBITS Hoosick, N.Y.

Virginia

Virginia Episcopal School

LYNCHBURG, VA.

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

For catalog apply to

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

Wisconsin

Racine College Grammar and Preparatory School

Racine, Wisconsin.

Founded 1852 as a department of Racine College. Still conducted on original foundation. Select. Non-military. Small Classes. Personal Instruction. Atmosphere of Cultured Home. Recommendations required. Terms \$70 per month. Address Rector.

COLLEGES AND SCHOOLS FOR GIRLS

California

THE BISHOP'S SCHOOL

Upon the Scripps Foundation. Boarding and day school for girls. Forty Minutes from San Diego. Intermediate School. Preparation for Eastern Colleges. Caroline Seely Cummins, Headmistress. The Rt. Rev. W. Bertrand Stevens, President Board of Trustees. Box 17, La Jolla, California.

Illinois

ST. MARY'S

KNOXVILLE, ILLINOIS

The Late Rev. C. W. Leffingwell, D.D.,

Founder (1868),

Rev. F. L. Carrington, LL.D., Rector

AN ACCREDITED CHURCH SCHOOL

Courses of study prepare for college, for business, for domestic, social, and professional life. Music, Art, Secretarial Studies. Athletics include swimming, bowling, tennis. Expert physical culture. Campus of forty acres.

61st year began September 19, 1923.

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

Iowa

SAINT KATHARINE'S SCHOOL

DAVENPORT, IOWA

Under the care of the Sisters of St. Mary
A thorough preparatory school for a
limited number of girls

School recommended by Eastern Colleges
Beautiful Grounds, Outdoor Sports, and Riding
Address: THE SISTER SUPERIOR

Minnesota

ST. MARY'S HALL, Founded in 1866

Beautiful new fire-proof building; college preparatory and general courses; junior college; Department for seventh and eighth grade; large campus for outdoor sports. PARIBAUTL, MINNESOTA. (Fifty miles from Saint Paul)

New York

SAINT AGNES' SCHOOL FOR GIRLS

College preparatory and general courses; out of door sports and physical training.

RT. REV. RICHARD H. NELSON
Pres. Board of Trustees, ALBANY, N. Y.

Cathedral School of Saint Mary

GARDEN
CITY, N.Y.

College Preparatory and General Courses

Right Rev. Ernest M. Stires, Pres. of Board.
Miss Miriam A. Bytel, Principal.

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL

Peekskill-on-Hudson

Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and general courses. New modern fireproof building. Extensive recreation grounds. Separate attention given to young children. For catalog address The Sister Superior.

Utah

ROWLAND HALL

A Boarding and Day School for Girls in Salt Lake City. Founded by Bishop Tuttle. Excellent equipment and moderate prices.

BISHOP MOULTON

Domestic Science. Outdoor and Indoor Sports

Vermont

BISHOP HOPKINS HALL

School for girls on shore of Lake Champlain. College preparatory. General Course, Music, Art. Outdoor sports. Moderate tuition. Small classes. Rt. Rev. A. C. A. Hall, Pres. and Chaplain. Catalogue. Brenda L. Cameron, Principal, Burlington, Vt.

Wisconsin

KEMPER HALL

KENOSHA, WISCONSIN

Under the care of the Sisters of St. Mary. An Episcopal school for girls, on North Shore of Lake Michigan, one hour from Chicago. College preparatory and general courses. Music, Art. Domestic Science. Outdoor and indoor sports.

SCHOOL FOR NURSES

New Jersey

THE SCHOOL OF NURSING

HOSPITAL OF ST. BARNABAS, Newark, N. J. Offers 2½ years' course leading to R. N. degree. Monthly allowance. 3 weeks' vacation. Registered School. Hospital class "A." Minimum requirement one year High School—Graduates preferred. Address Director, School of Nursing

AMONG THE MAGAZINES

The *Nineteenth Century* for November contains as usual several articles of general interest, as well as those likely to attract English readers more particularly. Among the latter are Sir Felix Pole's discussion of the Future of British Railways and Dr. Graham Little's reflections on National Health Insurance, while Hector Bywater's Inside Study of the British Navy today contains points of interest for us also. It is noteworthy that he attributes a good deal of the American criticism of the British naval program to the Admiralty's senseless habit (a relic of the pre-war passion for official secrecy) of refusing information to the public. This makes it impossible, says Mr. Bywater, to refute any charges against it, however groundless they may be. Colonel Fuller writes on The Elimination of War, remarking incidentally that "it is not beyond the realms of possibility to imagine that a general may be seated in a flat in London, and yet be fighting a manless battle in Central Africa in which the civil population is the target. The soullessness of war as well as its universal terror will bring about its end. It will be killed by its own perfection."

Denis P. Myers, one of our own countrymen, the Librarian of the World Peace Foundation, contributes a discussion of war reparations which should be of great value to the economist. His conclusion is that if 1965 proved to be the agreed end of reparation, it would seem its actual end could easily come by 1960. A. A. Parris of the Refugee Settlement Commission at Athens writes with unusual personal knowledge of The New Turkey. From his account the extreme nationalism of the

movement seems to be its danger, and he notes that the plight of the minorities under these apparently enlightened rulers is "appreciably worse" today than a quarter of a century ago. Sir Frederic Kenyon of the British Museum puts in a very captivating plea for Archaeology as a field profession; Mrs. Walter Maunder discusses the origin of meteorites such as that worshipped as Diana of the Ephesians. Dr. J. R. R. MacLeod describes the insulin treatment for diabetes. The Dean of Winchester contributes an appreciation of Lord Curzon who, he tells us (notwithstanding common belief to the contrary) "never undertook any important action without prayer, had favorite hymns and passages of Scripture, was an attendant at public worship, and numbered priests among his friends." And finally Dr. H. D. A. Major gives a skillful summary of his Noble Lectures on Christian Modernism, which, of course, should be already known to those Churchmen who are interested in the tendencies abroad in the Church today.

NEWS IN BRIEF

BETHLEHEM—A new rectory for St. John's Church, Scranton, is about completed. In architecture it conforms to the Spanish architecture of the church building which was erected a few years ago. The rectory will be a memorial to Mrs. Mary A. Tolman who left a legacy to the Bishop and executive council for some mission in the diocese. Mrs. Tolman was the wife of the Rev. Marcus A. Tolman who was for many years the president of the standing committee of the diocese.

HARRISBURG—A testimonial dinner was tendered Deaconess Christman at Christ Church, Williamsport, on December 5th, and a substantial purse was given her from her friends in

the parish and city. The rector of the parish, the Rev. Hiram R. Bennett, was toastmaster.

LOS ANGELES—The December meeting of the diocesan Woman's Auxiliary was held at St. Paul's Cathedral House, Los Angeles, December 11th. Speakers included Miss Rebekah L. Hibbard, diocesan president, and the Rev. V. D. Ruggles, superintendent of the County and City Mission Society of Los Angeles.—Recent figures show that All Saints' Church, Pasadena, is annually giving away about \$7,000 more than its current expenses. Its rector, the Rev. Leslie E. Learned, D.D., just completed twenty years' service as the leader of the parish.—At a dinner arranged by the members of St. Barnabas' colored mission, Pasadena, on December 13th, Bishop Stevens burned the mortgage which had previously rested on the chapel. A fund for a permanent church has already been started.—St. Michael's mission, Carlsbad, has just completed an attractive little guild hall. This will fill a great parochial and community need in a growing town on the "south coast."

RHODE ISLAND—George W. Davis, for the past thirty-five years superintendent of the Church school of the Church of the Transfiguration, has resigned. During his term of office the school has grown from 40 to more than 550 pupils. Mr. Davis will continue to be connected with the school as leader of a discussion group.

SOUTHWESTERN VIRGINIA—On the morning of Sunday, December 9th, the Rev. James McDowell Dick conducted his first service as rector of Christ Church, Pulaski, a large congregation being present. Unfortunately, Mr. Dick fell on the street in Pulaski on Monday night, December 10th. He seriously injured his knee and is a patient in the hospital there.—The Rev. Roland J. Moncure, rector of St. Paul's Church, Salem, and Mrs. Moncure, held an informal reception on Thursday evening, December 13th, to celebrate the opening of the new rectory. A feature of the occasion was a brief address by Bishop Jett.

UTAH—A Senate sub-committee on Indian affairs recently spent a few days in Salt Lake City investigating the many complaints from the Uintah Reservation. Twenty Indians and the Rev. S. J. Talbot of Whiterocks were interviewed. Many of the Indians are communicants at the various missions in the charge of our clergy.

Worthy Memorials of Enduring Beauty



*Altar Crosses and
Candlesticks made
by the GORHAM
Craftsmen.*



In the choice of Church Equipment you will find "at Spaulding's" the finest examples of Ecclesiastical Art. Memorials and Thankofferings should be worthy of the traditions of the Church.

Estimates and Sketches gladly furnished for English Stained Glass Windows.

SPAULDING & COMPANY

Representing The Gorham Co.'s Ecclesiastical Department

Michigan Avenue at Van Buren Street - - CHICAGO

RESOLVED: To read more good BOOKS in 1929

The Gospel of Divine Personality

By the Rev. William S. Bishop, D.D.

A study of the profound simplicities of the Gospel according to St. John, which form an incomparable corrective to the confusions of the present day.

Cloth, \$1.00.

The Eastern Church in the Western World

By the Rev. Drs. Emhardt, Burgess, and Lau.

"A greatly needed and warmly sympathetic study of the religious life of the ancient Eastern Churches, especially as they are represented by their adherents in the United States. . . . The authors have rendered a distinct service . . . to the whole Church life of America."

—*Federal Council Bulletin.*

Illustrated. Cloth, \$1.25.

Civilization Remade By Christ

Social Applications of Christ's Moral Teaching

By the Rev. F. A. M. Spencer.

"Mr. Spencer treats his subject with courage, yet temperately, and his book is a helpful and well-balanced contribution to the study of social welfare."—*Christian World.*

Cloth, \$3.00.

Ready January 1, 1929

SPIRITUALISM AND THE CHURCH

By the Rev. DONALD HOLE

Can the departed communicate with the living? Is Spiritualism consistent with the Catholic religion or antagonistic to it? What should be the attitude of Churchmen toward spiritualistic phenomena? Fr. Hole answers these and similar questions in a practical, straightforward, and highly satisfactory manner in this new and informative book.

Cloth, \$1.50

THE GOSPEL OF GOD

By the Rev. HERBERT KELLY, S.S.M.

The book is concerned with a problem which has vexed mankind for many centuries. Is there any meaning or purpose for life; and if so, how can we find or follow it? The author believes that it is to be found in the Gospel of God. The religion which he preaches is a practical one which is summed up in what St. John said about the Incarnation: "We know that the Son of God is come, and we are in Him that is true, even in His Son, Jesus Christ."

Cloth, \$1.80.

THE FAITH FOR THE FAITHFUL

By the Rev. L. J. BAGGOTT

Men and women, especially young men and women, want to know if the Christian Faith holds good today. This book is penetrated with a great conviction that it does. It does not profess to make any fresh contribution to Christian apologetics, but it presents the old in a way that brings it nearer to modern needs. The author says in his Foreword: "It is sent forth with trust in those eternal verities by which men and women can live triumphant lives and stand erect in this period of gravity and heart-searching."

Cloth, \$2.00.

A Biblical Thoroughfare

By the Rt. Rev. Neville Stuart Talbot, M.C., D.D., Bishop of Pretoria, South Africa.

"The gap between understanding scholars and muddled men in the street about the Bible cries out to be bridged. This book is an attempt to build such a bridge. Few men of the Church are so well equipped for the purpose as the author of *The Returning Tide of Faith* . . . and we commend without reservation to our clergy and laity generally this new and most interesting guide to Bible reading and understanding."—*Virginia Churchman.*

Cloth, \$3.00.

The Living Church Annual for 1929

The standard year book of the Church, needed by the clergy and Church workers everywhere. Bigger and better this year than ever before.

Paper, \$1.00; cloth, \$1.50.

A Historical Survey of Christian Missions

From the First Century to the End of the Seventeenth

By the Rev. A. Henderson and the Rev. E. Parry.

"It is most refreshing to find a book on the missionary work of the Church which is not confined to Anglican missions of the last century and a half. . . . The ground covered by the scheme of this excellent book is immense."—*Church Times.* *Cloth, \$1.00.*

POSTAGE ADDITIONAL

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Avenue,

MILWAUKEE, WIS.