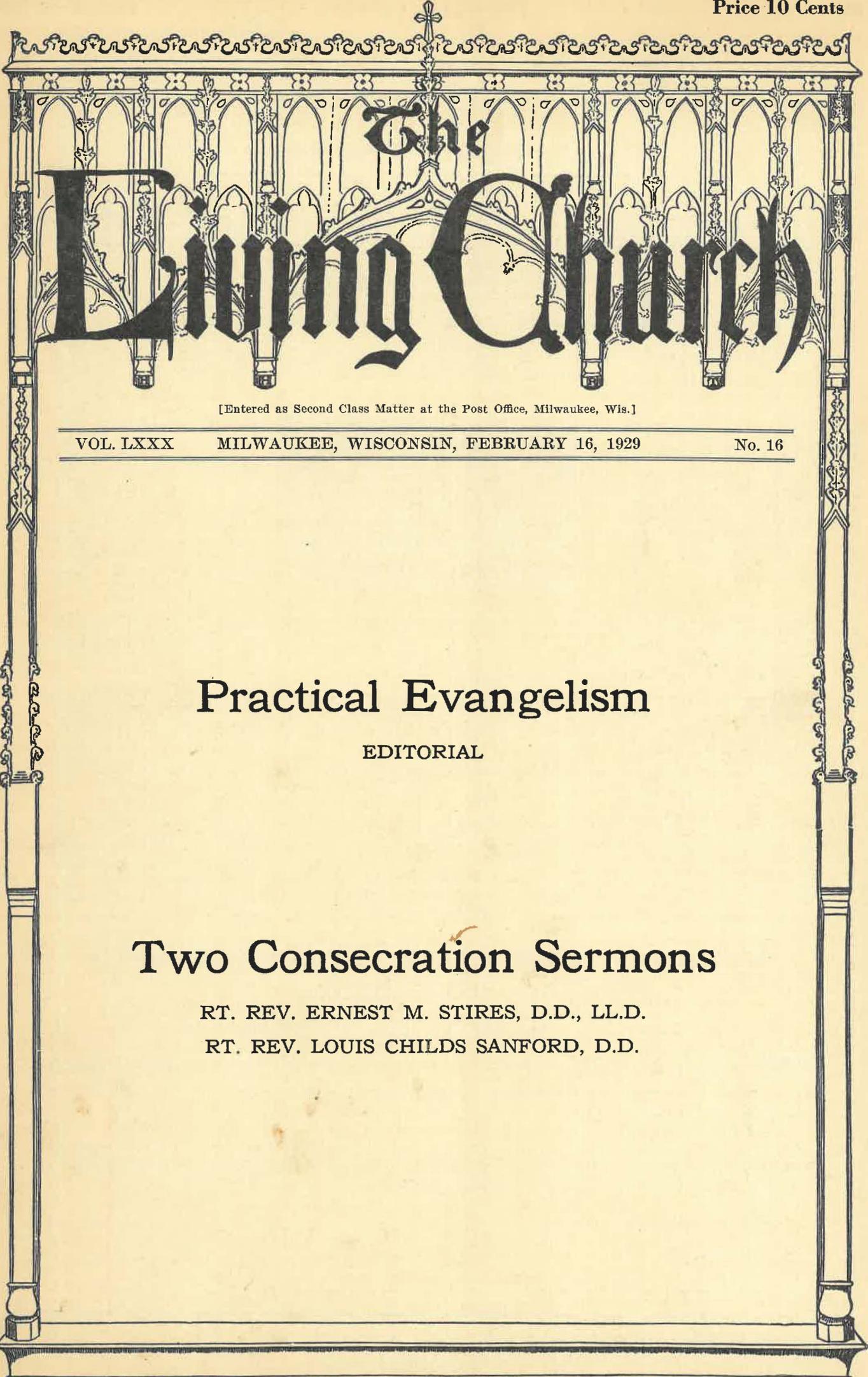


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VOL. LXXX

MILWAUKEE, WISCONSIN, FEBRUARY 16, 1929

No. 16

Practical Evangelism

EDITORIAL

Two Consecration Sermons

RT. REV. ERNEST M. STIRES, D.D., LL.D.

RT. REV. LOUIS CHILDS SANFORD, D.D.

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VOL. LXXX

MILWAUKEE, WISCONSIN, FEBRUARY 16, 1929

No. 16

EDITORIALS & COMMENTS

Practical Evangelism

IT is trite to take such a subject for serious consideration. We can easily visualize readers who are intensely interested in editorials that have to do with the controversies of the Church and are not at all interested in those trite ones that deal with her real work. Last week's was interesting—New York's Teapot Breaks into Tempest Again. This week's is not; how can Evangelism possibly vie in interest with New York's Teapot?

Well, the controversies of the Church have their importance. They deal with the intellectual side of the Church's religion. And the intellectual side is important. We have a religion that we can defend at the bar of our intellect. We take a good deal of pride in the feeling that the Church is able and willing to meet the world's greatest scientists and philosophers and inventors and heretics and even cranks on their own ground and defend Churchmanship and the Church's creed with the intellectual peers of the best thinkers among them all. Whatever issues any of them raise, the Church is ready to meet. And that means controversy. Yes, so long as we have intellects that *work*, howbeit very finitely and imperfectly, we shall have controversies—and they are the best training for the intellect that can be provided.

But such a subject as Evangelism is painfully uncontroverial. It cannot be treated brilliantly. It provides no devil's advocate to be triumphantly felled to the ground. It gives no opportunity for an intellectual tilt with anybody.

And that is why it is so difficult, so nearly impossible, to arouse the Church about it. We are one hundred per cent unanimous in accepting its obligation in theory. And we are about ninety-nine per cent unanimous in paying no attention to it in practice. Probably THE LIVING CHURCH FAMILY is about seventy-five per cent strong in passing over this editorial as not worth reading, simply because of the undoubted fact that there is no opportunity for making it brilliant or for saying anything new or striking on the subject. All of which well illustrates why the Church has not reached the stage of *doing* much in regard to it. We are too unanimous in agreeing that it ought to be done. We are not at all averse to demonstrating anew that we have left undone those things that we ought to have done.

IN reviewing the literature that the Commission on Evangelism has issued, we find it generally quite good. We might add that some of it seems a little too vague. It is not always easy to see just what is the pith of the message. No doubt this is due to the unhappy necessity of recognizing the differences in the Church, and of framing official literature with such care that it will be acceptable to all parties. We have no doubt that nobody regrets this necessity more than the men who did the writing, and they must probably be the first to recognize the sad handicap under which they were compelled to write. But we ought to be able to agree on the evangel itself; the good news that we would have communicated. It is that life will some day unfold into larger, deeper life; that there is a God-perspective in life even now and that that perspective must and will gradually leaven human society until slowly that society will merge into the kingdom of God; that sacramental means of approach to Almighty God are the normal steps to Him for His people. When a soul asks what it shall do to be saved, the Church ought to be able to give promptly the scriptural response, Repent and be baptized, every one of you, for the remission of sins. Not, Be good. Not, "don't" this and "don't" that. The Church's normal program of righteousness differs rather materially from some of the other programs that are propounded in the name of the Christian religion. The Church says Do, where many others say, Don't.

In this there is nothing new; nothing that can arouse much enthusiasm when one has been hearing it all his life.

The only new perspective that the commission is trying to propound is that the evangelization of the world is the business of the laity quite as much as of the clergy. This is not really new, for it is the secret of the advance of Christianity in the earliest Christian centuries. All of Europe from Italy westward received its first impulses toward Christianity from unknown lay men and women—travelers, soldiers, everybody. No Christian kept the good news to himself; it had not yet become "bad form" to talk about the subject. We have no incident in middle European history corresponding to the mission of Augustine to England because there were no such formal missions in the earlier days. Every humble layman was a missionary, and that sort of mis-

sions *worked*—far better than our formal missionary system works today. Augustine and Anskar and Anselm and the rest of them represent the second stage in Christian missions, and it is that stage that we are reproducing today; not because it is preferable to the earlier stage, but because the layman is no longer on fire with zeal to tell the good news to the man next to him.

CAN we set him on fire? It would solve the problem of evangelism, which is the problem of missions, if we could.

But—this editor is a layman. He realizes how next to impossible it is to tell the good news to the men next to him; to his neighbors, to his friends, to his employees. Here and there arises an exceptional layman—James L. Houghteling was such—who could do it. The rest of us, ordinary men, cannot, or at least think we cannot.

What is necessary is to change the whole psychology of the layman; to make him *think* he can do what exceptional laymen here and there are actually doing.

It isn't a question of lay preaching. The clergy are trained to preach, at least to some extent; the laity are not. We laymen, listening occasionally to lay sermons, realize, perhaps more than do the clergy, how ineffectual they are. It is bad enough to have to listen to the preaching of the clergy; it is much worse when we have to listen to the occasional layman. Preaching is, no doubt, to some extent, a natural gift; but to a greater extent it is a matter of careful training, followed by frequent practice. The laity, in general, can have neither that training nor that practice. Organize a modern equivalent of the mediaeval system of preaching friars if you will, but save us laymen from the necessity of being compelled to listen to the amateur preaching of other average laymen. A part of the (relative) ineffectiveness of the Bishops' Crusade was due, in our judgment, to the fact that laymen were expected practically to preach a mission, when they were utterly unprepared to do it. If not many trained clergymen preach effectively, how can it be supposed that untrained laymen will do it better?

No, the layman cannot be an effectual evangelist by means of formal preaching. The psychology that the Church is trying to create among its laymen is one whereby it can become the accepted thing to talk with another man about his soul, about his religion, about church going, about baptism and confirmation, about the more abundant life which is the product of a life hid with Christ in God.

Probably this psychology cannot be created in men singly. But cannot it be done in groups?

We have created the condition whereby groups of the best laymen in our parishes will go out annually and interest people in giving to the parish and to the Church's Program. If they will do that in the autumn, can we get them in Lent to go out on a more directly spiritual mission; on talking to other men frankly about church going, about regular and more frequent communions, about bringing their children to baptism, to the Church school, to confirmation?

Our own feeling is that it would not be as hard as it looks—if groups of the *best* men in our parishes would attempt it. Today, there is a danger of creating in the minds of ordinary people the feeling that the Church only wants their money; that is all that their fellow-parishioners ever speak to them about. But leaving the autumn for the necessary call about finances, would not the men who have learned how to practise the every-member canvass make a similar tour among the congregation in the spring, in the interest of the

more definitely spiritual end? We believe that the psychology of systematic calling upon the people in Lent by the same people who called in the autumn, but with no sort of money appeal to them, would be most effective. It would be the definite illustration to them of the fact that the Church wants *them* primarily, and their money only secondarily.

But we laymen must ourselves be inspired before we can do this. Where is the priest who will give this inspiration to his people—now? Where is he who will organize such groups of laymen? It is scarcely more than ten years since the first groups were organized on behalf of the every-member canvass. This is no harder than was that—if we can only be made to think so. And that sort of calls by laymen would constitute evangelism of the best kind. It would gradually lead up to spiritual confidences that would enable one to help another in particular needs. In some cases it would bring the drifting and the drifted back to their religious duties. It isn't largely intellectual doubts about the Christian faith that lead people to drift away from their Churchly duties—it is sometimes—but it is the slow quenching of enthusiasm; the lack of a sympathetic word from somebody else; the difficulty of getting up early to go to church; the difficulty of getting the children dressed for the Church school; the competition of the Sunday paper, with its attendant thrillers in its magazine section; the difficulty that Mr. Jiggs and Betty and Pa's son-in-law are more interesting than St. Paul; the fact that every incident in life tends—it seems in these modern days worse than ever before, but perhaps it isn't—to drag us down, not so much into sin as into lower ideals, and gradually the religion that once meant something to us is pushed back into the shadow of the forgotten. The cares and riches of this world have effectually choked the good seed. The army of the drifters from the Church, of those who have ceased to practise their religion, has received new recruits; but so very gradually that they do not realize it themselves.

Now a practical program of evangelism, perhaps in the method we have suggested, would be of the greatest possible value in staying this drift. It must be the laity who do it; but it can only be the clergy who inspire them to do it.

Shall we have any real program of evangelism for this Lent? Or shall we simply agree that it is a "good thing," and do nothing about it?

EVERY decent Christian must be gratified at the peace now established between Italy and the Vatican. But, view it as one may, that peace becomes a rather sad reflection on the line of Popes who have followed Pius IX, in his policy of sulking, to this day.

Peace at
the Vatican

And over such a petty bauble! To become one of the least of the world's monarchs, to establish a petty court, a petty diplomatic corps, a petty police force, a series of ash carts and dump wagons as evidences of sovereignty, is to make angels weep. *Tu es Petrus?* Then why not be content with a spiritual leadership that was enough for Peter?

Certainly there must be countless Roman Catholics, especially in America, who will realize that a spiritual primacy on the part of a bishop could be accepted by Christendom far, far easier than the supremacy of an earthly king. Once again it is shown to the world that the chief obstacle to Catholic Unity is still the Pope.

We do not care to have our Presiding Bishop become *ex officio* the chief of police of an extra-territorial 281 Fourth avenue; and we covet a like higher ideal for the Bishop of Rome.

AMERICANS will appreciate the disclaimer by English bishops and others of sympathy with Dean Inge's ill-natured reference to this country which was commented upon recently in the United States Senate. We trust that we are not so thin skinned as to resent even bad mannered criticism from across the water, and we realize only too well that Americans have been guilty of a like boorishness often enough to tempt Englishmen to reply in kind. One cannot anticipate that a nation of more than a hundred million people will be free from a reasonable proportion of boors, and we are not. It behooves us therefore not to lose our temper when a like exhibition comes from some individual overseas.

Two of
a Kind

And yet there is a pitiful side to all this. More and more the people of Anglo-Saxon descent appear to be dividing into opposite camps. Those in the one are trying to bring about perpetual Anglo-American cordiality and friendship; those in the other are doing what they can to prevent it. Englishmen may be pardoned for feeling that a Mayor Thompson is a constant affront to them. But what they do not realize is that such a man makes himself a laughing stock at home and eventually is repudiated at the polls. That shows whether such an attitude is representative of the American people.

And if Dean Inge chooses to make himself the William Hale Thompson of England, we shall no more assume that he represents the culture of the English people than we would ourselves wish to be represented in England by the lame-duck Mayor of Chicago.

OH, THE awfulness of things that happen in the Church!

The *Virginia Seminary Bulletin* adds to the category the following:

"On Saturday the 20th the Seminary kept open house to as many of the delegates to the Convention as cared to visit it. Over a hundred appeared. Many other visitors came out to the Hill during the course of the Convention. A very amusing incident occurred. Some of the students, learning one afternoon that Dr. Alexander Cummins, editor of the *Chronicle*, was on the Hill, arranged several statuettes and rosaries in Phillips Brooks' room, to the no small dismay of the visitor, who immediately decided that the Seminary had gone completely to the dogs."

Awfuller and
Awfuller

This is bad enough, but what troubles us even more is this:

Where did those Virginia theologues obtain the rosaries and the statuettes at short notice?

We suggest that the Philadelphia "Liberals" appoint a committee to investigate.

For everybody knows that there is nothing like a rosary to upset militant Protestantism.

And—awfuller and awfuller—what will become of "Liberalism" if a sense of humor should really be developed in the Church?

AT any rate, the genuine, Oliver Cromwell Liberals of the Philadelphia Septuagesima order can be depended upon to keep their wavering ranks a hundred per cent free from any taint of humor. We urbanely related the story of their conference last week,

Liberalism
Self-Interpreted

in which one and all agreed as to the grave necessity for curbing the naughty Anglo-Catholics, as being the last word in "liberalism," and never a smile did we crack. Indeed we always like to have these "Liberals" interpret themselves; they do it so naïvely and

so much more convincingly than we could do it for them.

But they undoubtedly vindicated their complete freedom from any contamination with the spirit of humor, for, according to a correspondent, they opened their sessions by singing a hymn beginning with the cheerful and most appropriate intercession:

"O Lord and Father of mankind,
Forgive our foolish ways."

We hope He does.

AT least we are thankful that our good friend, Dr. Tomkins, is free from any suspicion of this "Liberalism," and we are hoping that he may therefore possess a really good sense of illiberal humor. That the linotype machine is the outstanding example of the total depravity of inanimate things, everybody accepts; but it played a joke on Dr. Tomkins two weeks ago, in putting his Daily Bible Readings (*LIVING CHURCH*, February 2d) into type, which shows the machine also to be illiberal enough to possess a keen sense of this unholy humor. And the worst of it is that it was the very week of the convention of the Humorless in Dr. Tomkins' own city.

Victim of
the Linotype

And this is what the linotype did. It began his meditation for the Friday of that week with the humorless proposition: "The gospel is the holy see." Dr. Tomkins had added a little *d* to the final word of the proposition; the thrifty linotype simply omitted that last letter.

Now an erstwhile proofreader for *THE LIVING CHURCH* is seeking a job in Chicago, or somewhere. He does not carry a letter of recommendation from Dr. Tomkins—nor from this editor.

And if Dr. Tomkins is suspected of the awful sin of pro-Romanism in this exaltation of the Holy See, this editor is willing to testify that he wrote plainly enough: "The gospel is the holy *seed*."

Mr. Gorham, nestor of American Church publishers, will perhaps sympathize with the view of the linotype that we have expressed, for the first edition of his Lenten catalogue this year gave the title of Dr. Krebs' *Cries from the Cross*, a book of meditations for Good Friday, as *CRIMES from the Cross*.

ACKNOWLEDGMENTS

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YOUR VOCATION may be to be a round peg in a square hole, or a square peg in a round hole, or no hole at all. But whatever kind of peg you may be, God knows who made the peg and made the hole that you are in.

It is not every one's vocation to be a round peg in a round hole. It was a square peg in a round hole which upon Calvary redeemed the world.

—By Way of Illustration.

DAILY BIBLE STUDIES

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

THE TEMPTATION

Sunday, February 17: First Sunday in Lent

READ St. Matthew 4:1-11.

CHRIST "was in all points tempted like as we are, yet without sin," and in His victory we conquer. His three temptations corresponded to the three temptations of Adam and Eve—the desire of the flesh, the desire of the eyes, and the pride of life (Genesis 3:6 and I St. John 2:16). And Satan brought the temptations to Christ in Quarantania even as he brought them to Adam and Eve in Eden. Under these three heads all our temptations can be found, and in Christ's victory all can be met and conquered. Our Blessed Lord was never tempted again. His victory was for eternity. The devil bothered and annoyed Him, but, once conquered, he dared not make another attempt. It is well for us to remember that Satan has been overcome. Fight as he will, his power has gone. It is a lame Satan who tempts us, and at the name of Christ he limps away.

Hymn 126

Monday, February 18

READ St. Mark 1:9-13.

IT is significant that our Lord began His ministry with the temptations and that He sought Satan. St. Matthew writes that He was "led of the Spirit." St. Mark uses a stronger expression: "Immediately (after His baptism) the Spirit driveth Him into the wilderness." He began by seeking the contest, and He conquered sin, even as at the end He conquered death. Surely this has a message for us. We pray not to be led into temptation, since we are weak. We have no right needlessly to expose ourselves to the fascinations of evil, though when Christian service calls we can go anywhere and God will protect us. But the Master, solitary, almost unknown, His sanity even doubted by His relatives, entered the wilderness where His only companions were the wild beasts. No coward He! His divine courage proves Him to be the Son of God! We adore Him in His superb grandeur as He faces, Himself the aggressor, the power and center of evil.

Hymn 259

Tuesday, February 19

READ St. Matthew 6:16-18.

OUR Lord fasted "forty days and forty nights" in the wilderness. Evidently this experience was real, for "He was afterward an hungred." Christ followed His own direction to His disciples in that He fasted in solitude, "not appearing unto men to fast." There is something sacred in a fast. Self-denial leads to self-mastery, and mastery of self leads to service for others. We all need a measure of self-discipline, not only in the use of food, but also in pleasure. Lent calls us to give up even innocent amusements that we may the more readily meditate on holy themes and find time for deeds of loving mercy. The giving up of some accustomed luxury serves to keep our minds fixed on the more important things of life. Lent calls us to share with our Lord the denials which lead to greater spiritual consecration.

Hymn 123

Wednesday, February 20: Ember Day

READ Deuteronomy 9:25-29.

FORTY days and forty nights are frequently spoken of in the Bible, and generally in connection with serious trials. "Moses and Elijah spent forty days of spiritual crises in lonely places, and St. Paul, after his conversion, retired to Arabia." On the other hand, we must remember the "great forty days" between our Lord's Resurrection and Ascension, which were days of wonderful import. Perhaps the suggestion may be brought home to us that such periods of intense spiritual struggle and growth are needed for us all, since the activities

of our lives are so apt to hold us unduly. Just as we need nights of rest to fit us for our daily tasks, so at times we need seasons of quiet and of more intense worship to fit us for nobler living and more steadfast faith. Thus these Ember Days lead us to think of the ministry and the call to all Christians to be evangelists, seeking to bring to Christ those who have not confessed Him before men.

Hymn 452

Thursday, February 21

READ Hebrews 5:5-10.

WE cannot penetrate into the mysteries which are hidden from us, and the forty days of our Blessed Lord's wilderness life are too holy for us even to surmise concerning His experiences. Yet we may well believe that He was thus communing with the Father concerning His divine work of redemption, and that His thoughts and prayers were for the sad world for whose salvation He was to die. These words from the Epistle to the Hebrews refer primarily to Christ's Gethsemane agony. Yet must He not also have agonized in Quarantania, as there in His isolation, amongst the wild beasts—types of unregenerate humanity—He prepared for the three years of active ministry ending on Calvary? And may not we, during these Lenten days, pray for the world, not yet redeemed though groaning and travailing in pain and looking for a peace which only can come through the Cross of Christ?

Hymn 478

Friday, February 22: Ember Day

READ Hebrews 4:14-16.

IT is not a sin nor a sign of sin to be tempted. It is the yielding that constitutes the sin. The Christ who knew no sin was tempted. The divine Christ mastered alike the temptations and the originator of the temptations. His holiness made the source of evil odious. Hateful forever through the ages, until at last he will be cast into the bottomless pit, is the tempting devil. Yet it was a real temptation, not a semblance as some would have it, even as Christ's death was real. Hence we can follow Him and find Him an understanding Saviour. Hence we can rely upon Him for strength to conquer, and when alas! we fall we can know the tenderness of His compassion which fails not, and the majestic richness of His pardon extending, not only to the one offense, but to the whole being of weakness and stumbling. The fulness of the gospel is that which our ministers are to proclaim, a fulness which lifts up and exalts humanity and holds before us the final perfection which the Son of God will grant to those who patiently endure.

Hymn 162

Saturday, February 23: Ember Day

READ Philippians 3:7-10, 20, 21.

THE angelic ministrations to the victorious Christ brings to us a message of peculiar comfort. In our adoration and love, having witnessed as it were the Master's battle with a supreme longing to express our trust, we rejoice that as the angels announced His birth so now they prepare for Him a table in the presence of His enemy. Ah, what a feast was that in the wilderness! How from the open heavens came streaming the singing choirs, their anthems for Him alone; their worship the token of His eternal glory! And still that song of victory is heard by faith when we, through Him who loved us, come off more than conquerors—because our little victory is made a part of His age-long and final victory.

Hymn 129

O my Christ, let me hide myself in the light of Thy glorious victory! When Satan flings his fiery darts and I look to Thee, may my terrors cease. Only in Thy mastery can I find strength. Only through Thee can I overcome, and for this blessed comfort I worship Thee and love Thee. Amen.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

JUST twenty years ago, THE LIVING CHURCH published the first of these "Blue Monday Musings"—how the time flies! The first paragraph, read over after so long, is here reprinted:

"There is a quaint Rabbinical legend of the holy River Sambatyon, which paused in its course every Friday evening, and rested from all motion, Sabbatizing with Israel. (I remember my first visit to Holyoke, on a Saturday night, when all the streams that carry power to the mills from the Connecticut ran dry for thirty-six hours; and it seemed as if I had reached Sambatyon's bank.) For busy priests in our day, alas! neither Sabbath nor Sunday bring rest; we profane the Sabbath, and are blameless therein, I trust. But Monday has come to be peculiarly the parson's holiday; he puts aside all but the imperatively necessary tasks, seeks the woods and fields, unbends over a new novel or the latest *Punch*, goes to his dining club—or allows his pen liberty to treat of whatever is in his mind. You may know that story of Beecher, to whom a solemn brother made remonstrance: 'Dear Mr. Beecher, I read "laughter" and "loud laughter" in two reports of your sermons. Now, that is very undignified; you oughtn't to say every funny thing that comes into your head.' Beecher sighed, and observed: 'ah, if you only knew the funny things that come into my head that I *don't* say!'

"Well, I sympathize with Beecher: many things press for utterance about widely diversified themes, and not even three sermons, two lectures, and a Bible class a week give opportunity for expression. So, at the invitation of THE LIVING CHURCH, I mean to take you into confidence from time to time. That we don't know one another matters little; nay it is very likely a positive advantage for this purpose, since you haven't heard all my stories, and I won't be obliged to accommodate myself to your prejudices. Come, then, let us keep Blue Monday together for an hour, while I set down some of the echoes that reach me in my humble eastern rectory—incense-perfumed, since it opens into the church; historic, because a great Bishop finished his course there; close by salt water; and hushed into old-world quiet, though only ten minutes from the turmoil of a great city's heart."

Twenty years: that is a long time, measured against ephemeral things, even though it has passed as a watch in the night. We have enjoyed much in common; we have had friendly differences of opinion, I and my readers; we have seen far countries together and made friends with foreign children from palaces and cottages. It hasn't been altogether wasted time, I hope. So here is greeting with good wishes for the future, to all my friends of THE LIVING CHURCH, known and unknown, who follows these divagations week by week and find some pleasure or profit in them, whether from agreement or disagreement. A shotgun loaded with small shot may hit a mark where a rifle would make a clean miss: so these varied comments on all sorts of matters may sometimes score.

[To which the editor begs to append a footnote expressing to Presbyterian Ignotus his congratulations and his sense of appreciation. The genial Presbyterian has lightened many an issue that would have seemed dull otherwise. He has pilloried many a foible, but has never lost his temper in doing so. With him our whole FAMILY has traveled and made many children-friends as well as those of larger growth. He has long ceased to be *Ignotus*; he has become, rather, Presbyterian Beloved. May the conclusion of another twenty years still find him, with youth undiminished, filling his accustomed page in THE LIVING CHURCH.—EDITOR L. C.]

LENT coming so early this year gives a fresh argument to the movement for a fixed date of Easter, and it is interesting to learn that the League of Nations is working to harmonize the various ecclesiastical bodies in that field. But I wish that the date could be set as far along as is possible, so as to make Easter come on the Sunday nearest to the 25th of April. The present epidemic of gripe is evidence that the early winter is apt to be fertile of diseases of that sort; and one finds such weather not specially suitable for urging the obliga-

tion of abstinence upon one's people. Add to that the constant burden of sick calling, which weighs upon all the clergy, and one can appreciate, doubly, the advantage of a Lent which shall be truly the springtime of the year, and which shall end in a flower-like glory at a proper Easter. There seems to be no argument against such a change, except that of the obstinate conservatives, who view any change even for the better, with suspicion! The old story of the Quartodeciman is worth reading now, to help us to appreciate the fantastic absurdities of stickling for an altogether artificial division of what we call time; and the Seventh-Day Baptists illustrate much the same thing. Perhaps in the Dark Ages, when men believed in the seven literal days of creation, they might have thought that something was gained by honoring the seventh day, or the first day, regarded as the precise weekly anniversary of an historical event: but now we have seemed to get beyond that condition, and realize that we must regard all things *sub specie aeternitatis*.

IN A NATIVE Christian weekly published in Calcutta, I find this interesting quotation from Mrs. Annie Besant's latest oracle, Krishnamurti:

"Buddha called himself 'The Enlightened One,' and Christ called Himself 'The Son of God.' It is all the same. We all three have attained truth. Buddha and Christ did not mean to found religions, and they did not claim divinity. Their followers ascribed it to them. My followers may build a temple over me against my will after I am dead."

What can be more horribly blasphemous than for this callow Hindu youth to assert baldly his equality with Buddha, nay more, with Christ Himself? I remember that Swami Vivekananda (first of the plague of Swamis that have battened on our shores) claimed once to be God; but I took it that was only a startling way of asseverating pantheism. But this absurd young man has no such excuse for his rashness; he has drunk deep of the well of auto-suggestion, out of the cup of delusion, and has come to be intoxicated by the draught. My native Christian editor writes:

"The whole business has its tragic as well as its ludicrous side, in that a personality that might have done great work for India in a humbler sphere has been side-tracked into an ecstasy of apotheosis which makes it the center of adulation and worship to crowds of unbalanced people."

"GEORGE BIRMINGHAM" has one of his delightful novels, *The Runaways*, returning somewhat to his earlier manner, and with enough of verisimilitude to set the reader guessing whom he means. One wishes, however, that the book might be wholly of Ireland, with no divagations about Balkan states. It is impossible to have too much about "J. J.," or the other native people whom Canon Hannay has immortalized.

Bishop F. D. Leete, of the Methodist Episcopal jurisdiction of Nebraska, is the author of a new book, *Christianity in Science*, which discusses the relations between Religion and Science as co-partners in divine work rather than as pathological disputants. Its ten chapters give a fair and whole-hearted summary of the achievements of science as bettering God's world for God's children, rehearsing the part in that work which men of religion have played. The book is full of interest, and will serve (if that is at all necessary) to answer the absurdities of Prof. Harry C. Barnes, of Smith College, who is a graduate of Bishop Leete's own university, Syracuse, and whose recent address before an American scientific association has roused among scientific men so much indignation.

IT IS NOT a fact that religion has been tried and found wanting. Religion has been found difficult and not tried.

—G. K. CHESTERTON.

Two Consecration Sermons

THE DIVINE COMMISSION

From the Sermon Preached at the Consecration of
Bishop Larned

BY THE RT. REV. ERNEST M. STIRES, D.D., LL.D.
BISHOP OF LONG ISLAND

TODAY we are met to add another witness to the unbroken apostolic line. But first we have watched and waited, as though in that Upper Room; we have rejoiced in the secure foundations of our faith; and now we hear again the words of matchless dignity and power with which He sent forth the first of our company for the winning of the world.

The divine commission begins appropriately with the divine claim: "As the Father hath sent Me." In this twentieth century, that claim is denied by two groups, to which we may offer a brief reply. We have no desire to be harsh in recalling St. Paul's final words to Timothy in his first epistle, but they seem surprisingly appropriate: "Oh, Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith." Science is advance in knowledge, the ordered arrangement of ascertained facts. Its field is largely limited to the domain of the physical, though that field includes the whole vast universe. Theology has to do with ascertaining all discoverable truth concerning God, and His relation to man and the universe. Reverent scientists and scholarly theologians have so much in common that they walk together in each other's fields, unconscious of any separating boundaries. But not all scientists are reverent, nor all theologians scholarly. We remember that one who claimed the highest place among Churchmen condemned Galileo, and later many who considered themselves theologians almost besought God to punish Darwin and Spencer, Huxley and Tyndall, accusing these saints and heroes of science as guilty of blasphemy. We are amazed at times to find examples of such dogmatic ignorance still existing in our own land. Happily, the great scientists know that such critics are few, without influence or standing, and that they are discredited by the great body of the Church which is gratefully sympathetic with all scientific progress.

On the other hand, there are alleged scientists who presume to suggest the reconstruction of theology, who demand that we supply a new definition of God, and are ready to assist by nominating certain liberal religious thinkers to do this for us. It has been unnecessary for the Church to reply, for not only do such men reveal their amazing ignorance of theology as it has been best expressed and taught from the beginning of the Christian era, but their unawareness of the best Christian scholarship of our time is inexcusable in those who assume the rôle of experts in a totally different field. In fact, such critics have been properly rebuked, upon this very ground, by the truly great representatives of the world of science. Prof. Michael Pupin, Prof. Henry Fairfield Osborn, and a great company of distinguishable scientists in America and England are as comfortable today in the best Christian faith and scholarship of the Church, as well-informed Christians are happy in the incomparable gains in scientific knowledge. Competent scholars in both great realms rejoice in the ultimate unity of truth.

LET us confess to some disappointments and humiliations within our realm of theology. We observe in a few of our thinkers a tendency, apparently hardening into a determination, to explain away the so-called supernatural element in the Bible, in the Creeds, in the Church, in religion generally. The group is not large, but it is influential, and at times brilliantly effective in written and vocal expression. One is convinced that these brethren believe too much or not enough. Of course they must worship Christ as incarnate God. Otherwise they could have no standing in the Church, nor as honest men would they desire to appear in such an equivocal

(Continued on page 546)

THE BISHOP AS MISSIONARY AND AS MEDIATOR

From the Sermon Preached at the Consecration of
Bishop Jenkins

BY THE RT. REV. LOUIS CHILDS SANFORD, D.D.
BISHOP OF SAN JOAQUIN

IT HAS been the fortune of the American Church to develop or rather to revive the missionary episcopate. Many of the European bishops, both of the earlier and later middle ages, were great builders and administrators. In these labors the practical bent of the Western mind delighted. Few of them have been missionaries. For the most part, the evangelization of Europe was the work of the religious orders. The civil and social prominence of the English bishops in the period preceding the settlement of this country had values of its own, but it was a tremendous handicap in carrying the Gospel to a new land. One need not dwell on the animus against the Church which influenced the puritan colonization of New England. In Rhode Island and New York, in Pennsylvania and Virginia, the Carolinas and Georgia, bishops would have been more than welcome in the seventeenth century. The chief obstacle to the equipment of the weak colonial Church was the supposed incongruity of a bishop in the wilderness. Where was the palace to shelter his venerable head? Where the roads to facilitate the progress of his coach? Where the endowment to support the dignity of his position? A bishop on horseback, sleeping on the soft side of a log slab, was unthinkable.

Even after the Revolution, when the historic sanction was unwillingly conferred upon the heads of a few American leaders, how feeble was the conception of the apostolic commission! Bishop White was the rector of a parish, seldom straying beyond the limits of Philadelphia, never crossing the mountains. Bishop Provoost of New York, after his consecration, shut himself up in his library to translate Tasso and study botany. But when Hobart and Griswold were set apart in the beginning of the nineteenth century, dignity and wigs were exchanged for ubiquity and saddle bags. The story of their travels is a catalogue of the hamlets of New York and New England. They were the pioneers of a long line of rugged characters who preached, baptized, confirmed, and ordained in the spacious sections just opening to settlement. Otey, Kemper, Kip, Scott, Tuttle, Hare, are but a few of the names we honor. By the middle of the century this conception of the episcopal office had crossed the Atlantic and the mother Church of England began to send bishops overseas. Evangelization abroad became a characteristic note of the Anglican communion, and the adjective "missionary" is now the proudest title of the Anglican episcopate.

In this country, the most spectacular social change has occurred within the past twenty-five years. The frontier has vanished. Much of the romance that gathered like a halo around the head of the missionary bishop has disappeared with the physical hardships he was glad to endure. The saddle and the stage coach are anachronisms. We talk in terms of gasoline. Another decade may familiarize us with episcopal airplanes. These things are good if they bring us in contact with more people. But the bishop must continue to be peripatetic if he is to retain his apostolic character. There will always be scattered sheep in village and mountain and forest, and the voice of the chief pastor must not become to them the voice of the stranger.

THE BISHOP AS THE MEDIATOR BETWEEN THE CHURCH AND THE WORLD

THE origin of the episcopate is veiled in mystery. There are theories about it, but the statements in the New Testament and other early Christian documents are so vague and conflicting that, while abundant testimony to the existence of the office exists, sufficient to justify the cautious assertion in the Preface to the Ordinal, its beginning cannot be traced. The theory which seems to find most favor with modern scholarship is that the bishop was the administrative agent of the first century congregation; that while the teaching

and disciplinary functions were assumed by apostles and elders, prophets and evangelists, the bishops, assisted by the deacons, presided at the common eucharistic meal and apportioned the offerings of the saints among the needy. Survivals of ancient usage persist in the relation of the offertory to the Communion and in the archaic provisions touching the Communion aims. Color for this theory is afforded by the Epistle to the Philippians, in which St. Paul, acknowledging a gift, sends greetings to the bishops and deacons; and in the First Epistle to Timothy, where the qualifications of bishops and deacons are joined together.

However it came about, the second century reveals the bishop firmly seated in the chair of authority with at least two recognized responsibilities: he presides at the Eucharist, and administers the temporalities of the congregation. From the time of Ignatius, the changes in the office are reasonably clear. The plural episcopate gives way to the single local bishop. The city bishop grows into the diocesan executive. In the East, the dioceses range themselves on lines of nationality under one bishop exalted as the patriarch. In the West, where national consciousness was late in appearing, and where the dream of universal empire swayed the imagination, the papacy took the place of the patriarch and soon subjected the bishops to itself. It is impossible not to see in the progressive consolidation of the Christian forces, whether East or West, the Roman genius for organization appropriated by the Church for its own uses, until it became an institution not only sustaining its own life, but supporting and ever dominating the political order.

But the episcopate has a larger meaning than that which it derives from its relation to the hierarchy. Two forces, inherent in humanity, but released by Christ with a new and spiritual quality, have struggled for expression in the Church's life, and both have helped to shape the episcopate. One was the principle of solidarity; the concept of a common relationship of men to each other in Christ; the social ideal of Augustine's *City of God*, of Royce's *Beloved Society*. The other was the principle of individualism; the belief in the infinite worth of a single soul; the conviction that God reveals Himself immediately to one who seeks Him; that he who will may know God without any human intervention. It was the first principle which drew the early disciples together in that communistic brotherhood described in the Acts of the Apostles, and created the Catholic Church with its articulated system. The second principle has ever nourished prophets and mystics. In the realm of thought it produced the great heresies of Montanus and Arius. When the standardization of the Catholic Church became an intolerable tyranny, individualism burst forth in monasticism, and finally, when monasticism failed, escaped control altogether in the upheaval known as the Protestant Reformation.

The episcopate and the religious orders have always been in conflict, for the one was busied with temporalities which the other affected to despise. Neither was strong enough to obtain the mastery, and the result was a compromise. In the East, where monasticism was contemplative in character, according to the bent of the Eastern mind, the bishops obtained control but at the expense of becoming monks themselves; since the Council of Chalcedon, the bishops have all been chosen from the monasteries. This fact explains the inactivity of the Eastern Church. Its bishops have been out of touch with common life. In Europe, monasticism, taking its colors from the Western temperament, was practical and dynamic. It evangelized the barbarians, initiated schools and hospitals, and, invading the parishes, assumed pastoral oversight of the people. The religious orders, patronized by the pope, freed themselves from episcopal control. In the Latin Church, no monastic priest took the vow of obedience to his bishop. The student of history is not surprised that so many of the Protestant reformers came from the monasteries, nor that the Protestant Churches found themselves able to get on without bishops. Only in England and Sweden, where monasticism was relatively weak, did the reformed Churches retain the episcopate. Nor is it remarkable that the bishops of the middle ages, shorn of their ecclesiastical importance by the papacy on the one hand and the religious orders on the other, turned for relief to secular pursuits, becoming magistrates, sitting in councils of state, and even leading armies to battle.

That day is happily gone. But their quasi-secular position confirms the fact that there has always been, in the episcopal office, a sympathy with human society as a whole, a conciliatory attitude toward the non-ecclesiastical world. This has sometimes brought the office into disrepute. It has subjected it to temptations of worldliness and laid it open to charges of compromise. In compensation it has developed a judicial temper and a breadth of human understanding not available to any other figure in the Church. Not to the pastor, engrossed with the interests of a limited circle; not to the prophet, aflame with indignation against a particular injustice; not to the mystic, straining his eyes after the beatific vision. In the words of the late Dean Church, "The episcopate represents the Christianity of history; it represents, further, the Christianity of the general Church as distinguished from the special opinions and views of doctrine which assert their claim in it. Its long lines tie together the Christian body in time; they are scarcely less a bond connecting the infinite moral and religious differences which must always be in the body of the Church. The bishop's office protects the large public idea of religion, the common belief and understanding."

We need pastors and prophets and mystics. We need also the inclusive and conciliatory aspect of Christianity; the sweet reasonableness and broad sympathy with humanity in all its varieties and activities, that the whole of life may be vitalized and sanctified by the Spirit of Christ. For this mediatory contact between the Church and the world, the episcopate has shown a historic aptitude. It subtracts nothing from the responsibility of the bishop as the pastor of the sheep within the fold, and it adds tremendously to his opportunity as an evangelist, to have the privilege of approach to varied interests; that many who regard the message of religion as a matter of indifference, whose lives are full of the pursuits of wealth or pleasure, but empty of the resources of eternal life, may learn to know his voice as the voice of a friend, and may, by the favor of God, come to recognize through its accents the loving tones of the Great Shepherd of the sheep.

VACATION WORSHIP AND FELLOWSHIP

IN this age of materialism many true followers of our Lord are looking for some revival of the simple joy of worship and helpful Christian fellowship when on vacation.

The cathedral shrine of the Transfiguration at Orkney Springs, Va., the Rev. Edmund L. Woodward, M.D., rector, has stood for the beauty of holiness in nature and the joy of wor-

shipping the King all glorious, in His own great cathedral of out-doors. It has meant much to those who have shared in the services and also to those who have come to meditate in the quiet of the sacred surroundings.

Recently an opportunity has come to widen the shrine's influence, so that hereafter, from spring to autumn, groups of clergy and other Church workers, needing rest and change, may gather here and find days or weeks of quiet retreat and restful, helpful Christian fellowship.

This is being made possible through the shrine's acquiring several adjoining cottage properties. A gift of \$1,000 from a Philadelphia

Churchwoman has been supplemented by a dozen gifts from widely separated donors, many of them never having seen the shrine.

The success of this venture of faith, like the original building of the shrine, depends upon the generous interest of those to whom it makes its own appeal. The Bishop of Virginia has sent \$100 with the assurance that he will himself spend part of each summer at the shrine. To carry out the project will require \$8,000 more.



THE DIVINE COMMISSION

(Continued from page 544)

position. But the supreme miracle of the Incarnation, honestly and gratefully accepted, should make its implications equally reasonable and convincing. Our brethren are not logical! they admit too much or not enough.

Is it not amazing that men can believe that a religion without a marked supernatural element could ever have won its way in that hostile world which the first apostles faced? It is not less surprising that men should think that ethical culture can today be a substitute for faith in our risen Lord. Long ago some one acknowledged that it is quite true that if you cut off a bird's wings it will weigh less, though without wings it can never fly.

From time to time you read in our best magazines articles which easily disturb the minds of those who do not think deeply. Such articles are the more dangerous because of their grateful recognition of the beautiful qualities of our Lord's mind and character, while they regard acceptance of His deity as an absurdity. A short and adequate reply to such self-confessed experts is that suggested long ago by Liddon. A man admits that Christ was the most humble, the most sincere, the most self-sacrificing Soul this world has ever known; but denies that He was divine. Liddon replies: That humble Soul declared, "I and the Father are one." "He that hath seen Me hath seen the Father." "I am the resurrection and the life." "All power is given unto Me in heaven and in earth." Only God could justly make such claims. Christ was humble only if He was God. Was He sincere? He rejoiced when Thomas, convinced, fell at His feet and cried, "My Lord and my God." He was sincere, only if He was God. Was He self-sacrificing? Any man may call upon you to die for a great cause, for your country, or in the effort to save others. But when one calls on you to die for *him*, then that one belongs either in the highest place or in the lowest. He was self-sacrificing only if He was God.

The deity of our Lord, the historic fact of the Incarnation, this is the central inspiration of our life; this is our strength, our peace, our joy; this is the only adequate explanation of our presence here today. And when He who declared, "I and the Father are one," utters the opening words of the great commission, "As the Father hath sent Me"—quickly we kneel before Him with Thomas, while mind and heart and soul and will cry, "My Lord and my God!"

THERE is no privilege without responsibility; no high relationship without duties. As our hearts leap in glad acceptance of Christ our Lord and God, who came to reveal the divine way and truth and life, we hear Him declare, "Even so send I you."

How much do these words mean? So much that men might easily fall under the weight of them, were He not there to make them strong. With these words ringing in their hearts, a dozen men faced a jealous Judea, a scornful Greece, a brutal Rome. They gave their lives joyfully, as scores rushed forth to take their places; and these were succeeded by hundreds and thousands. Twelve men in wholehearted loyalty attempted the impossible and began a victory which has never ended. Often it has halted; but never has it ceased; and every year the cross of our conquering Christ lifts its message of hope and love in thousands of new communities, and the hymns of the marching host are translated into new tongues of those who find in our Lord the desire of all nations.

And yet we confess with shame that the victory should have been far greater. The fault is ours alone. This is not the time to determine at what moment the Church lost something of the divine fire which burned in the hearts of Christians in the early days. "The Church is the fore-thought of God, not the after-thought of men," as Bishop Fiske has aptly expressed it. The institution is divine in its origin and purpose; but men have had a hand in its organization, and their tendency is to conventionalize the institution, almost to professionalize it; when its sole reason for existence and its sole hope for victory is a Christ-like love that goes forth to seek and to save, a love that can give itself even unto death.

Perhaps the blight of materialism has chilled the hearts of some of us. There are subtle forms of selfishness tempting

us to consider our rights rather than our duties; to emphasize ourselves rather than the Leader with the wounded hands.

Some of us appear to have lost courage because of the so-called intellectual difficulties which confront religion today. We cannot analyze these at greater length, but the way of victory may be indicated. A recent writer suggests: "Down the ages seekers have had to learn that only when the will has toilsomely raised up its cathedral against the dark sky of doubt, and then laid the uttermost oblation—*itself*—on the cold altar, does God light the fire there." To pray, "*Thy* will be done," and then go forth to do it; to yield ourselves completely to the conquering love of our Lord, and in that love rush forth to bring the others to Him, this would restore what a writer has called "the lost radiance of the Christian religion," and it would mark the rising tide of Christian victory.

THE command of our Lord to the apostles to go forth and win the world to Him and to His way was quickly followed by the conferring of the power through which they should prevail, "Receive ye the Holy Ghost." This is no formal expression, no mere official authorization. God comes to fill lives, to rule bodies, minds, hearts, spirits, if we will have it so, that in His power, in His spirit, we may strive to lead all men to Him. Here supremely the human will is involved. At our ordination, my brethren, were our souls intense with a very passion of yearning to be led by the Spirit of God, whithersoever He pleased, at whatever cost? Or have we lost something of the glory and the power of that sublime experience? Around us the swirling multitudes are as sheep having no shepherd, and yet crying for true leadership. Happily the Church is uttering today an evangel so old that many think it new. Bishops, clergy, and laity are summoned, as it were, to the very presence of Christ, that once again we may hear from His lips the urgent command to "go out into the highways and hedges and compel them to come in"; to "tell what things the Lord hath done for thee"; "to seek and to save that which was lost."

Outside is a waiting world, war-weary, sick of materialism, longing for the love and the beauty and the power of Christ. They cannot clearly find Him in His Church. Here is His Church—a goodly part of it, waiting, as in that Upper Room, for His appearing. He will come this day as surely as He came that day. He will come with forgiveness for those who ask it; with strength unto victory for those who are glad to make the great submission; come with the rare beauty of His spirit for those who henceforth would reveal not themselves but Christ their Lord. And while we wait, as though for His appearing, may a passionate devotion fill our minds and hearts, until we hear and claim for ourselves His words of power and love: "As the Father hath sent me, even so send I you. . . . Receive ye the Holy Ghost."

OVER THE RADIO came a voice: "Blessed be God. It does not say: Whosoever is able to understand the mysteries of the Gospel of Jesus need not perish, but: Whosoever believeth on the Son hath everlasting life."

This brings to mind a saying of Bishop Brent along this line: "The Gospel does not solve all my problems, but it abates my questioning."

To this we add the words of Dr. Kuyper, in his meditations of the Passion and Death of our Lord: "And though for him who thinks and lives at all intensely there remain a thousand perplexing problems which storm the heart; of riddles insoluble; of questions to which comes no answer; of contradictions which make your spirit reel; here in the mystery of Golgotha your battle-worn soul finds rest."

Not because it enables you to give "a wise answer" to all these questions, but because it embraces all these questions in this one fact, in this one impenetrable wondrous event, that He, who came from God, and Himself was God, has poured out His soul unto death.

Deeper thought there is none. You cannot join together in simpler language the mightiest antitheses of heaven and of earth.

Every other question that held your attention pales in significance by the side of that Son of God, who is *Himself* God, and *who has poured out His soul unto death*.

—John H. de Vries, Translator.

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 PROPOSED CRUISERS

To the Editor of *The Living Church*:

WITH NO DESIRE to prolong a now needless discussion, I should like simply a further brief word by way of explanation.

Mr. Coolidge's statement was taken from his address to Congress two years ago and will doubtless be found in the *Congressional Record*.

It is notorious that statistics may be made to prove anything, and this case is a good illustration, when two honest and, I trust, unprejudiced writers arrive at such opposite conclusions.

This is due in part to the fact that the matter is highly technical, depending on whether one includes ships "building" and on one's definition of "obsolete," etc. But in this instance I think the discrepancy can be largely accounted for by the fact that I used figures for the whole navy, whereas my opposing correspondent confines his to cruisers only. According to my figures our preponderance in submarines and destroyers more than makes up for our deficiency in cruisers.

At any rate, the cruisers are to be built; and I doubt if that fact in itself is so important as those on both sides have felt. But the implications and results thereof are important, and I sincerely trust and pray that these additions to our fleet will prove such instruments and encouragements to peace as some think and we all desire. (Rt. Rev.) G. ASHTON OLDHAM.

Albany, N. Y., Feb. 9th.

"ON PRAYING WITH THE ORTHODOX"

To the Editor of *The Living Church*:

IN THE ISSUE of your paper for February 2d, the Rev. George Clark gives very helpful suggestions in his article, "On Praying with the Orthodox," and recommends some Church publications which could be used for the purpose, as described in the article.

Being interested in the matter, I wish to point out that there is one little book, *A Guide to the Holy Liturgy of St. John Chrysostom*, by Leighton Pullan, D.D., which is not mentioned by the Rev. George Clark, but which can be of much help for attending the Orthodox services with some benefit.

This booklet would be appreciated, we are sure, especially by those who do not speak foreign languages, used as yet by the Orthodox people in their divine services.

The order of services in Dr. Pullan's booklet is not interrupted by any long explanations or deviations, but is presented so that it makes it easy to follow it, as pronounced by a priest or deacon. If in some instances contents of silent prayers are given, it is done in such a way as not to distract attention from following the general order.

Dr. Pullan's booklet is the best one we know to have at hand when visiting the Orthodox divine liturgy for the purpose of praying with the Orthodox people. Price of the booklet is only 20 cents at the Morehouse Publishing Co., Milwaukee.

✠ THEOPHILUS N. PASHKOVSKY,
Bishop of Chicago.

(Russian Orthodox Greek Catholic Church of America)

RELIGION AMONG COLLEGE STUDENTS

To the Editor of *The Living Church*:

ARE THE college students more or less religious today than they were a hundred years ago? To aid in the answer, here are some figures culled from the *Baptist Watchman* of 1822 on a rainy day when I had nothing to do.

Yale had 373 students, of whom only 115 are rated as "pious"; Harvard, with 302 students, had only 12 pious; Union, with 234 students, has 50 "professors of religion"; Brown, with 156, had about 40 pious; Dartmouth, with 138, has 64 pious; Bowdoin, with 120, had about 20 pious; Hamilton, with 107, has less than 50 "thought to be pious"; Middlebury, with 87, had 60 pious; Williams, with 78, had probably 35 pious; Dickinson, with 75, had 34 pious; Amherst, with 98, had about 50 professors of religion. Only one college is rated as having a majority of its students pious—Middlebury, in Vermont; but poor Harvard had only 12 pious students in it!

Of course it all depends upon what is considered pious. The editor sent out a questionnaire to ministers and got the answers as recorded. By the "evangelical ministers," Harvard, in Unitarian Massachusetts, was outside the pale of piety. But are the statistics of today much more reliable and trustworthy? Young people are today as much interested in religion as they ever were, but the chaplains and rectors must *interest* them in some way other than in social fellowship. The problems are theological and ethical, and the man who can, by his preaching and discussions, show that he has fought out for himself the difficulties, will win a hearing, but no other will. No other ever has.

Murray Hill, N. J.

(Rev.) H. P. SCRATCHLEY.

WHY WE LOSE COLLEGE STUDENTS

To the Editor of *The Living Church*:

AFTER a great deal of thought I have finally decided to write the following note which may possibly give a new slant, or rather one that has not yet been printed in your pages, on the subject of why the Church is losing so many of its young college men and women today.

There seems at last to be a general awakening, among interested Churchmen, to the realization that our college youth are, in the majority of cases, straying from the fold.

I have read a number of papers and articles, some excellent, on what is best to be done about this question, but up to the present none have, to my way of thinking, reached the root of the trouble.

The writer is a university graduate, and while at college I took the opportunity of sizing up the situation as it stood among the students, especially those who were members of my own fraternity. The following is what I found:

Our chapter numbered, the last year I was in college, about 21. There were six Episcopalians, six Roman Catholics, and nine Protestants. Out of this number only one Episcopalian and one Protestant attended church at all. Those two quite regularly. All of the Roman Catholics attended Mass every Sunday and Holy Day of Obligation without fail. And they all said their prayers every night. If there were a dozen other students in the room at the time it made no difference, he knelt down before his crucifix and said his prayers just the same.

Now why were things as they were? Because the Roman Catholics were taught when they were children that there were certain religious duties which they must perform for their soul's salvation. The Roman Catholic is taught that his Church has certain commandments which he must obey, second only to the Ten Commandments. He was taught these either in the parochial school or the Sunday school, or at Confirmation instruction, as well as at home. And in most cases he also had the good example of his parents to follow.

We in the Episcopal Church have, in only a few isolated parishes, learned what our religious duties are. Learned that there are commandments of the Church to be obeyed.

When I went to Sunday school I learned nothing about the Church. Most of my training was in the Old Testament, and the balance in the New Testament. I did not know that I was obligated to attend church on Sundays. I did not, of course, know there were such days as Holy Days of Obligation. I thought, in fact, that it was just as satisfactory to all concerned if I went, for example, to a Congregational service, as to our own Morning Prayer.

When a child has been brought up in this manner by Church and home is it small wonder that, when he goes off to college, he should prefer to sleep on a Sunday morning rather than go to Mass and make frequent communions as he should?

It looks very much as if the fault lay with the Church. When the Church teaches its children their obligations to her and to their holy religion, and the consequences to their souls if these obligations are not fulfilled, then I believe the Church will again hold the large proportion of its sons and daughters who enter college, and which at present she is losing.

And probably the most effective agency in supplying this necessary early training is the parochial school.

Nutley, N. J.

RONALD S. RHOADES.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

TWO BOOKS AND TWO PAMPHLETS

REVIEWED BY THE RT. REV. SAMUEL B. BOOTH, D.D.,
BISHOP COADJUTOR OF VERMONT

THE TOUCH OF CHRIST: LECTURES ON THE CHRISTIAN SACRAMENTS. By Granville Mercer Williams, S.S.J.E., Assistant Superior of the American Congregation, Society of St. John the Evangelist; rector of St. Paul's Church, Brooklyn. New York: Edwin S. Gorham, Inc. P. 109. \$1.50.

THESE lectures by Father Williams on the sacrament principle are simple, clear, convincing, and helpful. To some they may seem slightly obvious, but they are none the less greatly needed by the average communicant and would be of great value to people outside the Church. There are many helpful quotations and references, many modern applications of the sacramental idea to everyday life, and a compelling presentation of the gospel of the extension of the Incarnation. This book would be a good way to instruct thoughtful communicants and might be much appreciated by college students.

INSTRUCTIONS ON THE RELIGIOUS LIFE. By Richard Meux Benson, Founder of the Society of St. John the Evangelist. First Series; edited from Notes. Society of St. John the Evangelist. P. 68. 50 cts.

THE only way adequately to appreciate these pithy instructions is to read them. That is one's emphatic recommendation. No analysis of the book can possibly be satisfactory. Father Benson shows something of the secret of his strength. Each sentence is clear and forcible; it seems to come from the very depth of his soul. Every word is measured and accurately aimed, and it goes straight to the heart. One can easily imagine the profound impression these instructions must have made when given during a retreat; they not only show the strength of the founder of the Society of St. John the Evangelist, but they indicate much of the character of the illustrious group of men who have followed under the leadership of this great man. There is an element of rigorousness which seems almost obsolete in this day of ease and comfort. But at the same time there is an inexhaustible supply of practical wisdom.

The book should have power to draw heroic souls to the religious life; it clearly marks out the nature of the threefold vows. There is a call to a life of other-worldliness which is almost terrifying as well as challenging. For instance, how unlike our self-sufficiency of the present day is his brief statement: "God shows His power when human power is insufficient." Or: "It is a too prevalent idea to measure religion by what is costly and not by what is poor." Or: "Be careful not to exchange the idea of wealth from one region to another, not to give up the wealth of secular life for the wealth of the religious." He even commends bodily sickness: "And if we are perfected by physical weakness, when the work of sickness is as truly a work for the divine glory as that of the years of our strength." He counsels against the desire to be considered great and the fear of censure. In his chapter on chastity one feels even more the marks of the Crucified. "The struggle in the flesh is the condition by which we are to rise." "Chastity is the secret of strength." "Bodily suffering, if accepted, drives away the thought of worldly pleasure." "The wife must give her thoughts to her husband." "We are apt to think that we are doing much because we are very busy, have many plans, see many people; but we are really fruitful only if filled with the love of Jesus." How like much of modern psychology is his suggestive sentence: "The imagination is the image of the creative power of God"! How greatly this counsel is needed by all, especially religious workers: "The hearts of others are to be turned toward God, not drawn to ourselves"! Obedience is extolled as the greatest of all our offerings. Father Benson makes much of our modern talk about self-surrender look woefully superficial; how little we understand the cost of really giving our wills! "Lawlessness," he says, "which in Holy Scripture is

the emblem of accursedness. When the Church of God is so infected with the spirit of self-will and authority is so set at naught, if we would return to the old ways of religion we must realize this fence of obedience as keeping out the chilling blasts of fatal self-will." He says: "Obedience must be blind, prompt, courageous." "The end of life is prayer and work is the preparation for it." "The voice must not waste itself in words to man that is to be trained up to God."

One cannot say enough for this book, but one urges thoughtful people to take it to heart. Reading Father Benson's instructions makes one wonder whether there is a modified rule of the Society for those living in the world, binding them together in the power of this deep fellowship, something like the Third Order of St. Francis. Surely Father Benson's religion cannot be confined to the monastery. It sounds like normal Christianity, but how rare, and how much needed!

SOME DIFFICULTIES IN THE PRACTICE OF FREQUENT CONFESSION AND COMMUNION: TWO INSTRUCTIONS GIVEN IN A RETREAT. By W. H. Longridge, S.S.J.E. Society of St. John the Evangelist. P. 16. 10 cts.

THESE brief instructions would prove helpful to those who are anxious to avoid frequent confessions or too frequent communions. It is a help to have these important points so clearly dealt with. The dangers are noted and the real center of the problem of repentance is shown to be in the will rather than in the affections, and the penitent is advised to go on in a deliberate perseverance even through apparently fruitless stages. The same general line is followed regarding frequent communions. The objective character and certainty of the gift is clearly pointed out. Father Longridge makes a nice distinction between the faith of the intellect and the faith of the soul. He says: "The greatest theologian might fail to feed upon Christ in Holy Communion, while the peasant might be filled with all the fulness of grace. By faith, here, we mean an act or energy of the whole moral and spiritual nature." He gives four suggestions as to how we can rescue our communions from becoming perfunctory. First, the aim of our life as a whole must be right. Secondly, we must try to appreciate the greatness of the gift we receive. Thirdly, we must stir up both faith and desire; and, lastly, we must cultivate the spirit of thanksgiving.

THE NORMAL DEVELOPMENT OF ORDINARY MENTAL PRAYER. By W. H. Longridge, S.S.J.E. Society of St. John the Evangelist. P. 11. 10 cts.

IN THIS brief pamphlet Father Longridge gives some very definite and careful instruction on the subject of mental prayer. For those who are having difficulty with meditation or who may have felt a desire for a different form of mental prayer this pamphlet will be especially helpful. Father Longridge quotes Father Baker at some length to show the difference between affective prayer and meditation, and to point out how the former may be developed. He concludes with a statement regarding the prayer of simplicity, which form of prayer the average reader might consider more profound than simple. The pamphlet is obviously intended for people who have passed the elementary stages in the interior life.

THE BOOK recommended by the Bishop of London for Lenten reading this year is *The Riddle of Life*, by Neville Talbot, Bishop of Pretoria (Longmans, \$1.00). Dedicated to the memory of Baron von Hügel, the Bishop makes many references to and gives many quotations from the writings of this great Christian philosopher. He says that some people may think there are too many quotations, not only from von Hügel but from others, but his own forceful and eager personality shines out in every chapter nevertheless, and needless to say the final note is one of clear ringing optimism. It is a book to help and cheer the perplexed, the suffering, and the despondent.

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

Church Calendar



FEBRUARY

- 17. First Sunday in Lent.
- 20, 22, 23. Ember Days.
- 24. Second Sunday in Lent.
- 25. Monday. St. Matthias.
- 28. Thursday.

CALENDAR OF COMING EVENTS

FEBRUARY

- 22. Convocation of the Panama Canal Zone.

APPOINTMENTS ACCEPTED

BOSWELL, Rev. GEORGE E., formerly priest-in-charge of Holy Trinity Church, Hillsdale, N. J. (N'k.); to be rector of St. James' Church, Bristol, Pa. Address, 829 Radcliffe St., Bristol, Pa.

COX, Rev. HARVEY A., formerly rector of Grace Church, Newport News, Va. (S. V.); has become priest-in-charge of St. Saviour's Mission, Raleigh, N. C.

PITT, Rev. LOUIS W., rector of St. Mark's Church, Newark, N. J. (N'k.); to be rector of St. Mary's Church, Ardmore, Pa. Address, St. Mary's Rectory, Ardmore. March 1st.

NEW ADDRESSES

ANASTASI, Rev. JOSEPH, priest-in-charge of St. Anthony's Italian Mission, Hackensack, N. J., and general Italian missionary of the diocese of Newark, formerly Newark, N. J.; 315 La Salle Ave., Hasbrouck Heights, N. J.

BAILEY, Rev. PERCIVAL, recently become assistant at St. Matthias' Church, Detroit; 4670 Larchmont Ave., Detroit.

BISHOP, Rev. JULIAN M., formerly of Burlington, Vt.; 263 E. Main St., Watertown, N. Y.

EVANS, Rev. ROBERT J., formerly 61 Revere St.; 68 Myrtle St., Boston.

SHERMAN, Rev. FRANKLIN COLE, rector of Grace Church, Cleveland, formerly 409 Euclid Sixty-First Bldg.; 1248 Bolivar Road, Cleveland.

SHUTT, Rev. C. HERBERT, formerly of Fort Collins, Colo.; Box 175, Penne Farms, Fla.

CORRECT ADDRESSES

BELL, Rev. GEORGE V., rector of St. Luke's Church, Pedlar Mills, Va., and of the churches at Madison Heights, Boonesboro, Forest R. F. D. 2, and Schuyler, Va., 631 Riverside Drive, Lynchburg, Va., and not 613 Riverside Drive, as given in the 1929 *Living Church Annual*.

EASTMAN, Rev. REGINALD WELLS, priest-in-charge of St. Mary's Church, Gatesville, N. C.; Gatesville, N. C., and not Washington, D. C., as stated in the February 2d issue of *THE LIVING CHURCH*.

GIBSON, Rev. ARTHUR F., curate at St. James' Church, Drifton, with charge of St. James' Church, Freeland, Pa. (Be.), 609 Front St., Freeland, Pa.

MITCHELL, Rev. R. BLAND, formerly of New York City; Sewanee, Tenn. Mr. Mitchell has been director of the Sewanee Expansion Fund of the University of the South, Sewanee, Tenn., since September.

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

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

SALINA—Add, Rev. Charles O. Brown, 711 First Ave., Dodge City, Kas.

ORDINATIONS

DEACONS

KANSAS—The Rt. Rev. James Wise, D.D., Bishop of Kansas, ordained **CHARLES RUSCOE DAVIES** to the diaconate in St. George's Church, Wakefield, on Sunday, February 3d. The candidate was presented by the Rev. John E. Brodhead of St. Paul's Church, Abilene, and the sermon was preached by the Rev. J. C. Boyce of St. Paul's Church, Clay Center.

Mr. Davies is to be deacon-in-charge of St. Paul's Church, Coffeeville. After the ordination the people of this rural section of Kansas repaired to the community hall where a box dinner was served by the farmers from the country round about Wakefield. Speeches of congratulation were made with great enthusiasm and the new deacon and his wife were presented with a beautiful clock by the people.

PRIESTS

CALIFORNIA—On the Feast of the Purification of St. Mary the Virgin, Saturday morning, February 2d, at 11 o'clock, the Rt. Rev. Edward L. Parsons, D.D., Bishop of California, advanced to the priesthood the Rev. **EDWARD UNDERWOOD**, in Grace Cathedral, San Francisco. The candidate was presented by the Rev. Charles P. Otis, S.S.J.E., rector of the Church of the Advent, San Francisco. The preacher was the Rev. Bayard H. Jones, rector of All Saints' Church, Watsonville. The Rev. Laurence B. Ridgely, S.T.D., professor of Church History in the Church Divinity School of the Pacific, was gospeller, and the Rev. John Barrett, rector of St. John's Church, Oakland, epistoler. The litany was read by the Ven. Noel Porter, Ph.D., archdeacon of the diocese, Morning Prayer having been said by the candidate earlier in the morning in the chapel of the Church Divinity School of the Pacific.

Fr. Underwood celebrated his first Eucharist on Sexagesima Sunday at 7:00 a.m., in the Church of the Advent, the Rev. Kenneth L. Viall, S.S.J.E., of the Advent clergy, officiating as assistant priest, and Eberts M. McKechnie, a senior seminarian, as server. Fr. Underwood will continue as instructor in New Testament Greek and lecturer in the Philosophy of Religion at the C. D. S. P., and as vicar of St. Matthew's Church, Berkeley. His address is 1051 Taylor St., San Francisco.

NEWARK—On Saturday, February 2d, the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, advanced the Rev. **ALLAN WHEATLEY**, the Rev. **FRED J. G. KEPLER**, and the Rev. **KARL G. KUMM** to the priesthood in Trinity Cathedral, Newark. The candidates were presented by the Rev. W. Ovid Kinsolving of Summit. The Rev. Dr. Loring W. Batten, acting dean of the General Theological Seminary, delivered the sermon.

Mr. Wheatley is to remain as assistant at Trinity Cathedral; Mr. Kepler remains as assistant at St. Stephen's Church, Jersey City; and Mr. Kumm as assistant at Calvary Church, Summit.

SPOKANE—At the morning service on February 3d, during the annual convocation of the diocese, Bishop Cross advanced the Rev. **JOHN B. PENNELL** to the priesthood. The candidate was presented by the Rev. A. L. Bramhall of Wenatchee, and Bishop Faber of Montana preached the sermon.

The Rev. Mr. Pennell has been doing service at the missions at Pasco and Kennewick, where he will continue his ministry.

UPPER SOUTH CAROLINA—The Rt. Rev. K. G. Finlay, D.D., Bishop of Upper South Carolina, advanced the Rev. **S. THORNE SPARKMAN** to the priesthood in Nativity Church, Union, on Saturday, February 2d.

The candidate was presented by the Rev. W. H. K. Pendleton of Spartanburg, and the sermon was preached by the Rev. Malcolm S. Taylor of Greenville.

The Rev. Mr. Sparkman is rector of Nativity Church, Union, and Calvary Church, Glenn Springs, with address at Union.

MARRIED

CHILDS—MALCOLM-SMITH—Miss MARY INGA MALCOLM-SMITH, daughter of the Rev. and Mrs. J. Malcolm-Smith to Mr. EDWARD BLYE CHILDS of New York City, in Trinity Church, Haverhill, Mass., on Saturday, February 2d, Feast of the Purification, at 8:30 a.m.

DIED

BREWSTER—Entered into rest, suddenly, through auto-bus accident at Portsmouth, N. H., STELLA YATES BREWSTER, beloved wife of the Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine.

STODDARD—MARIE DAY McEWEN, daughter of the late Dr. John Betts McEwen, and Mary Sherwood Day, and widow of the late Henry Haven STODDARD, of New London, Conn. Born in New York City, January 1, 1859, died Sexagesima Sunday, February 3d. Funeral February 5th, 11 a.m., St. James' Church, New London, Conn. Interment at Stratford, Conn., the McEwen ancestral home.

"Rest eternal grant unto her, O Lord. And let perpetual light shine upon her."

RESOLUTION

Frederick Lee Maryon

WHEREAS, It hath pleased Almighty God, in His divine wisdom, to call to his eternal rest the soul of our beloved priest, the Rev. Father **FREDERICK LEE MARYON**, therefore be it

RESOLVED: That we, the wardens and vestry of St. David's parish of Meshanticut, Cranston, R. I., place on record our profound sorrow upon the passing from this early life of a great and noble soldier of our Lord and Saviour, Jesus Christ. We bear witness with gratitude to Father Maryon's devoted service to this parish, his unswerving loyalty to the Catholic faith, his own noble life and character, and his kindness and sympathy to those in distress. Truly, a great soul hath passed to receive the bidding of the Master, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." be it further

RESOLVED: That we do hereby tender our most sincere sympathy to the bereaved members of Father Maryon's family in their great sorrow, and be it further

RESOLVED: That a copy of this resolution be spread upon the records of this meeting of the vestry, held this fourth day of February in the year of our Lord, nineteen hundred twenty-nine, and a copy thereof transmitted to the family of our late rector.

A true copy.

Attest: **ROWLAND G. KEACH**,
Clerk.

MEMORIALS

Lena McGhee

In loving memory of **LENA MCGHEE**, who entered life eternal, February 13, 1921, at St. Faith's House, Tarrytown, New York.

"In Thy presence is the fulness of joy."

Sallie H. Harrison

In loving memory of **SALLIE H. HARRISON**, January 21, 1916. Demopolis, Ala.

Guy Underwood

In thankful memory of my beloved son, **GUY UNDERWOOD**, February 10, 1928.

"In short measure, life may perfect be."

STR J. M. BARRIE, writing in *Margaret Ogilvie*, says: "When you looked into my mother's eyes you knew, as if He had told you, why God sent her into the world. It was to open the minds of all who looked to beautiful thoughts."

—By Way of Illustration.

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WEST—MID-WEST DIOCESE NEEDS ONE married priest for two churches paying together \$2,100 and rectory. One unmarried for church paying \$1,400 and board and furnished room with light, heat, and care. M-306, **THE LIVING CHURCH**, Milwaukee, Wis.

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EXPERIENCED PRIEST DESIRES CORRESPONDENCE with bishops or vestries offering work. Good references. R-296, care of **LIVING CHURCH**, Milwaukee, Wis.

PRIEST, MARRIED, 10 YEARS' CANADIAN experience, Irish Evangelical, wishes to hear from missionary bishops or others who might have opening. C-300, **LIVING CHURCH**, Milwaukee, Wis.

THE REV. FREDERICK H. HANDSFIELD, lately rector of the Church of the Ascension, Rockville Centre, N. Y., has not retired permanently. After a few weeks' rest he hopes to take up active work again, and is ready now to undertake work of not too strenuous a nature.

MISCELLANEOUS

A WOMAN OF SUPERIOR ADVANTAGES, age forty, energetic, loyal, intelligent, Churchwoman, desires position as parish visitor. E-298, **LIVING CHURCH**, Milwaukee, Wis.

CHURCHWOMAN WITH EXCELLENT references and well qualified wishes position as housemother in a home or school for children. H-305, care of **LIVING CHURCH**, Milwaukee, Wis.

DIETICIAN OF WIDE EXPERIENCE DESIRES position in Church school in September. Address C-307, **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.

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WANTED [TO BUY] THE LETTERS OF Casper Henry Burton, Jr., edited by his brother, the Rev. Spence Burton, S.S.J.E. Address, F. C. GOODWIN, 88 Charles St., Boston, Mass.

MISCELLANEOUS

THREE 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.

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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.

RETREATS

BOSTON, MASS.—A RETREAT FOR MEN will be held at the Church of St. John the Evangelist (Cowley Fathers), Boston, on Friday, February 22d, beginning with Mass at 8:00 A.M., and ending with Evensong at 5:15 P.M. Conductor, the Rt. Rev. Samuel B. Booth, D.D., Bishop Coadjutor of Vermont. Please notify FATHER DALE, S.S.J.E., 33 Bowdoin St., Boston, that you intend to come.

BROOKLYN, N. Y.—A DAY'S RETREAT for men and women, February 22d, St. James' Church, 33 St. James Place. The Rev. Frank Gavin, Th.D., conductor. Beginning Mass 9:00 A.M. Those expecting to attend notify ST. JAMES' RECTORY, 26 St. James Place. Take DeKalb or Gates Ave. car from Borough Hall to St. James Place.

NEW YORK CITY—A DAY'S RETREAT FOR women will be held at Holy Cross Church, Fourth Street and Avenue C, New York City, on Saturday, March 16th. Conductor, the Rev. McVeigh Harrison, O.H.C. Apply to the MOTHER SUPERIOR, Community St. John Baptist. Holy Cross House, 300 East Fourth St., New York City.

PHILADELPHIA, PA.—A RETREAT FOR men and boys will be held at S. Clement's, Saturday evening before the First Sunday in Lent, February 16th, beginning with Vespers at 5:00, and ending with Compline at 9. The conductor will be the Rev. Frank Gavin, Ph.D., of the General Theological Seminary. Notify THE RECTOR at 2013 Appletree street.

Church Services

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

District of Columbia

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

46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass, 7:00 A.M., also Thursdays, 9:30.
Fridays: Evensong and Intercessions at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

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Church of the Ascension, Chicago

1133 North La Salle Street
REV. WM. BREWSTER STOSKOFF, 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. Even-
song, Sermon, and Benediction, 7:30 P.M.
Work Day Services: Mass, 7:00 A.M. Matins,
6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:00-5:30; 7:30-9.

Massachusetts

Church of the Advent, Boston

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

Minnesota

Gethsemane Church, Minneapolis

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

New York

Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.;
Morning Service (Church School), 9:30 A.M.;
the Holy Communion (with Morning Prayer,
except 1st Sunday) 11:00 A.M.; Evening
Prayer, 4:00 P.M. Week days (in chapel): The
Holy Communion, 7:30 A.M.; Morning Prayer,
10:00 A.M.; Evening Prayer (choral except
Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

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

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
REV. SELDEN P. DELANY, D.D., Rector
Sundays: Low Masses, 7:30 and 8:15.
Children's Mass and Address, 9:00.
High Mass and Sermon, 10:45.
Vespers, Benediction and Sermon, 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.

CHURCH SERVICES—Continued

Holy Cross Church, New York

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

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough
Hall, then Court street car to Carroll street.
The church is at the corner of Clinton and
Carroll streets, one block to the right.)

REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.
Rector
Sundays: 8:00 A.M. Low Mass.
" 9:00 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers. Brief Ad-
dress, and Benediction.
Masses daily at 7:00, 7:30, and 9:30.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sundays: Low Mass at 7 and 8.
High Mass, with Hymns for children, 9:15.
Solemn Mass and Sermon at 11.
Solemn Vespers and Sermon at 8.
Daily: Low Mass at 7, 8, and 9:30.
Fridays: Sermon and Benediction at 8.
(Stations of the Cross in Lent.)
Confessions: Friday, 3 to 5, 7 to 8.
Saturdays, 11 to 12, 3 to 5, 7 to 9.
Priest's House, 2013 Appletree street.
Telephone: Rittenhouse 1876.

RADIO BROADCASTS

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

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

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

WEBR, BUFFALO, N. Y., 1310 KILO-
cycles (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 Sun-
day, 4:30 P.M., E. S. Time.

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

WKBW, BUFFALO, N. Y., 1470 KILO-
cycles (204). Church of the Good Shepherd.
Morning service every Sunday at 9:30, E. S.
Time.

WRC, WASHINGTON, D. C., 50 KILO-
cycles (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.

WRV, RICHMOND, VA., 1110 KILO-
cycles (270.1). St. Mark's Church, Sunday
evening, 8:00 P.M., E. S. Time.

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

TRAVEL

THE VERY REV. H. ST. CLAIR HATH-
away is taking a party of friends on a
Cunard Steamer cruising the Mediterranean
and the North Sea, leaving New York June
29th, returning arriving at New York, August
19th. Visiting Spain, Morocco, Algeria, Italy,
France, Sweden, Norway, Scotland, England,
and Germany. He has a few vacancies in his
party. Those interested will kindly address him
for particulars at 2304 De Lancey St., Phila-
delphia, Pa.

WONDER PATH THROUGH EUROPE—
20th year. Private party sails June 29th.
Particulars from REV. E. H. YOUNG, Coll. Sta.,
Durham, N. C., or 1836 13th St., Rock Island,
Ill.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY
Shore, Long Island, N. Y. References re-
quired.

BOOKS RECEIVED

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

Albert and Charles Boni. 66 Fifth Ave., New
York City.

Boston. A Novel. By Upton Sinclair. Two
vols. \$5.00.

Alcohol Information Committee. 150 Fifth Ave.,
New York City.

Prohibition Still at Its Worst. By Irving
Fisher, assisted by H. Bruce Brougham.
\$1.50, or \$1.60 postpaid.

D. Appleton & Co. 29-35 W. 32nd St., New York
City.

*Readings in Public Opinion: Its Formation
and Control.* Edited by W. Brooks Graves.
\$6.00.

Bobbs-Merrill Co. Indianapolis, Ind.

*Holier Than Thou. The Way of the
Righteous.* By C. B. Ayres, author of
Science: The False Messiah. \$2.50.

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

*The Life of All Living: The Philosophy of
Life.* By Fulton J. Sheen, Ph.D., S.T.D.,
Agrége en philosophie de l'Université de
Louvain, member of the faculty of The-
ology, the Catholic University of Amer-
ica. \$1.75.

The New Map of South America. By Her-
bert Adams Gibbons. \$3.00.

Harper & Bros. 49 East 33rd St., New York City.

*The Sanctity of the Law: In What Does
it Consist.* By John W. Burgess. \$3.50.

Henry Holt & Co. 1 Park Ave., New York City.

A Wanderer's Way. By Charles E. Raven,
D.D., canon of Liverpool and chaplain
to the King. \$1.75.

Lincoln MacVeagh. The Dial Press. 152 West 13th
St., New York City.

John Wesley. By Arnold Lunn, author of
Roman Converts, The Harrovians, etc.
With a Foreword by S. Parkes Cadman,
D.D. \$4.00.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.

A History of Christian Missions in China.
By Kenneth Scott Latourette, D. Willis
James professor of Missions and Oriental
History in Yale University. \$5.00.

Moral Adventure. (Reprinted from the book
Adventure.) By Burnett Hillman Streeter,
D.D., Fellow of Queen's College, Ox-
ford; canon of Hereford; Fellow of the
British Academy. \$1.25.

Morality in the Making. By Roy E. Whitney.
\$1.50.

The Macmillan Co. 60 Fifth Ave., New York City.

The Origins of World War. By Sidney B.
Fay. Two vols. \$9.00 per set.

The Pilgrim Press. 14 Beacon St., Boston, Mass.,
and 419 S. Market St., Chicago, Ill.

Moslem Mentality. A Discussion of the
Presentation of Christianity to Moslems.
By L. Levonian, B.A., M.R.A.S., dean of
the School of Religion at Athens; former-
ly of Constantinople; fellow of Wood-
brooke, England. \$2.50.

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

The Synoptic Problem and a New Solution.
By R. H. Crompton, author of *The Future
of Christianity.* \$2.75.

University of Chicago Press. 5750 Ellis Ave., Chi-
cago, Ill.

Problems of the Pacific. Proceedings of the
Second Conference of the Institute of
Pacific Relations, Honolulu. \$3.00.

PAMPHLETS

Diocesan House. 1 Joy St., Boston, Mass.

A Devotional Pilgrimage in a Parish Church.
Approved by the Bishop of the Diocese.
Published by the Diocesan Altar Guild
of Massachusetts. 10 cts.

W. Knott & Son, Ltd. 30 Brooke St., Holborn,
E. C. 1, England.

*Pontificalia: Or What is Done When the
Bishop Comes.* Part I. NOTES ON EPISCOPAL
ORNAMENTS AND CEREMONIES. By the Ed-
itors of *The Order of Divine Service,* etc.

Conventions and Convocations

ARIZONA

PHOENIX, ARIZ.—In a masterly address at the opening service of the thirty-seventh annual convocation which met in Phoenix, the Rt. Rev. Walter Mitchell, D.D., Bishop of Arizona, congratulated the district upon the payment in full of its quota and assessment, called attention to the reduced numbers of candidates for confirmation, which was probably due to the greater care and longer period of preparation required, and dealt firmly with the questions of Intinction, Marriage and Divorce, Sunday observance, and the necessity for care of the family life.

A rather unique and daring change was made by Bishop Mitchell in appointing new heads to all the departments of the executive council; this was in line with his plan of rotation every year in all the offices of the district, parish, and mission as far as practicable. The convocation was delighted to have as the speaker on the first day, the Rt. Rev. L. C. Sanford, D.D., Bishop of San Joaquin, who held his audience spell-bound as he carried them with him in his visits to the Church's mission fields in Palestine and China.

Another visitor was Deaconess Newell, dean of St. Margaret's Hall, Berkeley, Calif., whose addresses on the Gift of the Personal Life and Consecration were greatly appreciated.

The attempt to reach the student on the campus of the university of Arizona through the services of a pastor came in for much discussion.

A joint meeting of all organizations was held on the second day, when reports of growth were reported by the president of the Woman's Auxiliary, Mrs. McKillips. Reports were also given by the Girls' Friendly Society, the Young People's Fellowship, and the Church Periodical Club.

Delegates to the provincial synod were elected as follows: *Clerical*: The Rev. Messrs. E. T. Simpson, F. C. Taylor, and A. W. Nichols. *Lay*: Messrs. R. Motz, Harold Baxter, and Captain Reed.

CHICAGO

CHICAGO—A plea for loyalty to the revised Book of Common Prayer was made by the Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago, in his address to the ninety-second annual convention of Chicago, which was held at St. James' Cathedral, February 5th and 6th. The Bishop called upon his clergy to be loyal to the new book as a matter of "honor, good faith, and a clear conscience," and urged them to use common sense and honesty in its interpretation.

The Bishop also sounded a warning of disintegration and schism unless there is unity in the Church.

"The Episcopal Church," declared Bishop Anderson, "is not an aggregation of individuals. It is a corporate body. We are under its authority and under a promise of conformity to its doctrine, discipline, and worship. We are governed by the Book of Common Prayer, with its rubrics and other directions; by the constitution and canons of General Convention; by the constitution and canons of the diocese of Chicago. I ask the clergy to re-examine the rubrics and other directions concerning public worship, to recall the

promise of conformity which was made as prerequisite to ordination and to make their loyalty and obedience a matter of honor, good faith, and a clear conscience.

"There is still room for diversity in worship. And dominating all this diversity of worship there should be such structural unity that our people would be at home in going from one church to another. Now is the time to emphasize structural unity. During the process of revision, many liberties have been taken. This has tended toward chaos. It is time to call a halt. Unless the Anglican communion throughout the world is at unity with itself, unless there is a clear understanding and recognition of the basic principles and purposes for which it corporately stands, unless there is some generally accepted standard of allegiance, it would not be hazardous to predict that disintegration and schism will ensue."

The pre-convention dinner, under auspices of the Church Club, was attended by approximately 700 Church men and women at the Hotel LaSalle. Bishop Anderson, the Rev. Dr. H. P. Almon Abbott, rector of St. Chrysostom's and Bishop-elect of Lexington, and the Rev. Dr. George H. Thomas were the speakers. Bishop Anderson spoke of various phases of diocesan activity. Dr. Thomas told of plans for the campaign for St. Luke's International Hospital, Tokyo.

"There is widespread revolt in the Church today," declared Dr. Abbott in his address. "It is a doctrinal revolt, a revolt against Christian doctrine for which the Church no doubt is partly responsible. This revolt is strangely misled. There also is a revolt against all organized forms of religion.

"The task of the Church today is to go back to first principles, to understand itself again as the Way of Life. The Church must restore to men's minds the sense of purity and self-control over passions, appetites and lusts which is the necessary condition of real freedom. If Christianity is to make itself understood in this age of democratic tendencies, it must make itself understood as the Way, and men must know that they cannot be Christians as a matter of course, but only by the deliberate choice."

The world needs a living faith, stripped of pretense, hypocrisy, and sham, to steer it out of its present day skepticism and perplexities, said the Rev. Dr. George Craig Stewart, rector of St. Luke's Church, Evanston, speaking at the mass meeting of the convention sponsored by the diocesan Young People's association. Dr. Stewart stressed the cathedral idea and the part the young people are playing in it.

"We are living in a new cathedral building age," he declared. "We do not seek to reproduce Amiens, or Rheims, or Chartres, or York, or Durham, or Canterbury, for this is a different world, with different social and economic backgrounds. But the same tremendous spiritual dynamic is at work, the same enormous lifting motive. That motive is not money, nor sentimentality, nor romanticism, nor aestheticism, nor pride; it is a passionate devotion to the heart of Christianity, a complete and unreserved faith born of spiritual experience and approved by our reason and tested in temptation.

"The world today needs Christ and it needs Christians who have no doubt about

His supremacy. Skepticism cannot build cathedrals; faith can and does. But it must be a living faith, a real faith, stripped of pretense, cant, hypocrisy, and sham. There is just one clew to the coiled complexities of life, to the perplexing mystery of it all, and that is Jesus. His is life itself. He is the Saviour: He is also the Solver."

Bishop Anderson announced his intention to leave on an extended vacation on advice of his physicians. He expected to start for Florida on Sunday, February 10th, and to be gone for an indefinite time, probably two or three months. During his absence, Bishop Anderson said, as many of his official duties as possible will be delegated to Bishop Griswold.

The convention voted to accept a budget of \$125,000 for the work of the General Church and notified the national offices to that effect. An urged plea for the national budget was sounded by Dr. Stewart, who presented the situation as far as the finances of the National Council are concerned, saying it will be necessary to reduce the budget as adopted at General Convention by approximately \$250,000.

The diocesan budget adopted approximates \$128,000.

Elections to the standing committee were as follows: The Very Rev. J. H. Edwards, the Rev. E. J. Randall, the Rev. G. G. Moore. Messrs. Arthur Dole, Henry E. Mason, and W. R. Townley.

Delegates elected to the Provincial Synod: *Clerical*: The Rev. Messrs. Alfred Newbery, H. R. Brinker, Charles L. Street, H. L. Bowne. *Lay*: Messrs. Alfred Granger, Edward J. Rogerson, Alfred Crosby, and W. R. Townley.

WOMAN'S AUXILIARY

A plea for larger emphasis upon the spiritual rather than material was made by the Very Rev. Duncan H. Browne, dean of St. James' Cathedral, speaking before the annual meeting of the Woman's Auxiliary on Thursday.

"The political and economic ascendancy of women is one of the chief contributing factors in the changing home," said Dean Browne. "Until recently, homes have been male dominated; today they are either coöperative, that is, the man and woman sharing equally in the responsibility, or else they are woman dominated. This change is nothing short of revolutionary. The emphasis placed upon the woman's vote by all political parties is evidence of the changing home.

"Religion in the home has undergone and is undergoing a like change. Bewildered by much of the religious teaching that comes over the radio, the listeners-in know not where to turn or what exact course to follow."

Dean Browne then urged the Auxiliary to stress the spiritual side of its work, rather than mere money raising.

Mrs. Charles Spencer Williamson, of the Church of the Ascension, was elected president of the Auxiliary succeeding Mrs. George Allen Mason, who has served as president for four years.

After serving in thirty-one diocesan conventions, the Rev. Dr. John Henry Hopkins, rector of the Church of the Redeemer, Hyde Park, announced his intention of retiring from the active work of the ministry on July 1st. He reviewed his work in the ministry and said he expects to retire to his farm in Vermont. Upon

completion of his statement, Dr. Hopkins was loudly applauded.

David E. Evans of the Church of the Advent was re-elected president of the diocesan Young Peoples' association at its annual meeting held during the convention.

DALLAS

DALLAS, TEX.—Evangelism, student work, the campaign for St. Luke's Hospital, Tokyo, and the development of the spirit of Christian fellowship in the work of the diocese were stressed by Bishop Moore in his address at the thirty-fourth annual council of the diocese of Dallas, held in St. Matthew's Cathedral on Wednesday, January 30th.

Outstanding features of the council were a well-attended conference on Young People's work in the diocese, held on Tuesday, January 29th, and the annual diocesan banquet at which there was an exceptionally large attendance. The speakers, in addition to Bishop Moore, who presided, were the Rev. Dr. E. H. Eckel, of Fort Worth, who presented the topic How the Layman can Help the Diocese, the Hon. E. A. Belsterling, diocesan chancellor, who spoke on How the Clergy can Help the Diocese, and Miss Louise M. Howard, whose subject was The Experiences of a Parish Secretary. The climax of a unique program came when Mrs. Lucas of Brownwood, diocesan secretary of the Woman's Auxiliary, was called upon. The Bishop had assigned to her the subject How the Bishop can Help the Diocese. Mrs. Lucas said she would rather attempt the task of mind-reader, and, as interpreting the mind of the Bishop and his hopes for diocesan achievement, brought the spirit and message of the General Convention at Washington to the gathering, and in a speech which was as deeply spiritual as it was charming and effective, spoke on the need for personal evangelism, student work, rural work, and missionary endeavor.

The treasurer reported an increased cash reserve balance in excess of \$5,000. Representatives from All Saints' Hospital, Fort Worth, and St. Matthew's Home for Children presented reports showing both institutions to be in a satisfactory condition, and doing excellent work. Miss Jeanette Ziegler, principal of St. Mary's College, spoke of the renewed life and activity there, and made an effective plea for the scholarship fund.

The Rev. Hiram J. Ellis of Corsicana and Milton H. Hickox of Dallas were elected to the standing committee to fill the places of those who retire by rotation.

The following were elected as delegates to the Provincial Synod: *Clerical:* The Rev. Messrs. H. Cowley-Carroll, C. A. Beasley, L. Valentine Lee, Edward S. Barlow, and William DuBose Bratton. *Lay:* Messrs. J. Harold Bevan, M. H. Hickox, J. J. Culbertson, R. R. Lawther, and J. H. Allison.

Alternates: *Clerical:* The Rev. Messrs. Goodrich R. Fenner, William Garner, Walter L. Lofin, Benjamin Bean, and Walter H. Meyers. *Lay:* Messrs. Arthur Church, T. N. Edgell, Alston Gowdey, Edward A. Belsterling, and B. M. Childress.

OLYMPIA

SEATTLE, WASH.—A strong sermon, appealingly stirring in its moral and spiritual implications and compellingly interesting from its literary and epigrammatic qualities, was a feature of the eucharistic service which opened the nineteenth annual convention of Olympia held at St. Clement's Church, Seattle, February 5th and 6th. The sermon was preached by the Bishop of the diocese, the Rt. Rev. S. Arthur Huston, D.D., and earnestly ex-

alted the principle of sacrifice. It found a responsive echo in the hearts of many of those present when the great need for the application of the principle was seen in the reports of the diocesan council, which revealed the fact that the pledge of \$10,000 hopefully made the National Council for 1928 had had to be cut almost in half when payment was made, while the pledges from the parishes and missions for 1929 were so much below the amount needed that not only would the pledge made to the National Council have to be reduced to \$6,000 but grants to the missions of the diocese itself would have to be greatly lessened. This serious matter proved to be the chief concern of the convention.

Bishop Huston was ably supported in his earnest plea for sacrifice by his neighboring Bishop, the Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon, who gave an address at a dinner at the Chamber of Commerce Hall, and by the Rt. Rev. Lemuel H. Wells, the retired Bishop of Spokane.

As a practical result of all this a resolution was adopted, endorsing a campaign for the raising of \$200,000 for the Episcopal endowment fund and Church extension. This would release funds now needed for diocesan salaries and make them available for mission support.

A resolution of sympathy was passed for the rector of St. Mark's, Seattle, the Rev. Dr. John D. McLaughlan, who lost both his parents and an aunt within seven days. His aunt, Miss Lucy McMartin, died on Saturday, January 26th. His father, John McLaughlan, passed away on the following Monday, and his mother, Mrs. Maria McMartin McLaughlan, followed him on the Friday of the same week. All three lived together in Chicago and died as the result of influenza.

Officers and committees were generally re-elected. Delegates elected to the Provincial Synod are as follows: *Clerical,* the Rev. Messrs. E. C. R. Pritchard, R. J. Arney, E. B. Smith, and T. A. Hilton. *Lay,* Messrs. D. T. Coffman, Chehalis; E. G. Anderson, Seattle; W. E. Turrell, Tacoma; and William Melville, Olympia.

SACRAMENTO

SACRAMENTO, CALIF.—The celebration of the thirtieth anniversary of the consecration of Bishop Moreland as Bishop of Sacramento, and the completion of the revision of the constitution and canons of the diocese were the high points of the nineteenth annual convention of Sacramento which met in St. Paul's Church and Trinity Pro-Cathedral, Sacramento, February 5th and 6th.

In honor of Bishop Moreland's thirtieth anniversary three visiting bishops were present. The Rt. Rev. William Bertrand Stevens, D.D., Bishop of Los Angeles, was the convention preacher; the Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska, addressed a joint session of the convention and the Woman's Auxiliary on the afternoon of the first day. These bishops and the newly consecrated Bishop of Nevada, the Rt. Rev. Thomas Jenkins, D.D., were speakers at the convention dinner given in honor of Bishop Moreland's long episcopate. Mrs. L. C. Monteagle of San Francisco brought greetings from the diocese of California. Bishop Moreland was the recipient of suitable testimonials from the Woman's Auxiliary, and the clergy and laity.

Convention ordered the continuance of the committee for increasing the diocesan endowment, and active work will begin this spring.

On the standing committee the Rev. Arthur J. Child replaces the Rev. I. E. Baxter. Delegates to Provincial Synod: *Clerical:* The

Rev. Messrs. A. J. Child, Mortimer Chester, W. H. Hermitage, and the Ven. Barr G. Lee. *Lay:* Messrs. F. H. Denman of Petaluma, H. E. Boudier of Napa, H. J. Chinn of St. Helena, and C. A. Worden of Yuba City.

SOUTHERN OHIO

CINCINNATI, OHIO—On Tuesday and Wednesday, January 29th and 30th, the diocese of Southern Ohio met with no bishop present for the first time in forty years. The Rt. Rev. Boyd Vincent, who is now the senior bishop of the Anglican communion in point of consecration, having gone south to escape the rigors of winter in Ohio, and the Rt. Rev. Theodore Irving Reese, D.D., Bishop Coadjutor, having taken Mrs. Reese away to convalesce from a recent severe operation.

The convention met at the Church of the Advent, Walnut Hills, Cincinnati, of which the Rev. George C. Dunlop is the rector. It was called to order by the secretary, Archdeacon B. H. Reinheimer, and elected the Rev. Frank H. Nelson, rector of Christ Church, Cincinnati, president.

This was the second session of the convention since the adoption of amendments to the constitution and canons making women eligible as delegates, and it was well attended. The attendance at the fellowship dinner on Tuesday night was larger than any similar event in the history of the convention—nearly 400 being present. The guest speaker on this occasion was Dr. Rudolph Teusler of St. Luke's Hospital, Tokyo. The dinner was also the occasion for the launching of the diocesan organization in connection with the effort to raise the funds for the reconstruction of that hospital.

The convention also approved a resolution providing for the appointment of a committee to have charge of the effort to raise funds in the diocese in Epiphany 1930 for the capital fund of the National Council.

The reports of the several departments and auxiliary agencies revealed that 1928 was perhaps the most productive and gratifying year in the history of the diocese. The quota to the national Church had been paid for the third consecutive year and at the same time all of the budget obligations of the diocese met without deficit.

Two missions inaugurated since the beginning of the Nation-wide Campaign and both of them beneficiaries of that fund were admitted as independent parishes in union with the convention. Both were begun as Sunday schools in 1921 and neither has had the services of a resident minister for more than three years. The first one was St. Paul's, Oakwood, Dayton, of which the Rev. Herman Page is the rector. The other new parish is St. Alban's, Bexley, Columbus, of which the Rev. Thomas Donaldson is rector.

The committee provided for at the last convention to raise a capital fund of \$60,000 to retire the eight priority obligations incurred in promoting diocesan missions during the past eight years reported that it had collected \$47,500, that it had some additional pledges, and hoped to complete the fund at an early date.

The department of missions also reported that it had received from the trustees of the estate of the late Mrs. W. T. Wells the first of two installments of \$20,000, which will constitute the Wells' bequest, a revolving fund for the promotion of the growth of diocesan missions.

The most notable circumstance reported by the department of religious education was the announcement of a gift of \$11,000, to be supplemented later, from the widow and son of the late Judge D. H. Sowers,

dedicated to him. The income of this fund is to be used for the development and extension of the work of religious education within the diocese.

The convention address of Bishop Reese was read by the president of the standing committee, and a recommendation which it contained was approved, providing for the institution of the use of the revised Prayer Book throughout the diocese on Whitsunday in connection with the 325th anniversary of the introduction of the first reformed Prayer Book of the Church of England.

The Rev. Frederick G. Deis of the national Field Department addressed the convention at noon on Wednesday and the Rev. Henry K. Sherrill, D.D., rector of Trinity Church, Boston, preached at the closing service on Wednesday night.

The sale of the Bishops house, on Auburn avenue, in Cincinnati, and the application of the invested funds to the house rent of the Bishop Coadjutor was approved.

The standing committee was re-elected. Deputies to the Synod: *Clerical:* The Ven. B. H. Reinheimer, and the Rev. Messrs. Maurice Clarke, Charles G. Reade, and Gilbert P. Symons. *Lay:* Messrs. Frederick C. Hicks, William S. Keller, Oscar E. Rupp, and William T. Magruder.

SPOKANE

SPOKANE, WASH.—The thirty-seventh annual convocation of Spokane aroused much enthusiasm in personal religion and evangelism. "The practice of personal religion and evangelism," said the Rt. Rev. E. M. Cross, D.D., Bishop of the district, "is not a matter of choice but a matter of obligation. The only choice is as to the method to pursue, and that will be left to the study group in each individual church. We wish to spend an afternoon at the next convocation as an experience meeting when we will ask for a specific report from each clergyman as to the results of the year's study."

The Rt. Rev. William F. Faber, D.D., Bishop of Montana, was the special preacher for the convocation and particularly flayed the attitude of the United States Congress in which the pacifist was attacked.

At the morning service on February 3d, Bishop Cross advanced the Rev. John B. Pennell to the priesthood. Bishop Faber preached the sermon.

A committee was appointed to report at the next convocation a plan by which an episcopal endowment fund may be assured that the Spokane jurisdiction may become a diocese. The Bishop in his annual report stated that the octave of September 23, 1929, will be set apart for the opening of the new Cathedral of St. John the Evangelist. He reported that the Presiding Bishop would be in attendance as well as some ten or twelve other bishops from Canada and the United States. There is now available \$54,000 for the furniture of the altar in the next unit.

UTAH

SALT LAKE CITY, UTAH—The canons of the district were amended to permit the organization of a council and its departments in place of the several independent boards and commissions at the twenty-second annual convocation of Utah which met in St. Mark's Cathedral, Salt Lake City, February 2d and 3d. The council will consist of the Bishop, the archdeacon, the chancellor, and the treasurer of convocation, together with nine other members to be appointed by the Bishop.

The treasurer announced that the appor-

tionment, including askings for the budget and advance work, had been paid in for 1928, and further that the amount asked of the district for 1929 was about twenty per cent greater than the total askings for the previous year.

The Bishop urged the several missions to take immediate steps to raise an increased amount of the clerical stipends in order that the work might not be handicapped because of decreased appropriations from the National Council. It was also suggested that an annual offering be taken for the Episcopal Endowment Fund. The salary of the Bishop of Utah is endowed, but it is hoped that at some future date this obligation may be shouldered by Utah and the endowment released for other work of the National Council.

The Bishop's address spoke of the gains made in the past year, small but indicative of quiet work by the Utah staff. Gains in the offerings of the Thank Offering of

the Auxiliary were especially noted, as were gains in the Children's Lenten and Birthday Offerings.

The annual session of the Woman's Auxiliary was held on February 1st. Pictorial displays of the work in Utah were explained by Archdeacon Bulkley, and a Church Library by the Rev. H. E. Henriques of St. John's Church, Salt Lake City.

A meeting of the Utah clericus was held February 4th. The Bishop outlined possible work of the council, and discussed a program of conferences to be held at the next annual convocation. An account of the consecration of the Rt. Rev. Thomas Jenkins as Bishop of Nevada was given by the Rev. Mr. Henriques.

The Rev. Messrs. W. F. Bulkley, A. E. Butcher, and J. S. Talbot were elected clerical deputies to the Provincial Synod, and Messrs. Frank Gregory, G. L. Hutchins, and J. E. Jones lay deputies.

Seek Discontinuance of Annual Church Congress at Session of Church Assembly

Press Attacks Bishop of St. Albans —Bishops Protest Statement of Dean Inge

The Living Church News Bureau
London, January 25, 1929

THE SPRING SESSION OF THE CHURCH Assembly, which opens at the Church House, Westminster, on Monday, February 4th, will have for consideration, in addition to various measures, a number of motions. The Bishop of Winchester will submit a resolution welcoming the formation of a Christian Social Council, and requesting the Archbishops of Canterbury and York to appoint representatives of the Church of England thereon.

Lord Phillimore will move: "That, in the opinion of the Assembly, the Annual Church Congress, while very valuable so long as the Church was without adequate diocesan, provincial, and national organization, is now no longer required, and may become the occasion of presenting a faulty view of the Church and had better be discontinued." (This motion stands over from the last session.)

A resolution to be submitted by the Rev. Dr. Charles Harris, after referring to the increasing prevalence of nervous moral and mental disorders, asks the Archbishops of Canterbury and York to discuss with their provincial synods "the recommendations of the late Archbishop of Canterbury's committee on the ministry of healing, especially those relating to the coöperation of the clerical and medical professions in the treatment of cases of this nature, in order that (if thought fit) suitable practical action may be taken in the near future."

The Rev. O. E. Douglas will submit a resolution for the appointment of a committee to inquire whether the benefices (ecclesiastical duties) measure, 1926, empowers commissions under that measure to revive the method of inquisition respecting heresy abolished by the act of 1534, and for the committee "to make such recommendations with regard to the measure as shall remove any existing anxiety about its operation."

Among other measures to be considered is one to free the finances of Westminster Abbey from the restrictions imposed by order in council in 1888. The main purpose

of the measure is to empower the ecclesiastical commissioners, in consultation with the dean and chapter, to reapportion the income of the Abbey between (1) the fabric fund; (2) the stipends of the dean and canons; and (3) the maintenance of the services in the Abbey and other expenses of the dean and chapter. The measure is an example of legislation by reference, for it is unintelligible without reference to the act of 1888, and the ecclesiastical commissioners' act, 1840, parts of which it repeals. Section 66 of the latter act contains a provision, which the present measure proposes to set aside, whereby the annual incomes of the Dean of Westminster and the Canons of Westminster are subject to a specified limitation.

The assembly is also to be asked to appoint a committee to consider the publication of an authorized Hymn Book, and it is to be fervently hoped that this suggestion will be turned down. It would simply mean the Prayer Book trouble all over again!

BISHOP OF ST. ALBANS ATTACKED BY PRESS

Dr. Furse, the Bishop of St. Albans, has been attacked by a section of the secular press for issuing instructions to his clergy that unbaptized persons must not be married in church. What Dr. Furse actually said was as follows:

"I have given instructions to the clergy in this diocese that, so far as I am concerned, they are not to marry people in church who have not been baptized. I am not allowed to use the service in the Book of Common Prayer to bury people unless they have been baptized. That is laid down, not in the new Prayer Book, but in the old Prayer Book. . . .

"People want to make a convenience of the Church. I say I will not be a party to it; and I say also that the clergy are not to marry people who have been divorced. I am not going to be a party, if I can help it, to anyone being married by Church service who has been divorced. . . .

"You take a solemn oath before God in His Church, and then you ask me to administer the same oath to the man or woman who has broken it. I am not going to make the word of God a blasphemous farce. No man has any right to ask a Bishop to be a party to any such disgusting and gross act of blasphemy. If you don't like it, go to a register office and say, 'I will take you until you make life

absolutely impossible, and then I will be off with you.' That is the honest thing to do."

The misrepresentations are due to the fact that the writers of the articles referred to imagined that Dr. Furse had forbidden his clergy to perform the marriage services for persons not duly baptized according to the baptismal rite of the Church of England. The Bishop has subsequently explained that he objected to the marriage in church of a person who had not been baptized *at all*, and not to the marriage there of a person who had not been baptized according to the Anglican rite.

The ignorant outburst that Dr. Furse has brought on his head by his plain and brave words is the measure of the service that he has rendered to the Church. From his clergy he is entitled to wholehearted obedience, for he has taken his stand on the law of the Catholic Church.

BISHOPS PROTEST STATEMENT OF DEAN INGE

The irrepressible Dean of St. Paul's has once more raised a storm of indignation by his ill-considered utterances. The Bishop of Durham and a number of other bishops and representatives of religion have issued a protest against a passage in Dean Inge's book, *England*.

The protest was occasioned by the report that, in the course of a debate in the United States Senate, Senator Robinson, of Indiana, read the following extract from Dean Inge's book:

"If the British Flag were hauled down in the North American Continent, it is more than possible that the nations of Europe, enraged by the bloated prosperity and airs of superiority of 'the man who won the war,' would combine to draw Shylock's teeth; and Great Britain, after losing Canada, would no longer have any motive to help a nation which, in the circumstances supposed, would have finally forfeited its friendship";

and asserted that the Dean's remarks correctly interpreted the feelings of the great mass of English people.

"We wish to state," write the signatories to the protest, "that the passage quoted does *not* represent our view, and, in our opinion, does not represent the views of any considerable number of Englishmen."

The public reproof is signed, in addition to the Bishop of Durham, by the Bishops of Blackburn, Bradford, Coventry, Exeter, Guildford, Hereford, Leicester, Lichfield, Lincoln, Peterborough, St. Albans, and Wakefield; by the Primus of the Episcopal Church of Scotland, the Roman Archbishop of Liverpool, and several Nonconformist ministers.

TWO VIEWS OF CONDITIONS OF UNITY

In an article on "Conditions of Unity" in this week's issue, the *Guardian* says:

"Greater unity within the Church of England itself is imperative before further steps can be taken to engage in any larger scheme of reunion. The realization of this axiom should not prevent the careful exploration of any of the avenues of approach that have hopefully been opened up toward other religious bodies. But it is useless to suggest plans, whether in the direction of Rome or of Nonconformity, that would only have the effect of increasing disunity within the Church of England itself. Dr. Inge has recently pointed out that any proposal for federal union would, as things are, rend the Church of England from top to toe. This can hardly be gainsaid, at any rate so far as England itself is concerned. It may well be that there are opportunities in the mission field for advance in this direction. But in the home land, increased

mutual understanding within the Church that owes allegiance to Canterbury is the immediate need. . . . Unity involves the recognition of the authority of the whole. There can be no unity in any society unless the members recognize within it a mind of its own, and bow to its expression when it has been clearly reached and registered. The Church of England must strengthen its stakes, if it is to lengthen its cords."

On the same subject, the new Archbishop of York sounds a more hopeful note. In a message to the *Church Assembly News*, Dr. Temple says:

"Recent events have brought our controversies into public notice, and those who observe the Church from outside think that our divisions are increasing. But it certainly is not so. Those who study the controversies of the past, such as those which raged round the Oxford movement, or *Essays and Reviews*, or *Lux Mundi*, know quite well that our divisions are today less bitter and less acrimonious than at those times. After all, the Prayer Book controversy has not led any Bishop to excommunicate his own Metropolitan as Henry of Exeter did. And behind our controversies there is a steadily rising tide of unity, not so much in the form of agreement as of mutual understanding and appreciation. There have been, I believe, two main agencies promoting this deeper unity. One has been the Church Assembly itself. But even more potent has been the

increasing realization to which the Church is being called in our time, and in comparison with which our differences lose their sharpness of outline. The missionary claim and the peril of a Godless civilization are the two overwhelming factors of our time. They constitute a call and challenge to see that we put first things first, even while we try to solve immediate problems."

A further stage has been reached in the restoration of Workshop Priory Church by the completion of the south transept, which is the oldest part of the church, dating from A.D. 1103. The Bishop of Southwell performed the ceremony of rededication yesterday, January 24th. The Lady chapel, which is noted for its lancet windows, was restored in 1919 as a war memorial, having been a roofless ruin for many centuries. The completion of the transept once more connects the chapel with the nave. All that remains of the original transept was the tower pier on the west, the arch leading to the south aisle, and the east wall of the transept itself. All the fragments have been united by the new work, and an idea may now be formed of the beauty and dignity of the old architecture. Harold Brakspear, F.S.A., of London, prepared the plans for the restoration, and a member of the congregation, T. J. Pepper, gave his services as clerk of the works.

GEORGE PARSONS.

Anglican Church is Meeting Place of All Religious Bodies in Jerusalem

The Jewish Wailing Wall Incident—Concordat Between Pope and Government

The Living Church News Bureau
Jerusalem, January 17, 1929

JERUSALEM HAS ALWAYS BEEN A LAND where religion was a problem to the administrator, and this was so even in days when there were not more than two or three hostile forms of religion to consider, and when the government—whether Christian or Mussulman—was concerned only with order, and hardly at all with justice! Now that you have as many forms of religion as there are languages—officials recognize twenty-nine of the one and twenty-five of the other—and most of the religions are hostile, the way of the administrator is assuredly hard. Further, being now British, the said administrator is blessed—or cursed—with a conscience that makes him at least try to do right, and also with a lack of imagination that makes it hard for him to enter into the position of the Oriental who is plaguing him. There are places and times where this Gallio-like lack of understanding makes for good government and easy administration but Jerusalem in the twentieth century is not one of them.

There is always a lot of explosive religious material lying about, and Oriental circumstances always provide that much of it shall be at a temperature that is perilously near to the "flash-point." When everyone is thus standing in a position of aggressive defense of his supposed rights, the official takes refuge in the *status quo*, and the native will at times invoke that mysterious power much as if it were a patron saint.

Of the twenty-five—some say forty-five—contending religions, it is comforting to find that the one body that claims no right

other than civic liberty is the Ecclesia Anglicana. It is content to seek peace and ensue it, with the result that its officials are often asked to act as umpires when others are quarreling, and that when religious bodies do want to act together, it is only in the Anglican Church that they can gather. "Deliverance Day," the anniversary of the proclamation of Palestinian freedom by General Allenby, is a holiday for all faiths, and in the religious service that marks it, all religious bodies with one exception find it possible to send their representatives to St. George's Cathedral to give thanks to the Lord of all. They could meet in no other place, save as rivals and foes; there Christians of the Orthodox, Jacobite, Coptic, Armenian, Nestorian, and Protestant Churches meet in the Anglican fane with an English bishop as host, to worship side by side with Moslems and Jews, in a rite which uses all the three languages that are in official use in the country, *viz.*, English, Hebrew, and Arabic. Striking indeed is the spectacle, when the white turban of the Sheikh-ul-Tslam stands side by side with the black headgear of the Jewish Rabbi, and in the chancel the dark face of an Abyssinian rises above his robe of white velvet, as he stands in a line with the cowed Armenian Archbishop, the dark-robed Patriarch of the Orthodox, and the cope and mitre of the English bishop.

It is only here that this fellowship is possible. So keen is the rivalry in the Church of the Holy Sepulchre that even now, when Mohammedan rule has ceased in the land, the guardians of the door of that Church are still the Moslem families [Judeh and Nusseibeh are their names], to whom that duty was given by Saladin, when he re-took Jerusalem from the crusaders nearly seven centuries ago. They surrendered their trust to Allenby on his entry, but when no Christian body would

tolerate another taking the duty, the general handed back the keys to their old custodians!

THE WALLING WALL INCIDENT

It must not be thought, however, that Christians are more quarrelsome than others in the land. All other bodies are as fiery, and one is inclined to think that there must be something in the atmosphere that produces the disposition.

The public peace of Jerusalem—always precarious—was endangered lately by what is known as the "Walling Wall incident." Every one knows how Jews have had, at least from medieval days, access to the western wall of the Haram-esh-Sherif or temple enclosure, where they bewail their lost sanctuary. Till the "Dome of the Rock" was built by Omar on his capture of Jerusalem (not that the present building is Omar's work, dating as it does from the year 787), Jews were allowed access to what was then an open area, and approached even "the Rock" itself, on which there once stood the altar of burnt offering. When the place became a Moslem sanctuary, entrance was forbidden, and the present pathetic custom grew up, though it is characteristic of the way in which religious quarrels develop in the city that the community should insist on holding their service at only one part of a wall of which other long stretches are open!

The present "Place of Wailing" at the western wall of the sanctuary is a "public way," and the wall is itself Moslem property in law, by a title some thirteen centuries old, as being part of the "Haram." Lately the Jews put up a partition in this area, it being their custom to separate the sexes in worship; this was objected to by the Mohammedans, and the Jews were ordered to remove it, before the ensuing Sabbath. When they delayed to carry out their undertaking, the police took action and took the partition away, actually during the Sabbath service. Prompt action was needful, for in this country any object connected with any religious rite that has stood in any place for a certain time, becomes part of the *status quo*, and is sacrosanct and irremovable accordingly! The holier the shrine, the more likely are disputes over it, and the fiercer the passions roused! At Bethlehem, the altar in the grotto of the Nativity (which occupies the very niche where the Birth is held to have taken place) is said to be owned by the Orthodox, who certainly own the bulk of the Church above.

They admit the right of use by others, notably by the Latins, but have the habit of leaving a certain eikon on the altar as mark of ownership, when they remove their own furniture to allow the Latin rite. Two years ago, the Romans attempted to remove this "picture," and one regrets to say that a struggle followed, when one bishop was seen using his pastoral staff right lustily, not so much on his own sheep as on the goats of other flocks! Blood was even spattered in the sanctuary, and secular authority was able to use that fact as a reason for giving the whole place a thorough and much needed cleansing! Previously, no one body had been willing to see any other undertake a work the doing of which would be evidence of exclusive ownership.

LATIN CHRISTIANS REVIVE MATTER

Then the question of the eikon slept for two years, as such questions do in the East; it is an irrational habit, but one for which officials are thankful. The Latin Christmas of 1928, however, saw the matter revived, the Latin Patriarch refusing

to enter the cave for his usual Midnight Mass, unless that objectionable eikon was first removed.

One might have been tempted to reply: "Your Grace need not hold the service if you had rather not," but such an action would have caused an immediate riot and a hideous scandal. The eikon, to the great wrath of the Orthodox, was removed, *pendente lite*. Another and more reasonable demand was refused. The Cave of the Nativity is lit only by lamps and wax candles, which at once make the place intolerably hot, and form, in the crowds that gather, a real element of danger. The Latins wished to introduce electric light, but this manifest advantage to everybody was also an undeniable breach of the *status quo*, and it was forbidden for that reason. So the multitudinous candles continue in use, and your correspondent may perhaps be excused for a certain amount of feeling about a practice which caused him some personal peril. As he performed his own devotions in the shrine, another worshipper more intent on her prayers than her candle, contrived to set your correspondent's hair ablaze!

An incident of the kind may be dangerous in a crowd that is liable to gusts of panic, but the writer fortunately escaped with nothing more serious than an unexpected and unauthorized tonsuring!

A ROMAN CONCORDAT

Reuter's telegrams of today give—as probably true—a piece of news that if verified marks the end of a very long controversy. It is said that a concordat has been arranged between the Pope and the Italian government (one may as well say Mussolini and be done) on the subject of the temporal claims. The Pope, as it is stated, gives up all claim to the old "States of the Church," receiving in return an addition of a few hundred acres to the kingdom of the Vatican, and a grant of a million gold lire, or about \$250,000. The "law of guarantees" is also repealed.

If this be correct, it will require further comment at some future date; for the moment it can only be said that it marks the end of a political question—the status of the Pope with the Secular Kingdom that he inhabits—that has really been open since the days of Charlemagne, and that dates in its present form from the occupation of Rome by the Italian troops in 1871.

Before that event, the Pope had been temporal sovereign of Rome; he formally resisted the entry of Italian troops, and never consented to recognize the new regime, remaining "the Prisoner of the Vatican" and never leaving those precincts.

The Italian authorities, not being able to make any agreement with a party who would not discuss, laid down their own terms. They recognized the Pope as sovereign of the Vatican—to which ambassadors are accredited to this day—and promised by the "Law of guarantees" to pay him in compensation for his lost territory, a sum of about \$600,000 per annum. The Pope, not recognizing the government, refused to accept that money, and the Italian authorities paid it into a bank and allowed it to accumulate for five years, resuming at the end of that time all sums that had remained unclaimed for the period. For the past half century or so the "grant" has therefore been no more than a matter of formal account-keeping. This formal transaction now comes to an end. By the new concordat, if it be ratified, the Pope virtually accepts all the claims of the State; for the addition of a square mile to what was already recognized as a kingdom, and the payment of

a sum that will not do more than cover the costs of the transaction, are merely formal concessions. Hitherto, the Pope has always met any suggestion of a concordat that would imply a diminution of his claims to sovereignty with his unvarying *non possumus*. Now, what was always held to be impossible is recognized as possible.

It would seem to represent a triumph for the Pope over the Cardinals—or his entourage at large. It has always been believed that the Pope—and not only the present holder of that office—has been anxious for some time past to break obsolete trammels and recognize an accomplished fact, while officialdom in the Vatican could not bring itself to resign old claims. Now apparently a Pope who was an active mountaineer in his youth has found a pass through another kind of obstacle.

WILLIAM A. WIGRAM.

SUFFRAGAN BISHOP CONSECRATED IN LONG ISLAND

BROOKLYN—The joyful service of the consecration of the Rt. Rev. John Insley Blair Larned to be Suffragan Bishop of Long Island took place at the Cathedral of the Incarnation in Garden City on Monday, February 11th, at 10:30. The official personnel was as follows:

Consecrator: The Rt. Rev. John Gardner Murray, D.D., Bishop of Maryland and Presiding Bishop; Co-consecrators: The Rt. Rev. Julius W. Atwood, D.D., the Rt. Rev. Herman Page, D.D., Bishop of Michigan; Presenting Bishops: The Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio, the Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop of New York; Litany: The Very Rev. Henry B. Washburn, D.D., dean of the Episcopal Theological School, Cambridge, Mass.; Preacher: The Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island; Attending Presbyters: The Rev. William H. Pott, D.D., St. John's Church, Clifton, S. I., N. Y., the Rev. Samuel M. Dorrance, rector of St. Ann's Church, Brooklyn, N. Y.; Registrar: The Rev. Charles L. Pardee, D.D., registrar and secretary of the House of Bishops; Master of Ceremonies: The Very Rev. George P. T. Sargent, dean of the Cathedral of the Incarnation, Garden City; Marshals: The Rev. Alan R. Chalmers, the Rev. Robert Rogers, Ph.D., the Rev. James Clarence Jones, D.D., the Rev. Charles H. Ricker, the Rev. William Grainger, and the Rev. Arthur R. Cummings.

Readers of Testimonials—I. The Certificate of Election: The Rev. John H. Fitzgerald, rector of Christ Church, Bay Ridge, Brooklyn; II. The Canonical Testimonial: Origen S. Seymour, Lawrence, L. I.; III. The Certificate of Ordination: The Rt. Rev. Herbert Shipman, D.D., Bishop Suffragan of New York; IV. The Consents of the Standing Committees: The Rev. St. Clair Hester, D.D., rector of the Church of the Messiah, Brooklyn; V. The Consents of the Bishops: The Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of Western New York.

Archbishop Alexander of the Greek Orthodox Church was present with his chaplain. Other communions were represented by Dr. Failes of Rutgers College and Dr. Henry Sloane Coffin of the Union Theological Seminary.

Bishop Stires' sermon is, in large part, printed on other pages of this issue. The congregation was a large and representative one, most of the parishes, especially in Brooklyn, being well represented. Bishop Larned starts upon his episcopal career with the unanimous congratulations of the diocese and of the Church at large.

At the luncheon given in honor of the new Suffragan Bishop, at which Bishop Stires presided, the Rev. Charles A. Brown of Bayside presented Bishop Larned with a gold watch on behalf of the clergy of the diocese. Other speakers were Bishop Murray, Bishop Lloyd, who took the place of Bishop Manning, still ill, Dr. Coffin, Bishop Atwood, and Bishop Larned.

Archdeacon W. A. Geddes Consecrated Bishop of Vast Diocese of Mackenzie River

Open Canadian Church Army Training Center—Laymen of Hamilton Organize

The Living Church News Bureau
Toronto, February 7, 1929]

THE CONSECRATION OF THE VEN. ARCHDEACON W. A. Geddes to the vast northern diocese of Mackenzie River, one of the largest in the world, but with only a population of some 6,000, took place on Sunday last at St. John's Cathedral, Winnipeg. The Primate was assisted by the Bishops of Qu'Appelle, Edmonton, Keewatin, Saskatchewan, and Brandon. The epistle was read by the Bishop of Saskatchewan, the gospel by the Bishop of Qu'Appelle, the Bishop-elect was presented by the Bishops of Edmonton and Keewatin, and the litany was taken by the Bishop of Brandon. The record of election and the certificate of election were read by Chancellor Machray of the diocese of Rupert's Land.

The sermon was delivered by the Rev. L. J. Donaldson, rector of Trinity Church, Halifax, from whose parish the new Bishop entered college and the ministry and by which he was supported in his work as a missionary to the Eskimo.

Episcopal robes were presented to Bishop Geddes by friends in the diocese of Mackenzie River and the episcopal ring by the Nova Scotian diocesan Woman's Auxiliary.

FORMAL OPENING OF CANADIAN CHURCH ARMY TRAINING CENTER

Work at the Canadian Church Army Training Center just opened at 143 Howland avenue, Toronto, actually started on the Feast of the Conversion of St. Paul, when the Holy Communion was celebrated at the chapel of St. Alban's Cathedral by the newly appointed warden of the Canadian Church Army, Bishop Lucas, after which the staff and some of the cadets took up their abode and their work in the home provided for them.

In order that the cadets might arrive and everything be in order, the formal opening did not take place until last Saturday.

The Holy Communion was celebrated at 8 and 10 A.M. at the chapel of St. Alban's Cathedral, Bishop Lucas and the Bishop of Toronto being the celebrants.

At 3 o'clock a solemn service of thanksgiving was conducted at St. Alban's Cathedral by the Bishop of Toronto, attended by his chaplain, Canon Brain, and Bishop Lucas, attended by Canon Vernon, honorary secretary of the Canadian Church Army Committee.

After thanksgiving and prayer by the Bishop of Toronto, the warden of the training center, Bishop Lucas, outlined the purpose and work of the Church Army, comparing them to the Franciscan friars and Wycliffe's "poor preachers." He then presented by name to the Bishop of Toronto sitting in his chair the nine cadets accepted out of twenty-three applicants, and coming from all over Canada from New Brunswick in the east to British Columbia in the west. The cadets were individually accepted and blessed and each given a suitable text. Captain Morley the training captain, Mrs. Casey the matron, and Captain Casey in charge of the English Church Army crusaders were also presented for the episcopal blessing.

At the close of the service the bishops, clergy, Church Army crusaders, and the Canadian Church Army cadets, and the congregation generally went up the street in procession to the training center, which was dedicated by the Bishop of Toronto. All then proceeded to the chapter house hall of the cathedral, where greetings were read from the Archbishop of Huron, Prebendary Carlisle, and staff of the English Church Army, from the officers of the American Church Army and other friends. After brief addresses by the bishops and Captains Casey and Morley, refreshments were served by the teen age W. A. of the cathedral.

Some generous assistance has already been received for this new venture of the Canadian Church. Cyrus Dolph of Preston gave \$3,000, a layman of the diocese of Toronto \$2,500, with an undertaking to collect \$2,500 more, and many other gifts have been received with many more expected in the near future.

ALMOST AN INTERNATIONAL SUNDAY

A recent Sunday at All Saints', Vernon, B. C., illustrated how diversified is the field to which the Canadian Church ministers. At the morning service a sermon was given by the Rev. Cassillis Kennedy, superintendent of Oriental Missions on mission work among the Chinese and Japanese. Simultaneously a service in Ukrainian, taken by a visiting Greek Orthodox priest for the benefit of a goodly number of his flock, was going on in the parish hall, which was lent to them for the occasion. In the afternoon the children of the Sunday school had their "Giving Christmas Tree" in the church to provide Christmas presents for the Indian children of the Blood Reserve, Cardston, Alberta, where they also support a boy. In the evening there was the usual service in Chinese at the Chinese Mission, and throughout the day a bag was hung at the back of the church for offerings toward the West Indian Church Relief Fund.

LAYMEN OF HAMILTON ORGANIZE

The Anglican laymen of Hamilton deanery met at supper at the Scottish Rite Cathedral for the purpose of organizing to assist in the Church's missionary work and to get men out to church. The Anglican Laymen's Association for the deanery of Hamilton resulted, which will act under the presidency of the Hon. F. T. Syme, M.L.A. After supper Bishop Owen gave an address on the needs of the Church in Western Canada. George C. Copley proposed the formation of an association to assist in the work, and asked all Anglican laymen to pledge themselves to give both of their time and money to it. It was decided to have two representatives from each church to organize the churches and to have the association as a whole act as a clearing house for this deanery.

ANNUAL MEETING OF TORONTO G.F.S.

The annual meeting of the diocesan council of the Girls' Friendly Society was held at the clubhouse in Toronto.

Encouraging reports of G.F.S. activities were received, especially from the clubhouse for business girls which is to be moved to larger quarters next summer, and the rest house, where many girls and women convalescing after illness or in need of a rest have been looked after, and from parochial branches.

Miss Summerhayes gave an interesting address on the work of the Church in the West. Appeals were made for contributions to missionary work among new settlers in the diocese of Brandon and for the Columbia Coast Mission hospitals and for the woman welcome and welfare worker at Quebec during the summer.

CHURCH ARMY CRUSADES PLANNED FOR BRANDON AND RUPERT'S LAND

The English Church Army crusaders under Captain Casey will commence work in the diocese of Brandon about the first of April, and will continue their work there until the end of July, when they will come to the diocese of Rupert's Land.

Permission having been obtained from the authorities of the Canadian Pacific and the Canadian National railways, these evangelists of the Church of England will hold meetings at the beaches during the last two weeks of August. During September and part of October the crusaders will continue their work in Winnipeg and other parts of the diocese.

A letter has been sent out from the synod office, Winnipeg, to all clergy in the diocese, asking that an intimation of their desire for a visit from the crusaders be sent in as soon as possible. The immediate response to this letter indicates that a very large number of parishes wish to avail themselves of this opportunity for evangelistic work. After conducting their work in the diocese of Rupert's Land the crusaders will spend a short period in the diocese of Algoma before returning to England.

VETERAN CHURCHWOMAN OF DIOCESE OF FREDERICTON DIES

A leading Churchwoman of the diocese of Fredericton passed away in the person of Mrs. Walker, widow of the late Dr. Walker, of St. John, N.B.

Born in St. John on July 7, 1845, Mrs. Walker was the eldest daughter of the late William Jack, Q. C., former advocate-general of New Brunswick. In 1866 she married Dr. Thomas Walker, whose death occurred on Christmas Day, 1925.

Mrs. Walker for many years was the diocesan president of the W.A., a position that brought her into close touch with the progress of women's work all over Canada; a member of the Girls' Friendly Society in England, and for many years its representative in St. John; a member for years of the Associated Charities, of the board of Home for Incurables and in their earlier years of the Canadian Club and of the Women's Council, organizations to which, in their development, Mrs. Walker brought a sane judgment and a wise understanding.

BECOMES LECTURER AT BERKELEY DIVINITY SCHOOL

MIDDLETOWN, CONN.—The Berkeley Divinity School has recently added to its teaching staff as lecturer on Systematic Theology the Rev. R. C. Blaggrave, D.D., of Toronto. Dr. Blaggrave with his wife and son are in residence at the hostel and his lectures will continue throughout the present semester.

Dr. Blaggrave is a Canadian, a graduate of McGill University, Montreal, and of Montreal Theological College. He has served as honorary chaplain to the Bishop of Ontario and as a member of the General Board of Religious Education and Social Service Council of the General Synod and also as a member of the corporation of Trinity College, Toronto.

Plan Endowment Fund for Permanency of Work at St. Andrew's, Harlem

New York Drive for St. Luke's,
Tokyo—City Mission Society Appeals for Old Clothes

The Living Church News Bureau
New York, February 9, 1929

HARLEM, ONCE A SEPARATE COMMUNITY and many miles north of the city, now is a surviving title used to designate one of the busiest portions of Greater New York. The section is briefly described as that part of the city through which runs the great cross-town thoroughfare, 125th street. It has been a difficult field for our Church: many changes have come to our parishes in that whole vicinity, yet one of them, in the center of Harlem, will, on Sunday next, the 17th, observe its centennial, and, in the attendant publicity which such an occasion rightly produces, will manifest a very active parochial work of steadily growing influence. This refers to St. Andrew's Church at Fifth avenue and 127th street, of which the Rev. Dr. Albert E. Ribourg is the present rector.

St. Andrew's parish was founded in 1829 with the Rev. George L. Hinton as the first pastor. Among the priests who have succeeded him in the century are James R. Bayley, R. M. Abercrombie, and George R. Draper. Well remembered is the rectorship of the Rev. Dr. George R. Van de Water which intended from 1877 to 1920. The first house of worship was destroyed by fire in 1871, and the second edifice, erected at Park avenue and 128th street, was in 1889 moved the three blocks to its present location.

Into Harlem have come the two great influxes of Jewish and of colored people, each bound to have a pronounced effect upon the vicinity. Old residents moved away and churches found their memberships rapidly diminishing. Holy Trinity Church at Lenox avenue and 122d was especially affected, and following the fire of some few years ago the title of that parish passed to a congregation in the Dyckman district, and the old property became St. Martin's Chapel, a work among colored people. Another neighborhood parish that has declined in strength is that of All Souls' at 114th and St. Nicholas avenue. These are mentioned to show that the present situation at St. Andrew's is an unusual one for our Church in Harlem. To the Rev. Dr. Ribourg's leadership much of the credit for this must be given. Upon his assumption of the rectorship in December, 1920, the determination of St. Andrew's parish to continue its ministrations to this neighborhood was emphasized. In six years the huge total of \$106,000 was raised in a "Save St. Andrew's" Drive, and the year 1926 saw the consecration by Bishop Manning of the fifty-three years old edifice. In addition to building up his own congregation, Dr. Ribourg has manifested great sympathy for Russians in that vicinity. For two years a Russian congregation worshipped in St. Andrew's and then the rector of the latter aided these refugees in purchasing a church property nearby, costing \$150,000.

In this centennial year the parishioners of St. Andrew's are pledging themselves to further efforts, now to establish an endowment fund which will guarantee the permanency of this work.

Today the parish has a communicant

list of nearly 1,100, with one of the finest church buildings of its neighborhood, an imposing stone structure of gothic type.

FAREWELL SERVICE AT OLD CHURCH OF THE HEAVENLY REST

The item appearing in last week's paper on the closing of the old Church of The Heavenly Rest in East 89th street was in error in stating Sunday, February 3d, as the date of that event. Tomorrow, the 10th, marks the end of Anglican use of the building, and at night a farewell service will be held. Participating in that will be the Rt. Rev. Dr. Herbert Shipman, Suffragan Bishop and former rector of the parish, the present rector and his assistant, and also the Rev. Dr. M. B. Stewart, professor at the General Seminary, and formerly a recipient of the Caroline Talman Fellowship at the seminary, the latter an appointment under the direction of the rector of the Church of the Beloved Disciple. The present parish of the Heavenly Rest includes the congregation of the Beloved Disciple.

NEW YORK DRIVE FOR ST. LUKE'S, TOKYO

One thousand and fifty-four people were present at a luncheon at the Waldorf on Saturday, February 2d, when the plan of the general Church to raise two and a half millions for St. Luke's Hospital in Tokyo was presented to the Churchwomen of New York. The chairman was Mrs. Henry P. Davison, and the speakers were the acting Japanese consul in New York, Dr. Teusler of St. Luke's, George W. Wickersham, and John W. Wood. The guest of honor was Mrs. Woodrow Wilson, whose father was an uncle of Dr. Teusler. A splendid spirit of enthusiasm for the great project was manifested.

NEWS ITEMS

The Rev. Dr. Arthur H. Judge, rector emeritus of the Church of St. Matthew and St. Timothy, will, at the request of Bishop Manning, serve temporarily on the staff of the cathedral, taking up the new work this coming week and residing for the present at the choir school.

Bishop Booth of Vermont conducted a quiet day at the General Seminary on Thursday of this week.

Dean Scarlett of St. Louis, Bishop Coadjutor-elect of the diocese of Pennsylvania, is at the Harvard Club here where yesterday he was officially notified of his election. The dean stated in reply that he could not decide until he had looked over the field. He plans to go to Philadelphia within a week for that purpose.

Truly a record is that of the Rev. Dr. John F. Steen, formerly rector of Ascension Memorial Church in West 43d street. Tomorrow at Intercession Chapel he will observe the sixtieth anniversary of his ordination to the priesthood. This veteran, to the satisfaction of his many friends, appears to be enjoying robust health.

Beginning on Thursday, February 14th, in St. George's Church, the Rev. William T. Walsh, rector of St. Luke's, Convent avenue, whose effective ministrations in the work of healing are well known, will conduct a series of lectures on the subject of Scientific Spiritual Healing. The scheduled hour is 11:30.

A recent item mentioned the chapel being furnished in the C.M.H. House on West 25th street. This place of worship for Church Mission of Help workers and members of its family is being provided

by the Trinity Church group of C.M.H. which includes the groups both at Trinity Chapel and also at St. Luke's Chapel; of the \$2,500 needed to complete the chapel, \$1,650 has thus far been raised.

An unusual sort of drive but a very practical and appealing one is that now being made by the relief department of the City Mission Society. Its object is old clothes. Such are greatly needed at this time for destitute men, women, and children, for it is in the latter part of the winter that the effects of unemployment are most felt. Contributions may be sent to headquarters at 38 Bleecker street.

St. Vincent's Guild of Transfiguration parish held its annual service for altar servers on Thursday evening, February 7th. The Rev. B. A. E. McLaughlin, assistant priest of the staff, officiated at Vespers and Benediction, and the sermon was preached by the Rev. William A. Grier, rector of St. Alban's Church.

From the Church of St. Mary the Virgin come these statistics of the year 1928: number of Masses, 1,188; private communions from the Reserved Sacrament, 434; total number of communions made, 13,688.

On Sunday afternoon, March 10th, at St. George's Church, the Society of the Friends of Music will render Bach's music of the Passion according to St. John. One hundred and five singers and the Metropolitan Opera orchestra will participate. Lynnwood Farnam will preside at the organ. This promises to be one of the outstanding musical events in the churches this year, and it will be in the nature of a thanksgiving for the new memorial organs at St. George's. This will be rendered at 4 o'clock, the usual hour for Evensong, and will, of course, be open to the public without charge.

HARRISON ROCKWELL.

SIXTY-SIX MORE BUILDINGS

NEW YORK—The Church Building Fund has just closed another year of effective service for the Church.

Its resources represented in its \$800,000 fund, fully invested in building loans, while inadequate to meet all the applications received, have had full employment.

The annual turn-over of the fund has made possible the making of twenty-five loans in the sum of \$145,340, with which five churches, five rectories, fourteen parish houses, and two combination church and parish houses, have been completed for the equipment of parishes and missions.

From the income derived from these loans thirty-nine gifts totalling \$31,400 have also finished for the use of parishes and missions fourteen churches, eleven rectories, eleven parish houses, and three combination church and parish houses.

One grant of \$1,000 has also been made for the completion of a church.

COMPLETES SARAH MORRISON MEMORIAL FUND

DAVENPORT, IA.—Through the untiring efforts of Mrs. J. W. Watzek of Davenport, a former president of the Woman's Auxiliary of the diocese, the Sarah Swazey Morrison Memorial Fund has been completed. This memorial, in memory of Bishop Morrison's wife, is the sum of \$10,000, the interest of which is to be used as a scholarship in St. Katharine's School, Davenport. The scholarship is to be given preferably to a rector's daughter, but may be given to any deserving girl in the diocese.

Financial Affairs Dominate Annual Meeting of the National Council

Bishop Burleson in Charge of Honolulu—Plan Course on Publicity Methods for Parishes

The Living Church News Bureau
New York, February 6, 1929

FISCAL AFFAIRS DOMINATED THE February meeting of the National Council, held February 6th and 7th in New York. The problem was to close the enormous gap of \$688,307 between the total authorized by General Convention to be apportioned among the dioceses and the sum which the dioceses had reported that they expected to pay in 1929.

Diligent search brought to light \$494,693.23, leaving a total of \$193,613.77 to be hacked from administration allowances and from the actual missionary work of the Church. The problem was presented to the National Council by the treasurer, was wrestled with through many long hours by the Finance Department, headed by the Presiding Bishop, was studiously analyzed by the National Council itself, and a budget, based on inadequate expectations, was finally adopted.

The whole situation is presented in the following paragraphs by Dr. Lewis B. Franklin, vice-president and treasurer:

On December 1st last, the treasurer reported that there was \$805,782 due before the end of the year on the amount which the dioceses notified the National Council to expect in the way of payments on their budget quotas. When the books closed for the year \$782,944 or all but \$22,838 had been collected. Of a total of \$2,809,361 promised at the beginning of the year 99.2 per cent was paid.

Because of this splendid achievement the National Council will close its books for 1928 with a surplus of more than \$100,000 of income over expenditures. It must be remembered, however, that this happy result was achieved only after the reductions of appropriations last February to the extent of \$237,924. In adjusting the budget at the beginning of the year, the National Council provided for a more rapid resumption of work in China than has been possible and a considerable part of the surplus for 1928 was due to this condition.

The prospects for 1929 are not as encouraging. With the stimulus of a General Convention, it was hoped that there might be a material increase in the support given by the people of the Church to the maintenance budget, at least to the extent that the high record of 1926 might be equalled or surpassed. This hope has not been realized. The dioceses tell us to expect for 1929 \$2,820,793 which is only \$11,432 more than their estimates for last year and \$253,709 less than they told us to expect in 1926. The people of the Church have pledged \$688,307 less than the budget quotas assigned by General Convention.

General Convention has instructed the National Council, at its first meeting each year, to make a careful estimate of the income which will be available based on these reports from the dioceses and estimates of income from other sources. When this total is ascertained, the council is under orders from convention to adjust the appropriations for the year to an amount not to exceed the total estimated income. In order to avoid cutting the ap-

propriations more than was absolutely necessary, the National Council at its meeting February 6th voted to apply toward meeting the 1929 budget the remaining balance in the account of 1927 and the estimated balance available from 1928. Even with these material additions to the income of the current year, the council was faced with the necessity of cutting actual appropriations nearly \$200,000. The difficulty of making this reduction in appropriations was intensified by the fact that General Convention had already taken more than \$125,000 out of the budget as originally adopted by the National Council.

A considerable reduction was made in the several items for travel in the various departments of the National Council and of the Woman's Auxiliary. This means that the valuable contacts from the central office with the dioceses and parishes must be limited. There was also a material reduction in the appropriations for printing and for the news and field bureau in the Publicity Department. The Commission on Evangelism, the Seamen's Church Institute of America, the Church Mission of Help, the American Church Institute for Negroes, and other similar organizations receiving help from the National Council also suffered from the reductions. In the missionary field new work of great promise which had been endorsed by the Conference of Domestic Bishops held last April, by the National Council and by General Convention was abandoned. In addition to the elimination of certain specific items the appropriations to the domestic dioceses aided by the council were reduced five per cent with the exception of such appropriations as are made from the United Thank Offering. The appropriations to the continental domestic missionary districts were reduced four per cent except for United Thank Offering items and Indian work. The appropriations for the extra-continental missionary districts, the Latin-American districts, and the foreign districts were reduced three per cent. These percentage reductions appear to be relatively small but it is to be remembered that the major portion of the appropriations to the missionary field is for salaries. As these salaries are calculated on a minimum basis no reduction there is practical and the result is that when applied to the balance of the items the percentage must be multiplied many times.

Balanced budgets and surpluses instead of deficits may bring to the people of the Church a feeling of security for the financial status of our missionary enterprise but no one who realizes the cost to the missionary work of the reductions necessary in order to bring about the balanced budget will ever be satisfied until the Church as a whole undertakes to meet in full its missionary responsibility.

THE ELECTION OF OFFICERS

The first meeting of the National Council in each year is the annual meeting, at which election of officers is held, and other business incident to an annual meeting is transacted.

For the past nine and one-half years Dr. Lewis B. Franklin has served as treasurer of the Domestic and Foreign Missionary Society, and, as such, also of the National Council, elected to such office by General Convention, and since 1922

has also served as vice-president under appointment by the Presiding Bishop. Bishop Murray, in reappointing Dr. Franklin as vice-president, took occasion to express his great appreciation for the help Dr. Franklin has given him in the past years in this important office.

The Rev. Franklin J. Clark was re-elected secretary. The Presiding Bishop re-appointed the executive secretaries of the six departments of the council, together with the other officers of the departments serving with the executive secretaries.

The work of the council and its departments is broken up not only into departments, but when occasion arises special committees are appointed to give consideration to any specific matter which may require such attention. All these committees were reappointed at this annual meeting. This also included the various commissions of the Department of Religious Education, of which there are thirteen.

The council adopted a resolution, expressing its appreciation of the services of Michael Francis Pfau, who, on June 10, 1928, completed twenty years of service at the Church Missions House.

Bishop Murray spoke most enthusiastically of his recent visit to Haiti and of the condition of the work there. He stressed several points, but particularly the urgent need for a proper residence for Bishop Carson. The necessary land has been secured in a splendid location, and a new residence to be built thereon would cost approximately \$15,000. Bishop Murray stated that he would personally assume the task of securing this amount without calling upon the resources of the National Council. He announced that \$3,000 toward this had already been contributed by his own diocese of Maryland.

BISHOP BURLESON IN CHARGE OF HONOLULU

Bishop Burleson, assessor to the Presiding Bishop, who had been requested by him to visit the missionary district of Honolulu, returned just in time for the meeting of the Council, and reported. The Presiding Bishop has appointed him Bishop-in-charge of Honolulu, pending the election of a bishop. Bishop Burleson plans to return to Hawaii directly after Easter, to make a visitation of the parishes and missions, spending probably about two months in the Islands. Miss Lindley and Dr. Lathrop, each of whom had been invited to teach in the winter conference of Church workers in Porto Rico, also made brief visits in the Virgin Islands, Panama, Haiti, and the Dominican Republic, and made most interesting reports on their visits to these Islands.

Congratulations were sent to the council member recently elected Bishop of Lexington, the Rev. Dr. H. P. A. Abbott, formerly of Baltimore, now rector of St. Chrysostom's Church, Chicago.

ARRANGE COURSE ON PUBLICITY METHODS

The Department of Publicity, through its executive secretary, reported that plans had been completed for the presentation in six summer schools of a carefully prepared course on publicity methods for parishes and dioceses. The course has been arranged for five or ten hours, according to the time schedule of the various schools. The work will be accepted for credits by the Department of Religious Education. It is designed for clergymen and Church workers generally who are anxious to secure the valuable contacts made possible through effective use of printers' ink, the motion picture, radio, sign board, and parish and diocesan publications. The department urged that here was a field for valu-

able service and declared that the preparation of this study course was intended to mobilize for such service persons throughout the Church who have had publicity experience or who wish to lay the foundation for such experience.

It was reported that Mrs. Kathleen Hore, who became seriously ill during the sessions of General Convention in October, is convalescing slowly but that hopes for her ultimate complete recovery are bright.

Edgar T. Cutter of Chicago, long a distinguished officer of the Associated Press, and chairman of the Church Club group of Chicago, which directs and finances publicity in that diocese, attended meetings of the department for the first time and was accorded a hearty welcome.

FIRE DAMAGES CHURCH TWO DAYS BEFORE ANNIVERSARY

WORTHINGTON, OHIO—Fire almost destroyed St. John's Church, Worthington, on Friday, February 1st, two days before the parish was to celebrate its 125th anniversary. The floor caught fire from an overheated furnace and did \$1,000 worth of damage. On Saturday a dozen or more people of the parish worked all day cleaning up and the service was held on Sunday as scheduled. So there was thankfulness not only for 125 years of life of the parish but that the wonderful old buildings were spared.

In February of 1804 a small group of people organized St. John's parish and held services in a building which was used for school purposes during the week. The Rev. Philander Chase came to Worthington in 1817 as the first rector. Elected first Bishop of Ohio in 1818 he continued as rector of St. John's until 1822, when he went to Gambier to begin the erection of Kenyon College. In 1826 the congregation began to assemble material for the present church, which was completed in January, 1831. Some fifty years ago the first parish house was begun, and was added to as needs developed. In 1926 the new \$45,000 brick parish house was built. The Rev. W. A. Stimson is the present rector of the parish.

ANNIVERSARY OF ST. ANDREW'S CHURCH, ROCHESTER

ROCHESTER, N. Y.—St. Andrew's Church, Rochester, recently celebrated the fiftieth anniversary of the founding of the parish. The celebration began on Saturday night, February 9th, with a parish dinner when all the former parishioners of St. Andrew's living in Rochester who were known to the committee were invited. Addresses were made by the rector, the Rev. Frederick Lee, the Rev. Murray Bartlett, D.D., president of Hobart College; the Rt. Rev. David Lincoln Ferris, D.D., Bishop Coadjutor of the diocese, and the Rev. Charles C. W. Carver of Christ Church, Rochester.

On Sunday, February 10th, a Eucharist of Thanksgiving was offered. The solemn processional and choral Eucharist began the day. The Rev. Dr. Bartlett was the preacher. Bishop Ferris, the Rev. John S. Williamson of Christ Church, Corning, the Rev. Elisha Edson of Williamsville, one of the early curates of St. Andrew's, the Rev. John Dennis of Honeoye Falls, a member of St. Andrew's in boyhood and the son of John Dennis of the parish, with the Rev. Dr. George Norton, rector of St. Paul's Church, assisting in the service.

St. Andrew's is doing a splendid work in Rochester.



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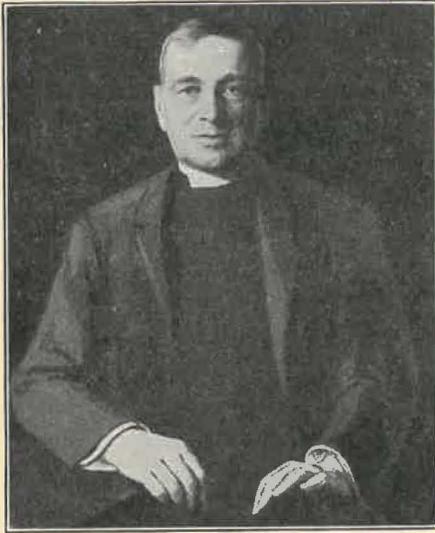
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Dr. Elwood Worcester Resigns as Rector of Emmanuel Church, Boston

Bishop Remington and Church Army Visit Diocese—An Inter-Seminary Conference

The Living Church News Bureau
Boston, February 9, 1929

THE UNEXPECTED ANNOUNCEMENT, MADE last Sunday, of Dr. Elwood Worcester's resignation as rector of Emmanuel Church, Boston, brought a wealth of newspaper reviews of his very constructive ministry. The description that comes first to mind in connection with Dr. Worcester is that he was the founder of the Emmanuel Movement, as the work for persons in distress of mind came to be



REV. ELWOOD WORCESTER, D.D.
[From a painting by Emil Pollak-Ottendorff]

called. There is, however, a long list of other achievements in connection with his rectorship. In the terrible Chelsea fire this parish cared for the newly born children and their mothers and furnished supplies to countless refugees. During the coal shortage at the beginning of the war, this parish, again to the fore, rented houses near the coal wharves and there sheltered in warmth and comfort thousands of people waiting for coal, and, with the help of the Salvation Army, furnished several thousand meals every day to the poor. And again, in war time, the home service for the American soldier began in this parish and later spread all over the country.

The health work begun and furthered under Dr. Worcester's ministry is thus told in Dr. Worcester's own words:

"Early in my rectorship the Emmanuel Church tuberculosis class was formed, with the cooperation and devoted help of Dr. Joseph H. Pratt. This work continued for nearly eighteen years, when it was taken over by the commonwealth. When this work began, very few persons recovered from tuberculosis. The Emmanuel Church tuberculosis class undertook to ascertain whether the poorest people could be treated successfully in the slums and tenements of a great city, and the results obtained over a long period of years were as effective and permanent as the most favored sanatoria were able to obtain. This work continued for eighteen years when it was taken over by the commonwealth.

"About 1907, Dr. Samuel McComb, then

an assistant minister, and I, consulted a number of foremost neurologists of Boston, New York, and Baltimore, to ask whether a class formed for persons in distress of mind, not amounting to insanity, and for the benefit of drug addicts, particularly morphine, and for alcoholics, would receive their approval and cooperation. A number of very able medical men gave this plan their approval, and the work was begun, and for more than twenty years tens of thousands of persons, both in the vicinity of Boston and from almost all parts of the country, and even from other countries, have come under its care. Many of them have received permanent relief.

"While I am resigning my rectorship, I feel that this healing work is my particular mission, and it will be continued so long as I have the health and the strength."

In addition to all this very remarkable social service, there have been notable achievements in the parish itself: the church has been enriched and beautified; the church organs—and they are still among the very finest—have been reconstructed; the parish house has been remodeled and enlarged; and the endowment fund has been increased from \$5,500 to nearly \$250,000. The Leslie Lindsey Memorial Chapel, one of the three or four most beautiful small buildings in the world, was given by Mr. and Mrs. William Lindsey in memory of their daughter and her husband, Stewart Mason, both lost on the *Lusitania*. The Church of the Ascension, a mission of Emmanuel parish, has been rebuilt and enlarged, and Emmanuel House was built beside it through the generosity of Mrs. Randolph Frothingham.

Dr. Worcester was born in Massillon, Ohio, in 1863. His early years were spent in Rochester, N. Y., and he graduated from Columbia College in 1886 and from the General Seminary in 1887 after having finished the three years' course in the space of one. He studied in Leipzig, receiving the degrees of A.M. and of Ph.D., with distinguished honor. He taught in the large Sunday school of St. Ann's Church, Brooklyn, served for eight years as chaplain and as professor in Lehigh University, and spent eight years as rector of St. Stephen's Church, Philadelphia, before coming to Boston. A number of his books have been published and among them are some dealing with the subject of the healing power of the Christian religion.

BISHOP REMINGTON AND CHURCH ARMY VISIT DIOCESE

Bishop Remington of Eastern Oregon and members of the Church Army were in charge of the services in St. Paul's Cathedral on February 3d. Bishop Remington, who is traveling in the East primarily for the purpose of talking to students and young people, preached in the morning on Adventuring for God. Captain Mountford of the Church Army was the preacher at the evening service. The relation between Bishop Remington and the Church Army is a close one for eight of the army members helped Bishop Remington last year and he has a high opinion of their services.

In connection with the Church Army there is a training center in Providence, R. I.; this agent for evangelism has been established in this country for less than two years although in England it has an

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with cold and hunger
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honorable record of fifty years. The purpose of the army is to train young men to go into rural or industrial communities and preach.

AN INTER-SEMINARY CONFERENCE

The New England Inter-Seminary Conference began yesterday in the Newton Theological Institution, Newton Center. The conference is composed of delegates from an imposing list of theological schools of which the Episcopal Theological School, Cambridge, is one, and the Berkeley Divinity School is another. The Saturday service followed by the final session is being held in Trinity Church, Newton. The general subject of the conference has been Toward a More United Church.

MISCELLANEOUS

A friend of Gandhi will preach in Trinity Church, Boston, Sunday evening, February 10th, namely, the Rev. C. F. Andrews, formerly vice-president of St. Stephen's College, Delhi. Mr. Andrews went to India years ago as a missionary of the Church of England. He was drawn to the side of the Indian leader, Gandhi,

and during the latter's illness edited the paper *Young India*.

Mrs. William Wyllie of Santo Domingo has been the guest of the diocese since January 28th and she will give her last address for this visit to the Woman's Auxiliary of Trinity Church, Boston, on Monday afternoon. Interest and enthusiasm for the Corporate Gift from the woman of the Church have been greatly encouraged by Mrs. Wyllie's visit.

A parochial retreat will be held in the Church of St. John the Evangelist, Boston, on Ash Wednesday. Beginning at 8 A.M., and with four meditations conducted by Fr. Burton, the day will end at 5:15 P.M. with Evensong. A Washington Birthday retreat for men will be conducted by Bishop Booth of Vermont in the same parish.

Parish suppers are the order of the day at this season of the year. Last Tuesday, the big family of St. Paul's Cathedral met together with Bishop and Mrs. Slattery and the Rev. M. P. G. Leonard, D.S.O., of London, as the guests of honor. Mr. Leonard is here in the interests of Toc-H.

ETHEL M. ROBERTS.

Lay Evangelism to Have Especial Attention in Long Island During Lent

Rector of Incarnation Church Honored—Consider Toc H in Brooklyn

The Living Church News Bureau
Brooklyn, February 8, 1929

LAY EVANGELISM IS THE THEME UPON which much attention and interest are being centered at this time in this diocese. The movement is well defined by the Rev. George E. Talmage of Christ Church, Oyster Bay, who says it "means that the members of our Church, who are by nature reticent and undemonstrative, should take up their share of the work of preaching the Gospel to the world. . . . There is probably no better method than that of personal invitation, which to be sincere cannot be organized, and to be effective must be on a large scale. This method is within the possibilities of every one." At a service in Grace Church, Jamaica, last night, under the auspices of the diocesan committee on the matter, Bishop Darst preached an effective sermon to a large congregation. Some thirty of the clergy were present. Other diocesan gatherings are planned, and the subject will have especial attention, not only by preaching, but, it is to be hoped, by practice, in all the dioceses throughout Lent.

NEW EPIPHANY CHURCH TO BE DEDICATED

The new Church of the Epiphany, East 18th street and Avenue R, Brooklyn, will be dedicated by Bishop Stires on the evening of Wednesday, February 20th. The building itself is practically ready, and it is hoped that the organ which is being installed by the Austin Company, and the stained glass windows which are being made by John E. Tarbox of New York will also be completed by that date. On March 3d the new Suffragan Bishop will confirm about thirty candidates. The Rev. Lauriston Castleman is rector.

HONOR RECTOR OF INCARNATION CHURCH

On Friday evening, February 1st, the parishioners of the Church of the Incarnation, Brooklyn, tendered a reception to their rector, the Rev. A. W. E. Carrington,

and his wife, on the occasion of the fifteenth anniversary of his rectorship. The large attendance and the handsome gift that was presented to the rector betokened the high esteem and affection with which he is regarded. A number of the neighboring clergy were present.

GIFT TO CHRIST CHURCH, MANHASSET

Christ Church, Manhasset, the Rev. Charles H. Ricker, rector, has received a memorial gift of a stained glass window to be set over the altar. It is the gift of George W. Skidmore, in memory of his wife, Rosalie E. Skidmore. The window was made by Henry Wynd Young, who has made windows for the New York Cathedral and for St. James' Church, New York.

THE INTERDENOMINATIONAL LENTEN SERVICES

According to a custom of several years standing, interdenominational Lenten services will be held at noonday in the Church of the Holy Trinity, Brooklyn, which is strategically located in the heart of Brooklyn's financial district. Churchmen among the preachers are Bishop Stires, the Rev. Dr. Karl Reiland of St. George's, Manhattan, and the Rev. S. M. Dorrance of St. Ann's, Brooklyn. Other preachers are men of outstanding reputation on various denominations. The management is in the hands of an interdenominational committee.

CONSIDER FORMATION OF TOC H IN BROOKLYN

A plan to form a branch of Toc H in Brooklyn is under consideration. The Rev. M. P. G. Leonard, of London, speaking at the Church of the Nativity, Brooklyn, last Sunday morning, strongly advocated a branch here, and it is understood that the rector of that parish, the Rev. Maxwell Bradner, has it under advisement. The Rev. Pryor Grant, American representative of the organization, is to address the Young People's Fellowship of Nativity parish on the 11th to urge the founding of a branch.

MISCELLANEOUS

Two important events are announced for Washington's Birthday. One is the an-

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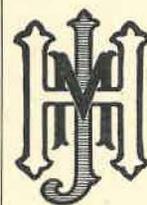
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nual corporate Communion of men under the auspices of the Brotherhood of St. Andrew, at St. Ann's, Brooklyn, at 8 A.M., followed by breakfast and addresses at the Hotel St. George. The other is a day's retreat at St. James', Brooklyn, conducted by the Rev. Professor Gavin, D.D., of the General Theological Seminary. The general theme will be Repentance. Dr. Gavin's reputation as a scholar and as an Anglo-Catholic leader is sure to bring a good attendance for this retreat; and the steady growth of the Brotherhood's annual service makes it certain there will be many at their function.

The Rev. Dr. William Norman Guthrie, rector of St. Mark's-in-the-Bouwerie, Manhattan, was the speaker at the monthly meeting of the Brooklyn Clerical League last Monday. He made a spirited, witty, and altogether interesting defense of his "experiment station," and had the close attention and hearty applause of all present.

CHAS. HENRY WEBB.

DR. BUCHMAN ADDRESSES PHILADELPHIA CLERGY

Philadelphia, February 10, 1929.

THE REV. DR. FRANK N. D. BUCHMAN visited Philadelphia Tuesday, February 5th, taking the place of the Rev. Samuel M. Shoemaker, Jr., rector of Calvary Church, New York, who had to go to the hospital for a minor operation. The engagement was to address the midwinter meeting of the West Philadelphia branch of the Sunday school association in the evening, and an afternoon meeting was also scheduled for Church House at 2:30, for which invitations were sent the clergy and others. Alterations at Church House have increased the capacity for such meetings, the partition between the second and third rooms, that was formerly pierced by a double door, now being entirely removed. Some one hundred and fifty attended, including many faces not familiar to regular attendants. It is not often that a speaker attracts so many of the staff of Church House itself as did Dr. Buchman.

He gave an account of the movement that bears his name against his wish, no other single word being yet accepted for this "First Century Christian Fellowship." He presented the subject largely by life stories of various sorts, with so much that was concrete, and so little of abstract principles, and such a lack of analysis or systematic treatment, as to cause comment. "We have nothing new," was a disclaimer made more than once. He brought with him the Rev. D. T. Eton, of Calvary Church staff; McGee Baxter of New York, and others. Mr. Baxter told of his own conversion, and of friends who are also in the movement. Lawrence Lee of Washington spoke as an Episcopalian, vestryman, and regular attendant, whose Christian life evidently seemed to him to have been renewed and deepened and made fruitful for others, if not actually to have been begun, when he came under the new influence. Without evading his own responsibility, he considered that he had been in a sense a product of the Church in which he had been reared. He dealt with house-parties, which he had attended, with other members of his family; and told how he had been brought into helpful intimacy with the daughter of the family with whom theretofore he had had least in common.

Johnker E. N. van Lennep gave a jovial account of his life as a man of the world, and its emptiness, which was shared by

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many of his set at home in Holland, at Oxford, and elsewhere. He told of avoiding the movement, then of taking in the last day of a houseparty, at which he was converted. His religion exhibits the contagious happiness characteristic of the movement. Another of the Dutch nobility spoke, Baron G. H. L. van Wassenauer, equally attractive, with the quiet dignity of a man accustomed to responsibility. His interest in religion had been formal and financial before the change in his life had made him a fisher of men. Deputations from Holland have been to South Africa and elsewhere to spread the Gospel which they have found.

Questions about these overseas expeditions seemed to elicit that there is no general organization on modern conventional lines, but an avoidance of that feature as of advertising or "public relations" promotion of the familiar type. Dr. Buchman meets reporters courteously, and without haste, and does not refuse to pose for their camera men; but seems to seek nothing of the kind. It looked as if in this, as in many other instances, these men are patterning after Our Lord's life as they read it in the Gospels. They use His phrases naturally and frequently, but it seemed to be without quotation marks or self-conscious manner. "Come and see," is their chief answer to criticisms of houseparties. They deny the alleged facts, in respect of some of the stock charges against "Buchmanism." In particular, they say that nothing is said in mixed company that could shock the most modest. Sins are not specified in these group meetings. The only exception Dr. Buchman ever knew was in Corea. When the interpreter translated that part to him, and he objected, he was told the penitent had been publicly excommunicated for that offense, and the matter was therefore common knowledge.

Charles H. Haines and Thomas Lippincott, laymen of this city, were among those sponsoring the meeting, and various laymen spoke.

EVENING MEETING LARGELY ATTENDED

The evening meeting was held in the parish house of the memorial church of St. Paul, Overbrook, near Dr. Buchman's first parish, and was largely attended. The Rev. J. Jarden Guenther led the opening devotions; the rector, the Rev. Dr. Joseph Fort Newton, spoke in welcome, and in commendation of the visitors; and the Rev. Mr. Eton took the chair. Dr. Buchman, who is an ordained Lutheran minister, gave more of the vocabulary and mnemonics of the method, teaching teachers as themselves a class. Sin blinds, binds, multiplies, deafens, and deadens. We must hate, forsake, confess, restore. The five C's are confidence, confession, conviction, conversion, and continuance. Remorse is sorry for sin, and go ahead and do it again. Repentance is sorry enough to quit. Victor, the boy who pulled all the tent pegs to liven the East Indian conference, made his prayer after conversion "O Lord manage me, for I can't manage myself."

Miss Ollie Jones, of Calvary staff, was another speaker. She is in charge of four buildings for maladjusted boys in the New York public school system, with 1,000 juvenile delinquents, usually sent because of "ungovernable conduct." To this she has now added the work of parish director of religious education for the Rev. Mr. Shoemaker. She bears the scars on her hand, gained in punching a brother who was mocking her from the other side of a glass door, because she figured if she opened the door he would get away, and she was determined to get him, and did.

While she has gained in sweetness since that not too recent day, she appears to have lost nothing in force and resolution. Brought up an Episcopalian, she had been only a nominal member for years. She believed in religion for children to the extent of being one of a group of public school teachers who managed, maintained, and financed weekday religious education for years. A child asked her pointedly "What church do you attend?" "I had to lie, or go to church; and I have never lied to a child." She chose Calvary as the nearest, to permit lying longer abed; and that was how she came into touch with the movement, in which she is now an enthusiast.

Dr. Buchman is transparently good. He is quiet, natural, good-tempered, neither self-assertive nor censorious. The "guidance" that he receives in the morning "quiet time" has nothing of magic nor automatic writing about it. It is written simply to remember it—"the best memory is weaker than the palest ink." His religion is everything to him; and it is highly contagious. He has developed a technique of dealing with individuals one by one, which is simply faith and love, made more effective by long practice. To an unusual degree his converts become evangelists, in the sense of persons who want to win others. So much seems true to your correspondent. How this individual method is supplemented by group life afterwards, would doubtless appear to be one who spent some time at a Buchman house party, and some Thursday evenings at Fourth avenue and 21st street, New York.

CHARLES JARVIS HARRIMAN.

HARRISBURG FAILS TO ELECT SUFFRAGAN BISHOP

HARRISBURG, PA.—A special convention of the diocese of Harrisburg, convened to elect a Suffragan Bishop, in St. Stephen's Church, Harrisburg, on Tuesday and Wednesday, February 5th and 6th, resulted in a deadlock. On the 7th, 8th, 9th, 10th, and 11th ballots, the Rev. Archibald M. Judd, executive secretary of the diocese for the past nine years, received a majority vote in the clerical order. For several ballots the Rev. Nathaniel B. Groton of Whitmarsh led the balloting in the lay order but failed to receive a majority vote. On the 12th ballot the Rev. Mr. Groton and the Rev. Mr. Judd received exactly 33 votes in the lay order, while the Rev. Mr. Judd maintained his strong lead in the clerical order. The Rev. Dr. Oscar F. Treder, rector of St. Stephen's, Harrisburg, declined to allow his name to be put in nomination, but continued to receive scattered votes. The Rev. Charles E. McCoy and the Rev. Lewis Nichols withdrew their names after several ballots. The Very Rev. D. Wilmot Gateson, who was not nominated at the opening of the convention, loomed as a strong candidate on the twelfth ballot. On motion, the convention was adjourned, and a new election for Suffragan Bishop will be held in connection with the diocesan convention at Williamsport next May.

In his address to the convention, Bishop Darlington alluded to the desire of many delegates to nominate one of his sons for the office of Suffragan. He stated that while he appreciated the loyalty and affection of his people toward him during the twenty-four years of his episcopate, he requested them not to nominate any one of his sons. The Bishop's wishes were complied with. A canon was adopted fixing the minimum salaries of rectors of parishes at \$2,100, and residence.

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A MISSION OF HEALTH IN CALVARY CHURCH, SYRACUSE

SYRACUSE, N. Y.—In spite of one of the hardest and most concentrated snowstorms that Syracuse has suffered for many winters, including a persistent blizzard with a thermometer many degrees below zero throughout a period of ten days, a mission of health and spiritual healing by the Rev. Robert B. H. Bell, held in Calvary Church, Syracuse, resulted in one of the most phenomenal successes both in attendance and practical enthusiasm that has been known in this city for years.

Beginning with an ordinary Sunday congregation on Sunday, January 27th, and with a very limited emphasis upon newspaper advertisement and little or no preparation, the winsomeness of the personality of the missionary together with his timely message quickly became the source of conversation both within and without the parish so that within a period of ten days the mid-morning instructions had reached an average attendance of from sixty to seventy (in a parish of plain people who have for the most part to work for their living) and securing an evening congregation which filled the church quite comfortably—with men and women who were so completely won by the message that they manifested it every night by outspoken testimonials of appreciation, increasingly generous contributions, and a persistent purchasing of the books and pamphlets which were on sale at the mission book-stall. Differing in its point of attack from all preceding missions which have been held in this parish and exceeding by far all previous efforts to attract and hold the attention of the non-Episcopal Christians, both in and outside of the neighborhood of the parish, the mission quickly secured the interest of the prominent men and women in the outlying towns and small cities within a radius of from fifty to eighty miles, so that before the mission was half over, appointments for interviews with the rector and missionary assumed a proportion which told its own tale of personal evaluation in the lives of those who were sick and infirm.

Every morning there was a celebration of Holy Communion at 7:30 A.M. and at 9:30 A.M. At 10 o'clock a lecture was given by the missionary upon the subject of "Creating and Maintaining Physical Health" and through a course of some ten talks a very clear explanation was given of the anatomy of the human body, the chemistry of foods, and the value of a vegetable and fruit diet, together with practical suggestions for a healthy elimination of the waste debris and the creating of a new vigor and vitality through the cleaning of the blood stream as laid down in his book.

THE ABUNDANT LIFE

Perpetual interruptions and questionings revealed the enthusiastic interest which was being aroused on every side, and many a private interview and confession revealed the minute details of former ignorance, and long-suffering which had been endured by the crowd of listeners.

Every afternoon was filled with visits to the bed-ridden, the crippled, and the helpless of all ages and all creeds who were too sick to be able to be brought to the church, and every evening saw some cards of thanksgiving for blessings received.

At 7:45 P.M. the parish church was well filled with a congregation of men and women of every possible variety of religion long before the mission service started.

Following a very brief instruction upon

one or other of the laws which God has made for the securing and keeping of a healthy human body, the missionary delivered a sermon upon the equally essential spiritual laws which the Father had provided for a right evolution of the health of the mind and the soul, after which the lights of the church were lowered and during the singing of a suitable hymn all who desired the laying on of hands would approach the altar-rail.

In order that the stimulation created by the missionary may not be dispelled and lost through the days and months that are to follow a class for the study of the science of "the abundant life" has been formed and some sixty members are now enrolled for a weekly meeting which will be held on Tuesday afternoons at 3 P.M. A special course in "keeping well" will be undertaken by the rector of the parish, and it is expected that in time a large corps of workers will devote their time in the service of teaching and serving those who are infirm and sick and that a very permanent mission of health and healing will be associated with the parish.

NEW PARISH HOUSE DEDICATED IN DETROIT

DETROIT, MICH.—A parish house costing \$105,000 was dedicated January 31st for St. Paul's Memorial Church, Detroit, by the Rt. Rev. Herman Page, D.D., Bishop of Michigan. Thus has come to fruition three years' strenuous work and planning under the direction of the Rev. James G. Widdifield, rector of the parish and formerly the Archdeacon of Detroit. The new parish on the great Grand River thoroughfare has offices for the rector, six stores and a bank office on the first floor; a dining room, class rooms, kitchen, guild rooms, rest room, and check room on the second floor; and a gymnasium, showers, auditorium, with stage and dressing rooms on the third floor.

Until a few years ago St. Paul's Memorial Church was a quiet parish in the village of Greenfield, some miles out from Detroit on the Lansing road. Here, some years ago, Miss Clara Bryant, one of the girls of the parish, was married to a gentleman who has since become famous, Henry Ford, and here their son, Edsel Ford, was baptized. Today the traffic of a great metropolis roars for miles on every side of the little wooden church, now overshadowed by its great parish house and shortly to give place to a building more in keeping with the changed needs of its historic parish.

ADMINISTER OFFICE TO CHOIR OF BATH, N. Y., CHURCH

ROCHESTER, N. Y.—The Office for Administration of Choristers was used for the choir of St. Simon's Mission (colored), Rochester, on Sunday evening, February 4th. The Rev. Frank L. Brown, priest-in-charge of the mission, officiated and the nave of St. Luke's Church, where the services of the mission are being held until such time as a church building is ready, was filled for this service. The office was read by the Rev. Dr. Charles C. W. Carver, rector of Christ Church, who also preached the sermon.

BISHOP IVINS CONVALESCENT

MILWAUKEE—Since undergoing a serious operation on Tuesday of last week, Bishop Ivins is making a remarkable recovery. He is able to walk about his room, and was expecting to return to his home on Wednesday of this week—the eighth day after his operation.

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WOMEN OF FLORIDA MEET IN CONFERENCE

GAINESVILLE, FLA.—Meeting with the annual council, the thirty-ninth annual meeting of the Florida branch of the Woman's Auxiliary met in Holy Trinity Church, Gainesville, January 23d and 24th. The women of the diocese held their opening service in conjunction with the clergy and delegates to council and the annual address of Bishop Juhan was addressed to them as well as to the men of the diocese.

Immediately after the opening service, the women adjourned to the parish house, where their sessions were held morning and afternoon for both days. Miss Margaret G. Weed, president of the branch for a long term of consecrated service, presided over the sessions. A representative body of women from the forty-five parochial branches were in attendance and reports of work accomplished were altogether satisfactory. All assessments and voluntary obligations have been met in full and the women of Florida are ready for another year of enthusiastic service.

A resolution was adopted to complete the \$10,000 fund for the furnishing of the proposed chapel to be erected by the diocese in the near future, at the University of Florida, in Gainesville, in memory of the late Bishop Edwin Gardner Weed, D.D. The sum in hand is now something over \$7,600, and the women are determined to complete their gift during 1929.

Mrs. Wm. P. Cornell was appointed diocesan chairman of the Corporate Gift and sums aggregating \$350 were assigned to the four districts to be given this year. At least one-half of the quota set will be sent the national treasurer of this gift before Easter.

A resolution looking to the organizing of the women of the Negro churches into Auxiliary branches and allowing them equal representation in the convention of the white branch was introduced into the 1928 convention. This resolution was referred to the four districts and to the executive board for discussion during the year and, with the consent and approval of these bodies, it was unanimously recommended and adopted at the annual meeting.

A further resolution was adopted providing for an immediate approach to the women of the Negro congregations looking toward the putting into effect of the above action.

ANNUAL MEETING OF NEW YORK CATHOLIC CLUB

NEW YORK—The annual meeting of the New York Catholic Club was held as usual in St. Luke's Chapel, Trinity parish, New York. A paper was read by Captain Bell of the Naval Hospital at Newport, R. I., upon the Relation Between Physician and Priest.

The elections resulted as follows:

President, the Rev. Seiden P. Delany, D.D.; vice-president, the Rev. Thomas A. Sparks; secretary, the Rev. John Whiting Crowell (re-elected); and treasurer, the Rev. W. M. Mitcham (re-elected).

Delegates to the Council: The Rev. C. P. A. Burnett, New York City, and the Rev. Charles L. Gompf, Newark.

Delegates to the Central Conference of Associated Catholic Priests: The Rev. Charles C. Edmunds, D.D., the Rev. William Pitt McCune, Ph.D., and the Rev. Seiden P. Delany, D.D.

A bylaw, creating the title of Honorary President, retroactive in its application to all former presidents remaining in the Church Militant, was passed, and accordingly the Rev. Warren Keifer Damuth, of Thurmont, Md., and the Rev. Joseph Patton McComas, S.T.D., became honorary

presidents of the New York branch of the clerical union.

The ninth annual day of retreat will be held on Tuesday, March 12th. The conductor will be the Rev. Spence Burton, Superior S.S.J.E.

DR. J. H. MELISH TO ADDRESS CHURCH LEAGUE

BROOKLYN—The Rev. J. Howard Melish, rector of Holy Trinity Church, Brooklyn, is to be one of the speakers at the annual meeting of the Church League for Industrial Democracy, which is to be held at the Penn Athletic Club, Philadelphia, on Washington's Birthday.

Dr. Melish has recently returned from abroad and is to speak on the activities in the field of industry of groups in the Church of England. The other chief speaker is to be Gustav Geiges, president of the Full Fashioned Hosiery Workers' Union, whose subject will be What the Church can do for the Workers. Miss Vida Scudder of Wellesley College, a vice-president of the league, is to preside, and a brief address is also to be given by Joseph Fletcher, assistant in the newly organized department of industrial relations of the National Council.

The meeting, which is preceded by a luncheon at 1 o'clock, is open to the public, tickets being procurable from the Rev. Albert Lucas, assistant headmaster of the Episcopal Academy, Philadelphia, who is chairman of the local committee.

EXECUTIVE SECRETARIES MEET IN RACINE

RACINE, WIS.—The Field Department of the National Council conducted a four-day conference for diocesan executive secretaries at Taylor Hall, Racine, January 29th to February 1st.

The first day was devoted to a round table conference for men who had not attended a previous conference. On Wednesday morning Dr. Lewis B. Franklin, national treasurer, spoke on the subject, The Maintenance Budget, and Dr. Rudolph B. Teusler presented the work of St. Luke's Hospital, Tokyo. In the afternoon Dr. John W. Wood gave a general view of the Church's missionary work, discussing the present status and the opportunity for advance work.

Evangelism and the Field Departments was the subject of the Rev. William H. Milton, D.D. The Rt. Rev. M. S. Barnwell, D.D., Bishop of Idaho, presented a paper on Proportionate Giving—Is it Workable? Among others who spoke on special subjects were the Rev. Leslie C. Glenn, the Rev. G. Warfield Hobbs, and Miss Edna Beardsley, who brought a message from the Woman's Auxiliary.

A RECORD YEAR IN BIBLE DISTRIBUTION

NEW YORK—The Bible is still popular; it is still the world's best seller. More than 30,000,000 copies are circulated every year throughout the world, and the Book has been translated into more than 800 languages and dialects. At the annual meeting of the New York Bible Society, just held, the announcement was made that during the year 1928, 965,671 copies of the Scriptures in 71 languages were circulated in the city and harbor of New York, the largest distribution ever made by the society. No other book has had such a circulation in the metropolitan area.

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JOHN ALEXANDER O'MEARA, PRIEST

RIVERSIDE, CONN.—The Rev. John Alexander O'Meara, D.D., rector of St. Paul's Church, Riverside, died on Thursday, February 7th, at St. Paul's rectory. He was 60 years old.

Dr. O'Meara prepared for the ministry at the Western Theological Seminary and at the Virginia Theological Seminary, being ordained deacon in 1893 by Bishop Dudley and priest the following year by Bishop McLaren. He was in charge of Christ Church, San Jose, and Trinity Church, Hayward, from 1895 to 1896; Church of the Holy Saviour, Santa Clara, 1896 to 1899; Christ Church, San Jose, 1899 to 1901; rector of St. Andrew's Church, Oakland, Calif., 1901 to 1903; assistant at Trinity Church, San Francisco, 1903; curate of All Hallows' Church, Hampstead, London, 1907 to 1909; duty in diocese of Oxford, 1909 to 1912, and assistant chaplain at Petrograd, Russia, 1912 to 1914. Returning to this country in 1915 he became priest-in-charge of St. Matthew's Church, Philadelphia, and in 1916 became assistant at St. Luke's Cathedral, Portland, Me., with charge of St. Mark's Church, Augusta, and St. Thomas' Church, Camden. In 1917 he became priest-in-charge of St. Paul's Church, Riverside.

STELLA YATES BREWSTER

PORTLAND, ME.—Churchmen of Maine, and many others throughout the state and nation, were inexpressibly shocked and saddened by the news of the tragic death in a motor bus accident, on Saturday afternoon, February 2d, of Stella Yates Brewster, wife of the Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine.

Bishop and Mrs. Brewster went to Watertown, Mass., on Friday to see the grandchild recently born to their daughter Katrina, wife of the Rev. Edgar A. Anderson, rector of the Church of the Good Shepherd, Watertown. The Bishop also planned to attend a meeting of the executive council of the province. On Saturday, Mrs. Brewster decided to return to Portland on the Boston and Maine bus, leaving Boston at about the noon hour. The Bishop, however, remained in Boston until the late afternoon, and then made the trip to Portland by rail. Reaching his home at 7 o'clock, he found to his surprise that Mrs. Brewster was not there, although the bus had been due to reach Portland at 5 o'clock. Inquiry at the bus office brought the information that there had been an accident near Portsmouth, N. H., but no details were available. Half an hour later it was learned that the accident had been of a very serious nature, and that Mrs. Brewster had been instantly killed.

Stella Yates Brewster was born in New York City on November 23, 1866, the daughter of Gen. Charles Yates and Josephine Bosworth Yates. She was a cousin of the Rt. Rev. Henry Yates Satterlee. She married the Rev. Benjamin Brewster on June 10, 1891. Besides one child who died in infancy, four children survive her, namely, Katrina, wife of the

Rev. Edgar A. Anderson; Yates, of Indianapolis, Ind.; William, of Hartford, Conn.; and Stella, a senior of Wellesley College.

The funeral services were held at the Cathedral Church of St. Luke on Tuesday, February 5th, beginning with a Requiem Eucharist at 8 A.M. in Emmanuel Chapel, the Very Rev. J. Arthur Glasier, dean of the cathedral, being the celebrant, assisted by the Rev. William Bassill, curate of the cathedral. The burial office was said at noon in the presence of a congregation that filled the cathedral church and represented both Church and community. The sentences were read by the Rev. Canon Ernest A. Pressey, rector of Trinity Church, Portland, the psalter by the Rev. Canon Robert W. Plant, rector of the Church of St. Mary the Virgin, Falmouth Foreside, the lesson by the Rev. George De Mott, formerly rector of St. Stephen's Church, Portland, and the creed and prayers by Dean Glasier. Some fifteen clergy of the diocese were present in the sanctuary, and with them was the Rev. Fr. Stavrides, pastor of the local Greek church.

Members of the Cathedral Chapter, together with three intimate friends of Bishop Brewster from out-of-town, acted as pall-bearers, honorary and active. Interment was made in Evergreen Cemetery, Portland, and the committal service was said by Dean Glasier.

The sympathy of the whole Church, as well as of the diocese, was apparent in the great flood of messages that have poured into the Bishop's House. The Rt. Rev. John Gregory Murray, Roman Catholic Bishop of Portland, was among the first to call on Bishop Brewster. The Bishop made public announcement of his intention to say a Mass for the repose of Mrs. Brewster's soul. The Portland Federation of Churches sent three clergy to represent the federation at the public service. And when the service had ended, the bell of the neighboring Congregational church was solemnly tolled.

EDWIN DENBY

DETROIT—Edwin Denby, former Secretary of the Navy and a prominent Churchman of Detroit, died in his sleep on Friday morning, February 8th.

Mr. Denby was born in Evansville, Ind., February 18, 1870. In 1885 he went to China with his father, who was then U. S. Minister. Returning to the United States in 1894 he was admitted to the bar in 1896, and began practice in Detroit. He was a member of the 59th to 61st Congresses. On March 4, 1921, he was appointed Secretary of the Navy by President Harding, resigning March 10, 1924.

Members of the Michigan Naval Brigade, stood guard over the body on Monday morning while it lay in state in Christ Church.

The funeral services were held in Christ Church at 11 o'clock on Monday morning. Hosts of friends, including officials of the city, state, and nation, attended. Hundreds of persons stood outside the church, unable to gain admission. The veterans of the crew of the U. S. S. *Yosemite*, on which Mr. Denby served as gunner's mate during the Spanish-American war, marched to the church in a body. The Rev. William D. Maxon, D.D., rector of Christ Church, conducted the services. Burial was in Elmwood cemetery.

Mr. Denby is survived by his widow, who was Marion Bartlett Thurber of Detroit, a son, Edwin, Jr., and a daughter, Marion.

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NEWBOLD MORRIS

LENOX, MASS.—General Newbold Morris of Lenox, a prominent layman of Western Massachusetts, died on December 21st at his home, while asleep.

As president of the Metropolitan Club of New York City, as trustee of Columbia University, an army officer, a trustee of the Teachers' College and Vanderbilt Clinic, and several other institutions, General Morris was an eminently useful citizen. He served as a vestryman of Trinity Church, Lenox, as a trustee of Western Massachusetts, and as deputy to several General Conventions.

MORRIS LATIMER RITCHIE

SALT LAKE CITY, UTAH—The Hon. Morris Latimer Ritchie, chancellor of the missionary district of Utah since 1908, died on Monday, February 4th.

The Hon. Mr. Ritchie was born in Lewiston, Ill., January 23, 1858, receiving his schooling in that place. He practised law in Kansas, Chicago, and Salt Lake City, coming to the latter in January, 1891. For twenty-two years he served as judge in the third district of Utah. He was elected to the vestry of St. Mark's Church in 1901, and had served continuously until his death, being rector's warden in 1904, and Bishop's warden from 1906. He was appointed chancellor by Bishop Spalding in 1908 and has been a faithful advisor to the Bishops of Utah. He represented Utah in the General Convention of 1922, and several times has been a deputy to the provincial synod.

Judge Ritchie rarely missed an early service at the cathedral and was constant in his attendance at the mid-day service. He took an active interest in the cathedral Sunday school, teaching a class for the greater part of his connection with the parish.

He is survived by his widow, one son, and two daughters. The funeral was in St. Mark's Cathedral, conducted by Bishop Moulton and many of the clergy of the district in attendance. Delegations from various political, fraternal, and patriotic societies spoke of the high esteem in which he was held.

EDWIN STEWART UNDERHILL

BATH, N. Y.—Edwin Stewart Underhill, a former United States congressman and publisher of the *Southern Tier* of Western New York, was suddenly killed on February 7th when his car skidded and struck a tree near Corning, N. Y.

Mr. Underhill for twenty-seven years had been a vestryman of St. Thomas' Church, Bath. He was a devoted Churchman and a generous supporter of the work of the Church at large, as well as of his own parish. He will be missed very much in the parish and diocese, where he held a unique place.

MRS. MARY HAMILTON WARD

ERIE, PA.—The burial service of Mrs. Mary Hamilton Ward, widow of the late Justice Hamilton Ward of Belmont, N. Y., and mother of the Bishop of Erie, who died on Saturday evening, February 2d, was held on Monday afternoon, February 4th, in the Cathedral Church of St. Paul, the Very Rev. Francis B. Blodgett, D.D., dean of the cathedral, officiating. Interment was at Belmont, in the family lot, on Tuesday. Mrs. Ward suffered a severe stroke of paralysis on Wednesday, January 30th, and never recovering con-

sciousness, died on Saturday evening. She was 97 years old.

Mrs. Ward was the daughter of the Hon. John and Julia Burt Chamberlain, and granddaughter of Col. John Chamberlain, who came into the Seneca Lake country with General Sullivan in 1778. Mrs. Ward was born in Waterloo, Seneca County, N. Y., on December 21, 1831, and received her education at St. Mary's School, Burlington, N. J., of which she was one of the earliest graduates. From the time of her marriage, in 1854, she was active in Church, civic, and social life, being the founder and donor of the Belmont Free Library, and largely instrumental in the starting of other free libraries in the county. In 1921, after the death of her husband, Mrs. Ward came to Erie to live with her son, who had just been elected Bishop of the diocese. Her life here has of necessity been a quiet one, as she has been a partial invalid, but her charm of personality has endeared her to all with whom she came in contact.

Besides the Bishop, Mrs. Ward is survived by a son, the Hon. Hamilton Ward, a lawyer long identified with the civic and Church life of Buffalo, and now attorney general of his native state; and six grandchildren.

FORMER ARCHDEACON OF YUKON RECOVERING

WASHINGTON, N. C.—The Rev. Frederick B. Drane, sometime Archdeacon of the Yukon, has recovered sufficiently from an illness which necessitated his withdrawal from Alaska in order to take up some of the duties of the ministry. Starting by assisting his father in the services of St. Paul's Church, Edenton, he took the entire morning services on Septuagesima and Sexagesima Sundays at St. Peter's Church, Washington, while the rector was incapacitated on account of laryngitis.

RADIO CHURCH AT ASHEVILLE, N. C.

ASHEVILLE, N. C.—A radio church, called the Twilight Hour of Peace, has been established at Asheville, Radio Station WWNC, every Sunday afternoon at 6 o'clock. The service is for forty minutes and designed especially for the ill, depressed, and shut-ins. The Rev. Clarence S. McClellan, Jr., rector of Calvary Church, Fletcher, near Asheville, is the director and speaker each Sunday in a quiet talk containing practical messages of cheer and good-will. The Rev. Dr. Leland Cook of Asheville is assisting the Rev. Mr. McClellan, and a selected quartet and the leading soloists from Asheville and nearby churches are rendering the music.

Radio travel talks are also given each Sunday afternoon from the Asheville Station WWNC at 5:30 o'clock by the Rev. Mr. McClellan. These talks last for a half hour and come from his recent experiences in Europe, Asia, and Africa.

ALL THE WAY DOWN AND ALL THE WAY UP

A CHINESE Christian was asked to explain the difference in the religions of Buddha, Confucius, and Christ. He said that a man, having fallen into a well, shouted to the passers-by to help him out. Buddha came along and reproved him for having fallen in and told him that the first thing to do was to climb up the side. This was of no use, as the man was stuck fast in the mire. Then came Confucius

who after expressing his sympathy made an offer. "If," said he, "you will come half way up the well, I will come down the other half and give you a hand." This was equally useless. "Then," said the Chinese, "Jesus Christ came all the way down and He lifted me all the way up."

—From the *Chronicle*,
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NEWS IN BRIEF

EAST CAROLINA—Bishop Darst gave the first of a series of vocational lectures at the University of North Carolina arranged by the University's Bureau of Vocational Information. The Bishop's subject was The Ministry as a Life Work. The object of these lectures is to place before the students first-hand information regarding the different professions and vocations.

MASSACHUSETTS—On account of his expedition to Abyssinia, the Rev. Dr. S. A. B. Mercer, of Grafton, has temporarily resigned as editor of the *Journal of the Society of Oriental Research*. The new editor is the Rev. Dr. John A. Maynard, formerly associate editor.

NEWARK—The Rt. Rev. Shirley H. Nichols, D.D., Bishop of Kyoto, addressed the Paterson Clericus at its meeting on January 14th at Christ Church, Ridgewood, speaking of the work in his field and drawing a comparison between Christianity on the one hand and Buddhism and Shintoism on the other. Other speakers were the Rev. Donald MacAdie, rector of St. Mary's Church, Haledon, and the Rev. William L. Griffin, curate of St. Paul's Church, Paterson.

NORTH CAROLINA—An event of more than passing notice was the visit of Bishop Darst of East Carolina, the Rev. A. C. Zabriskie, of Alexandria, and four seminarians of the Virginia Seminary to the University of North Carolina, January 31st to February 4th. They came especially to present the call of the ministry to the students. A series of talks and conferences was held, and a strong interest in the whole subject of the ministry has been developed. Bishop Darst talked in the college chapel on Friday, and Mr. Zabriskie preached in the Chapel of the Cross on Sunday, but the main work was done in private conferences.

PENNSYLVANIA—There will be a retreat for teachers and other women at St. Margaret's Mission House, Philadelphia, on Friday, February 22d, conducted by the Rev. Vincent F. Pottle, rector of St. George's Church, West Philadelphia. The retreat will begin with Mass at 8:00 A.M., and will close at 5:00 P.M.

PHILIPPINE ISLANDS—Electing to its vestry for the first time a son of a former member, the cathedral parish of St. Mary and St. John, Manila, at its annual meeting included in its choice of representatives George A. Main, son of one of that original group of American and British business, profession, and service men who formed the first Anglican congregation in the Philippines.

The annual report of the rector of the parish, the Rev. F. C. Benson Belliss, showed a healthy spiritual and financial condition in the parish and its several activities.

For the third successive year the cathedral overpaid its apportionment: this time by twenty-three per cent in place of the eleven per cent which has been the case in the two previous years.

RHODE ISLAND—At the thirty-third annual meeting and dinner of the Choir Guild of All Saints' Memorial Church, Providence, held recently in the parish house, Crawford A. Nightingale, for forty years assistant choirmaster, was signally honored. About 175 of the "old Choir boys" were present.

During Mr. Nightingale's term of service 120 men and 453 boys have sung under his direction.

SOUTH FLORIDA—Bishop Wing addressed the Women's Federation of all denominations on Thursday afternoon, January 31st, in St. Paul's Church, Winter Haven. On the same day the Rev. Walter E. Bentley, missionary of Port Washington, L. I., addressed the local Rotary at luncheon, and conducted a mission in the evening at St. Paul's Church. The mission was held throughout the entire week.

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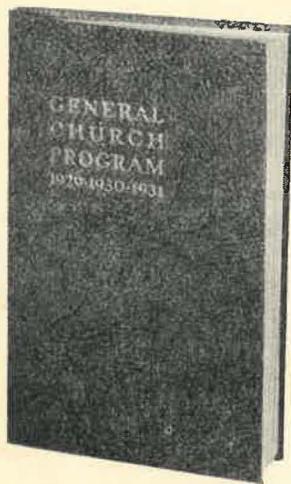
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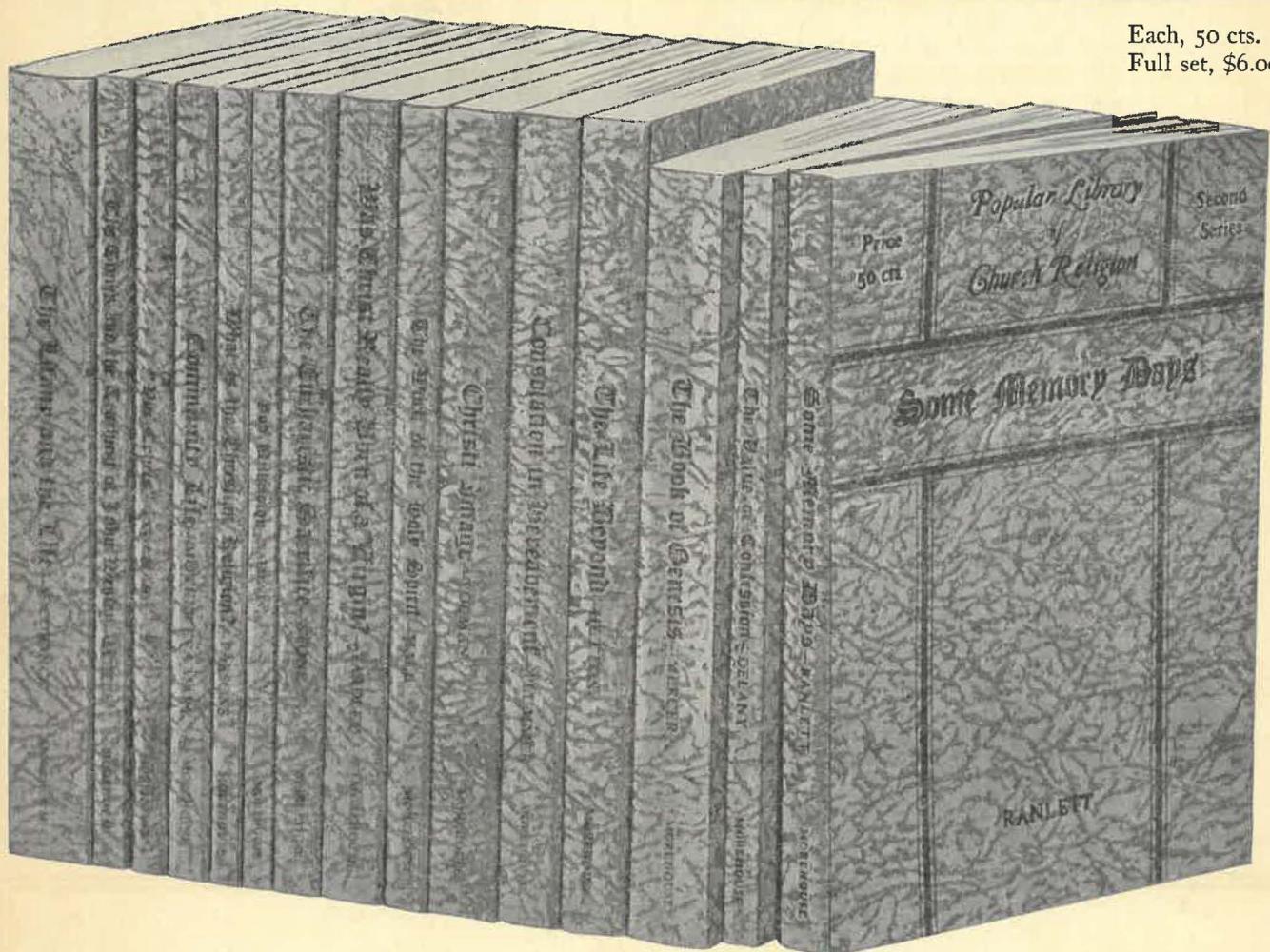
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