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The Living Church

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VOL. LXX

MILWAUKEE, WISCONSIN, JANUARY 12, 1924

NO. 11

PRINTED IN THE UNITED STATES OF AMERICA BY THE MOREHOUSE PUBLISHING CO., MILWAUKEE, WIS.

PEACE OR WAR

Editorial

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By the Bishop Coadjutor of Albany

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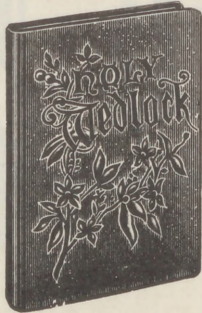
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MILWAUKEE, WIS.

THE LIVING CHURCH

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

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ALL SUFFERING draws us into closer fellowship with God the Holy Ghost. First of all, because He is the Comforter . . . the special Friend of our hearts, the Divine Companion of our heavenward course. But, more than this, all hope of healing comes from Him. The gifts of healing are among His gifts. . . In our hours of pain and sickness, He is our life, as well for the body as for the soul.—Archbishop Maclagan.

The Living Church

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VOL. LXX

MILWAUKEE, WISCONSIN, JANUARY 12, 1924

NO. 11

EDITORIALS AND COMMENTS

Peace or War

THE world is at the forks of a road. One way leads to international peace; the other to international war.

We are printing in this issue a synopsis of the plan selected by the jury which was created by Mr. Edward W. Bok to determine the "best practicable plan by which the United States government may cooperate with other nations looking toward the prevention of war. We are told that the jury—of which Mr. Elihu Root is the chairman—is unanimous in selecting this, out of 22,165 plans presented to them in competition for the \$100,000 prize. The jury is itself a representative body. Its members are Elihu Root, James Guthrie Harbord, Edward M. House, Ellen Fitz Pendleton, Roscoe Pound, William Allen White, and Brand Whitlock. That they are able unanimously to make one selection out of so great a number of plans submitted is a remarkable testimony to the value of that plan.

For it must be understood that *practicability* must be of the essence of the plan chosen. It is not enough to offer a counsel of perfection. What is required is a *program*, and one that gives some hope that it may consolidate American sentiment in its favor. Back of all plans must, undoubtedly, be presumed certain ultimate principles. There must be the *will* to peace. There must be a recognition of the awfulness of war; a virile intent to stop war as contrasted with a pacifist intent to keep out of war. There must be the conviction that war is always the result of a vast national or international crime and of the defiance of the principle of right in national or international conduct. There must be an intelligent desire to find a method of settling international disputes otherwise than by war. There must be the desire to cooperate with other nations in discovering such a method and putting it into operation, recognizing that the United States cannot prevent war by any conceivable action or policy exclusively its own, but only by policies that may be agreed upon with other nations. As it "takes two to make a quarrel," so it takes two to make conditions of peace, and the United States may not, therefore, treat the thought of the rest of the world as a negligible factor if she really desires to find the way to prevent war.

Can we assume that these fundamental principles are so firmly held by the American people that, as a matter of psychology, they will impel the American people to insist upon finding a world-peace policy?

We can only try it out and see. We can only carry on such a campaign of education as will force them to face the question. The complaint of the world and of Christendom against the United States during this past five years is not that it rejected a peace program that the rest of the world accepted, but that, in rejecting, it offered no constructive plan in its place. The plea that Mr. Lloyd George and Lord Robert Cecil

and other distinguished visitors from abroad carried to the American people was that, if they did not approve the world's plan for peace, they would state what plan they would approve. To this plea America had no response to give. Its policy has been one wholly of destructive criticism.

It is to counteract this negative attitude that Mr. Bok's picturesque campaign has been directed. A policy to be presented to the American people need not be ideal, but it must be "practicable." It must recognize that, wisely or unwisely, our senate has taken a certain negative attitude toward the world's plan for peace, and that the present administration has pronounced that plan a "closed incident" so far as acceptance by the United States is concerned. Ergo, a "practicable" plan must be other than the plan thus rejected.

The plan now proposed avoids those matters upon which the opposition to the League of Nations laid such stress. Article X may be good or bad, wise or unwise, but it must be eliminated in any "practicable" plan under present conditions, and it is eliminated from the plan now proposed. Full membership in the League of Nations may be wise or unwise, but it is not proposed in the present plan, which substitutes a policy of "coöperation" with the League and "participation" in the work of its Assembly and Council under certain definitely stated conditions, together with definite entry into the Permanent Court of International Justice "under the conditions stated by Secretary Hughes and President Harding in February, 1923."

We are, of necessity, printing only the authorized synopsis of the plan proposed, but the full measure will have been printed in many newspapers before this issue is in the hands of its readers. Mr. Bok's plan involves the vote on the peace plan by the greatest number of the American people that can be induced to respond. THE LIVING CHURCH has very gladly undertaken to do its part to make that referendum effective. The synopsis presented on the following page is followed by the ballot which every reader is urged to fill out and return. But since many subscribers do not care to mutilate their copy of THE LIVING CHURCH, and since most copies have several readers, we have also printed the ballot separately, and, that all the voters of a family or group who collaborate in reading a single copy of THE LIVING CHURCH may cast their several votes, we will very gladly mail such additional copies as may be desired, on application, accompanied by a two cent stamp. We also offer the ballots in quantities for distribution in churches or other large groups; since in the referendum it is not important that subscribers or readers of THE LIVING CHURCH be distinguished from others who may be reached indirectly through our good offices. We are informed that duplicate ballots, bearing identical signatures, will be thrown out, so that every person signing the ballot presented

by THE LIVING CHURCH will naturally avoid signing a similar ballot presented through other auspices. Happily a large number of periodicals and other agencies are coöperating in such wise as to present the matter as fully and as expeditiously to the American people as can be done.

As for ourselves, we fully and enthusiastically express our indorsement of this plan. And we believe our own good faith has been demonstrated. Ten years ago we accepted and worked for the plan of the League to Enforce Peace, under the leadership of Mr. Taft. Five years ago we accepted and sought to promote the plan of the League of Nations, under the leadership of Mr. Wilson. Today we accept and gladly commend the present plan, under Mr. Bok's disinterested and generous leadership, and not knowing who is its author. Each of these plans was accepted as being a sincere and, when it was proposed, a timely effort, to promote world peace. The essential thing is to begin on *some plan* to prevent war, and then let the future gradually perfect it. It is not necessary to inquire which of these plans was ideally best. No one of them was, or is, perfect or beyond criticism. No other plan ever will be. But the American people have, wisely or unwisely, rejected the first two of these, and this, the third, is, obviously, an attempt to eliminate whatever had aroused serious objection in the other two, while yet presenting a constructive, workable policy, such as the American people *ought to be* able to approve. If they fail to accept this plan in substance, or to find any other in its place, it will be necessary to assume that, as a whole, they are not interested in preventing war. The cries of anguish that have proceeded from millions of peoples in practically all the languages and tongues of the world during the past ten years are then meaningless to them. The graves of the fallen that dot such great numbers of hillsides and plains throughout the world are of no concern to them. Mothers bereft of their sons, wives of their husbands, maidens of their betrothed, must then look for no sympathy from the American people. The vast army of the wounded, the mutilated, the sightless, they who have lost their mind, their health, their vigor, must suffer alone.

And all this must be duplicated in the future on a still vaster scale. Whole cities must be wiped out by deadlier gases than have yet been employed, or by disease germs wilfully hurled amongst them. Millions in another generation must be marked for destruction, for starvation, for death by unnecessary disease, for incredible suffering. It were idle to assume that Americans will be immune from these terrors. It will be in our cities as well as in the cities of the old world that the implements of destruction will fall, that the deadly gases or germs will destroy life. All this, when it comes, comes because the present generation of Americans does not care; because it is more willing to play politics than to destroy war; more interested in making money than in saving civilization in another generation; more concerned with prosperity for ourselves than with safety for our children or for the world.

But *does* America care nothing for all this? The test is upon her now. Having rejected the League to Enforce Peace, having spurned the League of Nations, having contributed no single constructive thought to the attempt that the other nations are making to create a substitute for war, this present opportunity seems to us a last chance—in this generation. We take it, or we abandon the whole subject. We choose peace or we choose war.

Which?

THE CHRISTMAS SERMON of the Bishop Coadjutor of Albany, the first part of which is printed on another page in this number, ought thoroughly to arouse all of us to the issue. Bishop Oldham presents concisely the epitome of what another war will mean, of what peace must consist. There will be a time when it is too late to avert that war. The time has not come yet. It can be averted if the American people of this generation care to avert it; care, that is, sufficiently to exert themselves to do it.

The immediate thing they can do now—each of them—is to sign this ballot in the affirmative column. This plan may be said to be Hobson's choice now. They must make their congressmen understand that they mean business. This is not easy.

But if the American Congress fails utterly to represent

any approach to American ideals, after the American people are themselves aroused, America as a living, world-force for the future, is dead.

OUR two promised jack-knives are claimed!

It was in the issue of December 29th that we mentioned a circular to the clergy passing through the mails from two "doctors" in Indianapolis, offering a jack-knife to any clergyman who would send them "the names of one or more persons who, to their knowledge, are now afflicted with cancer, lupus, or tumor." We indignantly denied that any priest of the Church would lend himself to such a propaganda, selling such information in return for a jack-knife. "THE LIVING CHURCH," we concluded, "will give two jack-knives for positive information as to any clergyman of the Protestant Episcopal Church who has earned a jack-knife in this way."

Whereupon the positive information is given us by a priest who frankly avows that he earned a jack-knife in the manner specified, and now asks for the two other jack-knives promised by THE LIVING CHURCH. His letter shall speak for itself:

"St. John's Rectory,
"Marietta, Lancaster Co., Pa.
"December 29, 1923

"Dear Mr. Morehouse:

"Referring to your editorial, 'Free Jack-knives,' in the current issue, I hereby make application for the two jack-knives offered 'for positive information' concerning any clergyman who has earned a jack-knife by sending the names of cancer sufferers to the two doctors in Indianapolis.

"I have earned a jack-knife in this manner and did not (nor do I now) feel that I did anything unethical or indiscreet.

"You know what cancer is and you know with what little success local doctors, and even specialists, treat the dread disease. If Doctors ——— and ——— have a treatment that will cure, or even relieve, it is my duty as a minister of the Gospel, to let sufferers from cancer know it.

"Our bodies were given us to house the soul; the most important thing in the world. Therefore, the body, 'the temple of the Holy Ghost,' is likewise a very important thing. The soul cannot reach its highest development save in a perfect body, and the few rare exceptions that you and I have known constitute the exceptions that prove the above rule.

"In coöperating with a doctor a minister fulfills his highest earthly mission, and I consider that I have done my duty. I have a place for the two jack-knives you will send me in return for the above information.

"Cordially,
"ALAN PRESSLEY, WILSON."

We have also received from a priest in Indiana a letter giving some information in regard to the matter. It reads, in part:

"I do not wish to get into newspaper limelight, but I am grateful to you for publishing the story of those of doctors in Indianapolis. I know a thing or two about these gentlemen. I have investigated them far and near, and you can publish in THE LIVING CHURCH that they are not recognized by the State Board of Medical Registration of Indiana, and the way they get around it is this: They have one doctor registered in Indiana, and several co-workers who are not registered, and never will be, for reason that the medical board believe they are engaged in fleecing the public.

"When I had my terrible cyclone in Mattoon, Ill., in 1916, which crippled my deceased beloved wife, some folks unknown to me sent in my name to this concern as 'curers of cancer without the knife,' etc. I was besieged week by week with fancy letters to send her up to Indianapolis as it would not cost me anything, etc. I soon found out that this concern was using my name and getting publicity on it. Before I came into this diocese I communicated with Bishop Francis, and he began a personal investigation of the concern, and later I came on to Indianapolis to find out for myself. They are a bunch of, and they must charge enormous fees to pay for the extensive advertising.

"The way they get around the medical registration act is this: They pretend not to make any charge, only a donation, but they are crafty enough to get the donation first and you can go to the devil for the rest. Now, I am within thirty miles of that concern. I am doing all I can to stop people going there, for they are"

The editor of THE LIVING CHURCH has personally attended to the selection and the purchase of two excellent jack-knives, each with steel blades, and they have been forwarded by mail to the Rev. Mr. Wilson. This makes three that the reverend

(Continued on Page 362)

THE BOK PEACE PLAN

Synopsis of the Plan Chosen by the Jury (Elihu Root, Chairman) out of 22,165 Plans Submitted

I. ENTER THE PERMANENT COURT

That the United States adhere to the Permanent Court of International Justice for the reasons and under the conditions stated by Secretary Hughes and President Harding in February, 1923.

II. CO-OPERATE WITH THE LEAGUE OF NATIONS, WITHOUT FULL MEMBERSHIP AT PRESENT

That without becoming a member of the League of Nations as at present constituted, the United States Government should extend its present coöperation with the League and propose participation in the work of its Assembly and Council under the following conditions and reservations:

Safeguarding of the Monroe Doctrine

1. The United States accepts the League of Nations as an instrument of mutual counsel, but it will assume no obligation to interfere with political questions of policy or internal administration of any foreign state.

In uniting its efforts with those of other States for the preservation of peace and the promotion of the common welfare, the United States insists upon the safeguarding of the Monroe Doctrine and does not abandon its traditional attitude concerning American independence of the Old World and does not consent to submit its long established policy concerning questions regarded by it as purely American to the recommendation or decision of other Powers.

No Military or Economic Force

2. The only kind of compulsion which nations can freely engage to apply to each other in the name of Peace is that which arises from conference, from moral judgment, from full publicity, and from the power of public opinion.

The United States will assume no obligations under Article X in its present form, or under Article XVI in its present form in the Covenant, or in its amended form as now proposed, unless in any particular case Congress has authorized such action.

The United States proposes that Article X and XVI be either dropped altogether or so amended and changed as to eliminate any suggestion of a general agreement to use coercion for obtaining conformity to the pledges of the Covenant.

No Obligations Under Versailles Treaty

3. The United States will accept no responsibilities under the Treaty of Versailles unless in any particular case Congress has authorized such action.

League open to All Nations

4. The United States Government proposes that Article I of the Covenant be construed and applied, or, if necessary, redrafted, so that admission to the League shall be assured to any self-governing State that wishes to join and that receives the favorable vote of two-thirds of the Assembly.

Development of International Law

5. As a condition of its participation in the work and counsels of the League, the United States asks that the Assembly and Council consent—or obtain authority—to begin collaboration for the revision and development of international law, employing for this purpose the aid of a commission of jurists. This Commission would be directed to formulate anew existing rules of the law of nations, to reconcile divergent opinions, to consider points hitherto inadequately provided for but vital to the maintenance of international justice, and in general to define the social rights and duties of States. The recommendations of the Commission would be presented from time to time, in proper form for consideration, to the Assembly as to a recommending if not a law-making body.

(Fill out and mail this Ballot)

<p>THE PLAN IN BRIEF</p> <p>Proposes</p> <p>I. That the United States shall immediately enter the Permanent Court of International Justice, under the conditions stated by Secretary Hughes and President Harding in February, 1923.</p> <p>II. That without becoming a member of the League of Nations as at present constituted, the United States shall offer to extend its present co-operation with the League and participate in the work of the League as a body of mutual counsel under conditions which</p> <ol style="list-style-type: none"> 1. Substitute moral force and public opinion for the military and economic force originally implied in Articles X and XVI. 2. Safeguard the Monroe Doctrine. 3. Accept the fact that the United States will assume no obligations under the Treaty of Versailles except by Act of Congress. 4. Propose that membership in the League should be opened to all nations. 5. Provide for the continuing development of international law. 	<p style="text-align: center;"><i>From The Living Church, Milwaukee, Wis.</i></p> <p>Do you approve the winning plan Yes <input type="checkbox"/> <i>in substance?</i> No <input type="checkbox"/></p> <p style="text-align: center;">(Put an X inside the proper box.)</p> <p>Name</p> <p style="text-align: center;">Please print.</p> <p>Address</p> <p>City..... State.....</p> <p>Are you a voter?.....</p> <p style="text-align: center;">Mail promptly to THE AMERICAN PEACE AWARD 342 Madison Avenue, New York City If you wish to express a fuller opinion also, please write to the American Peace Award</p>
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(Continued from Page 360)

gentleman has accumulated by this thoughtful deed and its frank avowal.

Are there any others? Our offer still holds good. Two jack-knives, personally selected by the editor of THE LIVING CHURCH, for positive information of any other clergyman of the Protestant Episcopal Church who obtained a jack-knife in the manner stated. And full publicity for him, that his light may shine among men, and that they may see his good works.

ACKNOWLEDGMENTS

THE REV. A. Q. BAILEY, of Collingswood, N. J., acknowledges with thanks an anonymous gift of five dollars, the receipt of which is requested to be made through THE LIVING CHURCH.

ACKNOWLEDGMENTS
CHURCH FUND FOR JAPAN RELIEF

Ascension Church, Chicago, Ill. (additional).....	\$ 10.00
Woman's Auxiliary, Christ Church, Green Bay, Diocese of Fond du Lac	50.00
Christmas offering, Christ Church, Rugby, Tenn.	4.58
St. James' Church, Alexandria, Louisiana	2.00
"Tithe"	61.67
	<hr/> \$128.25

NEAR EAST RELIEF

St. Mary's Church, Kansas City, Mo.	\$ 16.17
R. P. C., Decatur, Ga. *.....	10.00
Church School of the Church of the Reconciliation, Webster, Mass. *.....	17.18
St. Peter's Church, Hebron, Conn.	10.00
Special Christmas collection, Grace Church Sunday School, Buena Vista, Colo.	7.20
Offering at Howe School, Howe, Indiana, on December 9, 1923	20.00
Herbert Colfell and Ross Calloway, two boys of Repton School, Tarrytown, N. Y. (orphan)	2.00
Trinity Parish, Davenport, Iowa	6.00
J. C. J., Webster Groves, Mo.	5.00
Men's Bible Class, St. Martin's-in-the-Fields, Chestnut Hills, Philadelphia, Pa.	9.00
United services at Ascension Church, Stillwater, Minn., Sunday afternoon, December 30, 1923	14.28
Christ Church, Norfolk, Va.	50.00
Sunday School of All Saints' Church, Trenton, N. J.	46.62
Miss Lulu Hall, St. John's Church, Sturgis, Mich.	50.00
St. Mary's Mission, Jefferson, Wis. (Additional)**	1.00
E. W. D., Philadelphia, Pa.	5.00
All Saints' Church, San Benito, Texas	15.00
Christmas collection at St. Paul's Mission, Camden, Del. .	14.15
St. James' Sunday School, Alexandria, Louisiana	17.41
St. James' Church, Alexandria, Louisiana	8.00
Mt. Olivet Chapel, Pineville, Louisiana	4.00
Gethsemane Church, Marion, Indiana	7.50
"Tithe"	61.66
Joseph Donnelly, Silver Creek, N. Y.*	5.00
In memory of Rev. Charles M. Armstrong	10.00
Calvary Parish, Colchester, Conn.	9.76
M. F. M., St. Paul's Parish, Milwaukee, Wis. (orphans)**..	50.00
	<hr/> \$471.93

* For starving children
** For Armenian Christians

RELIEF OF STARVING GERMAN CHILDREN THROUGH ARCHDEACON NIES

Isabel J. Perry, Pasadena, Calif.	\$ 5.00
Miss Emma Coleman, Germantown, Philadelphia, Pa.	1.00
Eleanor W. Lewis, Gardiner, Maine	10.00
C. B. M.	50.00
All Saints' Cathedral, Indianapolis, Indiana	122.01
St. Andrew's Church, Ashland, Wis.	3.06
Rev. Robert A. Benton, Norfolk, Va.	1.00
"Tithe"	61.67
A constant reader of THE LIVING CHURCH	50.00
St. Bartholomew's Church, Brooklyn, N. Y.	5.00
H. B. D.	1.00
Rev. Dr. Lester Bradner, Summit, N. J.	5.00
	<hr/> \$314.74

SONGS OF A MYSTIC

VII. Eucharist.

The hallowed Host, devoutly treasured,
Pervades me through and through.
Its essence pure, with power unmeasured,
Has made me whole and new.
O mystery, that I who lowly
Before Thy altar kneel,
Thy potent Being, Thou most Holy,
Within myself should feel—
Yet all the sons of Thy creation,
Where'er they seem to be,
For æons past our contemplation
Dwell and abide in Thee!

MARGARET MUNSTERBERG.

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

January 13: First Sunday after Epiphany

READ Romans 12:1-6.

Facts to be noted:

1. St. Paul has been speaking of the great facts of faith.
2. He now turns to questions of Christian conduct.
3. These are purity, unworldliness, and consideration for others.

"The mercies of God," which St. Paul makes the grounds of right Christian living, are the great historic facts of God's plan of salvation in Jesus Christ, the Incarnation, the Cross, and the Resurrection. St. Paul loves to note the humility and self-forgetfulness with which Christ accepted His Father's plan, and he sets His spirit in sharp contrast to the self-assertion, and the desire for personal recognition and honor, which marred the unity and peace of the family life of the Church in his day, just as they do in our own. "With such an example before you," says St. Paul, "there is no place for self-assertion in the Church." "Let no man think of himself more highly than he ought to think." Consideration for others, courtesy, and mutual respect and honor, characterize the life of those who have caught the spirit of Christ. "Let this mind be in you which was also in Christ Jesus." Read, in Philippians 2:5 ff., what St. Paul has to say about humility and the Incarnation.

January 14

Read Genesis 28:10-15.

Facts to be noted:

1. God repeats the Covenant Promise to Jacob.
2. The covenant is made first to Israel.
3. It finally includes all nations.

The greatness of the people of Israel lay in their consciousness of holding a unique relation to God. They were God's people, and God was their God. This consciousness made them specialists in religion. Individual members of the nation, such as Jacob himself, may have reflected the moral limitations of the age in which they lived, but their preoccupation with religion made them spiritually sensitive; they became discoverers of truths about God which other people had not capacity to discern. They often seized upon truths, the implication of which they did not themselves understand. God's personal relationship to Israel held the seed of another and greater truth, that God is the Father of mankind, and that it was Israel's privilege and mission to bring other nations into the fellowship with God which they themselves enjoyed.

January 15

Read Isaiah 60:1-6.

Facts to be noted:

1. The exile at Babylon is ended; the people are about to return to Jerusalem.
2. God will give the light of His Presence in the restored city.
3. The nations will be admitted into it.

The passage was written by an unknown prophet at the time when the edict of Cyrus allowed the Jews to return to Jerusalem after the exile in Babylon. The greatness of the moment seemed to him to justify the belief that God was fulfilling His promise to establish His messianic Kingdom. In his joy and gratitude to God the prophet rises to a conception which surpasses anything men had believed about the nature of the Kingdom. He sees the redeemed city as the spiritual center, not of Israel only, but of the world. In his mind's eye he sees the long lines of pilgrims bearing the tribute and adoration of the world to the King of Israel. There is always an element in these great passages of the prophets which cannot be limited to the immediate historical situation which gave them birth. They point toward, and find their real fulfillment in, Jesus Christ. We have to understand the inner meaning in the light of its answer.

January 16

Read Ephesians 4:1-7.

Facts to be noted:

1. Men have not chosen God; God has chosen and called them.

2. We must prove ourselves worthy of God's kindness and mercy.

3. By being faithful members of His Church.

How often we hear people speak as if they thought that they conferred a favor upon God by serving Him, or had put His Church under an obligation by belonging to it, and working for it. The favor lies, St. Paul thinks, on the side of God, who, by His mercy, has called men to participation in the salvation and life which the Church gives. The Church may be regarded as a voluntary assemblage of people who meet and worship together because they find it helpful to themselves, and generally best for society. In this case its unity is a matter of agreement. Or, the Church may be a Sacramental system in which believers are organically united to each other and to God by becoming participators in the life of Christ. This was St. Paul's view. He calls the Church the Body of Christ, and he bids his readers remember that they were made members of that Body by the grace and calling of God. He carries his thought further. Life in the Church is essential, for there is no life for the individual member apart from unity with the whole organism; nor does the body fulfil its whole and proper function till each subordinate part willingly, and without resistance and constraint, does its duty, however small it may be.

January 18

Read I Cor. 12:12-21.

Facts to be noted:

1. The Church is the one Body of Christ.
2. We must be made, by some special act, members of that Body.
3. The act which unites us is Baptism.

Many people object to Christian Baptism because they do not see its necessity. "I cannot believe," they say, "that my child is under the heritage of sin." We shall not deal with that objection here, but there is an aspect of Baptism which needs to be emphasized, for it is little understood. Baptism is incorporation into the living Body of Christ, the Church. If we understand that the Church is a body of people standing in a close and personal relation to God, receiving God's life and strength in Jesus Christ, and dedicated to the moral, social, and spiritual life which Jesus Christ requires, then the act which unites us with the Church becomes immensely significant. It ought to be the most solemn of the Church's services, invested with all the dignity of a great ceremony of initiation.

January 18

Read I Cor. 10:15-18.

Facts to be noted:

1. Christ gives us His Body and Blood in the Holy Communion.
2. By partaking of them we are united with the life of Christ.
3. And we gain new fellowship with each other.

It is curious that the Sacrament of the Holy Communion has so often been the cause of disunion in the Christian Church, for it is essentially the sacrament of fellowship. Body and blood were commonly accepted types or symbols of presence and life in the ancient world, and St. Paul certainly expects them to be understood here as meaning the Presence of Christ and His imparted Life in the Sacrament of the Eucharist. He has previously shown that Christian fellowship is a living, organic thing, the result of participating in the life of Christ in His Body, the Church. The Holy Communion, which offers us that Life, becomes specifically the sacrament of fellowship, not only with Christ, but with each other. "For we, being many, are made one bread and one body; for we are all partakers of that bread." In practice, in the early Church, where nobleman and commoner, freeman and slave, knelt together to receive the Communion, a fellowship was achieved which the old world judged impossible.

January 19

Read I Cor. 12:21-28.

Facts to be noted:

1. We are members of the one Body of Christ.
2. The interest of one member is the interest of the whole.
3. Suffering and joy must be shared.

St. Paul's letter to the Romans has done more, perhaps, to strengthen the sense of individual worth than any book ever written, except the Gospels. But it in no sense countenances

individualism, for it always brings back the individual, with his new found strength, to a view of his duties to society. The test of strength is sympathy. It is a weakness of many Christians that they shrink from suffering and pain, and because of this weakness they are incapable of helping others. St. Paul tells us that life in the Church is more than a formal relationship; it is union so close that the joy or suffering of one member is the interest of all. We must be ready to enter into both the happiness and pain of others.

THE CHURCH OF TOMORROW

BY THE REV. SAMUEL S. DRURY, L.H.D.

THE fact that one hundred and fifty boys, desiring to consider the ministry, were turned away from the conference on the ministry held at St. Paul's School, Concord, N. H., in June, 1922, points to the good sense of holding another conference on the ministry. Therefore, from June 23d to June 27th, 1924, at St. Paul's School, Concord, N. H., another conference will be held. It will be open to all boys in the first three provinces of the Church who are members of the two upper classes of high or boarding school, who signify an interest in the ministry as a career, and who can furnish suitable recommendations.

Though we describe next June's undertaking as *another* conference, the committee in charge will enter upon it with fresh ideas and convictions. The experience accumulated from the previous conference is bound to be useful, but, realizing that every boy will be a new member, the whole undertaking will have the impetus and the air of something wholly new. The central committee has been reorganized and now consists of the Rev. Dr. Bowie, of New York, the Rev. Dr. Drury, of Concord, N. H., A. Felix DuPont, Esq., of Wilmington, Del., the Rev. W. T. Hooper, of Hartford, Conn., President Ogilby, of Trinity College, and Harper Sibley, Esq., of Rochester, N. Y.

Two years ago, when we were planning the first conference, nobody could predict whether it would be a flat failure or a partial success. That it would be the complete success, numerically and spiritually, that it proved, no one dreamed—a salutary rebuke to our tepid faith. We may well expect an equal opportunity this coming June, remembering the number that were turned away, and the fact that many boys, who were considered by vestries and rectors too young then, will now be ripe to investigate the ministry as a career. It is the duty of the committee to provide a meeting place and hospitality; to select some of the most powerful speakers in the Church; and to assemble thirty or more young men to act as group-leaders. Between now and April it will be the obvious privilege of vestries to choose, in conference with their rectors, one or two boys from the parish—boys really qualified to attend this conference in a purposeful way. Of the 386 boys who came last time probably 340 met the qualifications—the rest had been good-naturedly sent either to have the parish represented, or because somebody said to a church-frequenting lad: "Don't you want to take a little vacation up at Concord?" Those rare cases need not occur again! The committee will prepare a first-class program, a sane balance of thought and recreation. They want the best boys in the parish, and only the best. Sometime during the early winter may it not be the special task of rectors to bring this conference before the parish, enforcing the truth that parishes must not be parasites, but that each group of Christians must regard itself as a wellspring to provide fit and faithful pastors for the Church at large?

We shall not do as much advertising, circularizing, or talking as seemed necessary last time. The purpose of this notice is to record the fact that, God willing, and trusting in His guidance, we shall hold a conference on the ministry; that it will be a conference for study, and that no pledge regarding life work will be asked for or accepted; that the time of this four day conference will be from June 23d to June 27th, 1924, and that all applications *must* be in by June 1st. Anyone wishing further details may have them by addressing The Conference on the Ministry, St. Paul's School, Concord, N.H.

A little later rectors and vestries will receive special letters, and a message addressed to the boys themselves will be sent to the clergy for distribution. The reader is asked now simply to bear in mind the invigorating duty of informing the best-suited boy in his or her acquaintance about this Conference and its aims.



BLUE MONDAY MUSINGS

By *Presbyter Ignoramus*

I WAS writing a few weeks ago of a pleasant gathering of men of greatly differing views who discuss serious and other subjects. The position of "liberals" with respect to old beliefs and new ideas was one of these; and I was particularly interested to hear some of the "extreme" men on the left, say that they thought there was a wide difference between men who had bound themselves to the recitation of a fixed creed, an established ritual, and a whole cycle of observances, such as gather round the Christian Year, and men who had no such commitments.

The latter group are plainly at liberty to change their position from day to day; as Thomas K. Beecher, a famous Congregationalist, used to qualify his sermons with "This is what I believe *now*. It is not what I believed yesterday, and it will not be, very likely, what I shall believe tomorrow; but for today it must serve."

The former ought to seek a fresh environment, if they find themselves out of harmony with the old. To stay in the hope of altering the environment, meanwhile compelled to observances which are contrary to their present opinions, must be as repugnant to their honesty as to their intellectual powers. Suppose, for example, that such a man has become convinced of Drews' theory (was it Drews', or another's?) that there was no such historic person as Jesus, called Christ. He might still hold to the ethics which we know as Christian, and be able to do much good of a sort, by teaching those ethics apart from the authority of an Incarnate God; esthetically he might rejoice in his inheritance of liturgic beauty; and he might dread the wrench of breaking with a venerable institution like the Catholic Church. But surely, it will be necessary for him to put first things first! If Jesus is a myth, how can one teach ethics associated with His name, as a living system, derived from a living teacher? What remains, more than empty play-acting, of the beauty of Christian ritual and ceremonial? And, though the Church is ancient and reverend, it ought to die as swiftly as possible, rather than drag out an existence based upon a falsehood, and continuing only as that falsehood finds fresh currency.

One could use other illustrations, of course, which might be even more convincing. But that one serves, I think, to show how essentially right my ultra-"liberal" friends are in their inference; that it is a question of integrity, not primarily of theology, even though honest men do not realize it. To read a negation into an affirmation, and call it "a spiritual reinterpretation" is known by a much shorter and uglier word than that!

I QUOTE this from the *Catholic Citizen*, a Roman Catholic paper of Chelsea, Mass. It is from a department called "The Basement Club":

AN OLD FASHIONED CHRISTMAS!

"What do you think of the Episcopalian scrap?" queried Cinnamon Whiskers.

"It doesn't get between me and my night's rest, so I should worry," replied Evergreen Edward, "There is nothing new in that; it is the old Nestorian heresy over again. We've had national upheavals, political upheavals, business and economic upheavals, social upheavals, so I suppose it follows that the infection has attacked the religious end of it. I've got no comments to make, for it is out of my line. I know this, that on next Monday night at sunset, the spirit of Peace and Gladness, I hope, will descend upon my home as it always has, I sincerely hope, and the same old custom that was handed down to me from my beloved parents (may they rest in peace), will be followed out to the letter. The Christmas candle will be lighted, and a scene of the little crib in the stable of Bethlehem will be set up as it has been since I have had a home of my own; the table will be set, and holly and evergreen will be in evidence, and, as far as humanly possible, the way will be prepared for the spirit of Christmas to enter and abide. The little children that clus-

tered happily around the little scene are gone, even as I left my old home, but when they come, they will find the scene and the atmosphere unchanged, or, if impossible to come, they will know, and, I believe and hope, will be present in spirit. On this night, there is no old age, no worry, no memory of word-strife, or care. There is absolutely nothing to distinguish it from the first Christmas I remember, so that as child, boy, or man, son, husband, father, or grandfather, the change is only in degree but not in essence, and I'm perfectly willing to leave it to the Almighty, whether or not I'm right, and not to the Rev. Dr. Parks or the other learned gentlemen, who couldn't tell you in the final analysis whether or not their theories are correct, even though they presume to tell me mine are not. They can set up tin gods of their own if they want to—I should worry. Bigger men than they have tried it, and probably will, in the future, but Christmas and the Virgin Birth will still go on till the end of time. You will pardon the personal autobiography, but you asked me an opinion and I gave it in my own way. Wishing you all a Merry Christmas, I move to adjourn."

THIS LETTER is taken from the correspondence column of the *Cleveland Plain Dealer*. It is by a distinguished scholar on the faculty of the Western Reserve University.

"FUNDAMENTALISM VS. MODERNISM IN THE EPISCOPAL CHURCH

Editor Plain Dealer.

"As a matter of information regarding the controversy now going on in certain dioceses of the Episcopal Church, it may be worth while to record one or two points. The issue is not between Fundamentalism and Modernism, but between loyalty and disloyalty to one's pledged word. The Episcopal Church requires of all her priests acceptance of certain doctrines—as, for example, the Virgin Birth and the resurrection of the body. To every loyal Episcopalian, these are simple matters of fact, about the possible doubtfulness of which he never concerns himself. If a priest comes to disbelieve these doctrines, which he has sworn to defend, he has but one honest alternative—to withdraw from the ministry of that Church. The question is not as to whether these dogmas of the historic creeds are true or false, antiquated or still of vital significance; but whether one who has sworn to defend them has a right to retain his membership in an organization which regards them as essential truths after he has come to regard them as false.

"Fundamentalists (in the current misleading sense of that term) and modernists agree in holding that the teachings of modern science, particularly the theory of the evolution of species, are incompatible with such dogmas of the Church as those I have mentioned. In view of this supposed incompatibility, fundamentalists accept the dogmas and reject the teachings of modern science, while modernists accept the scientific theories of the day and reject the dogmas. The main body of conservative Churchmen, on the other hand, see no incompatibility between science and theology, and so stand entirely apart from the fundamentalist-modernist controversy. In their official teaching, the Anglican, Roman, and Oriental Churches are at one in their defence of the true fundamentals of the faith, and have no quarrel or concern with the questions of physical science.

"Very truly yours,

"J. S. MOORE."

THE VIRGIN BIRTH

IF YOU DESIRE to know my own position, I whole-heartedly accept and believe that our Lord Jesus Christ was miraculously born; that is, that He was "conceived by the Holy Ghost, born of the Virgin Mary," the whole office of motherhood being performed by her, without His human fatherhood. In other words, I believe the incarnation of our Lord to have been a purely creative act of the Divine Spirit, and this I understand to be the teaching of the Universal Church.

I feel sure of certain things. First, that there is no plot or plan or desire to drive any earnest soul out of the Church, or desire to be narrow or reactionary. Second, that there is little present danger of a split in the Episcopal Church, for, after all, this is old ground which has been fought over at least since the Second Century. Third, that part of the present apparent difference of belief arises from the varying and inexact use of language, for example, in stating the doctrine of the resurrection of the body. Fourth, that among those called Modernists or Liberals are earnest, devoted, learned, conscientious, consecrated, and gentle men; and I credit them with entire honesty of mind.—*The Rt. Rev. T. F. Davies, D.D., Bishop of Western Massachusetts.*

"On Earth Peace"

A Christmas Sermon

BY THE RT. REV. G. ASHTON OLDHAM, D.D.

Bishop Coadjutor of Albany

IN TWO PARTS

PART I.

ST. LUKE 2:14. "On earth peace."

THESE words you will recognize as part of the heavenly chorus which ushered in the advent of the Prince of Peace. How God came into His world is a question of interest and great moment, but it is not nearly of such importance as the fact that He came and the purpose for which He was incarnate. The "how" is less important than the "why." Yet thousands are willing to debate and listen to arguments as to the method for one who, in sincere and humble spirit, earnestly endeavors to fulfill the purpose. Interest in theological controversy is a common, ancient, and easy substitute for the living of the Christian life. The world may perhaps afford to wait for the settlement of some arguments, but it cannot, without great suffering, and perhaps ultimate catastrophe, await the more earnest and widespread practice of the Christian life.

This morning, therefore, I ask your attention to a phase of the Christian life which is set before us as the central and dominant purpose and result of the Christmas evangel. It is intensely practical, affecting us all as individuals, as Christians, and as citizens, namely, the angelic message of Peace on earth.

What a mockery such a phrase seems today! How often the angel chorus must have sounded in a minor key or sunk to an inaudible whisper in the past centuries and the last few years. But we must remember their song was prophecy, not fact. The then existing peace, the *pax Romanum*, based on force and fear, was only temporary and bound to fall of its own weight, but the angelic hosts looked forward to a certain and abiding peace based upon good-will among men. Note the explicit words. Not long ago, in conversation on this subject with a friend, he said: "But you are living in this world, not the next. We must be practical." In response, I make my own the words of a great English statesman: "I am on the side of the angels," and take this prophecy at its literal face value, as looking forward to a time when peace shall prevail—not in heaven only or in the soul of man, but as an actuality in all men's dealings with one another in this world—"peace on earth."

That all right thinking men who know anything about it, deplore war, may be taken for granted. No sane man glories in war, especially as we know it today. Its glory has departed. Time was when armed conflict between man and man gave opportunity for physical prowess, skill, and dexterity, but those days are gone. War, like everything else in this age, is waged by machinery and the men engaged are mere attendants or parts of the machine. It is scarcely inspiring to stand or sit in dirty, muddy trenches for days or weeks, shooting at men you never see and against whom individually you have no particular grievance. To set a young man, with courage, daring, and high ideals, dropping gas bombs or disease germs on defenceless women and innocent children is far from glorious. On the contrary, if we consider it in the abstract, we should all say it was an exhibition of wanton depravity or sheer madness. Whatever else modern war may be, not its most ardent supporter will claim it to be glorious.

War, as we know it today, is an enemy of all progress, leaving, as it does, both victor and vanquished in a state of complete exhaustion, and passing on to generations to come its baneful effects. The last war cost ten million lives, of the best of the race. Compare that with the Civil War, which cost 700,000, or with the Franco-Prussian War, which cost a paltry 184,000 men. Add to this the number of physically maimed and crippled, and those morally and mentally unfitted to take up their lives again in peaceful industry, and we get

some idea of the awful hindrance to real progress of a modern war.

War is an enemy of economic prosperity. The Revolutionary War, lasting eight years, cost, all told, \$170,000,000, whereas the World War cost \$240,000,000 a day! As a result of this all nations are suffering. We have created a vast burden of debt. The great grandchildren of the youngest person within the sound of my voice will go through life carrying on their backs, packs which will be a part of the obligation they have to pay, the waste and cost of this war. Every hammer stroke of industry, every transaction of commerce, every accumulation of money, will have to pay its toll of taxes from now on, as far as the eye of man can reach, in order to rehabilitate this world. War is poor business!

When, however, we look at its future possibilities, all that we have said pales into insignificance. How many of you have read Will Irwin's book, *The Next War*? He gives there, among other things, not only a description but a photograph of a cylinder containing Lewisite gas, a gas so deadly that it need not be inhaled to produce death; only a few drops on the skin will suffice. Being heavier than air, it will sink into cellars and dugouts, killing every living thing. The very ground over which it floats will be barren for seven years. Listen to General Swinton's picture of the next war:

"The final form of human strife, as I regard it, is germ warfare. I think it will come to that; and so far as I can see there is no reason why it should not. If you mean to fight . . . prepare now . . . we must envisage these new forms of warfare, and as far as possible expend energy, time, and money in encouraging our inventors and scientists to study the waging of war on a wholesale scale instead of . . . thinking so much about methods which will kill a few individuals at a time."

There will be no non-combatants in the next war. To quote one of our own experts: "Women in the last war showed they were part of the military establishment. Their employment in making war masks and in other war industries, enlisted them as members of the warring forces. In the next war bombardment of capitals and big cities is a certainty. People will have to go to work wearing gas masks. Under each city a shelter city will have to be built. The lower city must be proof against gases intended to penetrate deep."

This is not Jules Verne, or Andersen, or the Arabian Nights, but the sober reasoned statement of one of our own authorities. Such is modern war—small wonder men who know its character contemplate a recurrence of it with alarm and dread. Said Lloyd George: "If this war is not the last, then the next war will leave the world in ashes." And Lord Bryce: "We must destroy war or war will destroy us."

II. ANOTHER WAR

In spite of all this another war is possible, if not imminent. No nations seem thoroughly satisfied with the present settlements. There is seething unrest in the near and far East; central Europe is in a turmoil; industrial unsettlement, class strife, national suspicion, fear, or hatred, are wide-spread. In addition, and in spite of our high and loud protestations of a few years ago that we were fighting a war to end war, nearly all countries are preparing at a rate never before equalled in time of peace for the next conflict, including strong and peace-loving America. Only a week ago in the New York *Sunday Times* a headline read: "War Department foresees that chemical warfare will play a large part in any conflict of the future and prepares for emergencies."

A government official, after stating that an enemy properly equipped could bombard New York and annihilate the greatest city in America in a few hours with gas bombs, went on to say:

"These possibilities are so horrifying as to suggest that in

the future, nations may fear to war against one another. . . Nevertheless, preparations for such warfare must proceed. There will be noiseless aeroplanes. There will be planes speedier than the wind. There will be planes that make their own concealing clouds. You can't hear them, you can't see them, but you 'wake up dead.' How are you going to combat the war when it comes to you in that fashion?"

One of the most talented of the younger generals of our army, the commander of a division through the bloody campaign of the Argonne, says that seventeen nations are even now engaged in diligent preparations for the next war, and that a large corps of the best trained, most intelligent and capable officers of our army is constantly so employed. He went on to say:

"The plans being perfected will determine how your boys shall be drafted, clothed, armed, and subsisted, trained, and transported to the field of operations, how they shall be deployed, blooded by trial battle, and finally plunged into the fury of conflict. It is being determined whether their dead bodies shall be buried or cremated, how the shell-shocked, gassed, and wounded men may most quickly be rehabilitated and hurried back for further effort, and how more and more of your boys and others like them, shall be gathered with least delay and pushed into the shambles to replace those who have been destroyed."

Only a few nights ago in the *Albany Evening Journal*, the headlines read:

NINE TELEGRAMS CAN MOBILIZE U. S. FOR WAR

Col. M. B. Stewart tells Officers in Albany, Program for next conflict

INDUSTRIES CO-ORDINATED

Washington Ready to move Two Million Troops at Moment's Notice

"When the next war comes to America, nine telegrams dispatched from the department of war, will mobilize" . . . etc.

What does all this mean except that another war is considered at least possible, if not probable? Sensible men do not prepare at such cost of money, energy, and brain, against impossible contingencies. How rational human beings can sit still or remain passive in view of such a prospect it is difficult to understand. If they visualized it, they could not. They simply do not see, or seeing, will not believe it possible. We seem to be in a sort of nightmare, unable to resist our inevitable drift toward the precipice. Thus is history repeating itself. Not long before the last war a Frenchman saw it coming and was told that he "was a little nervous and tired, and in need of a rest." Likewise an Englishman crossing the channel, said: "Unless something is done pretty soon, we, on this side of the sea, are going to be in for a terrible war." He, too, was told that he was exaggerating. Mr. Wm. T. Stead, in 1911, came to deliver an address in Carnegie Hall on The Principles of Universal Peace, and when leaving England said: "It is a perfect farce for me to go to the United States to deliver such an address when we here are getting ready for the damnedest war the world has ever seen." The only answer was, "Mr. Stead, this is one of your off days. You will feel better tomorrow."

If the signs were clear then, they are a thousand times more in evidence now, and this is frankly recognized by our army officers and public men. It is a somber picture—is it not? I hesitated much before putting it before you this morning, but conscience would not let me refrain. The situation is, I believe, most serious; indeed, from the merely human standpoint, hopeless. And were that all, I should not have had the temerity to present the matter at all. With God, however, all things are possible and I am sure there is a way out. But there is no time to lose. We must start to walk in that way immediately. On the eve of a conflict, with all nations armed to the teeth and a proper *casus belli*, it will be too late. As well try to stem Niagara! If this dread alternative is to be avoided something must be done now, and done with vigor and determination, and in this effort every patriotic American should gladly cooperate. Said General O'Ryan: "The American people can end war in our time if they get on the job. Let us wage peace. I should be a traitor to my country if I did not do everything in my power to abolish war."

Are we not, as individuals and as a nation, justified in making the most earnest and desperate efforts and even in running the necessary risks and paying the necessary price to attain peace?

[Concluded next week]

LIFE TRIUMPHANT

(A Christian Hymn for the New Psychology.)

The heavens above and the earth beneath
Are full of power and glory.
Reach forth thy hand, O living man,
Create thine own great story.
Grasp fire and light, learn ether's might,
And harness all creation;
So a great man, with larger span,
Builds up the greater nation.
While weal and woe
Still come and go
Defy the chilling debater,
For every day
In every way,
Man can grow greater and greater.

My life within, my soul unseen,
Are full of power and wonder.
Life thrills me still, soul still aspires,
Though still I slip and blunder.
I toil and burn, I fail and learn,
I save myself when falling;
The Greater Whole revives my soul,
The Greater Voice keeps calling.
Though I live or die
I know that I
Am moved by the Great Creator,
And every day,
In every way,
I can grow greater and greater.

O heart of me, though sickness come
And fault and sin waylay me,
I will not yield, nor fly the field,
No power malign shall slay me!
In every hour the One Great Power
Works in me, helps and moulds me,
And day by day, in every way
The God of Life upholds me.
Sickness or sin
May bind within,
But I can break loose from the fetter,
And every day,
In many a way,
I am growing better and better.

O Lord of all this endless Life,
Incarnate too within it,
Christ of the human heart and true,
Still with us every minute,
Whose human frame was once the same
As ours, whose love still wards us,
I trust at length the heaven-born strength
Thy Paraclete affords us—
A Strength Divine,
And yet now mine,
For which I am Thy debtor—
And every day,
In God's own way
I shall still grow better and better.

For hour by hour Thy patient power
Works out within my living—
In stress and strain, in shock and pain,
Renewed resistance giving.
And though my breath shall fail in death,
Or though I sit in sorrow,
I shall live on when the night is gone,
In some more glorious morrow.
So, well or ill,
I trust Thee still,
And feel Thee nigher and nigher,
And know that I,
As days go by,
With Thee rise higher and higher.

L. B. RIDGELY.

Christian Social Service Program

BY ALFRED NEWBERY

Assistant Secretary of the Department of Christian Social Service

IT IS easier to arouse pity for a mistreated little boy than it is to create interest in the welfare of children in general. Similarly, a list of "neediest cases" draws a quick response, but a study of the causes of poverty and distress is not a popular program. That is a purely natural situation, of course. It is human nature. But we can not stop there. The welfare of children and the removal of poverty must be promoted. One of the Church's contributions to society is the development of a conscience which will be sensitive to whole problems as well as to specific illustrations. We can eradicate tuberculosis if we all act together. But we shall never all act together till we feel a responsibility for doing so. The development of this collective responsibility, this "social conscience," is the chief objective of that phase of the Church's work which we call Christian Social Service. To serve the Church in the accomplishment of it, is the aim of the National Department.

There are two ways of developing the social conscience. One is by teaching the principles, in a sermon, in a discussion group, in a conference, or from a book. The other is by a project, that is, a specific activity which involves the principles.

TO CONSIDER THE LOCAL JAIL

During the coming year the Department of Christian Social Service of the National Council of the Church hopes to be of help in both methods. It will renew its plea that there be in every parish a group to promote social service. The committee, or whatever it may be called, should aim at educating the parish in the meaning of social service. It should not undertake specific projects, as a committee, but encourage others of the parish to do so. The Department's leaflet, *Plain Points for Parish Practice in Social Service*, lays out a simple plan for such a committee. With this stress on social service principles there must ultimately come from the parish some expression in the form of an activity. The local needs, when they are known, will suggest the expression. Meanwhile, to the entire Church, the Department suggests consideration of our local jails. This subject is receiving the attention at the same time of the Federal Council, the National Catholic Welfare Council, and the Central Conference of American Rabbis, and if these simultaneous efforts can succeed in arousing a common conscience in the man who is in jail, a great step forward will have been taken toward a better society in this nation. The dentist has taught us how a poison sac at the root of a tooth may affect the whole system. The county jail is such a sac for the whole body of organized humanity in our country. The Department has been recommending its pamphlet, *A Program for Church Groups in Jail Work*, but this is now superseded by a handbook issued January first, by the Federal Council. The Department coöperated in the writing of this handbook and urges its use. It is on sale at the Book Store, 281 Fourth Ave., New York City, at ten cents.

The parish group should link itself with the diocesan social service office for direction in diocesan projects and for information, on state welfare legislation and on diocesan institutions. The National Department plans to keep in close touch with the Diocesan Commissions, transmitting successful methods and plans that are in use in other places.

With persistent emphasis on the principles of social service and with concrete expressions in certain activities, the whole work will move forward. There are also certain specialized efforts of the National Department in the program for the coming year. They all tend toward the one objective of developing a social conscience, but can best be treated under separate heads in the following paragraphs:

CHURCH INSTITUTIONS

Our Church can boast of more institutions for children and for the aged, and more hospitals, than are maintained by any other body of Christians, except the Roman Catholics. Our

responsibility is, by that measure, the greater for maintaining our institutions on the highest possible standards. The social service work of our institutions must be the best. It is not the best today, and it is part of the program of the Department to afford to our Church institutions the means of keeping in touch with, and using the best methods that have been worked out in, their specific fields. These institutions are part of our expression of Christian concern with the disadvantaged. The people of the Church should be interested in them and support them. It is part of our program to cultivate such interest and support.

YOUNG PEOPLE

An attempt will be made to help the Church meet the need ever increasingly felt upon the part of young people in their various organizations, for a path whereby they may step into right relationships with the society in which they live. It is proposed to make social service a vital part of the program of the Young People's Fellowship.

SUMMER CONFERENCES

The Department has offered to attempt to get leaders in the Summer Conferences for three social service courses, one on the general principles, one on the relations to the community, and one on case work. It urges that interested persons be sent to take these courses so that the promotion of social service in the parish may have a proper background of fact and objectives.

RURAL WORK

Last year the Department held at Madison, Wis., the first national conference of clergymen engaged in rural work. It has already been productive of new interest in the rural problem, and encourages the Department to hold another such conference the coming year. It is planned also to add to the staff a man trained in rural work to make available to the whole rural field the methods and plans of those who are today doing successful work.

CO-OPERATION

The Department is actively coöperating with the Federal Council on questions of international peace, and inter-racial problems, and with the Social Service Commission of the Federal Council by membership on the Commission itself, and on its committees of delinquency, moving pictures, and education in social service, and is prepared to help the Church with accurate information on these subjects.

THE NATIONAL CONFERENCE

In June, 1924, at Toronto, will be held the fourth national conference of Church social workers. It will be an international conference next year, as the social workers of the Canadian Church will attend. The conference is of growing importance. Last year fifty-four dioceses were represented and the attendance was two hundred and three. The provinces and dioceses are urged to make provision for sending at least one delegate. At this conference the problems that face parish, and diocese, and province, are discussed, and successful methods explained. The fact that it is followed by the National Conference of Social Work, the greatest conference of its kind in the world, is an added inducement.

With this program the Department begins the new year with the hope that it may be useful in building anew the conception of Christendom, "the clear vision of a society in which the free activities of men are gathered together to create a social order that can be offered as a gift to the glory of God."

HUMAN NATURE has achieved the consciousness that existence has an aim. Human life, therefore, is a mission; the mission of reaching that aim, by incessant activity upon the path toward it and perpetual warfare against the obstacles opposed to it.—*Mazzini*.

What the Earthquake was Like

BY THE REV. JOHN COLE McKIM

IT WAS drawing toward noon on Saturday, September the first. I had been sitting in a small upstairs room of the building which, in Koriyama, serves the purposes of church, offices, and sleeping quarters for myself and a catechist. It was once the police station and jail (an oriental jail), no longer considered suitable for that purpose, but all that the National Council could provide for this town, central to a prefecture of one and a half million inhabitants.

My catechist and I had been discussing plans for the autumn, and were just about to step across the corridor to the "chapel" for a noon office, when we felt a great upward heave. I remained sitting, being used to earthquakes, in the expectation that this one would soon subside, two or three minutes being a fairly long *ordinary* earthquake; but instead of subsiding, there were successive shocks, with change of direction; and, after about five minutes of it, I placed my catechist in one door frame and I stood in the other, bracing myself against the two side posts. This is by far the safest place to be; a few savants argue in favor of getting under a strong table, but, as I have no strong table, it was unnecessary to labor the point. As one looks over ruins where there has been no fire, one constantly sees door-frames standing where all else has fallen.

There was a great noise, composite of many sounds, human and inanimate. My portable typewriter crashed to the floor, several books fell from shelves, one could hear tiles going off the roof; but what most caught and held my attention was a tall factory chimney across the narrow street. This was making bows to us, but in too disreputable and drunken a manner to seem quite polite. One hoped that if it were to fall, it might fall in the other direction, for it was not likely that there would be much left of us if it fell in ours. As a matter of fact it did not fall in the earthquake, though a few bricks fell from it, and it has been taken down since.

We did not, of course, know of what was happening elsewhere. For all we knew we might have been the center of the shock, and fortunately there was in Koriyama no spread of fire. Communication with Tokyo was, of course, broken, but it was some hours before this was generally understood, because provincial Japan has not yet reached the stage where modern facilities for intercourse are in incessant and insistent demand, nor have these been developed to such a degree that temporary interruption need excite alarm.

At six that evening I took the train (northbound out of Tokyo) for Fukushima, where I was to officiate next morning. This train was late; it was not made up in the ordinary way; and upon enquiry we found that it had been a southbound train; had been stopped eighteen miles out of Tokyo and ordered to turn round and take up the number of the north-bound express. I was standing on the platform discussing this with the station-master and some of the city officials, when telegrams arrived, sent out of Tokyo by naval wireless, and relayed ashore by ordinary telegraph. This first news was that there had been a severe earthquake and that there had been upwards of ten thousand casualties. There was no mention of any other place, and proportionately to the size of the two places, this would not indicate a more severe shock than we had experienced, so we imagined that the center of the shock was somewhere between us and Tokyo. I went supperless that night, as there was no food on the train (which ordinarily carries a dining car), and by the time I had finished evening services, and talked to people, who were now beginning to be alarmed at the rumors which were flying about, I was too tired to eat.

Next morning I went directly from church to station and came back to Koriyama. The train was filled for the most part with nervous, anxious people whose homes and families were or had been in Tokyo. None of these people succeeded in entering the city. There was very little news, but we were told that fires had broken out. Leaving the train at Koriyama, I took a branch line to a little mountain village where

my family were for the hot weather, to make sure that they were safe. I found that here (as at Karuizawa, where most of our missionaries spend the summer), the force of the shock had been greatly modified, apparently by altitude, and returned to Koriyama, where things were in terrible confusion. We had, of course, expected refugees, but we had imagined that these would consist principally of persons whose ordinary avenue of escape would be northward, or whose ancestral homes were in the north. We did not then know that all other avenues had been closed owing to the terrible devastation in and about Yokohama and other places on the south side of the capital. Koriyama was the first junction north of the city where southern refugees could take a branch line to the west coast, and thence southwards. A glance at the map will make this clear. The branch line is a comparatively small one, refugees were coming by the hundred thousand, and the congestion was terrible. As this is a junction of several lines, the station has very extensive covered platforms with an area perhaps equal to those at Albany. This large space was turned into a Red Cross hospital, the platforms completely covered (except for necessary pathways), with mats and such bedding as could be had, and the services of local doctors and others, freely given. The sights and sounds were very bad; so were the smells. Those who were not seriously injured were turned out into the large square or plaza before the station, and received, if they were lucky, coarse straw mats to lay over the gravel, where some police and soldiers were to be seen. A pavillion was provided where rice, in small quantities, could be purchased or, in *very* small quantities, obtained free. What was sold went at regular prices, though the shortage was acute. Martial law has a short and easy way with *petty* profiteers!

Fortunately, within a few days, branch lines to the south of us were operating, and we could devote our energies to reducing congestion. The condition in many trains was very horrible. People were suffocated within the trains. They were killed and injured by being brushed off the roofs and running boards or when exhaustion loosed their hold. A few perished at the hands of their fellow creatures. The mere necessity of standing wedged in a fixed position with one's whole weight on one's feet became a torture that made a few cry out. I had to do this once for six hours and was lamed for two days; many had to do it for twenty-four hours, a few much longer. There was no access to lavatories. These were as tightly packed with people as any other part of the train. To get into a baggage or freight car and lie on sacks was a luxury which many craved but few achieved.

I was in and about Koriyama until the 12th of September, walking among the crowds and speaking to people (which the mayor thought had a soothing effect, as I am easily seen in a crowd). By this time the worst part of the confusion and all of the serious disorder were at an end, but roving characters were spreading over the country, so it behooved me to return to my family and (English) neighbors, especially since, our Tokyo house and practically all our belongings being destroyed, it looked for a time as though we might have to spend the (in these parts) very cruel winter with a few summer clothes and light bedding in an unheatable Japanese hut. By November 3d, nine weeks after the earthquake, it was possible to move my family into a semi-foreign five (small) roomed house in the suburbs of Tokyo. Uncle Sam supplied us very lavishly with Army and Marine bedding, and, by the last Thursday in November, we had many things for which to be thankful. There were no chimneys, but by the first of December we had run stove-pipes out through wall and window, and had wood fires going. Here, at Koriyama, I have "Perfection" oil heaters.

Descriptive writing was never my forte; during the past few weeks I have often wished that it were. There was little of which I have read that I did not see during the early hours of the catastrophe: the general temper of the people as a

(Continued on page 370)

Consecration of a Japanese Diocesan Bishop

BY THE REV. C. F. SWEET, D.D.

Tokyo, Dec. 7, 1923.

THIS morning, December 7, 1923, in St. Timothy's Church in Tokyo, Japan, Joseph Sakunoshin Motoda, D.D., was consecrated Bishop for the Diocese of Tokyo. The chief consecrator was the Missionary Bishop of Tokyo, as Presiding Bishop of the Nippon Sei Kokwai. According to the canons of the Japanese Church it was necessary that at least three bishops of that Church should unite in the consecration, and these were the Bishops of Kyu Shyu, Mid-Japan, and South Tokyo, respectively Drs. Lea, Hamilton, and Heaslett. The American Church had, besides, sent as a special representative, the Rt. Rev. T. F. Gailor, D.D., the President of the National Council. From China came also the Rt. Rev. Dr. Arnold Scott, Bishop of Shantung.

This event, so significant and impressive, is in a sense a triumph and an assurance of the final stability of the missionary work which, since 1859, has been carried on by the missionary forces from America, England, and Canada. This work has gone on subject to the vicissitudes that accompany all human undertakings, with all their drawbacks and failings. The consecration marks an advance from the inchoate to the organic. It is in this sense that it may be called a triumph, for it shows progress and independence under the ordered and disciplined conditions of Catholic life.

The event is unique in our mission fields. It is true that in Africa, India, and China, bishops have been consecrated, but not as diocesans. Here, and in Osaka, the Japanese undertook the whole support of their bishops.

It may be of interest to note what their budget in Tokyo includes. It works out as follows:

Bishop's stipend per annum	3,000 Yen
Bishop's rent	1,000 Yen
Bishop's office expenses	1,000 Yen
Various expenses	200 Yen
	5,200 Yen

To meet this there is

1. Grant from the Episcopate Funds 1,000 Yen
2. Interest at 6 per cent on 15,000 Yen paid in 900 Yen

All the rest is to be raised by appointed offerings, and special efforts. About 40,000 Yen in all has been pledged. To reduce these sums to our money, we must remember that a Yen equals fifty cents.

All this was pre-earthquake. The destruction of the churches in Tokyo has thrown all this plan into ruin, for all of our American churches, except St. Timothy's, are gone, although the English churches are in much better case, for only one Tokyo church is a total loss, one other badly damaged—six others are quite solid. The new diocese embraces churches hitherto supported from both England and America.

Just now, as all the world knows, the scene of Bishop Motoda's labors is one wide ruin. Hence the home churches have a duty—to reconstitute and restore the material fabrics now destroyed, in order that the spiritual and moral edifying of his diocese may be undertaken hopefully. If he is to be crushed under the burden of outward cares his true work, the work for which he is sent, could not be performed.

These are obvious thoughts, but face to face as we are with the devastated miles of Tokyo and knowing how soon things heard about, pass from notice, you at home must bear with the reiterated tale of our needs!

The ceremony described was striking in its simple dignity. The church, though very small, has an altar of much greater length and height than most of the altars in Japan, well raised and well placed in a fairly deep sanctuary. The cross and candlesticks are tall and well balanced. The capacious chancel was rather crowded with clergymen in surplices, conspicuous among them being the Russian Archbishop of Tokyo, Sergius, and his fellow Bishop of Kamchatka, attested by Dr. C. F. Sweet as chaplain. The ceremony was entirely in Japanese, Bishop McKim being celebrant and consecrator, Bishop Hamilton reading the Epistle, Bishop Lea the Gospel. Dr. Motoda had, as his attending priests, the Rev. Messrs. M. Minogawa and P. S. Mamada, who represented re-

spectively the American and the English missions. Bishop Gailor preached the sermon, which was interpreted by the Rev. S. Kojima, Ph.D. It was an able discourse in which two points stood out clear and sharp,—the experience of the Catholic Church as the Spirit-formed guide and corrective to the Christian experience of individuals, and again that the Episcopate is a stewardship, and the Bishop a trustee of the goods of Another, in which office his special duty is not to show cleverness or individual brilliancy or ecclesiastical statesmanship, but fidelity to the will of the Creator of the trust.

A few incidental remarks may be acceptable: Bishop McKim was vested in a handsome cope richly embroidered in purple and gold, a welcome change from the grotesque black satin chimere our bishops persist in lugging around. Two of the English bishops, Drs. Heaslett and Scott, wore their scarlet chimeres; the numerous priests and deacons were in surplices and white stoles, here and there a hood giving a touch of color. The two Orthodox prelates, with their rich jewels, and their flowing locks and unclipt beards, were striking figures. They followed the services with the closest attention. After the presentation of the Bible to the new Bishop the pectoral cross formerly worn by Bishop Edward Bickersteth was given him—a most fitting and touching memorial of him who wrote, when he was Bishop of South Tokyo, thirty-two years ago:

"For the Church of my baptism I could seek no greater grace, as individuals we could ask no higher privilege, than to have contributed, at a great crisis, to the establishment in this land of a branch of Christ's Holy Church united by bonds of faith and affection only to its Western Mother—apostolic in Order and Creed—a new Home where souls may be recreated into the image of God."

His widow was there to see the consummation of her husband's labors. There was also one other who, though not in the body, was surely there in heart and soul—one whose influence was so strong on Dr. Motoda and all the men of his age at a critical time in their lives: Theodosius Stevens Tyng.

Finally as to Bishop Motoda himself: Let the whole Church join in upholding him in all parts of his tremendous task—serious and heavy in a heathen land in the best of times, and now beyond all historical precedents overwhelming in its magnitude. As for his worthiness, let the words of the mission magazine, *The Church in Japan*, be the conclusion of this account:

"Thus JOSEPH SAKUNOSHIN MOTODA goes down to history as the first Japanese priest chosen to receive the Episcopate.

"There has never been a question as to the preëminent place that Dr. Motoda holds in the minds of his countrymen. His natural gifts are exceptional in their fine quality, and they have been richly cultivated. His organizing powers, his broad sympathies, his aptitude for work, his freedom from weak vanity and arrogance (defects that often go with great powers) all combine in a character of singular merit among the Japanese, and have long pointed him out as a man bound to be considered whenever the Episcopate became practical. His age is about sixty—an age at which many Europeans have been chosen bishop, yet an age at which, in Japan, the tradition has been that men should retire from active life.

"Dr. Motoda has been, as may be gathered from all this, a great figure in the Church in Japan.

"In all constructive work he has been active and helpful. He has been the founder of many missions. He has represented Japanese Christians in many conferences in foreign lands. In short, so far as human qualities make a man fit for a vocation concerning which St. Paul said 'who is sufficient for these things' Dr. Motoda comes to his own. It is our parts and duties to believe greatly in him and by our prayers obtain for him the 'sufficiency which is of God.'"

FAR AWAY, there in the sunshine, are my highest aspirations. I cannot reach them, but I can look up and see their beauty, believe in them, and try to follow where they lead.—
Louisa M. Alcott.

THE busiest life may be a life of prayer; perpetual toil need bring no hindrance to the union of the will with God.—
St. Francis de Sales.

IN MEMORY OF JAMES L. HOUGHTELING

THE story of the founding of the Brotherhood of St. Andrew forty years ago is very like the histories of other great spiritual impulses which through the centuries have set men anew to living their religion instead of mummifying it in a cast of heartless ceremonies.

A young man awakes to find an Elder Brother at the heart of his religion—an Elder Brother whom he can understand and love, youthful enough to be habitually referred to as someone's son, the Son of God, the Son of Man (as He called Himself), the carpenter's Son. He learns from this Elder Brother to feel affection, sympathy, interest, and responsibility toward all the brothers of his home and daily life, the young men with whom he works and plays. From contact with the personality of Jesus Christ, the young man's own personality, studious, sensitive, and reserved in the first place, expands into broad sympathy, inspired energy, and unflinching optimism: and he goes out to gather his brother men and bring them to Jesus.

This characteristic beginning the Brotherhood of St. Andrew shares with many other historic movements which have quickened the progress of Christ's Holy Church in its winning of the world. God gives us the human personality of His Own Son to vitalize the personalities of leaders, that through human example and personal influence we may learn to serve Him and to care from the depth of our hearts for the spiritual welfare of our brothers and neighbors.

For this reason we pay grateful tribute to the human, sympathetic, and lovable personality of the Brotherhood's founder, James L. Houghteling, a personality which for forty years has inspired the hearts and minds of those who worked with him and came after him with an ardent personal determination to spread Christ's Kingdom more thoroughly throughout the world.

And we hold dear the spot where the Brotherhood was founded and drew together its first group of young men pledged to daily prayer and constant personal effort for the spread of the Kingdom. The sentiment of a consecrated place and a consecrated personality makes a like consecration seem entirely possible to us ourselves.—*From the memorial brochure presented to Convention delegates by two members of the Brotherhood in the Diocese of Chicago.*

THE CHRISTIAN'S LONGING

Since Thy coming, Lord Jesus, the world has grown old,
Since the Wise Men brought treasures of silver and gold;
They watched not in vain as they looked for a sign,
For the Star in the East was the symbol divine.

The spirit of Christmas, of peace and good-will,
Is the hope of the world which Christ promises still;
But we look for a sign as the wise men of old,
For His coming again as the Saviour foretold.

Lord Jesus, O when wilt Thou come in Thy might,
Restoring Thy Kingdom, refreshing our sight
With the vision of angels in glory resplendent,
The King in His beauty, triumphant, transcendent!

MAY L. RESTARICK.

HOW TO MAKE YOUR BISHOP HAPPY

ONE OF our most glaring inconsistencies is in the matter of reading material. I visit in many homes. In every home I find at least one daily paper, and generally more. The homes are well supplied with all sorts of fiction and professional magazines. I find periodicals about the latest fashions in women's dress, and the latest recipes for making deserts. But when I look for a Church paper I generally hunt in vain. Our own diocesan paper, which should be in every home, I find in less than half. I rarely find a copy of a national Church weekly. And for *The Spirit of Missions*, I feel like falling to my knees and thanking God when I find a copy of that.

When I speak about it I am gravely told, "You know we take so many magazines that we really cannot afford to take any more." There is the meaning of that word "afford" with many of our people. Our time, our brain power, our money, goes to all things else first. What is left over, if there is any, goes to God.—BISHOP ROBERTS in the *Nebraska Crozier*.

RECRUITING FOR THE MINISTRY

RECRUITING for the Ministry is urged in an Advent letter from the Commission on the Ministry, Canon DeVries of the National Cathedral, chairman. The letter was formulated at the annual meeting of the Commission, and is addressed to all pastors. The Commission hopes it will be read in every church.

The letter urges that the call to the Christian life as a whole must come first, and then the consideration of the ministry as an expression of Christian consecration. Further, the letter calls every parish to become a "society for the increase of the ministry."

Advent, 1923.

To the Pastors of the Churches:

The time is at hand when the Church makes her special presentation of the claims of the ministry on her sons.

Recent years have shown a hopeful response to this claim. In parishes, in schools, in summer conferences, the appeal of the ministry has been clearly and wisely set forth, and our youth have given it glad heed.

The National Student Council, at its June meeting in Madison, set forth bravely that the call was primarily to the *Christian Life as a whole*, and that when such consecration had been first made, the ministry was a splendid adventure in which the Christian life might express itself.

It is in the home church and with the home pastor that this Christian life is first realized. Each parish should be a Society for the Increase of the Ministry. Each parish, led and spurred on by its pastor, should discover, encourage, back to the fullest extent, with material aid if need be, the young men in its midst called of God to the ministry of the Church. We rejoice to hear that there are already many congregations generously supporting their young men in their studies. We are hearing from such young men. There is still need, demand, for more responses. They must be men of Christian character, ready to serve with all their powers in the hard places of the world, counting no preparation too burdensome, no difficulty too great, in order to enlist more of God's children in the ranks of His confessed disciples.

We ask you to bid your parish seek out such from their own homes and hearts, and to stand behind them for the fullest preparation for their ministry.

Will you not read this appeal to your people?

In the name of the Commission on the Ministry,

HARRY P. NICHOLS, Chairman of the Committee on Recruiting.	WILLIAM L. DEVRIES, Chairman. MALCOLM TAYLOR, Secretary.
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P. S. Copies of Bishop Slattery's valuable book on the Ministry may be had from the Department of Religious Education, Church Missions House, 281 Fourth Avenue, New York City, by the payment of ten cents each for postage.

WHAT THE EARTHQUAKE WAS LIKE

(Continued from page 368)

whole was, I think, beyond praise, but there were those who stopped at nothing in the attainment of various objects.

I write with a more practised hand when I revert to the needs of our field. First of all we must have a church and a residence, or residences. In this respect, central as we are to a district of nearly all of Tokyo's population, we are far worse off than Tokyo is at the present moment. We are likely to need schools or other vehicles for the expenditure of mission money in imparting the secular education which the government provides. Our sole object is to convert the country to Christianity. That, surely, is a first claim upon sincere Christians at home.

THE ONLY CURE for the world's insanity is Jesus Christ. Love alone is sufficient to restore our mental and moral balance. By His word only can the evil spirits be driven back into the swine from which they came. We ought to thank God for the cross, for, in this hour of desperation, it symbolizes the final victory of love over selfishness, of the wisdom of God over the folly of man.—*Zion's Herald*.

CHRIST and His Holy Spirit, with all their blessed effects, through entering into the souls of men, we are not able to apprehend or express how, do, notwithstanding, give notice of the times when they use to make their access, because it pleaseth Almighty God to communicate by sensible means those blessings which are incomprehensible.—HOOKER, *Eccl. Pol.*, V, lvii, [3].

The Bishops' Pastoral

BY EVERETT P. WHEELER

THE controversy which followed the publication of the Pastoral has measurably subsided. We are, however, assured that it will be revived. A layman may surely be permitted to pour oil on the troubled waters and to point out what appears to him to be, to some extent at least, a mutual misunderstanding.

On the one side, the modernists, as they are called, appear to think that their adversaries are committed to the theory of the verbal inspiration of the Bible and that the authors of the several books simply wrote down what they were told as a stenographer takes dictation, and further that the statements thus subscribed to must be taken literally. This is a misapprehension. As long ago as 1853, to my certain knowledge (for I heard the lectures), Dr. Boynton delivered in New York a course of lectures which were to a considerable extent based upon the great books of the Scotch geologist, Hugh Miller. In these lectures Dr. Boynton explained that the days of creation were not to be taken as days of twenty-four hours each but were periods of time extending over many years. Thus understood, the history of the creation and its development was shown to be true by the *Testimony of the Rocks*, as Miller called one of his books. This same view of the creation was taught as long ago as 1854 by Professor Doremus in the College of the City of New York when he lectured on geology, and was taught in many places throughout the country. My own observation, which is extensive, leads me to the conclusion that it is the view generally held by intelligent religious people.

On the other hand, it seems to us that the so-called modernists fail to appreciate the uniform testimony of the Christian Church for many centuries to the historic facts of the birth and resurrection of our Saviour, Christ. Great festivals from age to age have been observed in commemoration of these events. The Feast of the Annunciation has been duly kept, the Festival of Easter has been even more generally celebrated, but always, in the view of the Christian Church, as commemorating *facts* of vital importance. It is essential to the Christian faith that we should have faith in Christ, that He is a unique person, and, while truly man, yet not to be placed on the same plane as some of the modernists appear to place Him, with any mere men, however good and wise they may have been. A distinguished Presbyterian divine not long since asked his congregation to express each for himself his idea of Christianity. My answer to that would be—loyalty to Christ and faith in Him. The objection brought forward by some modernists that two of the gospel writers do not speak of the Virgin Birth and that the accounts of the Resurrection differ in detail, was answered long ago by one of the greatest lawyers this country has ever produced, Simon Greenleaf, who has written our most philosophic treatise on the law of evidence. He points out, what every experienced judge has had occasion to observe, that differences in the details of testimony given by eye witnesses of the same event corroborate the truthfulness of their evidence, and that it is a suspicious circumstance when several eye witnesses agree exactly on each detail. The truth is that on these two subjects the phrase "modernist" is a misnomer. As long ago as the first century the people of Nazareth said that Christ was the son of Joseph. The educated Athenians ridiculed St. Paul because he preached unto them "Jesus and the Resurrection." I find that now the distinguished explorer, Sir Harry Johnson, who knows the Bantu language and has studied carefully the peculiarities of African tribes, is of the same opinion as the Athenians. He is simply a reversion to the primitive type.

All of this simply shows the truth and wisdom of St. Paul when he says "The natural man perceiveth not the things of the Spirit of God for they are foolishness unto him." Men who devote their lives and give their hearts to the study of external and material objects very often lose entirely their perception of spiritual truth. Spiritual perception is a very different thing from that of the senses, and it is easy to cultivate

the one at the expense of the other. A man may be a great scientist and yet know nothing about music and have no appreciation of beautiful paintings and sculptures. On the other hand, the musician and the artists may be ignorant of material science. The faculties which deal with spiritual things are essentially different from those which deal with material things.

Above all, what I would say to our modernist friends is this: You surely cannot claim to assert dogmatically that Christ was the son of Joseph or that the Resurrection was only a beautiful vision. We who believe the teaching of the Church on these two points do so, not because they are doctrine, but because, as Bishop Manning said in a recent sermon, "It is a life, the life of Christ, in which we have faith." This faith is "the victory which overcometh the world." If our modernist friends have doubts, let me urge them not to yield to these doubts but to take the advice of Carlyle: "Doubts of any kind can be removed only by action." Do not preach your doubts, do not try to shake the faith of others. Doubts are nothing to be proud of. Do not assume that there is any desire on the part of the bishops to prosecute those who have doubts. I think I may speak for them all, that they are sorry for the doubters. The object of their Pastoral was to declare plainly that they had no doubts on these great subjects and were firm in their faith as the Church has taught it with united voice for many centuries and as it is very clearly declared in the Liturgy of the Episcopal Church. But is it not clear that if a man cannot conscientiously teach this doctrine, he ought not to assail it, at least so long as he retains his membership and office in the Church which does declare it?

In conclusion let me ask: Do you believe that there is and has been from the day of Pentecost a Christian Church which has received inspiration from the Holy Spirit of God? It has been, alas! divided in many ways. But we certainly know that for sixteen centuries, in all countries, all Christian Churches have believed in the historic truth of these great facts and have every year celebrated them in anniversaries duly kept. Luther and Calvin, Cranmer and Ridley, were as firm in this faith as Pope Gregory the Great, St. Francis de Sales, Bossuet, and Fenelon. Can anyone who believes in a Holy Catholic Church seriously suppose that the Holy Spirit allowed all these Churches to continue in error on such vital points? To my mind that is more convincing than any manuscript.

SON OF MARY

Down through two thousand weary years
 We hear the dropping of those tears,
 And read the sacred lines of grace
 On that sweet, sad, uplifted face.
 Oh, Mother, was your heart then true
 To those glad words revealed to you?
 "And of His Kingdom there shall be
 No end!" Oh, glorious victory!

But beings of organic earth
 Were we without the spirit birth;
 Dull clods to move and think and feel,
 Untouched by fine, transcendent zeal;
 But born of Thee we feel the glow
 Of spirit life, its strength, and know
 That all the laws of life must tend
 Toward Thy great Kingdom in the end.

The living dead have need of Thee
 Oh, Son of Mary; may they see,
 Not blindly, but with clear, keen sight
 The glorious fire of Calvary's light!

GERTRUDE MERCIA WHEELLOCK.



CORRESPONDENCE

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

JAPAN GIVES THANKS

To the Editor of *The Living Church*:

A CABLE has just come from the Church Missions House that \$500,000 has been received for the Emergency Fund for the relief of the Japanese Church. Words are totally inadequate to express the gratitude of Bishop McKim and his staff, and of Bishop Gailor and myself, at this good news. Will you let me have the privilege of saying through your columns how thankful we all are for the prompt and generous response of the people of the Church at home to the needs of the Church in Japan?

Bishop McKim, Bishop Gailor, and I, are going carefully over the situation confronting the Church in Japan at this time. When we return to the United States in February, Bishop Gailor and I expect to have detailed plans to present to the National Council with regard to the reconstruction of the Church's work.

Let me add a further word to express the privilege I have felt of being the bearer of many gifts from people in the United States to the members of the Mission staff in Japan. Twenty trunks were, through the courtesy of the Admiral Steamship Line, transported across the Pacific without expense, and the Japanese customs officials passed them without examination. The contents have been distributed and have done much to relieve the serious inconveniences from which our friends in Japan have suffered.

JOHN W. WOOD,
Tokyo, Japan,
December 8.
Executive Secretary,
Department of Missions.

THE NATIONAL SOCIAL SERVICE CONFERENCE

To the Editor of *The Living Church*:

THE Fourth National Conference of the Social Service workers of the Episcopal Church will be held this year in Toronto, Canada, from June 21st to June 25th.

Many people have an idea that Toronto is as far away as Point Hope. They do not think that about Buffalo, yet Buffalo is 30 miles farther from Chicago than is Toronto. From Buffalo to Toronto is 100 miles.

I am stressing the accessibility of Toronto because I want the whole Church to be interested in Toronto. The greatest Social Service Conference in the world is to be held there next summer, and we plan our own Fourth National Conference—this time the First International Conference, because the Anglican Church in Canada is planning to come in with us—to precede it.

At our Third Conference, held at Washington last May, we had an attendance of 203, a representation from 54 dioceses. Every year increases the value and importance of this conference.

I ask your coöperation in getting the attention of the Church at this time because the diocesan conventions are beginning to meet and we hope that the budgets will provide for sending at least one representative to Toronto from the Department of Social Service of the Diocese.

I want also to invite social workers, planning to attend the great conference, to come four days earlier and take part in the discussion of our own social service problems.

CHARLES N. LATHROP,
Executive Secretary.

THE VIGOR OF LUTHERANISM

To the Editor of *The Living Church*:

I WONDER where S. D. Newton gets the data upon which he bases his conclusion that the Lutheran Church "is gradually breaking up, that it has lost its original vigor, no longer holding to the tenets and customs of a Luther, and are now attempting to hold themselves, not by the strength of Christ and Him Crucified, but rather by converting themselves into societies for the discussion of current moralities and politics."

If the reports in our daily press are correct there are more signs of agitation and threatening disruption in the Episcopal than in the Lutheran Church of America. I know of no Church in which there is more "liberalism" and "modernism" than

the Church to which this critic of the Lutheran Church belongs.

The Ministers' Monthly for October has a paragraph which we recommend to Mr. Newton: "We make bold to state that from the eight hundred Protestant pulpits of Chicago and suburbs close to five hundred ministers preach other than Biblical, expository sermons, and this latter figure would mount to almost unbelievable heights if it were not for one lone denomination, which, in the face of bitter censure and contumelious taunts, has been given divine grace to hold its head erect and its right arm, bearing the Word of God, uplifted. And this is written by one who is not a Lutheran."

Most assuredly S. D. Newton spoke the truth when he said: "OUR PRESENT BUSINESS IS, WHILE LOOKING WITH CHARITY UPON THE FAULTS OF OUR NEIGHBORS, TO ENDEAVOR TO MEND OUR OWN."

Toledo, O.

W. BRENNER.

AN UNTENABLE POSITION

To the Editor of *The Living Church*:

IN YOUR issue of December 22d there is a statement of the Modern Churchmen's Union, which statement was adopted in Boston on December 10th and given out for publication by a committee consisting of the Rev. Drs. Elwood Worcester, Samuel McComb, and Frederic Palmer.

These are weighty names and command at once the respect of the whole Church, and yet I venture to say that the writers have taken a position in at least one paragraph that will not bear careful examination. Thus, in paragraph 3 they say: "That we can see no reason for allowing a non-literal interpretation of certain clauses in the Creed, such as: 'He descended into hell,' and 'He ascended into heaven,' and 'the resurrection of the body,' while denying the right to such interpretation in the clause concerning the Virgin Birth. . . ."

Now I submit that while our interpretation of the meaning of the three clauses referring to the ascension into heaven, the descent into hell, and the resurrection of the body has been changed by our increased knowledge of the physical world, yet the essential meaning in each has remained. Thus "He ascended into heaven" meant then and means now, that He returned to the state of being which He had with the Father before the world was, and the question whether or not heaven is a physical place up above us is not essential to the reality of the meaning of the Creed as understood in any age.

In the same way "He descended into hell" meant then and means now, to affirm the reality of the fact that His Spirit went into the place of departed spirits, and the question of the nature and physical locality of hell is not the essential meaning.

The "resurrection of the body" meant then and means now, the completeness of His power over death, and the completeness of the restoration of our whole personality, and the question of the identity of the physical particles of matter in our bodies at any given time is not the essential meaning.

But when we come to the meaning of the phrase "Born of the Virgin Mary," while advancing science has undoubtedly made it hard for some to believe in the statement as a fact, yet advancing science has not in any sense changed the meaning of the phrase "Born of the Virgin Mary." It is a question of fact, not of the meaning of the fact. Mary either was or was not a Virgin Mother. No amount of science can change that simple alternative. The words mean now what they have always meant; and for my own part I can not see how thoughtful men can claim the freedom to affirm as a fact what they at the same time claim the freedom to deny as a fact.

I do not mean for a moment to impugn the character or sincerity of these gentlemen, but I solemnly maintain that their position in the paragraph in question is utterly untenable.

The change in the interpretation of the first three clauses under discussion preserves the essential meaning while changing the outward setting of its expression.

The denial of the Virgin Birth is not a change in outward setting of the fact, but is the subversion and denial of the fact itself.

Lexington, Ky.,

ROBERT K. MASSIE.

HERESY AND THE CHURCH

To the Editor of *The Living Church*:

IN SPITE of what timid souls may say to the contrary, whose wish is father to the thought, "this Church" is facing a crisis of portentous dimensions, and I am far from saying this in the spirit of calamity-howling. How anyone reading the Statement of the Modern Churchmen's Union can deny what is so evident, I am at a loss to comprehend. The very worst expression that can be put upon it, is to minimize the condition that confronts us.

The Statement implies that all this heresy is a modern development, whereas it is as old as Christianity itself. The denials of these articles of the Creeds have all been treated adversely by ecumenical councils, and the Creeds have been set forth by the authority of the said councils, as we now have them. The Creeds have been accepted as *ex animo* by the Church, and denial of the plain meaning of the articles has been denounced and the heretics excommunicated and anathematized.

The Anglican Communion claims to be a part of the One, Holy, Catholic, and Apostolic Church, and refers to the ecumenical councils as the authoritative body for her doctrine. Consequently, to allow a denial of any article of the Creeds by any clerk in orders, be he bishop, priest, or deacon, without administering summary discipline, and without stamping out of the ranks of the clergy, teachers of heresy, is utterly to repudiate her claim to teach the Catholic Faith "as this Church hath received the same."

Furthermore, with all due respect to you, and asking your pardon, I certainly cannot accept your opinion that "We can afford to wait," unless we are prepared to witness an exodus from our ranks, both clerical and lay; a cessation of converts from so-called orthodox Protestants; and a possible repudiation by the Holy Orthodox Eastern Church, thus losing all we have lately gained in that direction.

You say "We should deplore the anti-climax of immediately following up this Declaration by judicial proceedings against particular individuals." Did the early Church follow this policy? History does not say so, but, on the contrary, it moved rapidly to stamp out heresy.

I cannot enthuse over the proposition you make that "The new biology will ultimately vindicate the doctrine, if the Incarnation be predicated at all." It was my belief that the Holy Ghost guided the Church into all truth, and not biology, old or new.

What I do deplore, and always have deplored, is the wretched spirit of compromise and fatal procrastination which has hung over the Anglican Communion like a pall, for four hundred years and more. "If the Lord be God, follow Him; but if Baal, then follow him."

HARRY HOWE BOGERT.

Christmas, 1923,

Burnt Hills, N. Y.

A LACK OF HUMILITY

To the Editor of *The Living Church*:

THE conflict, featured in the newspapers, between the Fundamentalist and the Modernist (blessed words of somewhat hidden meaning!) will undoubtedly cause the timid soul to fear destruction and the one-track mind to rage, but it will have one value due to the publicity given it by the press. This is, the compulsion brought by it upon men and reason to examine the grounds of their belief in God and Christ. American Protestantism has been, and still is to some extent, merely self-assertive and self-conscious dogmatism, whether the dogmatism of affirmation or the dogmatism of negation. Both the Fundamentalist and the Modernist base their assertions upon intellectual pride; both begin with a positive statement of what must be, or of what cannot be. All truth, of whatever kind, is contained in their belief. More than that, both are of the past; the one of the Seventeenth Century; the other of the middle Nineteenth, the mid-Victorian era of science and of theology. There is a lack in both of the spiritual (and therefore the scholastic) grace of humility, knowledge, and, *a fortiori*, truth is not limited to one age or to one race. The facts, when true, are unchangeable, the scientific theory which men use pragmatically to explain the facts are changeable. This the Modernist seems to have lost sight of altogether in his eagerness to deny the Faith of the Church, and the Faith of the Church is a summary of the spiritual facts as to God and the Lord Christ.

Some of us can remember the dogmatism of the scientists of forty years ago and the equally dogmatic flouting of the Creeds of the Church. Much of that dogmatism has proved but the utterances of intellectually proud men. What we are prone to forget is that the first step to knowledge is humility,

the willingness to learn, and so the way to a knowledge of God is this same grace of humility, a will humbled by its vision of the glory of God and the wonder of His universe. "Man cannot know God as an object compassed and defined by the intellect."

Then what we have to realize, which can only be realized through humility, is that truth is not in itself affected by one's ability to understand that truth, or even to apprehend it. To read the utterances of both the Fundamentalist and the Modernist is to put oneself in the realm of pure subjectivism. Denials of articles of the Faith are based upon the disability to make agreement between two intellectual apprehensions. So denials of the results of science are upon the same ground. Does one's education, be it of the widest and most intensive kind, qualify one to reject what seems not to agree with that acquired knowledge? It is this purely subjective test of knowledge that is the basis of the disloyalty to the creeds of the Church on the part of the ministry of the Church.

For disloyalty it is; no juggling with words can hide this from the man of the street. But it is more than disloyalty to vows voluntarily assumed; it is intellectual disloyalty in that it is the rejection of that truth which has stood the test of the ages and which is largely the facts of experience. One may question the theological explanations of these facts just as one modifies or rejects the "laws" of science. Intellectual loyalty requires that the beliefs should be retained until *all* knowledge is acquired. In other words, loyalty requires the subordination of theory to fact, and this is where both the Fundamentalist and the Modernist are erring. They both are denying, because of this theory of what God can or cannot do, what seems to conflict with the facts or beliefs of men. What one can accuse both of is intellectual and spiritual pride which leads to disloyalty to their position and to the truth.

As I said at the beginning, one can say with St. Paul: "Some; indeed, preach Christ even of envy and strife; and some also of good will. The one preach Christ of contention, not sincerely . . . what, then? Notwithstanding, every way, whether in pretence, or in truth, Christ is preached." Men and women everywhere are becoming interested in religion, and magazines are publishing religious articles. But positive dogmatism will not help. The clergy to whom doubtful laymen may go for advice, must be able to give a reason for their faith, and this, a reason suitable for the modern man.

Murray Hill, N. J.,

H. P. SCRATCHLEY.

Dec. 20th, 1923.

AN EXPERIENCE IN FINANCE

To the Editor of *The Living Church*:

A PROPOS of the last sentence in your editorial *The Financing of the Church*, in your issue of December 22d, I take the liberty of handing on my experience in the hope that it may possibly be of some use to others.

For every year of the past five that I have been in this parish of less than seventy-five active communicants, I have ceaselessly preached and taught the tithe as the minimum of giving for parochial work, and at least the same proportion of the local budget to be given for the Church's Program.

Actual figures show that we have carried out this proportion each year, and have exceeded it more than once; while for 1924 we have not only gone well over the top of our apportionment, but are thereby pledging nearly twenty per cent of our budget for the red side of the card. If the whole Church would do this the problem would be solved.

I am convinced, however, that a great deal—I do not say all—of the responsibility for the "slump" in giving and slackness in collection and remitting of missionary funds must be laid on the shoulders of us clergymen.

Both of the Bishops of this diocese lay the responsibility there, and that is where it seems to belong. I am aware that there are dead walls of indifference among the laity; but are there none among the clergy?

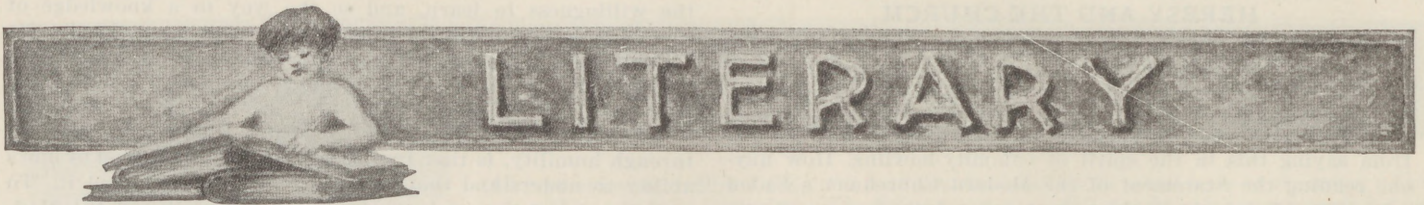
A devout woman in this parish recently said to me: "If anyone, five years ago, had told me that this parish would have given more than \$1,000 for missions, as it has done in the past four years, I could not have believed it. But it is simply another proof of what education and information will do."

St. Luke's Rectory,

HERBERT C. BOISSIER.

Cedar Falls, Iowa, Dec. 21, 1923.

THE SERMON ON THE MOUNT is the greatest proof of the right of men to exist in the infinite universe. It is our sufficient justification, the patent of our soul's worthiness, the pledge that we can uplift ourselves above ourselves, to be more than men, the promise of that supreme possibility, the hope of our rising above the beast.—PAPINI, *The Life of Christ*.



HISTORY

The First Six Centuries. Sketches from Early Church History. By F. W. Vroom, D.D., D.C.L. New York: The Macmillan Co.

Under the above title Dr. Vroom, senior Professor of Divinity at King's College, Windsor, Nova Scotia, has given to the Church a book on Early Church History of extreme value to all instructors of Confirmation classes and advanced Church school pupils, and, we may add, to busy parish clergymen as well.

The great advantage of this book over others of its kind with which we are familiar, is that it gives with commendable clarity all the important information covering the period with which it treats (from the Acts of the Apostles to the death of St. Augustine of Canterbury), in a most interesting form and with sufficient fulness for class instruction, within a compass of some 114 pages.

To accomplish such a task, compression and condensation are a chief necessity. But the hand of the master is seen as, with unerring judgment, deft use is made of the mass of materials at his disposal, in preserving the strong outlines and supplying all the vital and characteristic details required to present a faithful and intelligible picture of the various periods considered.

And so we pass from apostolic and sub-apostolic days of preparation through the outward persecutions, the internal heresies, the great councils, the triumphs of the faith; through growth in converts, in theological literature, in organization, in worship, in devotion, in spiritual edification. Steadily the *Civitas Dei* is builded up, and "with many a blow and biting sculpture" is fashioned and beautified.

If it is true that to understand rightly the history of any given period we must study the lives of the men who wrought to make it, then here, by the employment of this method, in these "Sketches," we are given an understanding of the Church's history by means of a series of brief but comprehensive biographies.

One after another, and each in his proper setting, the great men and saints pass before us, and through the lives and works of these the Church's history is taught with vividness and absorbing interest.

Thus the black-letter saints become real persons. We recognize afresh that because of their achievements for Christ and His Church they have won their right to yearly remembrance in the Church's offices. They are the true heroes of their time and age, and are worthy of all honor in our own and in all succeeding generations. And by means of the brief yet sufficiently clear delineations of their characters and accomplishments, which Dr. Vroom's book has given us, the pages of Church history are illuminated, and the story of the Church's progress is unfolded.

The clergy, and all those whose privilege it is to instruct the Church's children, will do well to secure copies of this most useful book. We shall find it, with its ample index, the sort of book for ready reference that we have been waiting for.

We trust that the welcome given to this first volume may be such that Dr. Vroom will carry out the intention hinted at in the preface, and give us another book of "sketches" covering succeeding periods, which will include the history of our own *Ecclesia Anglicana*.

CHARLES LEV. BRINE.

We and Our History. By Albert Bushnell Hart. New York: Boni & Liveright.

This volume, the third of the series of text books issued by the American View Point Society, is designed to make the history of the American people vital and interesting to the coming generations. Abundantly and appropriately illustrated, it discloses and reinforces the life of the people as shown by their conquests of the continent, their schools, their organizations, their inventions, their work.

C. R. W.

His Holiness Tikhon (New York: The Macmillan Co.) is the title of a pamphlet written by A. Roshdestvensky, priest, and issued by the S. P. C. K. It is a sympathetic memoir of the Patriarch.

VARIOUS MATTERS

Egyptian History and Art. By Mrs. A. A. Quibell. London: S. P. C. K., and New York: Macmillan Co.

This beautifully and thoroughly illustrated little book is most timely, for the importance of the present epoch-making finds in Egypt consists in their artistic value. Mrs. Quibell knows her Egyptian art, and in this book has traced its history from about 3500 B.C. down to about 640 A.D. She has made her theme fascinating, for at every turn she has shown how closely interrelated were the art and history of Egypt in all periods. The book has fourteen illustrations in the text, besides fifteen excellent plates at the end. Although published since the opening of the tomb of Tutankhamen, Mrs. Quibell has not introduced into this work any description of what has been done at this particular tomb, but she has placed within the reach of the interested student the best book on Egyptian art in English. Its perusal is indispensable to anyone who desires intelligently to follow a description of the works of art according as they are removed from the tomb of Tutankhamen.

SAMUEL A. B. MERCER.

Books in Black or Red. By Edmund Lester Pearson. New York: The Macmillan Co., \$3.50.

We have altogether too few books of this sort. It is an unalloyed delight from cover to cover, to everyone who cares for books in any sense of the word. From a more or less serious essay on The Literary Hoax, to the absurdity of chapter VII, the reader is brought to share to the full the companionship of a most charming person, and is given hospitable access to his cherished interests. It has somewhat the attractiveness of a book of travels, only the adventures and the search for the curious, bizarre, and unique may all be had vicariously. One may stay at home and travel far in mind, discovering and seeking strange and novel things in bookdom; here is one stage in the journey!

Theologia. Edited by G. Papamichael, and issued under the auspices of the Metropolitan of Athens, Athens, Greece.

The oversight of the publication of this excellent theological journal by the Most Rev. Chrysostom Papadopoulos, is an assurance of the high character and scholarly possibilities of *Theologia*. His Grace tells us in the preface of the great need for some more solid and thorough theological magazine in that city which was once the intellectual center of the world. This need and demand *Theologia* modestly engages to satisfy. Of the articles of this first issue, the study of that interesting personage, Zygomalas, begun by Dr. Dyobouniotes, promises well for the standard set for the future. The essay on The Sacramental Conception of the Eucharist among Anglicans, by A. S. Alivisatos, is of absorbing interest to Churchmen. The author, who combines solid learning and deep sympathy with his subject, has given a fair and objective presentation of Anglican teaching on the Eucharist. He has not allowed his sympathies to intrude into a dispassionate and scholarly study of the matter. Like other Orthodox, he finds difficulty with the XXXIX Articles, as well as with the lack of dogmatic explicitness of our formularies. He follows the clue suggested by our scholars, and submits our liturgy to careful scrutiny, with the result that he presents an illuminating and adequate exposition of the subject for Orthodox readers. We must not forget that the work of such men as are represented in this journal will be of the most importance in furthering closer relations between the two Churches. Aside from this reason, we are glad to welcome *Theologia*, offer it hearty congratulations, and wish it God-speed!

State Municipal Government in the United States. By Everett Kimball. Boston: Ginn & Co.

Professor Kimball, of Smith College, presents in this volume an excellent handbook, which, while not attempting anything novel or original, gives a sound exposition of existing institutions. He has endeavored to discover, if possible, what is the normal institution, method, or practice, and to explain that. Where there are sharply marked divergences, those which seemed most interesting or typical have been explained, but he has not attempted to record either in the text or footnotes, the peculiar practice and the particular form which an institution might take in each state or city.

Church Kalendar



JANUARY

- 13. First Sunday after Epiphany.
- 20. Second Sunday after Epiphany.
- 25. Conversion of St. Paul.
- 27. Third Sunday after Epiphany.
- 31. Thursday.

KALENDAR OF COMING EVENTS

- January 15—Diocesan Conventions of Ohio, Upper South Carolina, Western Missouri, and Convocation of Sallina.
- January 16—Diocesan Conventions of Nebraska, Quincy, and Tennessee.
- January 17—Convocation of Eastern Oregon.
- January 20—Diocesan Convention of Iowa, Convocation of North Texas.
- January 22—Special Convention, Diocese of Pennsylvania, for the election of a bishop; Diocesan Conventions, Duluth, Mississippi, Missouri, Western New York, Pittsburgh, East Carolina, and Convocation of Spokane.
- January 23—Diocesan Conventions, Alabama, Indianapolis, Kentucky, Louisiana, Maryland, Western North Carolina, Convocations of Oklahoma and Utah.
- January 27—Convocation of Nevada.
- January 29—Synod of the Second Province, Atlantic City, New Jersey; Diocesan Conventions of California, Fond du Lac, Milwaukee, Southern Ohio, and South Florida.
- January 30—Diocesan Conventions of Los Angeles and Minnesota.

APPOINTMENTS ACCEPTED

- ANDERSON, REV. EDGAR W., of the Church of the Transfiguration, Woodcliff, N. J.; to the Church of the Good Shepherd, Watertown, Mass.
- FOSTER, REV. THOMAS, St. Mark's Church, Crystal Falls, Mich.; to St. John's Church, Negaunee, Mich.
- GASKILL, REV. F. B., of Shelburne, Nova Scotia; to the charge of the missions in Wayne County, Pennsylvania.
- HARRIS, REV. JEROME, curate of St. Paul's Church, Clinton St., Brooklyn, N. Y.; to be curate of Christ Church, New Haven, Conn., January 1st.
- HERRON, REV. J. D., D.D.; to be rector of Holy Trinity Church, Madisonville, Ohio, January 1st.
- HOLLEY, REV. BYRON, of St. Mary's Church, Napa, Calif.; to be priest in charge of St. John's Church, Burbank, Calif.
- HUBER, REV. LEWIS H., of St. James' Church, Bedford, Pa.; to be rector of St. Luke's Church, Westville, N. J. The Rev. Mr. Huber is now in residence at The Rectory, Third and Highland Ave.
- LOVELEE, REV. ALBERT J., rector of the Church of the Transfiguration, Brooklyn, N. Y.; to be rector of St. John's Church, Essex, N. Y.
- MACLAUGHLIN, REV. BERNARD A. E., of St. Michael's Church, North Fond du Lac, Wisconsin; to be curate at the Church of the Holy Innocents, Hoboken, N. J.
- MCKINSTRY, REV. A. R., rector of the Church of the Incarnation, Cleveland, Ohio; to be Corresponding Secretary of the Field Department of the National Council, 281 Fourth Ave., New York City.
- MCCALLUM, REV. A. A., rector of St. Luke's Church, Lebanon, Pa.; to be rector of St. Paul's Church, Washington, D. C.
- MYNARD, REV. FLOYD J.; to be rector of St. Peter's Church, Spokane, Wash.
- PARKMAN, REV. E. M., vicar of Christ Church, Augusta, Ga.; to be rector of the Church of the Holy Comforter, Montgomery, Ala., March 1st.
- PARRY, REV. ELLIS, Holy Trinity Church, Lennox Ave., New York City; to the charge of the Church of the Ascension, Bloomfield, N. J.

PARKINSON, REV. HERBERT H., of Sturgis, Mich.; to be rector of the Church of the Ascension, Wyoming, Ohio.

PFEIFFER, REV. CHARLES T., rector of St. John's Church, Somerville, N. J.; to be rector of the Church of St. John the Baptist, with St. Luke's Church, San Juan, Porto Rico.

WAGNER, REV. CLARENCE R., curate at St. Luke's Church, Scranton, Pa.; to be rector of St. Paul's Church, Bound Brook, N. J.

WARE, REV. J. LAWRENCE, Field Secretary, Department of Religious Education, Third Province, Wilkes-Barre, Pa.; to be rector of Trinity Memorial Church, Warren, Pa.

WATTS, REV. WILLIAM H., of St. Mary's Church, Haledon, N. J.; to St. Peter's Church, Clifton, N. J.

WRIGHT, REV. DAVID CADY, rector of St. Paul's Church, Louisville, Ky.; to be rector of Christ Church, Savannah, Ga., January 6th.

RESIGNATION

McMULLIN, Rev. G. WHARTON, as priest in charge of St. Elizabeth's Church, Floral Park, Long Island. Fr. McMullin retains charge of the Church of the Holy Nativity, Mineola, L. I.

NEW ADDRESSES

- KERSTETTER, REV. HARVEY, of Chamberlain, S.C.; to Oneida, Wis.
- SODERSTROM, REV. PHILIP T., Dundee, Ill.; to Lake Andes, South Dakota.

ORDINATIONS

DEACONS

EASTON—At St. Paul's Church, Centerville, on Sunday, December 23, 1923, Mr. JAMES ARCHIBALD MITCHELL was ordained to the diaconate, by the Rt. Rev. George W. Davenport, D.D., Bishop of the Diocese. Mr. Mitchell is the son of the late Rev. J. A. Mitchell, who was for many years rector of this parish, a nephew of the late Walter O. Mitchell, of Washington, D. C. and a grandson of "Parson" Mitchell, who, for several generations, was known as "the Parson" of St. Mary's County, Maryland. The ministry of Mr. Mitchell's father and grandfather cover almost a century in Maryland, and now the ministry of the family is to be continued.

The candidate was presented by the Rev. S. S. Hepburn, D.D. The sermon was preached by an uncle of the candidate, the Rev. F. Gibson, Chairman of the Publicity Department of the National Council.

Mr. Mitchell was graduated from Trinity College in 1915, then taught for three years at St. John's College, Shanghai, and later took a post-graduate course at Yale. He will continue his studies at the Alexandria Seminary until his graduation in June, after which he will take charge of the work at Snow Hill and Stockton in the Diocese of Easton.

PITTSBURGH—On Thursday, December 27, 1923, St. John the Evangelist's day, the Rt. Rev. Alexander Mann, D.D., ordained to the diaconate at Trinity Church, Pittsburgh, Mr. RODNEY BRACE, of Cannonsburg, Mr. EARL R. HART, of Pittsburgh, and Mr. GILBERT GOOD, of Washington, Pa. Mr. Brace was presented by the Rev. Homer A. Flint, D.D., executive secretary of the Diocese, Mr. Hart by the Rev. M. S. Kanaga, and Mr. Good by the Rev. R. H. F. Gairdner. The sermon was preached by the Rev. Percy G. Kammerer, Ph.D.

DEACON AND PRIESTS

PENNSYLVANIA—On St. Thomas' Day, December 21, 1923, the Rt. Rev. Thomas J. Garland, D.D., Suffragan Bishop of the Diocese, ordained to the diaconate NEVILLE H. CALEY, son of the Rev. L. H. CALEY, and advanced to the priesthood the Rev. Messrs. A. B. VOSSLER, J. H. A. BOMBERGER, GEORGE D. PIERCE, R. S. WHITEHEAD, and L. N. BRUSTAR, at St. James' Church.

On Sunday, December 23, 1923, Bishop Garland advanced to the priesthood the Rev. Messrs. JOHN DOYLE, and the Rev. W. M. SMALTZ, a deaf-mute. The service for Mr. Smaltz was in the sign language.

PRIESTS

EASTERN OREGON—The Rt. Rev. William P. Remington, Bishop of the District, advanced the Rev. ALBERT CLAYTON TEBEAU, to the priesthood in Trinity Church, Bend, Ore., on the Sunday after Christmas, December 30, 1923. The Bishop was the preacher, and the candidate was presented by the Rev. Sidney W. Creasey. The Ven. M. McLean Goldie, archdeacon of the District, was also present and assisting.

The Rev. Mr. Tebeau will retain charge of the Church at Bend.

ALABAMA—On Sunday, November 11, 1923, the Rev. PAUL E. ENGLE was ordained priest by the Rt. Rev. C. M. Beckwith, D.D., Bishop of the Diocese, in St. Paul's Church, Carlowville. The sermon was preached by the Rev. W. DuB. Bratton, and the candidate was presented by the Rev. E. W. Gamble. The Rev. A. C. Scottowe joined in the laying on of hands.

The Rev. Mr. Engle will remain in charge of St. Paul's Church.

CENTRAL NEW YORK—On December 20, 1923, in Calvary Church, Utica, the Rt. Rev. Charles Fiske, D.D., Bishop Coadjutor of the Diocese, ordained to the priesthood, the Rev. Messrs. LINFORD BLISS EVERETT, HALL PIERCE, and REGINALD O. TULLOCH. The Rev. Mr. Everett was presented by the Rev. Roderick Pierce, the Rev. Mr. Pierce by the Rev. Jesse Higgins, and the Rev. Mr. Tulloch by Archdeacon Forman. The Rev. Donald C. Stuart, preached the sermon.

Mr. Everett will teach school in New Jersey, Mr. Pierce will have charge of the missions at Boonville and Forestport, and Mr. Tulloch will be priest in charge, of St. Andrew's Church, East Onondaga, Warner, and the Onondaga Indian Reservation. Mr. Tulloch was a former Baptist minister in South New Berlin.

ERIE—The Rt. Rev. John Chamberlain Ward, Bishop of the Diocese, ordained to the priesthood the Rev. T. WINFIELD ROCHELLE in St. Paul's Cathedral, Erie, Sunday, December 23, 1923. The candidate was presented by the Very Rev. Francis B. Blodgett, Dean of the Cathedral, who also preached the sermon.

The Rev. Mr. Rochelle, who has been serving on the Cathedral staff, will continue in that work. He celebrated his first Eucharist at the midnight service on Christmas.

NEWARK—On St. Thomas' Day, in St. Thomas' Church, Newark, the Rev. ROBERT THORPE was ordained to the priesthood by the Rt. Rev. E. S. Lines, D.D., Bishop of the Diocese, it being the forty-ninth anniversary of his own ordination. Mr. Thorpe was presented by the rector, the Rev. John C. Donnell, it being the tenth anniversary of his ordination. The sermon was preached by the Rev. George P. Dougherty. About twenty clergymen were present, and a large congregation.

The Rev. Mr. Thorpe has reached his seventy-seventh year, and, after long service in the Alms House, and in various Missions, he is in charge of the Mission Church at Lincoln Park.

RHODE ISLAND—On St. Thomas' Day December 21, 1923, in Grace Church, Providence, the Bishop of the Diocese, the Rt. Rev. James DeWolf Perry, D.D., ordained to the priesthood, the Rev. ARTHUR G. W. PFAFFKO, in charge of the Missions at Brookhaven, Long Island, and the Rev. IRVING A. EVANS, in charge of St. Thomas' Church, Greenville, and Calvary Church, Pascoag.

Both gentlemen had been brought up in St. Peter's Church, Manton, and had been ordained deacons there within the year past, and it was most appropriate that the rector of that parish, The Rev. Alva E. Carpenter should preach the sermon and present them to the Bishop for ordination. Twenty or more of the clergy, vested, served as a choir for the occasion. Others of the clergy were in the large congregation present.

SPOKANE—On December 27, 1923, in St. Michael's Church, Yakima, Wash., the Rt. Rev. Herman Page, D.D., Bishop of Michigan, acting for the Ecclesiastical Authority of the District, ordained to the priesthood the Rev. LUTHER ALLEN COOK. The candidate was presented by the Rev. F. J. Mynard. This was the last official act of Bishop Page in his former Missionary District.

The Rev. Mr. Cook will remain in charge of Prosser and the associated missions.

DIED

DAVIS—MRS. HELEN DAVIS, wife of the Rev. James Oswald Davis, rector of St. Paul's Church, Ossining, N. Y., entered into eternal rest Sunday, December 30, 1923.

Eternal rest grant unto her O Lord, and let light perpetual shine upon her.

GORDON—Died, in St. Paul, Minn., December 29, 1923, VIRGINIA, the only daughter of Charles William and Charlotte Bishop GORDON, and great-granddaughter of the late Rev. Ethan Ferris Bishop.

WATKINS—Died on Tuesday, December 18, 1923, at the Union Memorial Hospital, Baltimore, Md. ELLA WHITE ROBINSON, wife of the Rev. Wilbur F. WATKINS, Jr., rector of St. John's Church, Mt. Washington, Baltimore, Maryland.

"Numbered with the saints in glory everlasting."

MEMORIAL

Allen Kendall Smith

In ever-loving memory of my dear husband, ALLEN KENDALL SMITH, priest, who entered into life eternal, January 17, 1913.

"Eternal rest grant unto him, O Lord, and let light perpetual shine upon him."

"How near the world's horizons are! How nearer

The borders fair of Paradise the blest!
Our dear ones here, and—only grown the dearer—

Our dear ones there at rest.
O blessed hope that triumphs over distance!

O Faith that trembles on the brink no more!

O love that reaches out with glad insistence,

And finds the unseen shore!"

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POSITIONS OFFERED

CLERICAL

WANTED, IMMEDIATELY, BY A LARGE New York City parish, a young, unmarried priest as curate. Must be good with young men and boys: acceptable preacher, sound Churchman. A splendid opportunity for real service for a truly consecrated man. Stipend \$1,600 and living quarters in parish house. Pension premium paid. Apply for personal interview. Box 117, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED: ORGANIST AND CHOIRMASTER for Suburban Parish, fifteen miles from Chicago. Six hundred communicants. Boy choir. Salary \$1,800. Address, with references, and photograph. REV. IRVINE GODDARD, LaGrange, Illinois.

POSITIONS WANTED

CLERICAL

BY A PRIEST OF 20 YEARS, A CHANGE of location. Served one parish ten years, present charge, five years. Address S-108, care LIVING CHURCH, Milwaukee, Wis.

MISSIONARY PRIEST, 45, MARRIED, DESIRES Parish; industrial community of 25,000 population or under preferred. Sound Churchmanship, strong preaching. Specialist in religious education, pageantry, and pictorial presentation. Address S-987, care LIVING CHURCH, Milwaukee, Wis.

PRIEST IN MIDDLE WEST, DESIRING parish in the East, will be available about March 1st. Address: G-114, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, 37, UNIVERSITY, SEMINARY, graduate, good preacher. Especially successful with young people. Highest recommendation. Address, K-112, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, UNMARRIED, THIRTEEN YEARS' experience, available March 1st. Exceptional testimonials. Address LOCUM TENENS, 1120 Broad St., Bridgeport, Conn.

MISCELLANEOUS

BY YOUNG WOMAN OF EXPERIENCE, work in religious education. References from large Western parish. B-113, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIZER AND TRAINER of boy choirs and teacher of music, is open for engagement as Organist and Choirmaster in church having such a choir or in a church school for boys or both. Available one month after engagement. Communicant. R-115, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED CHOIRMASTER, RECITAL organist would like a position in a church where there is a large organ and good field for teaching. Best of references including my present rector. Member Guild of Organists. Address D-467, LIVING CHURCH, Milwaukee, Wis.

LAYMAN, COMMUNICANT, 12 YEARS' Y. M. C. A. physical director, desires position as business mgr., director activities, purchasing agent, social worker, etc. Industrial groups specialty. Believes future usefulness greatest inside Church—would consider change soon. Except for sacraments and preaching would relieve rector more than a curate. Correspondence invited. Address C-118, care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED: REFINED, CULTURED, College and University trained woman, experienced in educational work, and with business training, desires position in church institution, or private school as an instructor or business secretary. Address, care J. T., LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

ALTAR AND PROCESSIONAL CROSSES, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

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

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VESTMENTS

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

CLERICAL COLLARS AND CUFFS, DIFFICULT to secure during the war are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now the manufacturers will be encouraged to complete and maintain this stock so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.25 per dozen. Cleanable fabric collars (also now carried in both single and turnover styles), 3 for \$1.00 postpaid. Cuffs (both materials), double the price of collars. CENTRAL SUPPLY CO., Wheaton, Ill.

FOR ALTAR GUILDS (LINEN FOR COTAS) Surplices and Altar pieces supplied at wholesale rates by MARY FAWCETT, 115 Franklin St., New York City. Only pure Irish linen carried. Samples and prices on request.

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

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HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. Open all the year.

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ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

CONVENT OF THE HOLY NATIVITY, Fond du Lac, Wis. Altar Bread mailed to all parts of the United States. Price list on application.

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers (round). St. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Sample and prices on application.

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A JOYOUS ADVENTURE: A LUXURIOUS experience for your Sons and Daughters. Educational Vacation Trip of cultural distinction to France, England, Switzerland, June-Sept. Individual Groups, limited to twelve young guests. Supervision of experienced French teachers, personal direction and escort of Dr. and Mrs. Ernest Keller, Brightwaters, L. I., N. Y. References. Write for circular.

LIBRARY: GENERAL AND THEOLOGY

RETIRING CLERGYMAN SACRIFICES Standard Theology at lowest prices. General Works,—Curios, Rare, Others of high value, also sacrificed. Two Lists, each, Four Cents Postage. REV. P. B. PEABODY, Blue Rapids, Kansas.

GAMES

SHAKESPEARE—HOW MANY QUESTIONS could you answer on Shakespeare? Play the game "A Study of Shakespeare," Instructive, original, best game out. THE SHAKESPEARE CLUB, Camden, Maine.

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MISCELLANEOUS

GREATLY NEEDED IN COUNTRY PARISH a private Communion Set. Will be glad to hear of one if it can be bought very reasonably. R-116, care LIVING CHURCH, Milwaukee, Wis.

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HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6 per week including meals. Apply to the SISTER IN CHARGE.

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ST. ANDREW'S CHURCH HOSPITAL, 237 E. 17th St., New York. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Age limit 60. Private rooms \$10—\$15 a week.

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RETREATS

HOLY CROSS, WEST PARK, N. Y. A Retreat for Clergy and Seminarians will be held, D. V., February 19 to 21, 1924. It will begin Tuesday evening, and close Friday morning. Conductor, Father Harrison, O.H.C. Address, THE GUEST MASTER.

RETREAT FOR CLERGY AT ST. MICHAEL'S Monastery, January 29th, 30th, and 31st. Conductor, Father Orum, O.H.C. Address, FATHER IN CHARGE, ST. ANDREW'S, Tennessee.

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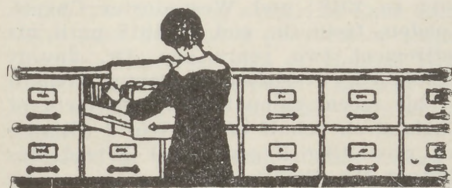
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INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

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

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

CHURCH SERVICES

Cathedral of St. John the Divine, New York

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

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Madison Ave. and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A.M., 4 P.M.
Noonday Services, Daily: 12:30

Cathedral of All Saints, Albany

Sundays: 7:30, 9:45, 11:00 A.M.; 4 P.M.
Weekdays: 7:30, 9:00 A.M.; 5:30 P.M.
Wednesday and Friday: The Litany

St. Andrew's Church, Buffalo

Main and Lisbon Streets
Communion at 8; Sung Eucharist at 11
8 P.M., Christian Healing Service
Stations of the Cross, Fridays, 8 P.M.

Gethsemane Church, Minneapolis

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

BOOKS RECEIVED

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

Chicago Council of Social Agencies. Chicago, Ill.

Social Service Directory, Chicago: 1923.

The Christian Century Press. Chicago, Ill.

The Religion of the Social Passion. By Charles Henry Dickinson, author of *The Christian Reconstruction of Modern Life.* Price \$1.75 net.

The Church News. Yazoo City, Miss.

Little Journeys Into the Church. By Rev. Albert Martin, rector of Trinity Parish, Yazoo City, Miss.

T. & T. Clark. 38 George St., Edinburgh, Scotland.

Charles Scribner's Sons, 597 Fifth Ave., New York, N. Y. American agents.

The Necessary Existence of God By William Honyman Gillespie of Torbanehill, F.R.G.S.; F.Z.S.; F.G.S.L.; etc., etc., author of *The Argument, a priori, for the Being and the Attributes of the Lord God, the Absolute One, and First Cause, etc., etc.* Prepared on behalf of the Trustees of Mrs. Honyman Gillespie of Torbanehill by James Urquhart, F.S.A. (Scot.). With a Supplementary Chapter giving the Views of Modern Philosophers regarding Space, contributed by the Rev. H. R. Mackintosh, D.D., professor of Systematic Theology, New College, Edinburgh. Price \$3.00.

Thomas Y. Crowell Co., 426-428 W. Broadway, New York, N. Y.

Our Foreign Born Citizens. By Annie E. S. Beard.

Faith and Health. By Charles Reynolds Brown, dean of the Divinity School, Yale University. Price \$2.00 net. Postage extra.

Edwin S. Gorham. 11 West 45th St., New York, N. Y.

Our Church: One Through the Ages. By William Postell Witsell, B.D., rector of St. Paul's Episcopal Church, Waco, Texas, and Member of the National Council of the Church. With an Introduction by the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee and President of the National Council of the Church. U. S. A. Price, paper, 60 cts.; boards, \$1.25.

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

Foreign Credit Facilities in the United Kingdom. By Leland Rex Robinson.

Imperial Control of the Administration of Justice in the Thirteen American Colonies, 1684-1776. By George Adrian Washburne.

The Macmillan Co. 64-66 Fifth Ave., New York, N. Y.

The Administration and Politics of Tokyo. By Charles A. Beard.

Memories of the Russian Court. By Anna Viurobova.

African Questions at the Paris Peace Conference. By George Louis Beer.

Thomas Seltzer. New York, N. Y.

The Nineteen Hundreds. By Horace Wyndham.

The Westminster Press. Philadelphia, Pa.

Studies of Familiar Hymns. Second Series. By Louis F. Benson, D.D., editor of *The Hymnal Published in 1895 and Revised in 1911 by Authority of the General Assembly of the Presbyterian Church in the U. S. A.*, and author of *The English Hymn.*

PAMPHLETS

The National Education Association. Washington, D. C.

Report of the Joint Committee on Grammatical Nomenclature.

PAPER-COVERED BOOKS

From the Author. So. 2524 Lamont Ave., Spokane, Wash.

Moods and Memories. By Leonard K. Smith.

ST. MARY'S, WARWICK

FOLLOWING CLOSELY on the eight-hundredth anniversary of Tewkesbury Abbey, St. Mary's, Warwick, England, began an octave, celebrating its eight-hundredth anniversary as a collegiate church. There was a church on the site long before the Norman Conquest. In the year 1123, and in the reign of Stephen of Blois, it was established on a collegiate foundation, under the rule of a dean and chapter of secular canons, by Roger de Newburgh, the second of the Norman Earls of Warwick. The glory of the church is the beautiful Beauchamp Chapel, founded by Richard Beauchamp, Earl of Warwick—the Beauchamps were the successors of the Newburghs in the earldom—and built between 1443 and 1464. The chapter was dissolved by Henry VIII in 1544.

Warwick and its surrounding countryside was dominated by the tower of St. Mary's. Rising to a great height, and of massive proportions, it can be seen from far distances—a grand and impressive object. But it dates only from the early years of the eighteenth century. In 1694 Warwick was almost completely burnt down. The tower and the main body of St. Mary's were destroyed by the fire. They were rebuilt by Sir William Wilson, a pupil of Wren, and finished in 1704.

The Beauchamp Chapel—the most precious possession of St. Mary's—happily survived the fire, though it earlier received rough treatment at the hands of the Reformers, afterwards in Cromwellian times.

In its nave, aisles, and transepts, St. Mary's has the loftiness and spread of a cathedral. The choir is a fine example of Early Perpendicular architecture. It was begun by Thomas Beauchamp, Earl of Warwick, one of the chief commanders at Crécy and Poitiers, on his return from those campaigns, laden with spoils, and was finished in 1392 by his son and successor, another Earl Thomas.

FIFTEEN MEN of St. Stephen's Church, Newton, Iowa, who meet frequently to discuss the conditions of the parish, gave a dinner which they cooked themselves. They are now undertaking to excavate a basement for the church, doing all the work themselves.

Edmund Street's Sword Rested by Prince in Toc H Shrine

Christmas Carols in London—The
Bishop of Calgary—To be Bishop
of Accra

The Living Church News Bureau }
London, Dec. 21, 1923 }

THE energetic and popular Prince of Wales attended last Saturday, at All Hallows' Barking by the Tower, the celebration of the birthday festival of Toc H, which was started eight years ago by the opening of the first Talbot House at Poperinghe, for the refreshment, spiritual and physical, of the officers and men serving and suffering in the Ypres salient.

The Prince, as is well known, is the patron of Toc H. Its symbol is a lamp—the "lamp of Maintenance"—boat-shaped, like the lamps that were used by the early Christians, hiding in the darkness of the Catacombs of Rome, with the distinctive addition of the double cross of the Arms of Ypres. The lamp given by the Prince at last year's celebration, "in memory of my friends," has been deposited in the Church of All Hallows, the oldest parish church in the City, now the Guild Church of the Anglican membership of Toc H and the center of its College of Chaplains—clergymen picked out for the missionary work of the movement throughout the country. There had been a church on this site for four centuries before the Norman invasion. The present church barely escaped the Great Fire, and, indeed, Pepys watched the conflagration from its brickwork tower until fire and smoke drove him away.

Here in this ancient fane, on Saturday, an impressive service was held for the unveiling by the Prince of the casket which is to contain his lamp, and for the placing in repose of the sword of Major Edmund Street, D.S.O. of the Sherwood Foresters, and of Canadian birth, the first officer (apart from two survivors) to serve the original Talbot House. The church was crowded with young men, representing branches of Toc H, not only in London, but in all the great industrial centers of the country; and very inspiring was the way in which they responded to the prayers and sang the hymns.

The service, which was conducted by the Rev. P. B. Clayton, vicar of All Hallows, Chaplain of Toc H, and the first padre of Talbot House, included a "bidding prayer," which was said by padres from London, Manchester, Leicester, Southampton, Birmingham, Halifax, and Bristol, each, in turn, impressing on the delegates one of the great principles of Toc H. Then, as the birthday hymn, "Come, kindred, upstand in the valor of Jesus," was being sung, the Prince of Wales, accompanied by Sir James Barrie, was conducted by the Bishop of Willesden and the padres to the Chapel of Coeur de Lion. In this chapel stands the chantry tomb of Alderman John Croke, who was a trustee of the original Lady chapel founded by Coeur de Lion. Near it is hung a painting of the upper room, or Chapel of Talbot House, the most famous shrine of the British Armies in Flanders, where 100,000 officers and men worshipped before going to the Ypres salient.

The tomb was hung with dark blue curtains, and when these were drawn aside by the Prince, the lamp burning in a crystal casket, was disclosed. The Prince

next placed the bared sword on guard, a little distance from the lamp. Then, turning to the congregation, he said, "Let us thankfully remember our Elder Brethren, and try, with God's help, to do our duty." The casket and sword were dedicated by the Bishop of Willesden "to the honor and glory of Almighty God, and in memory of His servants, the Elder Brethren of this Household, humbly beseeching Him to grant us here a share in the love and fellowship of the departed, and in the light of His countenance thereafter." There was a short address by the Rev. H. R. L. Sheppard, of St. Martins-in-the-Fields, and the service ended with the singing of John Bunyan's hymn, "He who would valiant be."

CHRISTMAS CAROLS IN LONDON

The Royal Exchange, London, witnessed on Wednesday, during the luncheon hour, something quite new to its halls, when nearly four thousand City workers assembled to hear a selection of Christmas carols sung by Lloyds' Choir of 100 voices, under the direction of Mr. Geoffrey Toye, to accompaniment of the London Fire Brigade Band. Sullivan's Carol for Christmas Day and the traditional *In Dulci Jubilo* were both given with great effect, and other items in the program were Good King Wenceslas, The First Nowell, The Babe of Bethlehem, and The Incarnation. Led by the choir and band, the audience joined heartily in the well-known Christmas hymn, O Come All ye Faithful, and the National Anthem concluded the performance.

On the subject of carols, Sir Richard Terry, organist of the Roman Catholic Cathedral at Westminster, is frank and outspoken. "Far too many people," says Sir Richard, "have a wrong idea of carols. The sloppy hymn tunes that are so often called carols are not carols at all. Carols in the first instance were meant to be danced to, and they were certainly not confined to Christmas, but to all the seasons. Good King Wenceslas is wonderful, but it was a spring carol, and came to be associated with Christmas only after the present words were written by Dr. J. M. Neale.

"Many of the best carols were drinking songs as well, and in some of the old sets you get the two kinds of manuscript. In those days carols were more natural; there was no hypocrisy, no sloppy sentimentality in them, but carols that were joyous and full of virility.

"The Victorian period, although it was a great one for literature and paintings, was appalling from the point of view of music. Especially was that the case with regard to Church music; hence the so-called carols that were produced. The words of a hymn were simply set to music, with lamentable results. Nor do Christmassy words make a carol, which is a production based on ideas quite different. Already, however, there is substantial progress towards healthier development. Striking things are being done in the recapturing of the spirit manifested in the old carols."

THE BISHOP OF CALGARY

The Church of England, at home or in the mission-field abroad, possesses no more interesting figure than the Bishop of Calgary (Dr. W. Cyprian Pinkham), who has just entered upon his eightieth year, but nevertheless remains hard at

work in his diocese. He is by consecration the oldest bishop in the Church of England, and oldest in charge of a see. Born at St. John's, Newfoundland, he was at first a teacher, and was ordained priest in 1868. In the same year he arrived at Winnipeg, which now has a population approaching 200,000, but then consisted of barely 200 souls. For years he was in charge of St. James', Red River Settlement. In 1888 he accepted the See of Calgary, which he has ever since held with such distinction and such profit to the Canadian West.

TO BE BISHOP OF ACCRA

The Archbishop of Canterbury has appointed the Rev. J. O. Aglionby, vicar of the Church of the Venerable Bede, Monkwearmouth, to the bishopric of Accra, on the Gold Coast, which is about to be vacated by Dr. O'Rorke after ten years' tenancy of the see, The diocese of Accra, which extends over an area of more than 80,000 square miles, populated by about 1,500,000 people, comprises the Gold Coast Colony, Ashantee, and Northern Territories of Africa. Mr. Aglionby was an Army chaplain during the war, and he was awarded the Military Cross in 1918. Since his appointment to the Church of the Venerable Bede he has done very valuable work among ex-service men, and will be greatly missed in the Sunderland district. His consecration has been fixed for the Feast of the Purification, February 2d.

DEATH OF DR. JOWETT

Following closely upon the demise of that venerable Free Churchman, Dr. John Clifford, another great Nonconformist preacher and leader has been called to his rest. On Wednesday last, at his home near Croydon, in Surrey, there passed away Dr. J. H. Jowett, at the comparatively early age of 58. The Christian Churches of both England and America have lost in Dr. Jowett not only one of the greatest preachers but also a man of rare spiritual gifts. He held three memorable pastorates—Carr's Lane, Birmingham, from 1895 to 1911; the Fifth Avenue Presbyterian Church, New York, from 1911 to 1918; and Westminster Chapel, London, from the end of 1918 until his retirement two years ago. Dr. Jowett undoubtedly overtaxed his waning strength by his recent campaign in the North of England on behalf of the World Alliance for promoting international friendships through the Churches. He was an earnest worker, too, for the promotion of reunion among the Churches. GEORGE PARSONS.

RECTOR FOR TWENTY YEARS

IN THESE DAYS of quick changes, it is not often that a clergyman remains for even ten years in one parish. When his pastorate is extended to twice that length of time, it is a noteworthy event and an occasion for rejoicing. In 1924, the Rev. George Craig Stewart, D.D., and St. Luke's Parish, Evanston, Ill., will celebrate the twentieth anniversary of their association as rector and parish. In order that the celebration may be complete, the vestry is anxious to get into touch with as many as possible of the former communicants of St. Luke's, and of those who have been baptized, confirmed, or married there during Dr. Stewart's rectorate. If this comes to the eyes of any such, they are asked to send New Year's greetings to Dr. Stewart, and give their present address, so that more detailed news of the celebration may be sent them.

A Great Altar Memorial to the Canadian War Dead

A Sunday School Association Meeting—Miscellaneous Items

The Living Church News Bureau }
Toronto, Jan. 3, 1924 }

THE beautiful memorial altar and reredos, which the congregation of Christ Church Cathedral, Montreal, has erected in honor of the men of the Cathedral who made the great sacrifice during the Great War, has just been unveiled.

The unveiling was performed by General Sir Arthur Currie, who commanded the Canadian Expeditionary Forces in France and in Flanders during the closing years of the War. The Bishop of Montreal blessed and dedicated the memorial. A celebration of the Holy Communion followed the ceremony of dedication, when the new altar was used for the first time.

The memorial, weighing 40,000 pounds, reached Montreal in 106 cases. It was sculptured from Caen stone, and harmonizes with the pillars, capitals, arches, doorways, and window traceries of the Cathedral. It extends from side to side of the chancel and stands about twenty feet high.

Below the great east window are the altar and reredos, and on either side is a wing containing panels bearing the names of the Cathedral boys who fell in the War. Each wing consists of the plinth course, the lower panels, the transom, the upper panels bearing the names, the tracery, cornice, and cresting. The cornice is an exquisite example of the stone-carver's art, the embellishments consisting of grapes and grape leaves. The cresting, Gothic in motif, is also a delicate bit of stone-cutting.

The altar is severely plain in appearance, as it will be hung with richly embroidered frontals, telling, in Sarum colors, the seasons of the ecclesiastical year. The base and ashlar, of Caen stone, have been built on a platform of Italian marble. The altar slab of Hopton Wood marble from Canterbury (12 feet long and weighing 3,000 pounds) rests on the ashlar.

Inlaid in the middle of the *mensa* of the altar, in the form of a cross, are stones from Jerusalem, Gethsemane, Calvary, the ancient Church of the Holy Sepulchre, the Mount of Olives, the volcanic rock subjacent to the Catacombs of Rome, the Chapel of Ste. Anne at Annapolis Royal, Canada (wherein, in October 10, 1710, the Liturgy of the Church of England was read for the first time in Canada), and from ground made holy by the labors of Patrick at Armagh, Columba at Iona, and Augustine at Canterbury. The stones from the Holy Land were received from the Anglican Bishop in Jerusalem; the stone from the Church of the Holy Sepulchre was a gift from the Greek Patriarch of Jerusalem.

Under the Jerusalem stone is a tear of frankincense from the Himalaya Mountains, India, and under the Annapolis Royal stone is a small quantity of soil scraped from the photograph of a Canadian soldier found in the trenches at Vimy Ridge and sent to Montreal.

The reredos consists of a base, the base figure groups, the lower canopies, the figure base, the figures, the upper canopies, and the cresting. The base figure

groups are seven in number. They portray the Annunciation, the Visit of the Magi, the Baptism of Christ, the Crucifixion, the Deposition or Entombment, the Resurrection, and the Ascension. The figures above the figure base are also seven in number: St. George, patron saint of England; St. Martin of Tours (on whose day in 1918 the Armistice was signed); St. Lawrence (on whose day, in 1535, Jacques Cartier entered the St. Lawrence River for the first time); our Lord in Glory; St. John the Baptist, patron saint of Canada; St. Nicholas, patron saint of sailors; and St. Michael the Archangel, who is regarded as the protector of air-men.

A SUNDAY SCHOOL ASSOCIATION MEETING

One of the oldest, and at the same time one of the most active, deanery Sunday school associations is the Cape Breton Church Sunday School Association, which has just held a successful annual meeting at North Sydney, Cape Breton. The President, the Rev. C. R. Cumming, of Christ Church, Sydney, occupied the chair, Miss M. M. B. Barrington, the indefatigable

secretary, presented an excellent annual report. Work Among Older Girls was ably discussed by Miss Partridge, Miss H. H. Barrington, and W. E. Earle, and the rural dean, the Rev. S. J. Woodrooffe read a comprehensive paper on The Present and a Possible System of Sunday School Teaching. At evensong the preacher, the Rev. C. R. Cumming, dealt ably with Child Welfare, from the text, "Is it well with the child?"

MISCELLANEOUS ITEMS

The new clergy stalls were dedicated in St. George's Church, Guelph, Ont., by the rector, the Rev. Canon Scovill. Representatives of the families who presented the stalls were present at the service.

The Rev. Canon R. A. Armstrong, rector of Trinity Church, St. John, N. B., becomes vicar of the Church of the Redeemer, Toronto, September 1st next.

The *Canadian Churchman* has just concluded fifty years of service and congratulations have been general.

The congregation of Bishop Cronyn Memorial Parish, London, Ont., has just celebrated its fiftieth anniversary with special services.

A memorable event in the history of Trinity Church, Aurora, Ont., was the opening and dedication by the Bishop of Toronto of the new parish hall just completed at a cost of nearly \$8,000.

Boston's Educational Venture Proves Attractive to Churchmen

Miscellaneous Items

The Living Church News Bureau }
Boston, Jan. 7, 1924 }

A GOOD attendance marked the opening of the Boston Coaching School and School for Men last Friday evening at the Cathedral. This new venture in religious education is being carried on under the auspices of the diocesan department of Religious Education. Last year the School was held at the Episcopal Theological School. This year, with the more central location at the Cathedral, and with many more attractive courses offered, it is expected that a larger enrollment will be seen.

The school will meet for four more Friday evenings, January 11th, 18th, 25th, and February 1st. From 7:30 to 8 P.M. a lecture course is offered for the entire School by the Rev. Angus Dun, professor in the Episcopal Theological School, Cambridge, under the general theme, What Religion Are We Teaching? The subjects announced for each Friday evening are as follows: January 4th, What is Religion? January 11th, What is God? January 18th, What is Man? January 25th, What is Christ? and February 1st, What Does Christ Do for Us?

The coaching courses offered correspond to all that are given by the average Church school in the Christian Nurture system. In addition, many interesting courses are offered for the Church school leaders, and adult study classes, with three courses especially for men.

The Cathedral has special lectures and classes also, and has just printed an attractive list of lectures for January and February.

MISCELLANEOUS ITEMS

Most of the Massachusetts parishers this month are having their annual

festival of lights, some on weekday evenings but most on Sunday evenings. It is difficult to know which Massachusetts parish held the first service of lights.

Dean Rousmaniere, in this week's *Cathedral Calender*, under the heading, The Understanding of Jesus makes the following interesting comment on the present controversy within and without the Church on the interpretation of the Creeds:

"One striking result of the recent controversy between traditional and broad Churchmen is the great number of people who are saddened as by the loss of a precious possession. It seems to indicate that they have mistaken an intellectual statement of belief for that deep faith in Christ on which they are building their lives. An intellectual statement must change, but He is the same yesterday, today, and forever. No controversy can take Him from His rightful place as our Lord and Saviour. What we need today is, first of all, such a thorough-going loyalty to Christ as will show itself in our lives, and win men to His discipleship. And second, the time calls for a through-going study of the personality of Jesus. This study is possible for us in fuller measure than for any previous generation. Some one has called the twentieth century 'an age of subtle and intimate investigation into the inner life of men.' These are the words of the same writer: 'The greatest task that lies before our generation is not the perfecting of international relations or the establishment of a new and juster social system. It is the understanding of Jesus.'"

The rector of the Church of the Advent, Dr. van Allen, made the following announcement yesterday:

"Next Sunday morning we are to be honored by the presence of the Most Reverend Archbishop Panteleimon of Jerusalem, who will speak to us. Archbishop

Panteleimon Athanassiades was born in Argos, fifty-four years ago. He went to Jerusalem to study for Holy Orders; and, being ordained priest, was schoolmaster in Jerusalem and Joppa. Made archimandrite, he was sent to Russia, then to Constantinople. Returning to Jerusalem, he was made bishop, then archbishop, and

the personal representative of the Patriarch of Jerusalem."

Twenty-seven souls were baptized on a recent Sunday morning at St. Paul's Church, Brockton, after the second lesson, with water brought by the rector from the River Jordan.

RALPH M. HARPER.

New York's New Year Begins with Roar of Theological Controversy

In Honor of Anton Lang—Midnight New Year Celebrations—Religious Education

The Living Church News Bureau }
New York, Jan. 3, 1924 }

HERE is a wise maxim, *audi alteram partem*: but the noise of controversy not only drowned out the voices of conference, but the sound of the Christmas chimes as well. New York was furnished with as noisy and as deplorable a spectacle in the Church as at the dawning of the New Year Broadway gave it in the cabarets and in the roaring forties.

There are protests against "the breaking of the truce." Modernists are denouncing Mr. Zabriskie's conference as "a political ruse." It certainly was not that, and as certainly it was an attempt at peace by bringing the leaders on both sides together for conference. It was intended to be preliminary to other conferences.

It might not be amiss for all concerned to think what their tactics would accomplish if applied in the foreign field. Skeptical America is being treated to a spectacle that would only further confuse skeptical Orientals, and the result will probably be the same. There is a seasonable and appropriate verse in the Gospel for the Feast of the Circumcision that might be of great usefulness if it were taken to heart by all concerned: "But Mary kept all these things and pondered them in her heart."

The Rev. Dr. Barry, rector of the Church of St. Mary the Virgin, preaching on Sunday last, defended his beliefs and practices. Bishop Webb, of Milwaukee, was present and pontificated at the service. Dr. Barry asserted that "ultimately this whole question is but the age-long dispute between the Catholic and the Protestant ideal; between the right of individual interpretation and authority. Let us hope it now has come to a final issue where it can be settled. Let us hope that the Bishops in this Church, who spoke out so firmly for the faith in their recent Pastoral Letter, will follow it up by enforcing strict discipline upon those who dispute or doubt the faith. If the Bishops can't enforce discipline, we shall face a very serious situation."

Dr. Barry further said: "Fundamentalism is an attempt to assert the orthodox Protestant faith in the midst of a Protestantism that is rapidly going down hill. . . Whatever it is, I don't believe any part of it. . . Episcopal conservatives do not believe in the infallibility of the Bible, except as it is given authority by the Catholic Church as a devotional guide. . . We use the Bible only as a book of devotion for individual Christians and a source of theology for the Church." He also asserted that "Cain was a Modernist, and Abel a conservative man."

Modernists have charged that Dr. Barry's ceremonial practices are unauthorized and violate the canons and rubrics of the Church. Dr. Barry replies that he is willing to submit these charges to the fullest investigation and that, if they are proved, he will resign.

Without attempting to follow the example of the daily papers and chronicle what two or three extreme individualists among the city clergy said in their most recent sermons, Dr. Guthrie is quoted as having observed that "old-fashioned religion bores people, and boredom is worse than murder. It is with the idea of getting a ritual that will not bore, that recourse to paganism becomes necessary. Religious principles are perpetuated through myths. Is the myth of Christianity capable of making up like Him (Jesus)? If it is, it should be exalted to the skies. But the old things don't give us anything beyond ritual gone stale. The punch of the Indian mythology is that it drives away boredom, even for the traveling salesman." "As an historian I am very much interested in this Christ myth concerning Jesus; but as a minister I am not. The oldest and the most beautiful myth I know is that of Osiris."

Bishop Slattery preached at Grace Church last Sunday. He said that we were in these modern days very much like the frightened women at the empty tomb on the first Easter. We cry out that "someone has taken away our Lord," when as a matter of fact He is closer than ever to the eyes of faith. Others, said the Bishop, "seal up Jesus in a tomb. Then some venturesome soul pries it open and does not find Him there, and believes all is lost. They have been trying to find not Him, but only such a one as they think He ought to be." The Bishop said he had read recent statements in the controversy and had not discovered the love or the spirit of Christ in any of them. He asserted that if any were to be cast out, he would not be surprised to find Jesus standing on the fringe of the mob, ready to receive the outcast, just as he did long ago. "If you desire to find Christ," he continued, "you must love. And you must be patient with all else. You know how in Galilee He passed by excellent lives and became friends with loving hearts. You may dare anything rather than forget the place of love in the Gospel of Christ."

The Rev. Luke White, rector of St. Luke's, Montclair, N. J., occupied Dr. Park's pulpit last Sunday morning, and reaffirmed the rector's disputed views. He wished Bishop Manning would call him into conference and asserted he "could tell him something," but just what, he did not disclose, except in general terms.

The Rev. Dr. Bowie, rector of Grace Church, said: "In the present discussion as to the Virgin Birth, the spirit of Christ may have newer and sweeter simplicities to teach concerning that Incar-

nation than any definition of its physical methods and means. The spiritual interpretation of the Virgin Birth is of vastly more significance than the physical. The Bishops know all this, and the pity of the situation consists in the fact that, in the Pastoral Letter, issued by a scant half of the House of Bishops, at Dallas, they did not express the spirit which, in individual and in personal instances, practically all of them will show." "The braver and more confident religious experience knows that no precise form of statement can ever bind the developing consciousness of Christian truth. . . . The great privilege of liberal ministers and congregations must now be that, surely, instead of holding back, they will be foremost in all that concerns the Church as a whole. In the end this disagreement, like every other, will be determined not by what men say about the Creeds, but by the way they show Christ."

Dr. Bowie closed his sermon by announcing the cheering news that Grace Church had reported to Bishop Manning that it had raised every dollar for general work required of it. He urged all Modernist rectors and parishes to "Be foremost in all concerns of the Church."

The Rev. Dr. Reiland, of St. George's, reminded his hearers that "The first message of the Master's ministry, which began at the manger, was not redemption, as might have been expected; not salvation, as might have been thought; but 'peace on earth, good-will towards men.' It often escapes devout minds that peace is a fundamental of Christianity."

And so ends for this week the pronouncements of the leaders in the controversy. They are for the most part, sorry reading for the opening days of the New Year!

IN HONOR OF ANTON LANG

The Clergy Club gave a luncheon at the Astor on Wednesday last. More than a hundred guests were present, including a number of ladies. The Rev. Milo H. Gates presided and introduced the guest of honor in a felicitous speech. Dr. Gates asserted that art would most likely be found the center and symbol of unity in the future. He referred to the many-sided work of the Oberammergau players as appealing to every kind of person and every kind of taste, and as such, being truly catholic in its satisfactions.

Herr Anton Lang replied in excellent English, but very briefly. He said the American welcome had been very grateful to him and his associates. He hoped one result of their visit would be to help reestablish friendly relations with his country and stated that poverty among the people of Germany was a very real condition, especially affecting women and children, for whose relief he appealed.

The Rev. S. Parkes Cadman responded for the Club, and hoped that the visit of the players would do all Herr Lang had pleaded for. He lauded them for their fine adherence to high artistic ideals and for their refusal to commercialize the Passion Play by vulgarizing it through the movies.

MIDNIGHT NEW YEAR CELEBRATIONS

The Christian people of New York ushered in the New Year with services of all kinds, there being many midnight Celebrations of the Holy Communion. Broadway tried to be as wet as usual, and succeeded fairly well, in the absence of the police. The Federal agents did the best they could, but were too few in number to do effective work, now that

the State has refused coöperation in the matter of law enforcement. There was much noise in the streets during service time, and the chimes and bells were rather drowned out. The noise of controversy also lent its unfortunate aid to the general disturbance and helped to spoil the spirit of the celebration.

RELIGIOUS EDUCATION

The Diocesan Board of Religious Education announces the winter term lectures to be given at St. Mary's, Manhattanville, 101 Lawrence St., beginning on

Monday night, January 7th. The first is on Modern Industry, by the Rev. G. A. Studdert Kennedy; the second is on Healing, on January 14th, by the Rev. Edward Cosbey; the third is on The Changing Economic Position of Women, on January 21st, by Miss Mary Van Kleeck; the fourth is on The Church and the Peace of Christendom, on January 28th, by the Rev. St. Clair Hester; and the last is on International Relations, on February 4th, by Dean Robbins. The lectures will begin at eight o'clock.

FREDERIC B. HODGINS.

Studdert Kennedy Preaches Peace to Large Chicago Congregations

Dr. Stewart's Twentieth Anniversary—Death of Mr. E. P. Prince

The Living Church News Bureau }
Chicago, Jan. 5, 1924 }

CHICAGO is most grateful to the Berkeley Divinity School for their loan, if only for a few days, of the Rev. G. A. Studdert Kennedy, now lecturing here. Through the Church League for Industrial Democracy, of which the Rev. W. B. Spofford is the representative here, this vacation-tide visit of Fr. Kennedy was arranged. Fr. Kennedy had an unusually busy Sunday on December 30th, preaching at St. Luke's, Evanston, to a large congregation in the morning; at St. Paul's, Kenwood, in the afternoon; and at the Sunday Evening Club, in Orchestra Hall in the evening. The St. Paul's service was directed by the local Assembly of the Brotherhood of St. Andrew; the church was packed with a congregation that was thrilled by the preacher.

At the Sunday Evening Club Fr. Kennedy spoke of the need of the world of America's taking a definite part in its reconstruction. Speaking of the League of Nations, he said: "Lord Cecil and General Smuts were the daddies of the League, and they gave it to Woodrow Wilson to wean. The League now has the measles. If you don't like your child, give us a better one." In all his preaching here Fr. Kennedy was very emphatic in his denunciation of war, and concerning the necessity of all Christian nations refusing in the future to enter upon war under any conditions. "I have seen war close up," he said, "but I would rather rot in prison than see it again. It is better to risk millions in preparing for peace than to spend a million in preparing for war. I don't want to be saved and let the world be damned. I would rather be damned than to go to heaven alone."

"There never was a time," Fr. Kennedy said, "when America stood so high, and her words went so far as now. In time of war she did not ask whether it was *safe* to enter the war, but whether it was *right*. So let it be America's leadership in giving peace to the world. The more you have, the more dependent you are upon others. Every day the world grows smaller, and its economic unity becomes more apparent. If one suffers, all must suffer, for we are all one body."

Fr. Kennedy was the speaker on Monday at a special meeting of the Round Table at diocesan headquarters. The room was filled with clergy. One could

appreciate this modern prophet of the Church better in the more intimate talk that he gave to his brother clergy than in his sermons to large congregations. A true seer, he is utterly indifferent to the conventions of pulpit or platform. There is no striving for effect. No using of the arts and tricks of public speaking. His peculiarities are all the part of an intensely earnest man interpreting the deep things of God and righteousness to his fellow men. He recounted Thomas Hardy's philosophy of history as set forth in his drama, *The Dynasts*, the conclusion of which was, in view of the conditions after the Napoleonic wars, that there was no purpose, no plan in life. If this was true of more than a century ago, it was far more true today; but in spite of all the horrors and frightfulness of the Great War, which had led even some of the priests of the Church to abandon their office through hopelessness, he believed, and all true Christian people must believe that Christ is to be King of the World. The people will demand it. But men must take care, for even democracy, government by the people, will be futile without Christ. The Church must make a deliberate choice between no purpose, and God's purpose, which is to build the Kingdom of Righteousness, and to abolish wars, crime, and poverty, and to make possible human perfection here—that is the Kingdom for which we pray.

Fr. Kennedy strongly condemned individualistic salvation as preached by Dean Inge and Bishop Headlam. "If I am to be saved," said he, "it is by trying to save my brethren. We are poor as Church mice apart from society. The task seems impossible, but parishes here and in England have been unsuccessful because the clergy as leaders have not tried to save society. The Church needs to declare again the philosophy of history as proclaimed by Christ, 'Behold I make all things new.'"

Fr. Kennedy spoke in the evening of Monday at Hull House, and went from there to Indianapolis.

DR. STEWART'S TWENTIETH ANNIVERSARY

For twenty years the Rev. Dr. George Craig Stewart has been rector of St. Luke's, Evanston. Coming to Evanston from Glencoe in 1904, Dr. Stewart found in South Evanston a field of wonderful possibilities.

This city, which numbers nearly 100,000 people, was growing fast in all directions. In the south and east, between the railroad and the lake, there was a section in which some the most attractive apartments and residences were be-

ginning to be built. This whole section is now densely settled. The old St. Luke's Church, on West Main St., across the tracks, was not well placed to meet the needs of the growing community, and the first work undertaken by Dr. Stewart was to obtain the present site at Hinman Ave. and Lee St., and to plan for the building of the new church there. In 1906 the first stage of building began. Mr. John Sutcliffe, the architect, who submitted the plans to Mr. Ralph Cram, received a letter from Mr. Cram saying, "the church is one of the best thus far designed in the United States." The work of building went steadily on. The beautiful Lady chapel, the gift of Mr. Wilcox, costing nearly \$50,000, was finished in 1909.

In February, 1914, the last walls of the present church were completed, at the cost of \$100,000. In June 1918, on the return of Dr. Stewart from France, where he had served as Red Cross Chaplain, plans were begun for the new parish house, which was opened in 1920. In 1922 the magnificent organ, costing \$50,000, was installed in the church. These are only some of the great accomplishments of the people of St. Luke's, led by this remarkable man, one of the most gifted priests in the American Church, recognized as a leader within and without the Episcopal Church—a priest, a student, a preacher, an executive of national fame.

St. Luke's today has the largest number of communicants of any parish in the diocese, and is one of the largest parishes in the country. Its activities are tremendous. Let it suffice to say of its contributions that, in 1923, they were eight times as great as those in 1904, the first year of Dr. Stewart's ministry; the total was \$88,097.45.

Naturally the parish feels that the twentieth anniversary must be celebrated in becoming fashion. Plans for the celebration are now under way, and are in the hands of an able committee of laymen.

DEATH OF MR. E. P. PRINCE

Some weeks ago the rector of the Church of the Holy Spirit, Lake Forest, the Rev. Herbert W. Prince, was called to England because of the serious illness of his father, Mr. Edward Philip Prince. Mr. Prince senior died three weeks after his son had come to him. Father and son had been associated together in earlier years in the renaissance of fine letters.

In thanking the members of his congregation at Lake Forest for their tender and loving sympathy for him in the loss of his father, Mr. Prince tells briefly something of the life and work of his father, which deserves mention because of its general interest. Mr. Prince had for forty years been one of the school of craftsmen headed and adorned by William Morris, poet, philosopher, and artist, who brought into being the Kelmscott Press at Hammersmith.

Mr. E. P. Prince executed in steel such well known "faces" as Tudor Black, Golden Troy, Chaucer, Florence, Medici, and Venezia, which are all the work of his hands. The January, 1922, number of *The Printing Art* (University Press, Cambridge, Mass.) contained a brief description of the work and life of Edward Philip Prince. At the close of the article these words appeared: "Edward Prince, during his long lifetime, has contributed of his best to the printer's craft. It owes him a great debt of gratitude, and is richer for his unweary labors." H. B. GWYN.

Washington's Contribution to the Church's Program

The National Cathedral—Washington's Christmas—Service of Lights at St. Mark's

The Living Church News Bureau }
Washington, Jan. 5, 1924 }

THE Diocese of Washington closed the year with the smallest contribution to the Church's Program which it has made since the inauguration of the Nation-wide Campaign. For General and Diocesan Church work the Diocese has given about forty-five per cent of its quota.

There is no reasonable explanation for this failure. During the last triennium six or eight of our parishes have spent considerable sums in improving their plants. During the past year there have been only two important building operations, the addition to the building of All Souls' Memorial Church, and the new parish hall for St. Thomas' Church. One frequently hears that "people are tired of appeals," yet the Diocese did well for the National Japanese Fund and for the Church's fund for the Japanese Missions, and the success of the Campaign for the National Cathedral was phenomenal. Moreover, the many parish bazaars, sales, and entertainments, held during December produced more than ever before. The argument of "the high cost of living" does not apply, as bank deposits have increased by a very considerable amount during the past year, and other statistics prove a general prosperity in the District of Columbia.

The only explanation of the failure of the Diocese to respond to the call of the Church is to be found in the failure of the Church to reach the laity in any accurate way with her appeal. To be sure, the situation was fully presented at the Synod of the Province which met in this city. Conditions existing in several fields have been presented at the meetings of the Woman's Auxiliary, and similar gatherings. Statistics have been published in the Diocesan paper and parish bulletins. And yet the fact remains that the laity generally are not in any sense awake to the financial situation of the Church. In casual conversation with Church people one hears much of parish growth, of inspiring preaching, of spiritual awakening, of Cathedral aspiration, of lay activity. One hears of the success of parochial efforts, and sometimes one hears criticism of administrative extravagance, but one never hears any mention of the failure of the parishes to meet their quotas. The necessary money is in the pockets of the lay communicants of the Diocese, and will be forthcoming as soon as the laymen are convinced of the importance of the Church's need.

THE NATIONAL CATHEDRAL

A crusade of the larger cities of the United States will be made immediately after the Christmas holidays by the Bishop of Washington in behalf of the effort of the National Cathedral Foundation to raise \$10,000,000 to complete the Cathedral of SS. Peter and Paul at Mt. St. Alban within the next five years.

This announcement was made at the close today of the Washington campaign for the Cathedral, when the million dollar mark was passed with total subscrip-

tions of \$1,084,627. "This campaign," said Bishop Freeman, "was the most successful campaign of any kind ever held in Washington." The financial aspect was not as extraordinary, in his judgment, as the revival of interest in spiritual things produced by the campaign.

The appeal of the last few days was for subscriptions on the basis of the average cost of \$10 for each stone for the great building. The contributions varied from this sum to a gift of \$200,000 for the building of the baptistry. One of the interesting contributions was from a former slave, a parishioner of Trinity Diocesan Church since the days when she sat in the gallery reserved for slaves, who gave \$25. Another was the contribution of a month's labor by a workman who could not afford to give money. He is now working at the National Cathedral.

During the campaign in Washington announcement was made of a gift of \$50,000 to start the building in the Cathedral Close of what is expected to become the foremost theological library in the United States.

WASHINGTON'S CHRISTMAS

The Christmas season of 1923 in the city of Washington was in some ways a remarkable one. In the first place several of the civic and Masonic bodies reached the conclusion that there had been too much indiscriminate giving of food and luxuries during the past few years, and decided to use their Christmas funds for purposes with more permanent results. This does not mean that the city's poor and unfortunate were not amply provided for. But it means that neither children nor adults were overloaded with toys and turkeys out of all proportion to their usual style of living.

The second point was the prominent part taken by the President and other high officials in the community celebrations of Christmas Day and the highly spiritual character of the celebrations. The space given in the newspapers to the spiritual and religious side of Christmas, in comparison with its secular side, was notable. The Christmas cantatas, of which there was seven or eight, had large audiences. There were two important Christmas pageants under the auspices of the Churches, one of which ran for a whole week, all well attended.

In the Church, Christmas preparations were somewhat curtailed by the campaign for funds for the National Cathedral, during which two hundred leading Churchmen and Churchwomen dropped everything to solicit subscriptions. More than three thousand separate pledges were received and it is estimated that at least twice that many visits were made. Time was found, however, to arrange for Sunday school festivals in all the city parishes and there were four or five Sunday School Pageants. The midnight celebration of the Holy Communion on Christmas was more universally observed this year than ever before, and a large number of communicants is reported from all the parishes. In several cases there was singing of Carols outside the churches on Christmas Eve.

This very general interest in the religious celebration of Christmas is the cause of a movement now on foot to secure the public observance of Good Friday in 1924. It is hoped that arrangements can be made for closing govern-

ment and city offices, schools, places of business, and of amusement and the like for at least three hours on Good Friday and perhaps for the whole day.

This revival of interest in things religious is not a spasmodic emotion, but is the result of a progressive effort of all religious forces in the city, in which the newspapers have helped a great deal by the importance they have attached to the activities of the Church and of other Christian bodies. Another influence is undoubtedly that of Bishop Freeman. The Bishop may be considered to be one of the three or four outstanding figures in the life of the city, occupying in the public mind a place along side of President Coolidge and Chief Justice Taft. For two years Bishop Freeman has been preaching day and night the necessity of a public conscience awakened to its responsibility to its Lord. The use of the radio telephone has brought this message to the ears and hearts of thousands of Washingtonians. The public interest in the Cathedral, created by the great services held there last fall, and more recently by the building campaign and its attendant publicity, has also had an influence in bringing the people to think somewhat seriously of the place that the religion of Jesus Christ should occupy in the community. The progress of the movement is being watched with much interest by the leading Church people, who believe that it would receive an additional impetus from a public observance of God Friday.

SERVICE OF LIGHTS AT ST. MARK'S

The Feast of the Epiphany was strikingly commemorated on Epiphany Sunday at St. Mark's Church, Washington, by the Service of Lights. This early Eastern custom was introduced last year by the rector, the Rev. William H. Petrus, and was repeated this year with even greater success. The service starts with the lighting of a great candle on the altar, representing the Light of Christ, while the promises of the Prophets are being read. Twelve men, standing at the communion rail, hold candles while the verses of the Gospel naming the twelve apostles are read. Each man in turn lights his candle from the Christ candle, and then passes the light to other men representing the orders of the ministry. These pass the light to the vestrymen and ushers who go down the aisles, lighting candles held by the members of the congregation. These pass the light to those sitting near them. The recessional is then sung, and the whole congregation joins the procession out through the Church door and into the world as far as they can carry their light. The symbolism is easily appreciated, and the emotional effect is strong and lasting.

THE CHURCH OF THE ADVENT

The Young People's Society of the Church of the Advent has presented to the church a carved wood pulpit, which was dedicated on Christmas Eve. Although the building is about twenty-four years old, it has never before had a pulpit of any kind.

The development of Advent Parish is one of the impressive works of the Diocese of Washington. It started as a mission of Rock Creek Parish, the mother of all the parishes in the District of Columbia. Under the rectorship of the beloved Rev. E. M. Mott, it enjoyed twenty years of peace and prosperity, but without assuming any very active part in Diocesan affairs. About four years ago, Mr. Mott was compelled to retire on ac-

count of infirmity. The loyalty of the communicants held the congregation together until the Rev. Thom Williamson, Jr., took charge in 1921. The vigor and zeal of Mr. Williamson produced a prompt reaction in the parish, particularly among the men, and when he was called to a more important charge in Southern Ohio, the parish carried on with unabated energy. The present rector, the Rev. Walter B. Reed, has kept things going at high pitch, and Advent Parish is today active in every phase of diocesan life.

Geographically the parish is incapable of expansion. It lies directly south of the mile-long park of the National Soldiers' Home, and is bounded on the east by cemeteries, public institutions, and railroad yards. To the south comes the congested and over-churched neighborhood largely inhabited by people of foreign origin, especially Italians and Greeks. On the west is a growing settlement of well-to-do colored people. The parish itself covers a district of small residences of mechanics and shop people. These people have literally to fight for existence against the encroaching elements on south and west. Under the circumstances, the position which the parish of the Advent has assumed in the diocese is worthy of consideration and emulation.

ST. THOMAS' CHURCH

Thirty years ago the corner-stone of St. Thomas' Church, Washington, D. C., was laid by Bishop Paret, then Bishop of the undivided Diocese of Maryland. On June 25th, 1899, the first service was held in the new church. Up to that time services in St. Thomas' Parish (founded in 1891), had been held in a temporary chapel, which afterwards served as parish hall until it was taken down eighteen months ago.

The Rev. J. A. Aspinwall, son of a prominent business man of New York City, who founded the Panama Railroad, and after whom the city of Aspinwall (now Colon), was named, was then living in Washington as a retired clergyman, his home being at 17 Dupont Circle. Advantage was taken of the opportunity to invite Mr. Aspinwall to become the first rector of the new parish. He accepted the invitation and, until his resignation in June, 1902, was rector of St. Thomas'.

In November of the same year, the present rector, the Rev. C. Ernest Smith, D.D., D.C.L., came from Baltimore, where for ten years he had been rector of the Church of St. Michael and All Angels, to be the rector of St. Thomas' Parish.

The church, which had been built from the designs of Mr. Theophilus P. Chandler, a distinguished architect of Philadelphia, was conceded from the first to be a very beautiful specimen of Gothic architecture. During Mr. Aspinwall's rectorship three memorials were given which add much beauty to the interior: the exceedingly handsome reredos, the pulpit, and the eagle lectern. When Mr. Aspinwall's resignation took place in 1902, there was a considerable debt on the church, \$72,500. But this was all paid off in ten years, along with the interest it had cost the parish to carry it, a total sum of over \$100,000.

On St. Thomas' Day, December 21, 1912, the church, being free from debt, was consecrated by Bishop Harding. Since that time there has been a continual suc-

cession of beautiful gifts—nearly sixty in number. Among these are twenty-two memorial windows; the graceful angel font near the southwest door (a copy of the famous Thorwaldsen Font in Copenhagen Cathedral); the rich quartered oak screen which extends across the full width of the church from the north to the south wall, forming a vestibule at the west end; an exquisitely appealing statue of Christ, the world's Consoler, in one of the quatrefoils of the great lantern tower, the most impressive feature of the church; iron gates and railing separating entirely the chancel from the nave; are the memorial gifts that instantly attract the eye of the visitor.

Over the reredos is the east window, which, in the highest panel of its central light, depicts Christ enthroned as the Creator of the world. Below this central panel are twelve others; six of these portray the events of the week as given in Genesis; the other six portray the same events as described in the *Benedicite*. All the windows of storied glass, now numbering twenty-two, are the work of Henry Holiday, R.A., the acknowledged head of his profession. In consequence of all the work being from one hand the result is of a markedly harmonious character throughout. Each window, however, has been arranged to fit in to a settled plan—in fact for every window in the church the design has been already chosen and only awaits the appearance of the donors. Thus nothing has been left to haphazard choice.

The chancel, now enclosed with gates and iron grill work on a stone wall, is worthy of special attention. The sanctuary lamp and great gospel lights have been universally admired. Likewise its carved oak priests' stalls, all done by hand. The organ, just rebuilt by Messrs. Lewis and Hitchcock, was opened by the organist last Wednesday, and is now a very fine instrument.

Within the last eighteen months the church has built one of the most commodious and convenient parish halls to be found in the country. It is remarkably well adapted to serve its purpose as a place for meetings, and for Sunday schools and other teaching; also for that social work which plays such a large and influential part in the work of a modern parish. At the same time that the hall was being built, the chancel of the church was being extended eastward by nine feet. These improvements have cost the parish over \$80,000. But their value to the parish cannot be reckoned in money. Whether one enters the church and notes the extremely Churchly character of its east end, or enters the parish hall and walks through its various rooms, there is just this one impression left upon the mind; here is a church and parish hall complete in every particular. Added to this, nine years ago there was built a rectory on New Hampshire Avenue, not far from the church. Rectories are sometimes too large and sometimes too small for the families of different rectors, but this one seems to have no disadvantages of any kind attaching to it.

The dedication of the parish hall and extended chancel synchronizes with the completion of twenty-one years of the rectorship of Dr. C. Ernest Smith. During that time there have been 463 baptisms; 662 confirmations; 297 marriages; 385 burials, and \$639,524.96 total receipts. The whole appropriately took place on the patronal festival of the church, on the Feast of St. Thomas, Apostle and Martyr.

CAMBRIDGE FACULTY ADDRESS STATEMENT TO THEIR ALUMNI

THE FACULTY of the Episcopal Theological School at Cambridge, Mass., have set forth a statement in the form of a letter to their alumni that is drawn out by present problems in the Church. They begin with the desire that "every thought that Cambridge men utter be constructive." They ask every one to "remember that in time of crisis he should show forth the spirit of Christ even more clearly than when all is going well." They suggest the desirability of seeking out men with whom they disagree, and, in conversation and conference, talking things over with the utmost candor as being brothers in one family.

Secondly, turning to the Pastoral Letter, they declare that "The Bishops would be the first to assert that they have no canonical authority to define the Faith, and, therefore that their message is one of guidance rather than one of command. They themselves spoke of it as a message of reassurance. They have, we are confident, earnestly tried to allay the fears of many who believe that the Faith of the Church is in danger."

"Furthermore," they continue, "the bishops bear witness to the rich spiritual meaning which underlies a strict construction of certain clauses of the Creeds and particularly that regarding the Virgin Birth. Although they would not say that the Incarnation is dependent upon the method by which our Lord came into the world, they would say that His life plainly points to such a miraculous advent. Men and women have lived, are living, and will live under the comforting assurance that this is a way in which God has revealed Himself to men."

The wealth of such experience is acknowledged. History is filled with it: saints have been made by it. The writers express regret, however, that others, quite as "ardently convinced that the divine and the human are inseparably united in Christ, fully as sincere believers in the Incarnation, should have any suspicion cast upon their full membership in our Church or in their right of entrance into it. The Bishops' letter has cast such suspicion on the membership of those who are unable to affirm belief in the Virgin Birth as a fact of history."

Pointing out that the Church is at present inclusive of varying points of view, it is acknowledged that "as a Christian Church we must share a positive faith which we witness to the world. There must be positive standards of membership and teaching, of worship and discipline. Our existing standards of faith are nowhere closely defined, but clearly include the Bible, the Prayer Book, and the Ordinal. The Creeds are but a part of this larger standard. They gain special prominence because they are definite affirmations of faith and because the Apostles' Creed is the expression of faith required at Baptism. . . .

"Are we prepared for a rigid, even-handed, legalistic application of the whole standard of doctrine, discipline, and worship? Such an application of the standard plainly embodied in the Ordinal would bind us to a view of the Scriptures held strictly by few of the ministers of this Church. Presumably the question in the Ordering of Deacons, 'Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?' means what it says. Likewise a rigid enforcement of the ordination vows regarding conformity to the worship of this Church would straightway stop liturgical and

ritual usages, popularly called 'high', which correspond with the beliefs and meet the religious needs of a strong section of the Church."

The writers believe that inclusiveness should be increased rather than reduced. Liberty, however, cannot be given to interpretation to one part of our common standards while it is denied in regard to other parts.

The writers declare that the original meaning of most of the clauses of the Creed is plain, but state that from very early times there have been divergent interpretations of some of these clauses. Several of these are cited, and the writers declare themselves unable "to recognize a distinction which would permit interpretation of these other clauses, and deny it in the case of the Virgin Birth." They dissent also from the statement in the Pastoral "that objections to the historicity of the Virgin Birth 'have been abundantly dealt with by the best scholarship of the day.'" On the contrary, they maintain that the historical evidence is emphatically two-sided. For many, probably for most of the laity and clergy of this Church, "belief in the Virgin Birth is intimately bound up with faith in Christ and the Incarnation, and is considered essential to a true appreciation of our Lord." There are others, honest men and women within the Church, who "do not find belief in the Virgin Birth essential to their whole-hearted faith in Christ and in the Incarnation. As such we hold a place within this branch of the Church of Christ."

Declaring that the Church is greater than the Creeds, the writers declare that the Church made the Creeds and can remake them. "Tradition is still in the making; the inner life of the Church is still forcing itself to expression."

This is not the first time the Church has been confronted with changes in its belief. The precedent of changes in the doctrine of the Lord's Supper at the Reformation, and changed views with respect to the Bible within the last fifty years are noted.

"All who find themselves forced to the expedient of interpretation are under obligation to work for greater constitutional liberty and for more adequate terms in which to test and express discipleship. Such liberty might be secured by making the use of the Creeds permissive instead of obligatory, and in the development of alternative forms to be tested by patient experience. A freedom of this kind would secure the effective use of the Creeds by those for whom they rightly have so great religious value without compelling others to whom they present difficulties to subscribe to them in detail or to repeat them on practically every occasion of public worship."

"Finally," declare the writers, "we urge that the real ground for anxiety on the part of the whole Church is not our divergence over the things wherein we differ, but our half-heartedness in the religious affirmations that we share. At the foundation of our fellowship and at the heart of the Creeds lies the confession of Jesus Christ as Lord, the recognition in Him of very God. Are we prepared to accept in our lives the implications of that confession, to permit Christ to be the Lord of our appetites, the Lord of our relations with our neighbors, the Lord of our family life, of our industrial and business relations? Every man who enters into the religious meaning of the ancient Creeds stands upon his feet and joins hands with the great body of Christians throughout the centuries, and says

that he believes in God, that he believes in a Righteous Will working in creation; he believes in Christ, the Son of God, the very life and love of God in terms of our human life; he believes in the Spirit, God working within us to draw us to Himself; he believes in the Church, the fellowship of those who draw their strength from Christ; he believes in forgiveness, the undiscouraged love of God for us which demands an undiscouraged love for one another; he believes in our victory over death and the life of ever-deepening fellowship. We appeal to our chief Pastors to summon us again and again to this faith and to hold us to a strict account in our sworn loyalty to it."

The statement is signed by Henry Bradford Washburn, Max Kellner, Samuel McComb, William H. P. Hatch, James Arthur Muller, James Thayer Addison, Norman Burdett Nash, and Angus Dun; and it is noted that Edward Staples Drown, the only member of the faculty who has not signed, is teaching in St. John's University, Shanghai, China.

THE HEATON CASE

THE FOLLOWING statement is sent to THE LIVING CHURCH for publication:

"Inasmuch as the New York *Tribune* for December 28, 1923, in an article headed 'Pressure Used to Force Heaton Heresy Trial' contains, under a sub-head which reads 'Two Rectors Urging Trial,' the statements that 'Two leading clergymen on the diocesan standing committee, one of them its president, Dr. Frederick T. Datson, of Wichita Falls, Tex., were said yesterday to be pressing for Mr. Heaton's trial. The second, Dr. E. H. Eckel, rector of St. Andrew's Church, Fort Worth, the only other Episcopal clergyman in that city, was Mr. Heaton's accuser before the standing committee'; and inasmuch as the same or similar statements have been made or implied in sundry other newspapers in different parts of the United States, with grave injustice and injury to the reputation of the two clergymen named;

"Therefore in justice to them, I want to take this means and occasion to deny the statements quoted and to correct the erroneous impression conveyed thereby. In point of fact, the accusations made against the Rev. Mr. Heaton came from and originated with members of his own congregation and vestry, and were made known to the Rev. Messrs. Datson and Eckel only as members of the standing committee when this official council of advice was called together by the Bishop Coadjutor for consultation, as prescribed by the canons of the diocese. Two such meetings were held with an interval of nearly six months between. The Rev. Mr. Eckel, singled out from the standing committee in the above quoted newspaper article as the 'accuser' of Mr. Heaton, and with the implication of unworthy motives lying behind an alleged active opposition, was, on the contrary, on both occasions, forward in advising and proposing the exhaustion of all means to correct the doctrinal difficulties of his brother-priest in order to avoid if possible bringing him to trial before an ecclesiastical court; and, in this effort, sought the coöperation of his fellow-member of the standing committee, Dr. J. D. Covert, Mr. Heaton's senior warden. After the standing committee had voted to present Mr. Heaton for trial, Mr. Eckel was appointed chairman of a committee of three to draw up the official paper known as the 'presentment,' which, being reported

to the full standing committee, was adopted by a vote of five to one, Dr. Covert voting No. Whereupon the case passed beyond the jurisdiction of the standing committee; and it must be said in justice to both Mr. Eckel and Mr. Datson that neither of them has, since that date, November 17th, said so much as a single word to me, nor have I reason to think to any other officials of the diocese, to 'urge' or 'bring pressure' to put Mr. Heaton on trial.

"HARRY T. MOORE,

"Bishop Coadjutor of Dallas."

"Dallas, January 3, 1924.

"The above statement of facts within our knowledge is correct, and for the purpose indicated has our approval.

"JOHN WALLIS OHL.

"EDWARD A. BELSTERLING,

"Secretary Standing Committee

"Diocese of Dallas.

"CHAS. L. KRIBBS,

"JOHN D. COVERT, M.D."

HEATON TRIAL VETOED

THE PRESENTMENT of the Rev. L. W. Heaton, priest of the Diocese of Dallas, for trial for alleged teaching contrary to the doctrine of this Church, has been quashed by the Bishop Coadjutor of that diocese. This ends the proceedings and no trial will be had. In exercising his canonical right of veto, Bishop Moore makes the following statement:

"The enclosed matter being presented to me, under the direction of Canon 24, Section 15, of the Canons of the Diocese of Dallas, for determination, I find that the holdings therein, based upon the information furnished, are well founded.

"However, in view of the fact that similar interpretations of the doctrine in question are held, taught, and preached by those in this Church belonging to a higher order of the ministry than the party charged, I am therefore unwilling to consent to a trial of one of the presbyters of this diocese upon such a charge; and the Diocese of Dallas rests this matter until opportunity may be given to those in authority to proceed, and to point the course of wisdom and justice in such matters."

BISHOP PAGE'S PROGRAM

THE RT. REV. HERMAN PAGE, D.D., lately Bishop of Spokane, and recently elected Bishop of Michigan, expects to begin his work in his new Diocese early in January. He desires to begin his visitations to the various parishes and missions as soon as possible, and to meet the various diocesan organizations and departments.

The Standing Committee and the Executive Council of the Diocese are arranging for a public reception to Bishop and Mrs. Page to be held at the Hotel Statler, Detroit, on the evening of January 16th, to which not only Churchmen, but members of other religious bodies, have been invited.

Bishop Page expects to reside temporarily at the Hotel Stevenson. His office will be in the Diocesan House, 63 E. Hancock Ave., Detroit, with hours from two to five when he is in the city.

RELIGIOUS EDUCATION BULLETIN

A LITTLE BULLETIN called *Points* has recently been published by the Board of Religious Education of the Diocese of Long Island. It contains points of interest along the various branches of work

carried on by the twelve committees of the Board.

It is purposed to bring before the leaders of the diocese the work of these committees, and, in the first number of the bulletin, three of the committees present a brief sketch of their program, namely, the Home Department, Teacher Training, and the Church School Service League.

Pointed questions for teachers are asked, and conferences planned in the different zone centers.

THE ARMY AND NAVY COMMISSION

The Army and Navy Commission of the Church, composed of the following clergymen and laymen, has recently elected officers, as shown: The Rt. Rev. Charles H. Brent, D.D., Chairman, the Rt. Rev. John N. McCormick, D.D., the Rt. Rev. James DeWolf Perry, D.D., the Rt. Rev. James E. Freeman, D.D., the Rt. Rev. William T. Capers, D.D., the Rev. Henry B. Washburn, D.D., the Rev. H. Percy Silver, D.D., the Rev. Edward S. Travers, D.D., the Rev. Otis E. Gray, Chaplain the Rev. Clayton E. Wheat, Secretary, the Rev. W. Cosby Bell, D.D., Mr. Arthur E. Newbold, Jr. Treasurer, Mr. Theodore Roosevelt, Mr. John Stewart Bryan, Col. William C. Rives, U. S. A., and Mr. Philip Rhineland.

The executive committee includes Bishop Perry, the chairman, Bishop Brent, Drs. Washburn and Silver, Chaplain Wheat, Mr. Newbold, and Col. Rives.

INCREASE IN THE CHAPLAINS OF THE NAVY

THE NAVY DEPARTMENT has decided to make appointment of from fifteen to eighteen chaplains in the near future. The Army and Navy Commission of the Episcopal Church has the responsibility of recommending and endorsing applicants from the Episcopal Church, who desire to be commissioned as chaplains in the Army or Navy. The Commission would like to have the names of any clergymen who are contemplating work as regular commissioned chaplains. Other valuable information from each applicant would be his age, experience in work among men, his college and seminary education, parish work, and such references as he may supply from his Bishop, two clergymen, and two laymen. All communications should be addressed to the Army and Navy Commission of the Episcopal Church, 281 Fourth Avenue, New York City, N. Y.

THE CHURCH IN EASTERN OREGON

WHEN THE Rev. Albert C. Tebeau was advanced to the priesthood by the Rt. Rev. William P. Remington, Bishop of Eastern Oregon, on the Sunday after Christmas, December 30th, in Trinity Church, Bend, Oregon, a great impression was made on the community by this first ordination service ever held in this section of the State. Mr. Tebeau graduated from the Virginia Seminary last June, and was admitted to the diaconate by the Bishop of East Carolina. He immediately came out to Bend, Oregon, to begin his active ministry.

Bend is a lumber town with about 9,000 inhabitants, and should become a very strong center for Church work. Mr. Tebeau is not only in charge of the Church in Bend, but has missions in Prineville and Redmond. He is the first

missionary of the Church to be resident in this growing section of central Oregon. A number of years ago a church was planned for Bend, and a very excellent lot was secured at the head of Wall Street, the main street of the town. The plan to build at that time fell through.

Dr. Van Waters, formerly Archdeacon, began an energetic work some five years ago, and the church grew. The present bishop found plans already made for the erection of a combined parish house and church, when he first visited Bend in the fall of 1922. These plans have been pushed to accomplishment, and a very attractive building has been erected, the money for which has largely come from the people themselves, with some little assistance given through the priorities of Eastern Oregon, and a loan of \$2,000 from the American Church Building Fund Commission.

It is confidently expected that, within five years, the church will be out of debt and will become a self-supporting parish. The first Sunday school in the church has been established with a competent staff of teachers and attendance of about forty. In a recent campaign a budget of \$3,000 was secured, including a quota of \$300 for the Church's Program.

At the ordination of Mr. Tebeau, the building was filled to its capacity, practically all of the communicants of the mission being present, besides many strangers. A beautiful altar cross has been presented by Miss Evelyn Williams, a teacher in the Sunday school and member of the choir. The altar recess has also been beautified by a reredos and a new altar, which has just been installed.

The Rev. Thomas A. Merryweather, formerly of the Diocese of Pennsylvania, became resident in Klamath Falls, southwestern Oregon, on January 2, 1924. This also is a prosperous and growing lumber town. It bids fair to be the second largest city in the state within the next five years. Mr. Merryweather also will be the first resident missionary in this section, services having been carried on previously by the Bishop and the Archdeacon. A combined parish house and church was planned under Archdeacon Van Waters, and the building project was brought to a successful conclusion under the present Bishop, who secured a gift of \$1,000 as a last payment, from the American Church Building Fund Commission. Archdeacon Goldie succeeded, during the fall, in carrying out the canvas for the support of a resident missionary, and has brought the work up to the point where it can care for a clergyman with some slight assistance from the Bishop. The people are looking forward to the purchase of a lot next to the church on which to build a rectory during the spring. Beautiful chancel furnishings and pews have recently been installed at the cost of about \$900. The building will seat about 150, and is planned for social as well as Church purposes, Mr. Merryweather, besides having charge of the church in Klamath Falls, will be head of the department of Social Service in the District, and hopes to open up new work at Lakeview and in the Klamath country. Mr. Merryweather served as a captain in the World War, and has done excellent work in St. Barnabas' Church, Kensington, Philadelphia.

The fourteenth annual convocation of the District will be held January 17th to 20th in St. Paul's Church, The Dalles, the Rev. Joseph A. Ten Broeck, rector. The first day of the gathering will be de-

AMERICAN CHURCH MONTHLY

Selden Peabody Delany, D.D., Editor

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EDITORIAL COMMENT

The Declaration of the Bishops—Private Interpretation of Scripture—Mr. Tyson's Scholarship—Psychology and Education—What Kind of Candidates?—The Gullibility of the Laity—Reservation and Communion of the Sick.

THE TABERNACLE
J. G. H. Barry

THE EUCHARIST IN ST. PAUL II.
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THE PRESENT SITUATION
F. J. Foakes Jackson

THE CHURCH AND ORTHODOX PROTESTANTS
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voted to a woman's meeting, at which an effort will be made to establish the ideals of the Church Service League for all of the women of the church. Mrs. Wilson Johnston, president of the Woman's Auxiliary of the Province of the Pacific, will be present and make an address. The second day will be devoted to the business of the District, which includes, this year, the adoption of a new Constitution and Canons. Saturday will be taken up with conferences on Religious Education, Rural Work, and Social Service. The closing day of the Convocation, Sunday, will be given to the spiritual and missionary side of the gathering. In the morning the Rev. Alfred Lockwood, of Pendleton, will preach the sermon, and in the afternoon the Bishop will conduct a class in Personal Religion and Spiritual Healing, assisted by the Rev. Sidney W. Creasey, of La Grande. In the evening a missionary mass meeting will be held, at which the speakers will be Archdeacon Goldie, Mrs. Wilson Johnston, Dean Carroll M. Davis, Domestic Secretary of the National Council, and the Bishop. This will be the first Convocation held since 1921.

CINCINNATI CHILDREN'S HOSPITAL

A RECENT ISSUE of the *Cincinnati Enquirer* shows a refreshing difference in the tone of the general Church news which the press throughout the country has been providing its readers. It gave a description, with cut and large headlines, of the proposed new Children's Hospital of the Diocese.

This institution is to be located in the neighborhood of the great General Hospital and Medical College, which are such a credit to the city. It will be directly opposite the Nurses' Home. The administration building will be six stories high with two wings, each five stories high. The total capacity will be 250 beds, but for the present only one of the wings and the administration building will be completed. This will give a capacity of 115 beds. The equipment will be very modern. A chapel, seating 550 persons, is included in the plans. Mr. Stanley Matthews is the architect. He is nephew of Bishop Matthews of New Jersey.

THE CHURCH LEAGUE CLUB

THE CHURCH LEAGUE CLUB, at 130 East 57th St., which is New York's Club for Churchwomen, is growing so rapidly, that it proves how much such an organization is needed. The Club has already a membership of over six hundred, representing more than twenty states. The annual dues are \$10 with an initiation fee of \$10, and rooms may be had for the reasonable rent of from \$15 to \$20 a week, with a slight advance for non-members.

For a limited period the special offer made last year is to be renewed, and it is hoped that many may take advantage of it. For missionaries, deaconesses, and the wives and daughters of the clergy, the initiation fee of \$10 will be remitted, and the payment of \$10 only will be required for full membership in the Club. Anyone who desires to do so, may pay \$5 on application for admittance, and the remaining \$5 in July.

The Club is conveniently located and is a most desirable place in which to meet friends and to entertain at luncheon, tea, or dinner.

The large sun-parlor is in constant demand for missionary meetings, lectures,

and musicals. Aside from its material advantages, the Club is doing much to promote a feeling of Christian fellowship among Churchwomen all over the country. Application for membership and any further information may be made to Mrs. Caleb R. Stetson, Chairman of the Membership Committee, Murray Hill Hotel, Park Avenue, New York City.

SOUTHWESTERN VIRGINIA Y.P.S.L.

PURSUANT TO a resolution passed at the time of the organization of the Y.P.S.L. in the Diocese of Southwestern Virginia, effected at the Lynchburg Summer School in June, two delegates from each parochial league and from parishes contemplating League organizations, met at the call of the Department of Religious Edu-

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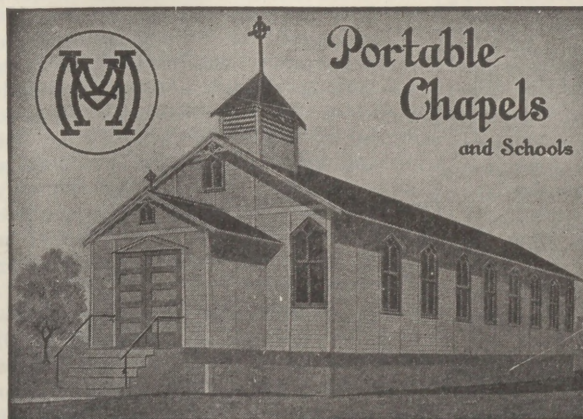
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cation in St. John's Parish House, Roanoke, Va., December 28th.

About fifty delegates were in attendance. A constitution was tentatively adopted and the young people pledged themselves to send a delegation to the Virginia Summer School, to be held at Sweet Briar in June, 1924, this being the annual conference of the diocesan League.

GUILD OF ST. VINCENT FESTIVAL

THE ANNUAL festival Services of the Guild of St. Vincent will be held in the Church of the Advent, Boston, on January 27th, at four o'clock. The Rev. Joseph G. H. Barry, D.D., rector of the Church of St. Mary the Virgin, New York City, is to be the preacher.

All acolytes are invited to participate, vested, in this service, and any one who is able to attend may do so by sending word to Robert T. Walker, Secretary, 55 Frost St., Cambridge, 40, Mass.

FOR JAPANESE RECONSTRUCTION

THE TREASURER of the National Council has received word from Dr. John Wood in Tokyo, that the Christmas offering of the American congregation in Tokyo, \$409 gold, is to go toward the reconstruction fund for the Japanese Church. This is one of the earliest contributions for that purpose as distinguished from the emergency fund recently completed.

GEORGIA MISSION CHAPEL DEDICATED

FOLLOWING the laying of the cornerstone, which occurred less than a month ago, the new mission of St. Thomas at the Isle of Hope, in Chatham Co., Ga., near Savannah, was dedicated by the Bishop of the Diocese, the Rt. Rev. F. F. Reese, D.D., on St. Thomas' Day, December 21st. Since the contribution of \$750 from the American Church Building Fund, there is just \$190 due to pay off the entire debt, and it is expected that this amount will be raised in a short while, when the church building will be consecrated. On the occasion of the service of dedication the Bishop gave an address on The Purpose of Service.

CHIMES AT ST. PAUL'S, AUGUSTA, GA.

A SET of chimes, weighing 12,000 pounds and costing a dollar a pound, rang for the first time from the belfry of St. Paul's Church, Augusta, Georgia, at the conclusion of the morning service, Sunday December 23d. The chimes, which are the most elaborate in the State of Georgia, and among the largest in the South, were dedicated by the rector of the parish, the Rev. G. Sherwood Whitney, and were heard for the first time when they played the doxology.

Built by Meneely and Co. of Watervleit, N. Y., the chimes are eleven in number and were installed by a member of the firm. The great bell weighs 3000 pounds and is 53 inches in diameter, and the smallest weighs 325 pounds and is 25 inches in diameter. Some of the bells have been donated by members of the parish as memorials for relatives and the majority of the eleven bells are inscribed appropriately. The entire project represents the work of the women of the parish to whom is largely due this addition to the plant of St. Paul's Church. In the

Augusta fire of 1916 the church was entirely destroyed and when in the ruins was found a twisted mass of molten metal, all that was left of the old bell, there came the idea of a set of chimes when the church was rebuilt, and with this vision before them, a small group, which later increased, began their work with prayer, until their ideal was realized by the installation of the chimes during the Christmas season.

SOCIETY OF NAZARENE MISSIONS IN SOUTH

THE DIRECTOR of the Society of the Nazarene has been invited to conduct a series of Healing Missions in Georgia and Florida. The exact itinerary is given in order that those interested may know the nearest city and the dates: Christ Church, Savannah, Ga., January 6th to the 10th; St. Mark's Church, Brunswick, Ga., January 13th to the 18th; Holy Trinity Church, West Palm Beach, Fla., January 20th to the 25th; Jacksonville, Fla., January 27th to February 1st; Trinity Church, St. Augustine, Fla., February 3d to the 8th; St. Barnabas' Church, DeLand, Fla., February 10th to the 15th; Holy Trinity Church, Gainesville, Fla., February 17th to the 22d.

The work of the Society is steadily growing, and recent Missions in Sheridan, Wyo., in Chicago, and in the South, have received notable testimonies in the secular press.

NOT A MEMBER OF THE MODERN CHURCHMEN'S UNION

THE CORRESPONDING SECRETARY of the Modern Churchmen's Union, the Rev. Chas. M. Addison, D.D., asks THE LIVING CHURCH to say that the name of the Rev. Paul Micou has been included by mistake in a printed list of the members of the Advisory Council of that organization. Mr. Micou, according to Dr. Addison's statement, is neither a member of that Council nor even of the organization itself.

HOW TO SPEND \$10,000

RECENTLY the rector of a parish in New York was asked by one of his parishioners to tell her how to spend \$10,000. This was the result of the conference:

\$5,000 was given to the permanent reconstruction work in Japan.

\$1,000 was sent to a diocesan bishop for work among mountain girls.

Four gifts of \$500 were sent to missionary bishops for buildings on the priorities.

\$500 was set aside for Seminary students.

\$500 for under-nourished children.

\$1,000 for work among convalescents.

One can easily understand the joy that must have filled this rector's heart as he helped to arrange for the division of the money.

MOTION PICTURE CONTROL

A CONFERENCE of the Social Service and Moral Committees of a number of religious and social service organizations has been called to meet in Washington, D.C., February 13th and 14th, to consider the federal regulation of moving pictures. It is hoped that, during the sessions of the conference, a congressional hearing may be had on a bill to be introduced.

It will be remembered that the General Convention of 1919 passed resolutions favoring the federal regulation of

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moving pictures, and the conference may be commended, for this reason, to the careful consideration of the Social Service Committees of the various dioceses of the American Church.

Communications should be addressed to the Hon. Charles H. Randall, 206 Pennsylvania Ave., S. E., who will have general charge of the arrangements.

A PRIEST INJURED

WHILE TAKING PART in the Christmas tree exercises at St. Luke's Hospital, Chicago, the Rev. G. D. Wright, who was acting as Santa Claus, was severely burned on the hands and face. He is recovering from the burns, but has suffered much pain.

FREE AND OPEN CHURCH

THE ANNUAL MEETING of the Free and Open Church Association was held at the Church House, Philadelphia, December 31st. Mr. Henry H. Bonnell was reelected president, Mr. T. Brown Belfield, vice-president; Mr. George Hall, treasurer, and the Rev. John A. Goodfellow, general secretary.

The annual report, read at the meeting, showed that ninety-two and one-half per cent of the churches throughout the country are free. In twenty-seven of the seventy-two dioceses there are no pew-renting churches.

The annual service of the Association is to be held on the morning of January 20th, in St. Matthias' Church, Philadelphia, at which the Rev. W. G. Anthony, D.D., is to be the preacher.

PENNSYLVANIA SACRIFICE WEEK

A COMMITTEE, representing the Executive Council, the Woman's Auxiliary, and the Church Service League, has issued a letter to the people of the Diocese of Pennsylvania, calling attention to the deficit of over \$100,000 in this diocese's share in the general missionary work of the Church, and urging that every effort be made to raise this amount and so sustain the credit of the Diocese.

"A Sacrifice Week will be observed from January 20th to 27th," the committee says. "All earnest supporters of the Church's Mission are asked to make careful preparation and to contribute amounts representing personal sacrifice, under a deep sense of humiliation that the Diocese has failed to meet its share of the needs of the Church's Program."

ANOTHER PARISH ARRIVES

"CONGRATULATIONS!" writes the rector of St. James' Church South Pasadena, Calif., to his people. "Your offerings toward the General Church Program this year have been so generous and so regular that our treasurer is already able to report that our entire quota, amounting to \$3,265 has been paid in—almost two months before the end of the fiscal year." (In fact the total figure was then over \$3,400, with more to come.)

"Only one thing," he continues, "could have brought this about, and that is a generous and whole-hearted cooperation from practically every communicant of the parish. The attainment of this goal for the first time since the Nation-wide Campaign was inaugurated in 1919 is achieved because of the faithfulness of the individual giver."

With this may be quoted the same rec-

tor's statement to the diocesan Men's Club when he declared his parish had demonstrated that "any church playing the game according to the rules and following the plans of the National Council is sure to succeed, but individual effort at cross-purposes brings failure."

DEATH OF REV. S. BARING-GOULD

THE DAILY PAPERS contain cabled information of the death of the Rev. Sabine Baring-Gould, distinguished for his works in many branches of literature as also for his poems and for his theological work, on Wednesday, January 2d. He would have been ninety years of age if he had lived until January 28th. He died on the ancestral estate at Lew Trenchard, North Devon, where his family had lived for nearly three centuries.

Mr. Baring-Gould was best known in this country as the writer of the words for *Onward, Christian Soldiers*, as also the hymns *Now the Day is Over*, *Through the Night of Doubt and Sorrow*, and *On the Resurrection Morning*. His published works are so many that one would scarcely be able to chronicle them all without requiring undue space. These include works in fiction, history, folklore, theology, travel, mythology, etc. His most elaborate work was *Lives of the Saints* in fifteen volumes, first published from 1872 till 1877 and still a standard. He wrote a *History of the Church in Germany*, an historical study of Iceland, two notable volumes on *Curious Myths of the Middle Ages*, and in recent years his latest volumes were on *The Church Revival* and *The Evangelical Revival*.

DEATH OF THE HON. E. E. EMERSON

THE HON. EDGAR C. EMERSON, justice of the Supreme Court of the State of New York, Chancellor of the Diocese of Central New York, and member of the Standing Committee, died at his home in Watertown, N. Y., on December 14th, at the age of 73 years. Justice Emerson was an active and influential member of Trinity Church, Watertown.

THE PIED PIPER'S SUNDAY SCHOOL

FOR SOME YEARS there has been at St. Luke's Mission, Manila, a young man who has expressed a wish to enter the ministry. He would be willing to give up a good position with the Philippine National Bank if his training and maintenance could be attended to. The following letter from him appears in a recent *Diocesan Chronicle* of the Philippine Islands:

My dear Father:

I am writing to you these few lines to let you know how I started my Church school yesterday afternoon. When I opened the service, there were only seven small boys and three little girls present. Believing that this was a very poor attendance to begin a Sunday school, I invited my boys to go around the neighborhood to see whether we could get some more boys. We marched in procession along Benavidez, Magdalena, and up to Azcarraga streets. In every house we went in, we were welcomed and greeted. The parents were very willing to let their children to join us. Every small boys and girls whom we met and whose



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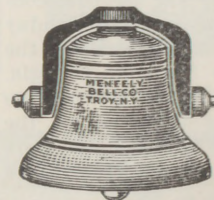
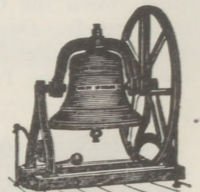
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faces are familiar to us, joined the procession. As we marched along, one of the small boys was making a lot of noise by ringing a small bell to call the attention of some other boys. We spent about more than an hour in outdoor, and so I did not have any more time to take them into the church and get all their names. I gave out about a hundred cards, which represents that there were about one hundred in the crowd.

I am planning to do the same thing every Sunday until they learn to come to church without calling for them. I can start out earlier so that, by five o'clock, we will be all in the church to begin our class. I can easily do this unless you think otherwise. I sincerely believe that by doing so, I can increase the attendance of our Sunday School. I hope that not in a long distant future you will find that the benches that you put in the Church are full of young people.

This is a real missionary work, is it not, Father?

Best wishes from.

Yours affectionately,

NEWS IN BRIEF

BETHLEHEM—The late Mrs. Fred M. Chase, an honored and generous member of St. Stephen's Church, Wilkes-Barre, bequeathed in her will \$50,000 to St. Stephen's Church, the income of which is to be paid to the rector for religious and charitable purposes. She also gave \$50,000 to the General Hospital to endow a number of beds for employees of the Lehigh Valley mines. She remembered her rector, now the Rt. Rev. Frank W. Sterrett, by bequeathing him \$5,000.—The Ven. Harvey P. Walter is in charge of St. Stephen's Church, Wilkes-Barre, since the consecration of the rector to be Bishop Coadjutor, and until the arrival of the newly elected rector, the Rev. Dr. Flinchbaugh.

CENTRAL NEW YORK—St. Paul's, Church Constableville, has recently received a silk flag for the chancel given by the ex-service men of the parish.—The Parish Guild of St. Mark's Church, Candor has presented to the parish a processional cross in memory of the late Rev. Edw. C. Hoskins. Mr. Hoskins was priest in charge, from 1900 to 1908.—A rally of the Young People's Societies of the Diocese is to be held in Trinity Church, Syracuse, on Saturday, January 12th. Bishop Fiske will be one of the speakers and it is expected that the Rev. Wm. E. Gardner, D.D., of the Department of Religious Education of the National Council, will be present.—The last fifty dollars of the debt incurred by Christ Church, Forestport, in buying and rearranging the former Methodist Church, has been paid and an additional amount raised for a proper covering for the floor.—At the annual parish meeting at Trinity Church, Watertown, it was announced that a new organ had been presented to the church and would be installed within the year.—Weekday Religious Education in connection with the fourth and fifth grades of the schools in the City of Oneida will be inaugurated after the Christmas holidays.—The Thanksgiving offering for the building fund of St. Stephen's Church, New Hartford, amounted to \$875, of which the women's organization of the parish gave \$350.—Mr. Elmer H. Phelps, senior warden of St. Andrew's Church, New Berlin, has recently given \$5,000 to complete the new stone rectory which matches the church and parish-house, and is complete in every detail.

HARRISBURG—On Christmas night, in All Saints' Church, Williamsport, the rector, the Rev. Dr. Durlin S. Benedict, conducted a unique and interesting Christmas festival. This consisted of a combined service and entertainment, with many people taking part, the whole festival being highly devotional and full of the Christmas spirit.

MICHIGAN—More than five hundred persons were in attendance upon the midnight Celebration on Christmas, in Trinity Church, Bay City. Before the service, carols were sung by the vested choir of the church. This choir has been in existence for thirty-two years. During the past year the choir has given a special service of praise on the afternoons of the first Sunday in each month. This parish expects to open its new parish house on the evening of March 3d.

MILWAUKEE—The first annual meeting of the Young People's Societies of the Diocese will be held in Milwaukee, January 19th and 20th. Important matters are to come before the delegates. Bishop Webb is to speak on the Importance of the Young People's Work in the Diocese, and the Rev. Chas. E. Kennedy, of St. Luke's Church, Evanston, Ill., on Possibilities and Responsibilities of Young People's Societies.

NEW YORK—A luncheon in honor of the Rt. Rev. William T. Manning, D.D., Bishop of the Diocese, is to be given by the Churchwomen's League for Patriarch Service at one o'clock, Thursday, January 29th, at the Hotel Plaza, New York City.

NORTHERN INDIANA—St. Alban's Church, Indiana Harbor, the Rev. Cassius H. Hunt, priest in charge, has recently paid off the last of its indebtedness. The property consists of a handsome little church, a parish house, and rectory, and is valued at \$21,000.—A Men's Club has been organized at Trinity Church, Peru, the Rev. A. Worger-Slade, rector, which has been holding interesting meetings and is working enthusiastically for the advancement of the parish.—St. John's Church, Elkhart, the Rev. Walter J. Lockton, rector, has been redecorated, as has also the parish room in the basement of the church. The pipe organ has been rebuilt recently, and is now in fine condition.—St. Paul's Church, Gas City, under the care of the Rev. Forest B. B. Johnston, of Marion, has a new roof, and other improvements have been made to the church building.

NORTH CAROLINA—A beautiful rose window in the west transept of the Church of the Good Shepherd, Raleigh, N. C., the Rev. H. G. Lane, rector, has been dedicated to the memory of the late Mrs. Alexander M. Hanff, who died during the past year. She was for thirty-five years a teacher in the Sunday school in this parish.—Mrs. Hanff is survived by her husband and one daughter, Mrs. John H. Paylor of this city. Her only son, the Rev. Samuel Hanff, was, until the time of his death several years ago, a faithful clergyman of this Diocese.

OKLAHOMA—Mr. Walter A. Lybrand, teacher of the Men's Bible Class of St. Paul's Cathedral, has recently been elected president of the Oklahoma State Bar Association. Mr. Lybrand is one of the leading laymen of the District. He is the lay member of the Council of Advice, and is active generally in the Church work of the District.

PENNSYLVANIA—A valuable pair of three branched candlesticks have been presented to St. Stephen's Church, Clifton Heights, the Rev. O. E. Newton, rector, and were used for the first time at the Christmas midnight service. They are a memorial to Margaret Shipley and Elizabeth Fowler.

PITTSBURGH—On Thursday, January 3d, the annual meeting of the Women's Auxiliary of the Diocese of Pittsburgh was held at Epiphany Church, Bellevue. Addresses were made by Dr. Mary James, of the Church General Hospital, Wuchang, China, and by Mrs. Royce, formerly a missionary in the Canal Zone, and now about to take up work in Haiti.

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PAPER ON

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—At Trinity Church, Monessen, the spirit of Christian fellowship is being displayed in a very practical manner. The Czecho-Slovak congregation of Monessen does not possess a church building. The congregation of Trinity has been good enough to give up, temporarily, one eleven o'clock service every month in order that their Czecho-Slovak brethren may have a place in which to conduct properly their services. On such Sundays the people of Trinity are provided for at a special early Celebration.—Grace Church, Pittsburgh, which was totally destroyed by fire last summer, is thriving finely in its temporary building. The disaster seems to have drawn the people very close together. The financial situation is also very encouraging, and it is planned to erect a stone building to replace the wooden one which was burned.—On the Sunday after Christmas a bronze tablet was unveiled at the Church of the Ascension, Pittsburgh, in memory of the Rev. Robert W. Grange, D.D., who, for seven years before his death, in 1919, was rector emeritus of the church following an active pastorate extending from 1889 to 1912. An address was made by the Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio. The present rector of the church, the Rev. Frederick G. Budlong, D.D., said the prayers and pronounced the benediction. The services were attended by an unusually large number of people.—The Church of the Transfiguration, Clairton, has organized a Girls' Club which is proving very successful. The club is composed chiefly of Syrian and Serbian girls who are anxious to learn American manners and customs. The club meets every week and a good average attendance is maintained. These girls are already demonstrating their zeal and interest in practical ways, and are making themselves very useful in helping to care for the smaller children of the Church school. On Thursday nights, the "play nights" of the parish, the girls assist in overseeing and entertaining the children. During the Christmas season the members of the club distributed among the smaller children and the sick children of the community very attractive Christmas cards of their own making.—The young people of St. Andrew's Church, Pittsburgh, are showing marked activity. They have organized themselves into a Young People's League, and hold a meeting every Sunday afternoon immediately after Evensong, and at these meetings, which are under the young people's own direction, the attendance is good, and the interest keen. The boys of the parish have also formed a basket ball team.

QUINCY—A Mission was held at the Cathedral of St. John, Quincy, the Very Rev. George Long, Dean, from December 6th to the 16th. It was conducted by the Rev. Frs. G. M. Williams and W. C. Turney of the S.S.J.E., and was successful in every way, large congregations attending. On Sunday, December 23d, the Bishop confirmed seventeen candidates.—The annual Synod of the Diocese of Quincy will be held at St. Paul's, Peoria, the Rev. Campbell Gray, rector, January 16th and 17th. The twentieth anniversary of the consecration of the Bishop will be observed at the opening service of the Synod, the Rev. Harold L. Bowen, of St. Peter's Church, Chicago, being the preacher. This duty was to have been taken by the late Bishop Sherwood.

RHODE ISLAND—Two new missions have recently been started in the Diocese; one at Norwood, a growing suburb of Providence, under the supervision of the Rev. Alva E. Carpenter, Dean of the Providence Convocation; and the other at Shannock, under the supervision of the Rev. Chas. A. Meader, the general missionary of the Diocese.—The new St. George's Church, Central Falls, was formally opened with a service of Benediction by Bishop Perry on Christmas Eve, followed by a Midnight Mass. This Midnight Service has become quite general in the diocese, even country missions like St. Mary's, Warwick Neck, taking it up.—The order of Sir Galahad has gotten a footing in the diocese. There is a strong chapter of it at St. John's, Providence, under the direction of the Rev. D. H. Loweth. There are other chapters at Trinity Church, Newport, St. Thomas', Providence, and St. Mark's, Riverside.—The People of St. Thomas', Providence, are rejoicing in the possession of a fine new parish house, opened recently by Bishop Perry. Congratulatory speeches were made by two former rectors, the Rev. W. Tourtellot and the Rev. L. M. Dean, and by the Rev. A. E. Carpenter, who, in his college days at Brown acted as lay reader there. The rector, the Rev. Dudley Tyng worked hard to bring about its erection. There is a debt of \$10,000 upon it, which the energetic people will work off.—Holy Trinity Church, Tiverton, though without a settled rector for a year past, has been increasing in good works under the provisional care of the Rev. R. W. Magoun of the Newport Mission for Seamen. The rector of St. David's, Meshanticut Park,

the Rev. A. C. Larned, is doing good work also at the State Institutions. As chaplain there he presented eight persons recently to Bishop Perry for Confirmation.—The twenty-fifth anniversary of the rectorship of the Rev. Asaph H. Wicks at the Church of the Good Shepherd, Pawtucket, was observed on the Sunday after Christmas. On the evening of that day Bishop Perry congratulated the rector and parish, and preached a strong sermon on the necessary foundations of the Christian Faith. On New Year's night there was a public reception for the rector and Mrs. Wicks at which addresses were made by the Bishop, the Rev. Frank Appleton, the Rev. A. M. Aucock, D.D.

SOUTHERN OHIO—A farewell reception was given recently in honor of the Rev. Dr. and Mrs. Frederick L. Flinchbaugh, at St. Philip's Church, North-Side, Cincinnati. The rector, the Rev. Benj. C. DeCamp, who has recently taken charge, was master of ceremonies and gave the address of welcome. Canon Reade spoke for the Church in Cincinnati, Dr. Louis Schwab, for the community at large, the Rev. C. R. Williamson, of the Methodist Church for the other Churches in the neighborhood. Mr. Theodore Kraft presented resolutions from the vestry, and the senior warden, Mr. Chas. O. Dhanau, gave the departing rector a fine traveling bag, and Mrs. Flinchbaugh a basket of lovely roses. The Woman's Guild presented Dr. Flinchbaugh with a handsome white stole, and the G.F.S., with Miss Lillian Matre as representative, gave him a desk set. In the address of the senior warden the fact was brought out that Dr. Flinchbaugh's efforts had actually saved St. Philip's from extinction. He gave his services without material reward, while also rector of the larger parish of Calvary, Clifton.

SOUTHERN OHIO—The Rt. Rev. Boyd Vincent, D.D., Bishop of the Diocese, and the Rt. Rev. Theodore I. Reese, D.D., Bishop Co-adjutor of the Diocese, joined in the service of Benediction of the new St. Andrew's Church, Dayton, the Rev. Philip W. Hull, rector, on the Fourth Sunday in Advent, December 23d. Christmas services throughout Cincinnati were uniformly well attended. The Cincinnati City Mission distributed thousands of Christmas cards throughout the hospitals and other institutions. Christ Church gave the inmates of the City Infirmary a Christmas party. The Kiwanis Club had a celebration for the chil-

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dren of the Tuberculosis Sanatorium, and a clergyman of the Church made an address and led the service. The Church of the Advent, Walnut Hills, gave two Christmas parties—one to white and one to colored children—in the West End, using the fine parish house of the colored congregation of St. Andrew's, the Rev. Dr. E. H. Oxley, missionary. The Young People's Society of the Church of the Epiphany visited several of the shut-ins in institutions. Carol singing was very general. Midnight services in several of the churches were very well attended. Handel's oratorio *The Messiah* was sung at Christ Church and at St. Stephen's, Winton Place, with capacity attendance. Deaconess Drant of the City Mission gave a party to the women prisoners in the county jail.—The inspiration of the Gambier Conference last summer is shown by the number of successful pageants given this Christmas in several of the churches. This method of teaching the lesson of this holy season is permanently adopted by many Church schools.—The Diocesan Convention of Young People's Societies will be held in the Church of the Epiphany, Walnut Hills, January 11th, 12th, and 13th. Part of the program will be held at Christ Church and part at St. Paul's Cathedral. A large attendance is expected.

SOUTHWESTERN VIRGINIA—The missionaries' Home at St. John's-in-the-Mountains, Endicott, Franklin County, has recently been moved to a much more convenient and attractive location, and has otherwise been improved.

SPOKANE—Mrs. F. J. Mynard has accepted an appointment as Educational Secretary in the District of Spokane. She will conduct mission study classes, and is a U.T.O. worker.

WESTERN NORTH CAROLINA—A brass processional cross has been given to St. John's Church, Marion, the Rev. B. S. Lassiter, director, by Mr. J. W. Stallings, of Norfolk, Va., in memory of his mother. It was used for the first time at the children's service on Christmas Eve.

THE AVERAGE CHURCHMAN, whose intelligence about the Church is generally admitted to be below par, would be greatly helped and interested by a General Handbook of Information about the Church, such as one which has been issued by and for the Diocese of South Carolina. It answers forty-six questions, including everything from Church history to per capita contributions of the diocese.

WE ARE ABSOLUTELY the only missionaries in this region. We are the first and only Christian workers in this part of the world. Our nearest neighbors are over at Pendamai, where a native priest has a school among the Buzi nation. That is two days off. Between us and Pendembu, a distance of four days, no Christian work of any kind is being done.—*The Hinterland* (Holy Cross Mission in Liberia.)

THE POSTMASTER of the Seamen's Church Institute in New York received a letter the other day from a seaman who had just been sentenced to life imprisonment. It was a very brief communication, simply stating that after such a date he would go to a certain penitentiary for life, and that he wanted to retain his post office box at the Institute so that his mother need never know.

Work is now being carried on by the Seamen's Church Institute in the following ports: New York, Philadelphia, San Francisco, Newport, R. I., San Pedro, Calif., Port Arthur, Tex., Houston, Tex., New Orleans, Boston, Tacoma, Wash., Tampa, Fla., Mobile, Ala., Havana, Cuba, and Manila, P. I.

DR. REIFSNIDER has a most interesting article in *Asia*, for December (461 Eighth Avenue, New York, 35 cents a copy). It is an enlightening discussion of the quality of Japanese leadership and the character of the people.

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Pacific	7	7
St. John's, Greeley, Colo..	14	20
DeLancey	12	11
DuBose	31	37
Cambridge	30	38
General	100	117
Nashotah	17	24
Philadelphia	32	36
Seabury	12	19
Sewanee	21	26
Virginia	67	70
	386	456

The work at Western is temporarily suspended until the seminary is moved to Evanston.

The figures cannot be quite exact, as various slight changes occur during the year, but the increase over last year is evident.

THAT CHINESE LANGUAGE

"Mr. Den and I, with the help of some Christian scholars of the congregation, have been working out the inscriptions in Chinese to be used over the gate and various doorways. In this the aim has been to express Christian ideas in phrases which will have the literary flavor of the Chinese classics. (When we realize that the Chinese ideograph is to the Chinese

a work of art as well as a means of expressing ideas in most concise form, we can realize the fitness of this form of decoration.)

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IN THE Hood River Valley in Oregon, the group system finds itself applied on a rather large scale by the Rev. L. H. Miller whose parish, the whole valley, twenty-three miles South of Hood River, seven miles east and twenty miles west, is divided into six groups or districts with a man and a woman covering each. Mr. Miller writes, "We look for fine results from this method, and the people are very enthusiastic."

A BEAUTIFUL MANNER of outdoor Christmas decoration used by a number of Churches last year consists of indirect illumination of the whole Church by a strong flood light or search light shining on the whole building. The Church of St. John the Evangelist, Hingham, Mass., was lighted this way from sunset on Christmas Eve until after the midnight service.

A Grammar of Belief, by Charles L. Dibble (Milwaukee: Morehouse Publishing Co., \$1.50), is now used by the University of Michigan for its classes in Philosophy of Religion. This is a book written especially for students by a layman of the Church, a lawyer.

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The eleven chapters of this book grew out of the experiences of the author with young men at the naval station of Great Lakes during the war. In informal meetings with individuals and groups, Dr. Bell—to use his words in the Preface to this book—"came to understand the lack of enthusiasm of our present-day young men for Christianity. Perhaps four-fifths of the men I knew at Great Lakes were quite uninterested, at least from any vital viewpoint, in any definite religion. That was no discovery, of course. Every wideawake observer knows that there is a similar deficiency in religious fervor in civilian life. The discovery I made, which came to me at once as a challenge and as an encouragement, was that most of the non-interest was due, not to deliberate disbelief or even to indifference, but rather to plain ignorance. They had, for the most part, scarcely any idea what the Christian religion was all about."

The result was Dr. Bell's attempt to translate Christianity into terms that would be intelligible to these men; and this book is the result.

CONTENTS:—The Unknowable God—The Knowable God—The Heroic God—The Saving God—The Blessed Company—Christ's Kind of a Church—Our Social Duty—Our Individual Duty—Why We Talk with God—How to Talk with God—The Touch of Jesus.

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