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The Living Church

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VOL. LXX

MILWAUKEE, WISCONSIN, FEBRUARY 23, 1924

NO. 17

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SACRAMENTS AND OTHER REALITIES

Editorial

MYSTERIES AND DOCTRINES

By the Rev. S. D. McConnell, D.D., LL.D., D.C.L.

THE TESTIMONY OF A CHINESE

By Samuel V. S. Shen

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By BERNARD IDDINGS BELL, D.D.

President of Saint Stephen's College
Author of "Right and Wrong after the War"

Paper, 75 cents. Cloth, \$1.35. Postage about 10c

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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THOMAS is one of the saints and yet he was not one of those blest by that Beatitude. An old legend relates that up to the day of his death his hand was red with blood, a legend true with all the truth of a terrible symbolical meaning, if we understand from it that incredulity can be a form of murder. The world is full of such assassins who have begun by assassinating their own souls.—PAPINI, *Life of Christ*.

THE mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.—B. F. Westcott.

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EDITORIALS AND COMMENTS

Sacraments and Other Realities

SELDOM have we printed a series of papers with such genuine delight as the papers that have appeared from time to time in recent months from the pen of the Rev. Dr. S. D. McConnell, one of which, entitled *Mysteries and Doctrines*, appears in this issue.

Churchmen of the older generation well remember Dr. McConnell in the days when, from the pulpits of St. Stephen's, Philadelphia, Holy Trinity, Brooklyn, and All Souls' Church, New York, his was one of the most powerful voices heard in any of the pulpits of the Church. His vigor, his eloquence, his power of expression, impressed themselves indelibly upon many minds. Ill health intervened, and for nearly twenty years Dr. McConnell has lived a quiet, retired life, in the course of which his ever alert mind has necessarily reconsidered carefully the whole measure of the Protestant attitude toward truth and life, toward creeds and sacraments, of which attitude he had once been a powerful exponent.

At times Dr. McConnell's writings have seemed to indicate almost an entire break with his theological conceptions of past years. More recently, these thoughtful papers that have appeared in *THE LIVING CHURCH* have indicated the more matured reflections which, in the evening of his life, have so radically changed his attitude toward the Christian faith and toward those subjects of which he was accustomed to preach.

Dr. McConnell, from his vantage point of observer, has seen the definite, if gradual, acceptance by the whole American Church of the sacramental principle as being the fundamental characteristic of Anglican Churchmanship. That there are degrees in which different groups or schools of thought in the Church accept that paramount principle he recognizes, but that there is any part of the Church that is not greatly influenced by it he denies. The old-time Protestant position is hopelessly gone; what remains is the definite sacramental position, in which differences among Churchmen are in degree only and not in kind. "The Protestant landmarks in this Church," says Dr. McConnell, "are well nigh obliterated." "Sacramentalism . . . now dominates the waters." The Nordic search for a religion based upon the intellect and the emotions has broken down. "That the Sacraments are the ultimate thing in religious satisfaction is evident from the facts."

Dr. McConnell proceeds, in his present paper, to "point out a serious peril to the position." Doctrinal precision may be carried too far. The extended confessions and articles of religion "tried to embrace too much." And just as the failure of this undue emphasis on a rationalism of religion seems to him to have come to complete failure by the break down of the Protestant position, it seems to Dr. McConnell that "Catholic-minded men" are adopting the "same ill-advised course concerning Sacraments." "The power and majesty of the Sacraments"—rather than association of "essential truth

with questionable doctrines"—"are their own best guardians." "Sacramentarians [are] showing the same spirit by which the 'Fundamentalists' are jeopardizing the truth in a different sphere."

DR. McCONNELL has gone so far in his keen appreciation of the Catholic position that these comments and criticisms deserve very careful thought. We doubt whether there is another example in recent years, of a serious thinker of such recognized ability so radically changing his viewpoint after he had passed his seventy-fifth year. It would be less than courteous not to attribute very great weight to these suggestions.

And first, are we carrying doctrinal precision too far, in requiring the affirmation of the creeds in connection with each of the sacraments?

We grant that the sacraments do not depend for their value or validity on an *understanding* of the several postulates of the creed. Certainly we grant that the painstaking definitions such as are expressed in the Thirty-nine Articles and other Reformation-period standards are wholly out of place in that connection, and of course they are not so used.

Not on an understanding of the things stated in the creed, but on a loyal acceptance of the faith *because the Church teaches it*. Every child of the Church having the necessary intellectual equipment is invited to go beyond that implicit acceptance of the faith to study carefully into the evidences for each statement, and to develop as great an *explicit* apprehension of the faith as he is able to do. But the Church does not require this of him. For the vast multitude of those who are presented at the font for baptism or who present themselves at the altar for the Holy Communion, the implicit acceptance of the faith is enough. The only interpretation of it that the Church propounds is that given in the Catechism, and that is rather the simplification of it than a further extension of the things to be believed.

The reason why we all encourage study of the bases of Christian belief, beyond this implicit acceptance of it, is not a desire to rationalize the faith, but rather to protect our children against a rationalism that tears it down. Ours is not an "age of faith." Ours is not a day in which we can say, "Believe because the Church says so"—and stop. The greater intellectual training of our day demands that we justify the Church's faith in the forum of the intellect. That is why we present so vividly the intellectual side of the faith. We are challenging the intellectual world with, not, indeed, a mathematical demonstration of the truth of the faith, but a correlation of what we know with what we believe. We are defending the reasonableness of our belief.

We cannot, in this twentieth century, ask our children, for instance, to receive the sacrament of the altar without justifying the request to their intellects. We are bound to

give them an intelligent reason. Thus, that sacrament depends upon a Lord who is worshipped and who is given to them in the sacrament. Who is that Lord? The creed is, in considerable part, the answer. So also, in the celebration of the sacrament, we are offering prayer to the Almighty Father, we are addressing Him in Person when we affect to consecrate the sacred gifts by recalling to Him the sacrifice of the Cross and the words of consecration, and we are invoking the benediction of the Holy Ghost. Who are the Father and the Holy Ghost thus addressed? Again, the recitation of the creed gives the answer. But we are not demanding an *understanding* of all the mysteries thus involved. We are giving, in the briefest and most non-controversial form that the Church has been able to devise, enough information to justify the sacraments. To do otherwise would relegate them to the category of charms; the Holy Eucharist would become again the *hocus pocus* of the middle ages. It is because the Church learned by sad experience in those centuries that a use of the sacraments that involved no sufficient rational explanation degenerated into superstition, that the attempt to justify the use in the forum of the intellect was made.

No doubt it was overdone. The filling up of our sacramental offices with exhortations is an abuse, and in the present revision much of that abuse is being corrected. The interpolation of hortatory matter into prayers is a similar abuse. Dr. McConnell's observation that "The true Protestant is shut in to a logical system whose life depends upon its integrity," is probably the explanation of this incongruity. No other office in the Prayer Book is so largely colored by German Protestant standards not, however, of the more extreme type—as that for Holy Baptism, which is the most glaring instance of the over-shadowing of sacramental worship with what may be termed rationalistic exhortation.

But is Dr. McConnell right in thus contrasting the authority of the creeds with that of the sacraments: "The creeds appeal for their validity to the authority of the past; the Sacraments to their self-demonstration in the present"? Rather, it would seem to us, both alike appeal *both* to "the authority of the past" and to "their self-demonstration in the present." That is to say, the rationale of the sacraments depends so completely upon the truth of the creeds that we cannot easily separate them, at least in thought. Without the Incarnation there could be no sacraments. Without the Trinity there could be no Incarnation. Separate the sacraments from the facts—or, rather, from the three Persons—that underlie the creeds, and there remains nothing but a fragment of superstitious emotionalism.

So also, on the other hand, the creeds are not merely an inheritance from the past, but the present voice of the living Church. The Church today affirms that *what she has continuously received* as being fact is thus and so. The Church at no time, past or present, set out to devise a series of propositions based on intellectual deductions of the day. The Church receives this tradition from one generation and passes it on to the next. The only question that the Church could legitimately pass upon in that connection is whether, at some time in the past, there had been a tampering with the tradition in such wise as to indicate that the true tradition had been corrupted and was not being passed on. The Anglican Church did make that correction of her tradition when, discovering that there were forgeries at the bottom of the claim for papal supremacy, she corrected her tradition on the subject before passing it on. She has never had occasion to do the same in connection with any article of the creed, except to the extent that terms implying the manner of accomplishing a fact have, in several instances, assumed a changed meaning as our knowledge of natural law has increased. Academically, we agree with Dr. McConnell that if "criticism and the study of the origins should make belief in the Virgin Birth untenable, it would compel a modification of the creed but would in no way affect the Sacraments," but the proposition is exceedingly academic, and the Church seems to be justified in guaranteeing the truth of every assertion that her unbroken tradition enables her to affirm, in the terms of the creeds.

True, it is possible for Sacramentarians to make the same mistake as Fundamentalists are making, though we believe they are doing so only in so far that they are acquiescing

in what Dr. McConnell terms—perhaps with a little exaggeration—"our already prolix and unedifying use" in Holy Baptism; we doubt whether the characterization would apply with any considerable force to the Holy Communion. That is to say, obscurantism is quite as possible to a Sacramentarian as to a Protestant, though it would be shown in a different way. We might, indeed, "define them [the sacraments] too seriously"; but do we? We might "fasten their fortunes to philosophical theories," but we cannot seem to feel that Sacramentarians in the Anglican Churches are generally guilty of the error, though it may occasionally be true of individuals, as it is true of official definitions in the Roman Church. But to tie the sacraments to "concrete events in history" seems to us inevitable and necessary, if the concrete events be simply those that are commonly summed up in the term, Incarnation. Certainly, without the Incarnation our sacraments, one and all, would be "blasphemous fables and dangerous deceits."

But though we fail to follow Dr. McConnell in some of his observations, we wholly recognize the force of his principal contention. The essence of the Christian life is not something intellectual but something sacramental. The sacraments are the reservoirs of power that bring Christianity direct into human life. One may fail wholly on the intellectual side of religion and yet, by reason of his very perplexity, be drawn closer and closer to the sacraments. One may tire of religious disputations, one may give up as insoluble (to him) the intellectual problems that at one time or another distract the Church, and still his sense of solace and rest in the Blessed Sacrament be actually increased.

That must not mean that any of us acquiesces in a condition whereby faith and reason should be left in antagonism, one to the other, but only that it is not necessarily incumbent upon any of us to find the principle of correlation. Only, for the assurance of his own mind, each of us must be sure that his religion, and therefore his sacraments, are not based upon fallacies.

AGAIN we are called upon to mourn the death of our Presiding Bishop. Bishop Garrett, of course, had no opportunity, within the ten months of a Presiding Bishopric at the ages of ninety and ninety-one, to endear himself personally to the whole body of American Churchmen as Bishop Tuttle had done. He had lived singularly apart from the general activities of the Church until the rule of seniority placed him at the nominal head of the American episcopate. Happily, in spite of infirmities of age, his mental faculties were unimpaired to the last. He had been one of the really great preachers of the American Church, and those who listened to his occasional sermons in these recent years declare his vigor and power of utterance and his clarity of thought to have been unbroken to the last. He was greatly beloved in his diocese and was at all times a thoughtful adviser and trustworthy guide.

May the blessing of Almighty God rest upon him, as his soul passes into rest and peace!

THE LATEST

BISHOP ELECTED IN SPRINGFIELD

[BY TELEGRAPH]

SPRINGFIELD, ILL., FEB. 19.

The Ven. John Chanler White, Archdeacon of Springfield, was today, at the special synod, elected Bishop of Springfield on the second ballot.

Archdeacon White is a native of South Carolina, born in 1867 and graduated at St. Stephen's College, 1888, and the General Theological Seminary, 1891. Ordained deacon in 1891 and priest in 1892 by Bishop Seymour, his entire ministry has been spent within the Diocese of Springfield with the exception of three years, 1897-1900, when he was rector of Holy Trinity Church, Hartwell, Cincinnati. He served as chaplain and secretary to Bishop Seymour for several years, is secretary of the diocesan synod and of the standing committee, and is thoroughly in touch with the entire diocese.

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

February 24. Septuagesima

READ II Cor. 11:19-32.

Facts to be noted:

1. St. Paul glories in his sufferings.
2. He exhibits the characteristic attitude of the New Testament toward suffering.

"It is a very remarkable fact that, while psalmist, poet, and prophet in the Old Testament are continually troubled by the problem of suffering, ever returning to it, and never completely satisfied, the New Testament shows, for the most part, a complete unconsciousness that such a problem exists."—*Archbishop D'Arcy*. The fact is that the sense of suffering as a problem was swallowed up by a conviction which drew its strength from the example of Christ. "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow in His steps." Suffering was a great and essential part of the ministry of Jesus Christ; the Cross was the culminating act of His service. It seemed enough for St. Paul and his fellows, without asking the why and wherefore of suffering, to accept it as a necessary part of their own ministry. Where Christ has shown the way, the disciple will gladly follow.

February 25. St. Matthias' Day

Read St. Matt. 5:10-17.

Facts to be noted:

1. Suffering is not always an evil.
2. It becomes a good when it is endured for righteousness' sake.

It is to be remembered, in considering Jesus' attitude to suffering, that He was a preacher of happiness. His enemies criticized Him for entering freely into the joyous relationships of life. He preached, He healed; that men might be whole in mind, body, and soul, and therefore happy. But He warned men that beyond what the world usually considers happiness, lies the greater happiness of service to God. Such service often entails suffering, but the pain of this suffering is outmeasured by the joy faithful service brings. Such a sufferer has the consciousness that he is true to his own better nature, to his fellows, and to his God. He places his pain against the satisfaction of sharing in God's work. He remembers that his momentary suffering will be rewarded by enduring happiness, and takes heart. Christ bids him remember, also, that his voluntarily accepted suffering places him in the company of the world's greatest benefactors, "the noble army of martyrs."

February 26

Read Acts 5:33-end.

Facts to be noted:

1. At Jesus' arrest and trial, the disciples fled in fear, or denied Jesus.
2. Later they rejoiced that they were counted worthy to suffer for Him.

When Jesus was arrested the disciples, with two exceptions, fled. These two denied Him, Peter by his words, John by his silence. Later these same men stood boldly before the court, which had condemned Jesus. They left it, beaten and threatened, but rejoicing that they were counted worthy to suffer. In the first instance they were thinking of themselves, in the second they were thinking about Christ. We suffer intensely just in proportion to our self-regard. A great deal of our pain takes the form of fear, humiliation, and the sense of personal injury. We have suffered in our self-esteem, or our pride has been wounded. We are conscious of a personal loss. The remedy for such suffering lies in selflessness. Loyalty and devotion to another, or to a cause other than our own, diminishes the fear and the intensity of pain. Let the loyalty be strong enough, and the element of pain, disappears, or, at least, it is gladly borne because we have forgotten ourselves in the service of another.

February 27

Read Acts 21:8-14.

Facts to be noted:

1. St. Paul is ready to die for Christ.
2. He has placed Christ's glory and honor above his own life.

In the late war the world was amazed with the cheerfulness with which the men of every army faced the prospect of death. In private life many of them had not seemed to us heroic characters, nor were they always heroic characters afterwards. For the moment they were mastered by a conviction that their own lives were insignificant when the cause of the country which they loved was at stake. War has been defended because it creates this capacity for selfless action and high devotion. Where otherwise shall we look for "the moral equivalent of war"? Christianity is a battle. It is waged not merely to defend civilization, but to create it. It is the greatest cause ever set before men. It calls for the energy, the self-sacrifice, and the devotion of those who can give themselves away to build the City of God on earth.

February 28

Read Romans 8:12-19.

Facts to be noted:

1. Suffering is intensified by the fear of loss.
2. Christian suffering brings the assurance of future gain.

We shrink from suffering because it seems to us a loss. It deprives us of happiness, of peace, and of capacity for effective action. Life seems to us so brief that we cannot afford to forego its satisfactions. For the same reason we refuse duties and offices in life which entail hardship, or we turn from renunciations because they necessitate the pain of giving up. But the Christian stakes all upon the conviction that this life is not all, that there is a life beyond, which justifies both the sacrifice and the pain. Christian service has not made the certainty of reward its only motive, but that certainty has been the basis of much noble endurance, and the inspiration of countless lives of self-sacrifice. Our Lord's words, "He that findeth his life shall lose it." Has application to present experience, but present experience does not exhaust our Lord's meaning of life. The central thought of His teaching is that God has a full life in store for us which redeems every suffering and rewards every sacrifice of those who give themselves here to gain it.

February 29

Read I St. Peter 4:12-end.

Facts to be noted:

1. The Christian seeks fellowship with Christ.
2. He will gladly enter into the fellowship of His suffering.

"For them (i.e. the New Testament writers) suffering is not a difficulty to be explained: it is a source of light, a manifestation of Divine love. The reason for this attitude is obvious: it is the fact of the Cross of Christ. The suffering Son of God reveals the greatness of the love of God. God's sharing of man's pain brought home the supreme truth with saving power to the soul. Out of this arose the great Christian idea of man as a sharer in the Divine suffering. St. Paul delights in the thought that he can know, not only the power of Christ's resurrection, but also 'the fellowship of His sufferings, becoming conformed unto His death.'"—*Archbishop D'Arcy*.

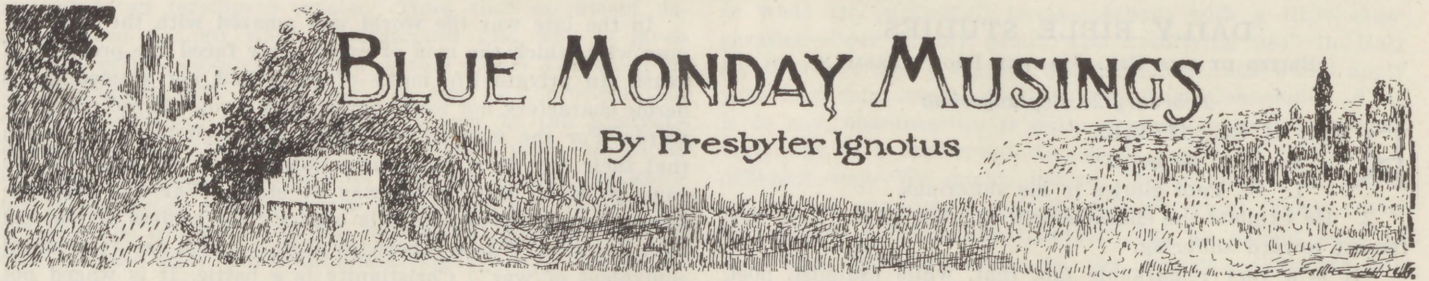
March 1

Read Heb. 11:24-28.

Facts to be noted:

1. Moses accepted voluntary suffering.
2. He is the type of those who bear the "reproach of the Gospel."

"The reproach of the Gospel!" Many a man has reason to know that that reproach means intense suffering. A boy or a man is laughed at by his fellows as a "goody-goody" because he sticks to his Christian principles; he is called "old-fashioned," "out-of-date," "not abreast with modern thought," because he believes in the Gospel of redemption. If he is sensitive the taunts burn and sting. Let him remember that the world has always reproached its idealists and men of faith. Let him be sure that the burden of proving that there is something better and nobler than his faith lies upon the shoulders of those who scorn it. He is of the company of those who believe in a faith which has given the world its noblest thoughts, given men their greatest strength, inspired them to their most generous activities, and fashioned their most noble characters. The faith for which he is reproached needs no apology.



BLUE MONDAY MUSINGS

By Presbyterian Ignotus

MARIE ADELAIDE is dead! When first I journeyed into that tiny country of Luxemburg, it seemed as if I had reached fairyland, so small was it, but so filled with history and beauty. Six little princesses there were, of whom the eldest, only fourteen years old, had been proclaimed heiress apparent to her father against the bitter hostility of the nearest male agnate, and had succeeded to the Grand Ducal throne. Till she was eighteen her mother acted as regent for her. Then, come of age, she took upon herself the duties of sovereignty over the little state, with less than a thousand square miles of territory, and barely over a quarter million of population. At first all went easily. Her prime minister was Mr. Eyschen, of whom Dr. van Dyke, the Minister to Holland and Luxemburg, said that he was the sanest and wisest man he had met in European politics; and, with the neutrality of the Grand Duchy assured by treaty with all of the great powers, there seemed nothing to fear.

Then suddenly came the Great War. You will not have forgotten, I hope, how the German troops, marching into Luxemburg across the wreck of their pledged word, found a motor car drawn across the bridge leading into Luxemburg city, with gallant Marie Adelaide in it, forbidding them to pass. Vain gesture! Nothing could stop that gray-green flood. They went on irresistibly—to their own shame and eventual defeat—and took possession of the city and its land. There was nothing to do, *force majeure* had conquered for the time, and the young Grand Duchess submitted, as she must, to the smiling insolence of the invaders. One thing she refused positively; to marry one of them. "I had far rather enter a convent," she said.

The war ended. On the balcony of the Grand-Ducal palace stood Marie Adelaide, with General Pershing reviewing the American troops who entered as deliverers. Then came the period of readjustment. Weary of statecraft, she resolved to abdicate in her next sister's favor. Once well freed from golden fetters, she could give herself wholly to God, she hoped; and so, in 1920, she entered a convent of Carmelites, in Modena, and was clothed as a novice. But the regime was too austere for her already impaired health and she came back to Schloss Hohenburg in Bavaria, where her childhood had been spent, to a life of study and rest.

Just the other day came a charming letter from her, with some new photographs. One, of herself alone, showed that dear head shorn of all its glorious coronal of hair that had been one of her chief beauties: it had been cut off when she entered the Modena convent. It stands before me as I write: the crisp, boyish coiffure, above the sad, sweet face. She was only nine-and-twenty—too young to have known so much of the world's hard usage. As always, her letter gave me pleasure; and I answered it on a Thursday. All that day she was much in my mind. Friday morning the dispatches from Bavaria announced that God had taken her into His peace on that same Thursday, January 24th.

I suppose only very few people noted her death, here in America, and to even fewer did it mean anything in special. But Europe seems a poorer place since she has left it. "Even in a palace, life may be well led." We democrats must extend our definition of *demos* so as to include palace-dwellers as well as peasants. Hedged about by conventions, bound to rigorous observances by traditions not of their own devising, those whom fate has placed in such positions do not lose thereby the qualities of humanity. And this fair blossom on the old tree of Nassau has made the whole garden fragrant. God rest her soul among His saints, herself not least of them. Amen.

MISS MAY SINCLAIR'S *Uncanny Stories* is a most extraordinary presentation of life after death, impinging upon life before death. One is disposed to wonder where she obtained her information. Contrasted with the famous *Short Stories of an Antiquary*, they are altogether lacking in delicious shudders, and, at most, produce a merely intellectual qualm. I bought the book to read on the steamer last autumn, and was much disappointed. But Miss Sinclair has lately proceeded to outdo herself, according to a review in a well-known paper, by writing *A Cure of Souls*. The hero of this work is—

"A selfish, egotistic, pharasaical Anglican clergyman who has no other goal in life than his own mental and physical comfort. He is merely a priest by chance, a vicar of Christ who has no claims, spiritual or otherwise, to that high calling. He believes the dogmas of his religion, since he has neither the spiritual insight nor the intellectual stamina to deny them. He is an unconscious humbug who holds that the world and the Church owe him the living that is his in a quiet country rectory."

So, at least, the reviewer puts it. But why "spiritual insight" is required, or "intellectual stamina" is shown, in "denying the dogmas of Religion," remains a mystery! What a pity that the old bugaboos still survive, and are refurbished up into new names, new stuffing, and new clothes, as characters in contemporary fiction! On the one side is "Robert Elsmere" (however he be called in the particular novel one is reading), the high-minded ecclesiastic who proves his high-mindedness by repudiating all he is pledged to maintain, and by giving himself bravely to the service of the poor: on the other, the grovelling epicurean who is actually base enough to hold fast the profession of his Faith without wavering, and who regards the poor as creatures to be exploited by himself and other leeches! You are left to take both these so-called portraits solely on the authority of the artist, with no evidence, external or internal, of their truth.

"Once upon a time" there may have been actual originals of these puppets, but I doubt even that. In this world mankind seldom furnishes types so accordant with our prejudices: rather a pity, that, for it would make criticism so much easier.

If I were to write a novel in which an indolent, purse-proud sensualist were to scoff at the ideals of the Evangel and quote German infidel criticism by the yard against them, while a truly apostolic man lived on the spiritual plane altogether, and combined zeal for orthodoxy with the principles of the Labor Party, I should be accused of unfairness—perhaps justly. But I should be no more unfair than writers (or reviewers) who do the opposite. No, there is a great deal of human nature about the clergy, all of them, and virtues and defects don't march with divergences of theology.

The real faults of clerical character are not such as Miss Sinclair imagines and portrays. Very few of the clergy are insincere or cruel or dishonest. But many of them are naturally lazy; some are not willing to judge themselves by the standards they maintain for others. A large number are morbidly sensitive to slights, or over-quick to resent injuries, real or fancied. The dominant defect in them, as a class, is one not confined to them alone; it appears also among academic persons, men of letters, and good women, to mention no others. It is the spirit of censorious criticism of their fellows. Next time you are at a clerical gathering, note how large a part in the conversation is taken by depreciatory comment upon the absent. Words of praise are qualified by words of dispraise far outweighing them: the worst interpretation is put upon their sayings and doings; hearsay is accepted with never a suggestion of doubt. And, be very sure that, just as soon as you withdraw, you will come in for the same treatment. Here is an example: a good brother said with horror, "What an

(Continued on page 579)

Mysteries and Doctrines

BY THE REV. S. D. McCONNELL, D.D., LL.D., D.C.L.

IN previous papers I have dwelt upon the rising tide of Churchmanship which has come in during the last two generations. That tide has risen so that that the Protestant landmarks in this Church are well nigh obliterated. In this flood, Sacramentalism has emerged ever more conspicuously and now dominates the waters.

After four centuries, during which the bulk of the Nordic races have striven to satisfy their religious craving through the intellect and the emotions, its efforts have broken down. Its "Systems" have broken up, its revivals have ceased to revive, its message has become incoherent and ineffectual. It stands bewildered and distressed before the world problem of religion. It has no compelling appeal to Christendom and no clear message to paganism. In its perplexity it snatches at any promising device, millennialism, the "Social Message of the Gospel," the "Ministry of Healing," Leagues of Peace, Prohibition, Religious Education, and the like.

Meanwhile this Church has been steadily, and in large part unconsciously, separating herself from the Protestant company, in which she has never felt herself at home. In the Protestant world the Anglican Church has always been a suspect. She has always pronounced its shibboleth with a lisping tongue and a suspicious accent. Her associates have never liked her or trusted her. Her Protestantism has never been more than a protestation. Her innate sympathy has always drawn her in another direction. The attraction of the Sacraments and their attendant Ministry has always tended to draw her out of the Protestant orbit. There has been something at once grotesque and pathetic in her century-long effort to be friendly with Geneva and Heidelberg, as well as in her mingled love and loathing of Rome. Now, every thing indicates that she has definitely yielded to the guidance of her natural instinct and is consciously minded to move in her own orbit about the *Mysteries*—that center of the life of religion in all places and at all times.

That the Sacraments are the ultimate thing in religious satisfactions is evident from the facts. At every other presentation of religion men believe or disbelieve, are moved or remain cold, but here all other sentiments dissolve and recombine in awe and uplift. It may be celebrated by the Pope amid the splendor of St. Peter's, in a Methodist chapel with unfermented wine and individual cups, or by dying Bishop Hannington with blades of grass for bread and dewdrops for wine: the pragmatic proof of its power is that they who partake are actually drawn closer to their fellowmen and to God. It does not much matter if men call it magic or superstition; it persists and operates through the centuries in virtue of that strange quality which ages ago gave it the name of *The Mysteries*.

In previous papers I have shown that during the last fifty years, through the whole Church, the interest has travelled from the service and the sermon to the altar. A very large section of Churchmen frankly accept the name of Sacramentarian. A considerable section hesitates at the term but would be afraid to decline it, and in any case acknowledges it by their actual practice. The whole movement of the Church is toward that resting place.

But if this be true, and if the Church desires to take her stand there, I would point out a serious peril to the position.

All around us creeds, confessions of faith, and articles of religion have broken down, not because they did not contain a core of truth, but because they tried to embrace too much. These systems have been coherent and symmetrical, but their authors, like the Pharisees, thought to "hedge the Law" for its protection. They enclosed the central truth within ever-widening concentric rings of secondary and ancillary dogmas which they fondly believed would make the central truth more secure. By making the Protestant truth of justification by faith dependent upon predestination and verbal inspiration, they exposed it to a needless peril. Augustinianism broke down because it was dependent upon belief in the fall of man. Even

the truths of the Apostles' Creed are transformed into "monsters of hideous mien" when set in the frame of the Athanasian confession. Again and again religious truths have been hedged about by doctrines which, well meant for defenses, served only as easy paths of approach for the enemy. There seems to be a disposition among Catholic-minded men to follow the same ill-advised course concerning Sacraments. But it is dangerous to associate essential truth with questionable doctrines. The power and majesty of the Sacraments are their own guardians. They have been tested—and they have worked. To define them too curiously, to fasten their fortunes to philosophical theories or to concrete events in history, is to overlay them with the same burden under which the Confessions have succumbed. Neither logic nor history can deal with them. They have their being in a region of reality, but it is a region in which science and history are not at home. It is a misfortune to find Sacramentarians showing the same spirit by which the "Fundamentalists" are jeopardizing the truth in a different sphere. As a fitting ritual for the Sacraments is to be attained not by expanding but by contracting our already prolix and unedifying use, so it is not by surrounding the Mysteries with dogmas that their honor and safety can be guaranteed. If the Baptismal Office were to be adopted today, we may be sure it would not be made to link its sacramental efficiency with the legends that "God did save Noah and his family in the ark from perishing by water," and "led Israel dry shod through the Red sea." And it is amazing that even in our own time we should be told in the Marriage Office that it was "instituted of God in the time of man's innocency," a time which, every intelligent man knows, never existed. Its insertion in the office can only be explained as a piece of sentimental trifling or as an obscurantism which cannot see.

The Church has been compelled to surrender many a dogma which she had held to be vital. The disaster which was expected to follow upon the surrender never happened. But the discredit of having taken up indefensible positions has been very great. The Sacramentalist is by his position peculiarly immune to this temptation if he only realize it. The true Protestant is shut in to a logical system whose life depends upon its integrity. The Mysteries are beyond the reach of criticism. They vindicate themselves by actual trial. Though one's faith in creeds and sacred history have well nigh gone, one can still at the Eucharist find himself with his fellows sharing the cosmic pain of being and loving with the Suffering God. Therefore if, for example, criticism and the study of the origins should make belief in the Virgin Birth untenable, it would indeed compel a modification of the Creed, but would in no way affect the Sacraments. For the Sacraments were before the Creeds existed. The Creeds appeal for their validity to the authority of the past; the Sacraments to their self-demonstration in the present.

I select this example, the Virgin Birth, because there appears to be a disposition to exploit it, to exalt it to a special and peculiar sanctity, to bring it as a cult into ever closer and closer connection with the Sacraments, as though in some way their sanctity were thus enhanced. The disastrous results of the policy of linking essential beliefs and practices with unessential ones lie all around us. Fundamentalism among Protestants may be readily understood; it is a question of save all or lose all, or so they believe. If the accepted theologic system be disintegrated, there is only confusion left. Fundamentalism is the child of fear.

The Sacramentarian can look with serenity at the work of history, criticism, and science.

A STUDY OF THE DOCTRINE of Sacramental Grace necessarily takes us back to the days of Genesis: back to the time when God's purpose for man began to be manifested, and man began to learn and to understand that all true progress and spiritual redemption must, of necessity, be bound up with the right and the true idea of discipline.—*Rev. Henry Lowndes Drew.*

DEATH OF THE PRESIDING BISHOP

FOR the second time within a period of less than a year, the American Church is called upon to mourn her Presiding Bishop. The Most Rev. Alexander C. Garrett, D.D., LL.D., Bishop of Dallas and Presiding Bishop of the American Church, died suddenly at his home in St. Mary's College, Dallas, at 8:30 P. M. of Monday, February 18th. Bishop Garrett was ninety-two years of age.

An Irishman by birth and education, Bishop Garrett was ordained by the English Bishop of Winchester, and after a short curacy in England went out to British Columbia as a



THE MOST REV. A. C. GARRETT, D.D., LL.D.
Late Presiding Bishop.

missionary, where he served for a period of ten years. In 1869 he was called to San Francisco as rector of St. James' Church, where he remained until 1872, when he was installed as Dean of Trinity Cathedral, Omaha, continuing in that post until he was elected Missionary Bishop of Northern Texas by the General Convention of 1874.

Consecrated Bishop of that District, on December 20th of the same year, by Bishops Clarkson, J. F. Spalding, Tuttle, and Hare, Bishop Garrett entered upon his work in Dallas, December 31, 1874. His work has since been devoted to building up the Church in Texas. The Diocese of Dallas was organized in 1895, and Bishop Garrett installed as its Bishop.

During his episcopate Bishop Garrett was responsible for the erection of fifty-four churches, in addition to St. Mary's College, Dallas; St. Matthew's Home for Children, Dallas; and All Saints' Hospital, Fort Worth.

He became Presiding Bishop in succession to Bishop Tuttle on the death of the latter, April 17, 1923. Bishop Garrett was not only senior of all the American bishops in point of consecration, but also in age, being more than four years older than Bishop Tuttle. As Presiding Bishop he was able to preside at one session of the House of Bishops, being that which sat in his own see city in November last. Notwithstanding his feebleness and blindness, Bishop Garrett was able to call the House to order, give an address of welcome, and act as host to his brothers and sons in the episcopate during the session. He was also a 33d Degree Scottish Rite Mason.

Bishop Garrett is succeeded as Bishop of Dallas by the

Rt. Rev. Harry T. Moore, D.D., who, as bishop coadjutor, has been practically in charge of the diocese since his consecration; and as Presiding Bishop by the Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Bethlehem.

MISINFORMATION IN HISTORIES

BY THE REV. A. A. HUGHES

THE *World Book*, published by W. F. Quarrie & Co., of Chicago, is a juvenile encyclopedia, and is described as a mine of knowledge. But in volume 4, page 2043, a writer, whose name does not appear, vouchsafes to impart the following items of historic misinformation.

"In 597 Pope Gregory, who had been attracted to some Anglo-Saxon slaves exposed in the market place in Rome, and had vowed to carry Christianity to the land from which such beautiful youths came, sent St. Augustine to Britain, and the religion which had centuries before gained a hold in the island but had been entirely rooted out (*italics mine*), spread rapidly."

Is it possible that the writer of this article has never heard of the Venerable Bede (673-735) and his *Ecclesiastical History*? According to Bede, even Pope Gregory, who sent St. Augustine to Britain, was aware of the existence of a duly organized hierarchy in the British Isles. The Pope's mandate to St. Augustine reads as follows: "Your brotherhood will moreover have subject to you all the bishops of Britain" (*Bede* 1, 29). Not only this, but Bede also states that St. Augustine had two conferences with the British bishops at what was probably Down Ampney, near Crickdale, on the Severn. There he was met by bishops from Cornwall and Wales. St. Augustine pressed three points of conformity on the British bishops, namely; the time of keeping Easter, the mode of administering Baptism, and the evangelizing of the Saxons. Bede gives the answer of the British in these words: "We will do none of these things, nor receive you as our Archbishop." There is some evidence to show (*Wakeman, History of the Church of England*, p. 9) that there was a Bishop of London as late as 580, and a congregation at Glastonbury in 640 A. D. Even if the hierarchy of the British Church had been compelled to flee before the heathen invader, their position would not be unique in Christian annals. The Roman Church of the present day consecrates bishops *in partibus infidelium* for sees which formerly existed, but which have been lost to Christendom (*vide Addis & Arnold's Catholic Dictionary*, p. 95). Surely, in writing of well established historical facts, care should be taken not to out-Romanize the Romans.

Another choice bit of misinformation appears in the same work on pages 2064-2065, vol. 4:

"EPISCOPAL CHURCH, a religious sect in America, known as the Protestant Episcopal Church, which separated from the Church of England in 1789 and prepared a constitution of its own. The Prayer Book adopted was nearly like that of the English Church, and in belief and organization the sect remained much the same."

The first formal mention of the name "Protestant Episcopal Church" occurs in "A Declaration of certain fundamental Rights and Liberties" made at a meeting, or convention, of the clergy at Annapolis, Maryland, on August 13, 1783: "Wherefore we, the Clergy of the Protestant Episcopal Church of Maryland (heretofore denominated the Church of England as by Law established) . . ."

The same declaration states further:

"That as it is the Right, so it will be the Duty, of said Church, when duly organized, constituted, and represented in a Synod or Convention of the different Orders of her Ministry and People, to revise her Liturgy, Forms of Prayer, and Public Worship, in order to adapt the same to the late Revolution, and other local Circumstances of America; which it is humbly conceived may and will be done, *without any other or farther Departure from the venerable Order and Beautiful Forms of Worship of the Church from whence we sprung, than may be found expedient in the Change of our Situation from a Daughter to a Sister Church.*"

THE thought of the glory of God never passes away. It bears the soul up. It triumphs over all discouragement. It enables us to work where all is distasteful. It enables us to persevere where failure seems certain and success impossible. —*The Cowley Evangelist.*

The Testimony of a Chinese*

BY SAMUEL V. S. SHEN

I WAS born in 1874 in the city of Ningpo of non-Christian parents. We all worshipped idols. My parents told me to bow down to them and pray to them, so I did so blindly. Though I was a favorite child, I often had spells of fever, so my grandmother and mother would burn tinsel representing paper money and offer sacrifices to devils, imagining that the devils were doing me harm in order to claim tribute. Such proceedings were repeated for several years, till 1879, when I was baptized, together with my parents, in Hangchow, by the Rev. Mr. Elwin, of the Church Missionary Society. From that day we never made any more offerings to devils nor was I again troubled with fever, which shows that under the banner of Jesus we receive protection while those who serve devils suffer harm.

My parents' conversion was due to my maternal grandfather. He had contracted the opium habit, and, in order to rid himself of it, he went to the Church Missionary Society's hospital at Hangchow. There he read one tract after another which both attracted and repelled him. He also asked many questions, and at length was won over to Christianity, bringing his wife along with him. They heard that their daughter, my mother, had contracted a bad case of sickness through being a vegetarian for six years, so they came to see her and invited her, my father, my sister, and myself, to come and visit them in Hangchow for a while. My grandfather tried to persuade my mother to believe in Jesus Christ. She was very filial; would do anything to please her father, except believe his foreign religion. She was a very devout Buddhist and had gone long distances on pilgrimages. She thought that she would obtain great merit by abstaining from all animal food for three years, which merit could be applied to her parents. When this was completed, she abstained for another three years for the benefit of her mother-in-law. It was this long continued vegetarianism which had upset her digestion. At her parents' urgent wish she gave it up, with good effects on her health, and at length, with her husband, became a Christian.

My grandfather went with Archdeacon Moule to Chu-chee, a town near Hangchow, as pioneers of the Gospel, and reaped a goodly harvest of believers. He was an artist, and employed his talent in illustrating the parables of the Bible in terms of Chinese life. He was the first to do this and painted many beautiful scrolls and fans with scriptural subjects. Oftentimes I heard my grandfather saying to people, "You had better go to church to hear the Gospel." When his back was turned I tried to imitate him, and said to people, "You had better go to church to hear the Gospel"; they seemed surprised to hear such words from a boy of six or seven. At that time I had already determined to serve the Master.

When I was eight years old, I was sent to a boarding school at Dz-chee, near Ningpo. I remember that it was very hard to leave my home; I cried and cried at being separated from my mother. A few years after, I was sent to St. John's College, Shanghai, where I studied for four years. In 1890 I entered the Telegraph School at Shanghai, a non-Christian institution. Ever since my baptism I had said my prayers every night on going to bed and this had become a fixed habit. There were twenty or more of us in one dormitory. When I knelt down beside my bed to pray, the other boys laughed at me and ridiculed me. Some slapped my face and some pulled my queue very hard; we all wore queues in those days. If I had reported it to the proctor, he would have blamed me for being so foolish. But I kept on saying my prayers, and at last they gave up the slapping and queue-pulling. In the autumn of that same year I was appointed an operator at Wuhu, where I

was confirmed by Bishop Boone (the younger) in 1891. While there I went to church regularly. I was only sixteen years of age and knew very little, so I might easily have been led into immorality. This is a dangerous stage in the life of any young man. The manager of the office, Mr. Wong Sohing, noticed I was an innocent boy and strictly forbade the other clerks to lead me astray. Had not the Lord shown mercy by causing Mr. Wong to protect me, I should probably have been forced or persuaded by my fellow clerks to go wrong.

In 1893 I was promoted to a senior clerkship and appointed to the Chinking telegraph office. I felt that I needed moral improvement, to be more patient, more careful in conversation, more kind, etc., so I wrote mottoes on pieces of paper and pasted them one by one on the wall of my bed room that I might look at one of them every day and pray over it. I rose early, about six o'clock, and before starting work, took a walk on the Bund along the Yang-tse river to fill my lungs with good air. The assistant manager of the station was a non-Christian who was quite satisfied with my work because, besides being expert and punctual in my own duties, I often helped the new clerks with their work during my leisure hours. But he was very much displeased when he found that I was a Christian, and told me that if people learned of it, they might stir up the mob, attack the telegraph office, and molest the staff. He continued to say that I knew all the Bible, so it was not necessary for me to go to church, and several times kindly and earnestly asked me not to do so. I told him that I must disobey him in this matter but that I would promise not to go to any house of ill fame or gambling den. Thereupon he planned for my transfer to Yaowan, a small place above Sutsien. The office was located in a temple, and Mr. Gow En-hung and I were the only telegraphists there. I disliked staying in a temple and regretted that there were no missionaries living there. The nearest church was at Sutsien, over twenty miles away; to have attended service I should have had to leave on Saturday morning, going by small wheelbarrow all day, and should not have returned till Monday afternoon. I was much grieved that it was impossible to arrange this, so I prayed the more. While at Yaowan Mr. Gow and I became very good friends.

About this time I returned to Ningpo to marry Miss Chang, a Presbyterian girl, to whom my family had betrothed me. In 1897 I was transferred to Tsining in Shantung to which place I went alone. Presbyterian, Baptist, and Methodist missionaries were all living there, so I had a happy time in Christian fellowship with them.

In 1898 I was transferred to Suchowfu in Kiangsu Province. After finding quarters, I brought my wife there to stay with me. From the beginning I was eager to serve the Church and it was not long before responsibilities were placed upon me, as looking after the Christians there (there were about ten of them), conducting Sunday services, superintending the day school, in which there were about twenty pupils, and acting as treasurer in paying the teacher, the gatekeeper, and the servants. I was there during the time of the Boxers, encouraging the Christians amidst their fears and dangers. At that time the Chinese called the missionaries "Foreign Devils" and they called me a "Secondary Devil." A few years later, when the missionaries returned, I started a Home Missionary Society. We engaged a well trained and experienced evangelist, Mr. Wang Hue-ing, of Wehsien, Shantung. A year later another country Christian, Hu Yui-ting by name, was engaged to accompany Mr. Wang and help in preaching. Mr. Wang taught him Bible lessons while walking between towns and led him on to understand the doctrine by asking him questions. The open air was their School of Theology. The expenses of our missionary society were entirely met by the Chinese. I collected the money from the pupils, servants, and plain Christians; some paid two coppers a month and some ten. We raised some extra money and built a three roomed house in a village named Yun-kia-wa which was used as a chapel. Our efforts were

*The writer of this paper holds a high position in the Telegraph Administration of China. He is a vestryman of St. Peter's Church, Shanghai, a lay member of the Standing Committee, and a delegate-elect to the next General Synod of the Church in China. At the suggestion of one of our American missionaries, this paper was prepared in the shape of rough notes which the missionary has arranged and edited, but not only the substance but the words, for the most part, are those of the original writer.

feeble but God used them wonderfully. In one year twenty-one people were baptized and about sixty enlisted their names as enquirers.

When any trouble or misunderstanding arose among the Christians or between Christians and non-Christians, I was usually asked to settle the matter, because I was not a native of that place and so would not be influenced by any partiality, while at the same time, being a Chinese, I naturally understood the situation better than a foreign missionary. While I was absent for a month, it was reported to the Governor of the Province that there was great trouble in the country, namely an "Anti-Religion Movement." The only foreign missionary, a new-comer, had been persuaded by a native teacher to insist on the beheading of three countrymen, leaders of the Anti-Religion Movement, and would not change his mind no matter what was said to him. The local authorities were afraid of being dismissed from their offices or degraded in rank, and under a despotic government the lives of common people are regarded as of little value, so that the three countrymen might easily have been sentenced to death. But if they had been killed it would have closed the door against the Gospel in all that region for hundreds of years. When I returned, after great efforts I managed to get matters settled satisfactorily to all parties.

My wife and I had two children, a boy and a girl. The boy was four and the girl two years old. We loved them both dearly, but God loved them too, and took them away from us, one after the other. We had no child left! You who have suffered will know how hard it was for us to bear. Neighboring children's voices calling their fathers or mothers had the same sound as our children's and renewed our sorrow; the sight of toys and little shoes seemed to reopen the old wound. On one such occasion I went immediately to pray, saying, "Lord, Thou givest and Thou takest away. Help me to praise Thy holy name. Help me not to murmur or grumble, for Thou never erreth. Lord, help me to be a better child to Thee." These prayers, overheard by a Christian friend who had suffered the same loss, were the means of enabling him to obtain relief.

In 1909 one whom I had benefited and who coveted my position conspired with some others for my removal. I had come to call Suchowfu my home and was very sorry to leave it. Why should I leave Suchowfu where I could serve God and His Church? The word came to my mind, "All things work together for good to them that love God. He never errs. Though I do not understand now, I shall understand hereafter." This transfer reduced my income to one fourth its former figure besides involving considerable expenses and other losses. But if I had continued to stay in Suchowfu, I should have suffered a still greater loss in a coöperative business, and a year later the soldiers looting the place would have scared me and my family and probably have inflicted further loss and suffering. As it was, I met some prominent superiors and was promoted to an important position in the Telegraph Engineering Department. Otherwise I should probably have remained in a small position till the present day. Coming down to Shanghai I heard Bishop Molony's† first sermon, saying that Joseph's promotion to be a prime minister came to him by way of prison. I said to myself, "That applies to me."

In the autumn of 1909 I was transferred to Kalgan. The church there is more than three miles away from the telegraph office and on cold days the wind was very biting on our faces as we were going to and from church. In Kalgan I was also employed by the Tartar General Pu-Liang. A year later the new Republic was established in China, and, like the rest, I cut off my queue. At this time Mongolia also proclaimed her independence. A presidential mandate ordered Prince Na-Yen-Tu, General of the Wu-li-ya-su-tai Banner, to send troops to fight the rebelling Mongols. I met Mr. F. A. Larson, who had served the British Bible Society for eighteen years, in Urga, Mongolia; he knew the Living Buddha, the ruler of Mongolia, and many prominent princes close to him, and was on very good terms with them. As he had just returned to Kalgan from Urga, I asked him the news. He said that he had lived among the Mongols for so long that he loved the Mongols as well as the Chinese and did not like to see bloodshed between them, and he offered to act as a peacemaker and persuade the Living Buddha to withdraw the declaration of independence. I promised to introduce him indirectly to the President Yuan

Shi Kai, and to this end I recommended Mr. Larson to the new Tartar General, Ho-Tsung-Li. Nothing came of it. After half a year General Na-Yen-Tu heard of this matter through his Assistant General Li-Ting-Yu. He at once reported it to President Yuan Shi Kai and the Premier, Chao Ping Chuin, who authorized Mr. Larson to go to Urga to ask the Living Buddha to return to his Chinese allegiance and to make a report on conditions there to the Peking government, and appointed me secretary to Mr. Larson and private delegate from the government. This was a very dangerous mission, for the Mongols called all queueless men "Republicans," and tried to catch and kill them. The generals offered me a high salary for this risky service, but I told them that I would not serve for money. "I am a citizen of China and ought to be ready to die for my country when required. On this perilous expedition I might die, then how could I use the money offered? And people would laugh at me saying that I died for money's sake. There is only one thing that I want. I want you to know that I am a Christian, and that we Christians also are patriots and not traitors."

We left Peking on October 20, 1912, and reached Urga on the 30th of the same month, just too late, because on the 28th the Russian government had signed a treaty or agreement with Mongolia's ruler, the Living Buddha, so that he was surrounded by Russians and could not deal directly with the Chinese government. All that we could do was to find out the real situation in Mongolia. Meanwhile our Chinese government sent many other deputies to Mongolia, who got no farther than Kiachta and sent back false reports to Peking as though they had been to Urga. After staying in Urga for one month and collecting all the information possible, I started back.

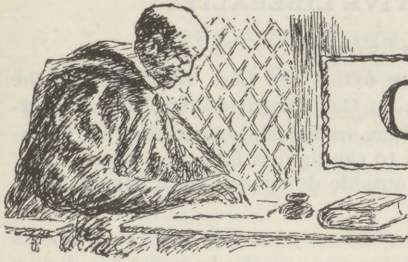
When I got to Kiachta on my way back, I was kindly received by some friends of mine there, Chinese bankers. In Kiachta the weather is very cold and the houses, built in Russian style, are air tight. My friends were very kind but rather careless in supplying me with a large panful of charcoal, about thirty or forty pounds of it, all glowing red hot. I was ignorant of the fact that Mongolian charcoal is especially poisonous and was delighted to have such a generous fire on a very cold evening. I was left alone in the room. Suddenly I felt very faint, my two feet refused to hold me up, and I found myself beginning to fall. I made myself fall on the "kang," a low brick stove on which the bed is made, and then I lost consciousness. It must have been death, for all the symptoms of death were present. In Peking I frequently heard of the death of persons from charcoal poisoning. When poisoned with charcoal fumes, nothing can save a person unless some one opens the doors and windows or carries him out into the open air. How was I brought back to life again? I do not know how. It was a miracle of God, who revived me as He did Lazarus of old. After an hour or two I felt myself awakened; I was choking in the thick charcoal fumes, and, despite a splitting headache which benumbed my brain, I realized something of the danger of my position; with incredible effort I crept to the window and threw it open and collapsed again. But I was saved!

Two days later I arrived at Manchuria. In this town the Foreign Office Bureau and the Customs are the only administrative departments of the Chinese government. I got off at the railway station and hastened to a Russian hotel and was having my baggage moved in, when two or three soldiers attached to the Foreign Office Bureau came riding up on horse back, asking me, "Are you a deputy of our Chinese government?" I answered, "Yes." They said, "Please quickly go to another hotel. This one will not do." I said, "My things are already taken in and I can't very well get them out." They replied, "We speak Russian and will get them out for you," which they did. So I went to another inn. When I asked the reason for this change, they said, "That is a *Hung-hoo-tse* (brigand) hotel. When a person gets in there nothing but his bones ever come out." What a narrow escape! Was it not divine providence which sent those soldiers to warn me?

(To be concluded next week)

"COME TO ME: breathe My spirit: seek justice in all things: repent from your sins: have faith in spiritual things and do not put all your trust in worldly goods: come, be gentle as I am gentle, humble as I am humble: come, put all your confidence in God: Love—thus will you be My disciples."—M. D.

†English Bishop of Chekiang.—EDITOR L. C.



CORRESPONDENCE

RIGHTLY DIVIDING THE SCRIPTURE

To the Editor of *The Living Church*:

IN all the discussion of the tempest in the Church at the present time, much has been said about the creeds and the teaching of the Church, but little about Scriptural authority. The creeds and teaching of the Church are valuable only as they point to the truth firmly grounded in Scriptures, and the best commentary upon the Bible is the Bible itself. The old saying needs reemphasis today: "The Church to teach and the Bible to prove." We need to get back to our foundations. We need more Bible study, and that not haphazard, but constructive reading. That lack is woefully apparent among both the clergy and the laity. Why should there be any apology for the Virgin Birth? Some seem to think it is a mark of being modern to voice such a doubt. They do not say so openly, but whisper it, as it were. Let us be sure of our grounds. There is nothing in the Bible which needs to be apologized for, if rightly understood, if the Word be rightly divided. "Read, mark, learn, and inwardly digest."

But it is said that the accounts we have of the Virgin Birth and the Incarnation are only beautiful legends! To this I answer: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Let us go back to the beginning, remembering that prophecy is history written beforehand. After the fall of our first parents, when God would serve notice on the devil that his doom was sure, He uttered against him the words of Gen. 3:15, telling him that Eve's seed should bruise his head. It is important that we notice "her seed," referring to Eve rather than Adam. Elsewhere we do not find descendants traced to the seed of the mother, but the father is designated. That Eve understood this, appears in the name of her first-born son, upon naming whom she adds: "I have gotten a man from the Lord." Here then is the first promise of the Redeemer with the distinct understanding that He should be Virgin-born.

But it is said again: "Look at the discrepancies between St. Matthew and St. Luke." I answer there is no discrepancy whatsoever. The line traced by St. Matthew in the first chapter leads back from Joseph to Abraham by David. The line traced in St. Luke's Gospel leads back from Mary through Nathan and David and Abraham to Adam. In St. Matthew's line the expression "begat," "begat," "begat" is used until Mary; then it is dropped, and the statement reads "Joseph, the husband of Mary of whom was born Jesus, who is called the Christ," as if purposely avoiding any intimation that Jesus came to earth as the child of any human father. In St. Matthew we have the genealogy of St. Joseph, the son of Jacob. Why then, in St. Luke, the son of Heli? But it is not said—and note this—that Heli begat Joseph. It is merely Jewish usage in speaking of one espoused to a man's daughter. Heli was Joseph's father-in-law.

If our Lord was brought into the world after the natural order, then He also sinned, "for all have sinned"; "there is none righteous, no not one." But, being "the seed of the Virgin," being conceived by the Holy Ghost, sin did not reign over Him. Truly men who reject the Virgin Birth "strain at a gnat and swallow a camel" in accepting the wild theories of modern science. If once the supernatural birth of our Redeemer can be gotten rid of, then all miracles will be discarded. One disbelieves in the miracle of the feeding of the five thousand, another in the miracle of turning water into wine. Why? It is the same old answer: "It is not scientific." We are reaping the harvest today of sending our young people to secular and state colleges and universities, sitting under professors who scoff at religion, cleverly injecting the virus into their minds that science and religion cannot live together. Our young men coming to the seminaries enter with their minds already made up that the religion of the Church is hopelessly behind the times. If nothing else comes out of this tempest, it will be a blessing if the laity and clergy rise up and demand that the Church have its own colleges where our young men studying for the ministry shall receive their collegiate course, a course that is true to the faith as this Church has received the same.

Surely our Lord's words apply to many today: "Do ye not therefore err, because ye know not the Scriptures, neither the

power of God?" What right have we to pick and choose, accepting this and rejecting that? Such a course can only mean that men wrest over Scriptures to their own damnation. No, all Scriptures are inbreathed of the Holy Ghost. Seek to read with understanding!

S. J. HEDELUND,
Moorhead, Minn.

DOING HIS WILL

To the Editor of *The Living Church*:

IT seems to me that, in the present race in the Church of one party to outdistance and overwhelm the other, no one has struck the real vital nerve or test of this whole controversy.

Jesus said, "He that willeth to do His will, shall know." Here is a pragmatic rule or test given to men. Men prefer to find out the truths of the Christian religion by ratiocination—they would be wise. Hypotheses are perfectly legitimate for the philosopher and scientist to begin on as a working basis to arrive at some truth or fact; but in religion one must not do that; one must only believe and accept what philosophy or science has already found out or may be revealing from time to time.

Suppose we, the members of the Church, were to take this promise of the Christ as a hypothesis, and begin to work on it with all the strength of our body, mind, heart, and soul, does any one doubt but that we would all come to the conclusion of John Baptist, "Behold the Lamb of God, that beareth the sin of the world"?

Less speculation and more doing of the will of God from the heart would bring peace and prosperity to the Church and the world.

HARVEY P. WALTER,
Bethlehem, Pa.
February 12th.

VARIANT OPINIONS

To the Editor of *The Living Church*:

PRESBYTER IGNOTUS, in your issue of February 2d, writes: "How queer it is that honest men will deliberately misrepresent the position of their adversaries in theology as well as in politics, for the sake of 'scoring a point,' which does not count at all in view of the misrepresentation!" I wonder whether this is not a bit uncharitable. Is it that honest men deliberately misrepresent their adversaries' position, or is it that, failing to understand it, they state it wrongly? For example, during recent months a number of conservatives, both inside and outside our Church, have stated that the alternative to a belief in the historicity of the Virgin Birth stories is that our Lord was born out of wedlock, Joseph or some other man being His father.

I should be slow to believe that this is deliberate misrepresentation, and yet after some acquaintance with the literature of the subject I have yet to find a serious student of this matter who sees the alternative thus. What those of us who are frankly very doubtful of the historicity of the Virgin Birth take to be the alternative is not that these beautiful stories are an unhistoric explanation of indubitable facts connected with our Lord's conception and birth, and that the ancient Jewish slander of illegitimacy is the true explanation of these same facts. What we contend is that it is highly probable, some would say certain, that our Lord was legitimately born in wedlock of Mary and Joseph, and that this, which is the earlier Christian tradition, still found in some passages in the Gospels, was replaced by a belief that He had no human father. This belief created the Virgin Birth stories in which all the details are subsidiary to the main belief, and are as uncertain as that.

Thus the students of the New Testament who have very grave and settled doubts concerning the Virgin Birth do not for one moment maintain that our Lord was illegitimately born.

NORMAN B. NASH,
Episcopal Theological School
Cambridge, Mass.

THE ANTIQUITY OF THE CREED

To the Editor of *The Living Church*:

DR. PARKS, in his sermon on Intellectual Integrity, gives particular emphasis to three points:

First: That the Nicene Creed received no ecumenical sanction until the council of Chalcedon, A.D. 451.

Second: That the Apostles' Creed in its present crystallized form was of a much later date.

Third: That consequently the Nicene Creed could not be interpretative of the Apostles' Creed.

As regards the first point, let it be agreed that the article concerning the Virgin Birth was inserted by some unknown scribe at the council of Constantinople. Dr. Parks admits that the creed in that form was received "and recited as satisfactory to them." What formal enactment could have given it higher authority?

The second point: That the Apostles' Creed in its *present crystallized* form was later than the council of Chalcedon need not be disputed, as it is not vital to the real question at issue, the Virgin Birth.

The third point rests entirely upon the assumption that the Apostles' creed was not known, in a somewhat fluid form, throughout the Catholic Church long before the Nicene council. Evidence to the contrary has already been given by different contributors. Permit me to furnish another authority, which I have not seen quoted. I refer to the so-called Egyptian Church Order. The title is misleading. A distinguished scholar, Dom Connolly of Downside Abbey, has shown it to be an extract from a work of Hippolytus, entitled *Apostolic Tradition*, A.D. 225. Among other forms this contains a complete anaphora (possibly the earliest known at this time) and also a baptismal rite. The testimony of the former to the Virgin Birth is found in the prayer of consecration as follows: "*quem . . . missisti de caelo in matricem virginis, quique in utero habitus incarnatus est et filius tibi ostensus est ex Spiritu Sancto et virgine natus.*"

The testimony of the Baptismal office to the Apostles' Creed in very nearly its present form is sufficiently explicit, especially so in its reference to the Virgin Birth. It is given in a series of questions addressed to the candidate; "*Credisne in Deum patrem omnipotentem?*" and so on through each article of the creed. I quote the one relating to the Virgin Birth, the one attacked by our modernist friends: "*Credis in Christum Jesum, filium Dei, qui natus est de Spiritu Sancto ex Maria virgine?*"

For two reasons the testimony of the Church Order is of especial value. Its title, *The Apostolic Tradition*, shows that it was recording a belief venerable because of age in the year A.D. 225. How close it brings us to the apostolic age! I have myself been in touch with and listened to the words of survivors of the American Revolution.

A second and very important reason for giving credit to the evidence of this Church Order is its wide diffusion throughout the Church. Written originally in Greek, it was translated into Latin, Coptic, Ethiopic, and Arabic. The discovery of some hitherto undiscovered manuscript may yet show a still wider diffusion. But with the evidence already before us is it right to assume that the fathers at Nicea and Constantinople did not have the knowledge upon which to base an interpretation of the Apostles' Creed?

W. F. HUBBARD.

Van Nuys, Calif.

DEFENDERS OF THE FAITH

To the Editor of *The Living Church*:

IT is a pleasure to read the well balanced and convincing sermon on *The Present Situation in the Church* by Bishop Manning, of New York. His courage, discretion, and soundness impel me to express my admiration of his whole course of procedure in dealing with a difficult situation. I join his name with the House of Bishops, who issued the Pastoral Letter, as Defender of the Faith, whose leadership has made the whole Church their debtor, and who brings home to our hearts and minds that the Faith, once delivered to the saints and transmitted to us, is safe in their hands. The whole Church will be strengthened by their action, and the large company of the humble followers of our Saviour, Jesus Christ, will continue their allegiance to Him with renewed devotion to the Church that has a definite and saving faith, defended by men who are stalwart soldiers of the Cross, and whom we laymen proudly call "our Bishops."

For the splendid work of THE LIVING CHURCH in keeping us clearly informed as to the insidious attack on the foundation stone of the Incarnation itself, I am deeply grateful.

Philadelphia, Pa.

A. J. COUNTY.

February 10th.

"COMPARATIVE LIBERALITY"

To the Editor of *The Living Church*:

I WAS interested in the article by Mr. Thornton, in the issue of January 26th, on Comparative Liberality. I, however, take issue with him, in his statement that he entertained "grave suspicions as to the figures for . . . Texas . . . where it would seem that outside donations have been lumped in with local contributions."

I have made a very careful review of the parochial reports for the year that Mr. Thornton uses as the base for his deductions. These reports differ slightly in their totals from the totals given for the Diocese in *The Living Church Annual*; I am not able to explain how this came about, but the error favors the Diocese in the amount per capita given by the Diocese of Texas.

The total sum raised within the Diocese for all purposes, including a special donation of \$33,000, designated for a center for student work at Rice Institute, one of the universities within the Diocese, was \$371,792.94, and the actual number of communicants for the year in question was 7,409. This gives a per capita giving from within the Diocese of \$50.19, and, if the \$33,000, which however was given by a member of a Houston church, and is so credited to her church, is deducted, we have the sum of \$339,792.94, which gives a per capita of \$45.07.

An analysis of the reports reveals the fact that there is no great wealth from oil or any other product in this Diocese, but splendid and consistent giving on the part of all the communicant membership.

Notwithstanding the large amount of missionary work maintained in this Diocese, only a very insignificant sum is received from outside for the negro work, which is but a small fraction of its cost, and which is not included in the figures given above.

WILLIAM GARNER.

Secretary, Diocese of Texas.

A NEGLECTED VIRTUE

To the Editor of *The Living Church*:

THE season of Lent should bring to our notice matters of conduct. Among these matters is one which seems to have escaped attention for many years, if not for centuries: at least, I cannot recall an instance in which a preacher has alluded to it; and, among some thousands of sermons, in a well indexed library to which I have access, I think there is not one on this subject. The neglected virtue, to which I allude, is hospitality. (There are some useful remarks on hospitality as a sacred duty among the Jews, in *Horne's Introduction*, II, 173.)

Now this is very strange, because the New Testament abounds in counsels which go to the point. To take a single instance: St. James urges on his converts the practice of this virtue, on the ground that some, in so doing, have entertained angels unaware. The general decay of hospitality may be attributed partly to social conditions, but it is more largely due to the neglect of teaching. We have nearly forgotten what hospitality really is.

In order actively to cultivate this virtue, some kind of housekeeping seems necessary. Christ, it is true, had no place in which to lay His head, during the Galilean period; yet He fed the four thousand and the five thousand, and turned water into wine at the marriage feast in Cana. The apostles, while traveling about, did not keep house; but St. Peter, no doubt, did so for many years at Antioch, and St. John at Antioch; and we read of St. Paul's renting a house in Rome. It may be inferred that they entertained modestly both friends and strangers; for they would not neglect a duty which they inculcated.

Some one may say, Why raise this question at a time when the cost of living is high and domestic help generally cannot be had? The answer is that true hospitality does not involve lavish expenditure, and is even inconsistent with ostentation and luxury. The social functions, which are copiously described in our Sunday papers, are no more examples of hospitality than the banquets of Dives in the parable; and the painted dolls who exhibit themselves at such functions greatly resemble the daughters of Zion whom Isaiah depicts as walking with stretched-forth necks and wanton eyes. The breed, at any rate, is not extinct.

There is too little hospitality among our own people, and too much of the pride of life. And here the clergy have an abundance of topics for Lenten sermons. But will they dare to rouse the enmity of "our best people"?

Portland, Oregon.

RICHARD H. THORNTON.

PRE-EXISTENCE OF LIFE

To the Editor of *The Living Church*:

IN an article entitled *The Cambridge Manifesto* (printed in *THE LIVING CHURCH* of February 9th), I read the following sentence: "Is it reasonable, is it scientific, to maintain that the human process that creates life should be used to convey preëxisting life?"

Do you mean by this statement to convey the idea that man ever "creates" life?

Is not all life preëxistent? Is not all life one? Does not all life come from God? In *Hastings' Dictionary of the Bible*, vol. III. page 117, we read: "God is in Himself the source of all life; physical, moral, and spiritual. He has not only called it into being, but sustains it. Life is God's gift, and can have no other origin." Is not this a fair summing up of the teaching of the Bible, both of the Old and New Testaments?

Is it reasonable, is it scientific, to confuse life and the manifestations of life?

Is not *The Freeman* right when it says in a recent number, "The matter is not one of religion, but of biology"? St. Paul has much to say about the Cross of Christ, but nothing, so far as I remember, about the Virgin Birth. Might not the Church profitably imitate the Apostle? R. M. BEACH.

[To add to our correspondent's questions: Does our correspondent really believe that the individual human soul has lived from all eternity—or at any time prior to the moment of conception in this world?—EDITOR L. C.]

To the Editor of *The Living Church*:

I HOPE it is unnecessary to say that I believe in the Faith of the Church, and also that I admire your excellent articles on the controversy concerning the Virgin Birth. But I always like to get at my opponent's mind and understand his position.

You say this week, "The essence of the doctrine of the Incarnation is that a preëxisting Being, the Second Person of the Blessed Trinity, took human flesh 'and was made man.' Is it reasonable, is it scientific, to maintain that the human process that creates life should be used to convey preëxisting life?"

I think you have here expressed the fundamental position. They cannot have it both ways and they must choose. I have never seen an answer to your question, except that the human process referred to does *not* create life, but always conveys preëxisting life. And I have wondered if this is what the deniers of the Virgin Birth really think. They tell us that they believe in the Incarnation, that God became man in the person of Jesus Christ. But, if they deny the Virgin Birth while asserting the Incarnation, they must assert that, in the case of our Lord, the human process was used to convey preëxisting life. And it seems to follow that, in such case, it must be so in every birth. Do they then assert that every birth is an Incarnation of God, and that we have not realized it, but that Jesus did?

Such seems to me to be the only possible conclusion they can come to. I wonder if they have thought their position out. St. Mary's Rectory, EDWARD G. MAXTED. Madisonville, Ky.

NOT AN ENDORSEMENT

To the Editor of *The Living Church*:

THE magazine known as *True Story Magazine* has used as advertising material a statement which I made, as follows:

"I feel sure that true stories of moral tone are very greatly needed and would tend to encourage good reading, especially by our young people."

I did not write this as an endorsement of this or of any other magazine, and I had not seen the magazine at that time. Since seeing the magazine I have written its publishers that my statement must not be used in advertising the magazine.

New York,
February 14th.

CHARLES S. MACFARLAND.
General Secretary, The Federal
Council of the Churches of
Christ in America.

WISHES STERN LITERALISM

To the Editor of *The Living Church*:

THERE seems to have arisen a considerable demand for literalness in religious and theological expression, such demand focusing mainly on our statement of belief.

Assuming this demand to be just, logic requires that it go further, for if it be wrong to speak of God other than literally, it would seem even worse to speak to Him other than literally.

What shall be said of those who, on Ash Wednesday, will tell God that they come to Him "weeping, fasting, and praying," when they neither weep nor fast? What of those who in the Burial Service declare, "yet in my flesh shall I see God," when they mean, with Job, "without my flesh"? What of the merry faced boys who sing, "Weary of earth" (or worse still, "Weary of self"), when neither they nor any that hear them are thus weary? Is it less heinous to sing what is false than to say it?

Can we not abolish all figures of speech in the Church, and get down to literal fact? God is our Father only after an analogy. Christ is "begotten" only after an analogy. The "bloody sweat" of the Litany is a simile in St. Luke.

Let there be a commission appointed to remove all figures of speech from religious language. The residuum of literal fact will serve admirably as a test of orthodoxy.

Ware, Mass.

ARTHUR CHASE.

DOES NOT WISH STERN LITERALISM

To the Editor of *The Living Church*:

JUDGING from a communication from O. E. Kellogg in your issue of February 9th, he, and possibly others, took quite seriously the ironical letter of the Rev. S. C. Hughes, of Newport, in which he humorously advocated the optional use of the Ten Commandments. Evidently in a time of religious controversy humor is not recognized. Those of us who know Mr. Hughes immediately recognized his letter as a humorous thrust at the Cambridge proposal to make the saying of the Creed optional. To keep the record straight, may I assure Mr. Kellogg that Mr. Hughes is not to be interpreted literally? R. A. SEILHAMER.

Pawtucket, R. I.
February 11th.

BISHOP CHASE'S MEMOIRS

To the Editor of *The Living Church*:

I HAVE received a number of responses to my inquiry as to extant copies of Bishop Philander Chase's *Memoirs*. There were two editions; one in 1847 and one in 1848. All the copies held by my correspondents, so far as stated, were of the second edition. One clergyman stated that a number of copies of the *Memoirs* were held in Ohio. May I put your readers to the trouble of letting me know if copies held by any of them, or that they know of, are of the first edition—of 1847? I am under the belief that these must be very rare.

Macomb, Ill.,
February 15.

J. M. D. DAVIDSON.

BLUE MONDAY MUSINGS

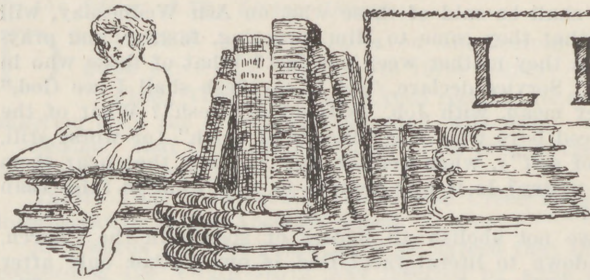
(Continued from page 570)

awful thing it was for so-and-so to deny the very basis of the Christian Religion! A godly woman heard him say over the radio, 'I don't believe in the Virgin Birth. I do not believe in the actual Resurrection. I do not believe in the Deity of Christ.'" When doubt of his informant's accurate report was uttered, he dismissed it, and reaffirmed his lamentation, "Alas, my brother." Upon inquiry it appeared that the "godly woman" who "listened in" had got it all correct—except for the trifling interpolation of a *not*.

If clerical characters must be pilloried in fiction, how would it do to make this readiness to believe the worst of one another on insufficient evidence serve for the motive of a story?

WE ARE not put into this world to find our life, but to lose it. Our gift is the Cross. God lived and died in misery—not to make us comfortable, but that we should live His life in our selves, as far as we can in this world, and then be seated on His throne, forever in heaven. I do not think there is one promise in the Gospel that we shall be *happy* in this world. From the Beatitudes to the end of Revelation, you will find no other promise for *time*. But what for eternity? What will not have been secured by Christ for us if we will enter into His sorrows and abide in them with joy in this world?—A. H. Mackonochie.

IS LIFE MONOTONOUS to you? Every moment and every place should be eloquent to you of God. When you behold good, know that it is God's response to the call of man. When you see evil know that God is there, calling you to service.—Richard Whitwell.



LITERARY

FOR THE STUDENT

The Ideas of The Old Testament. By the Rev. Frank Gavin, Th.D. One of the Manuals for Students for the Home Study of Holy Scriptures and Church History. New York: Edwin S. Gorham. \$1.25.

The student has the advantage, in this volume, of having a thorough scholar and a thorough Catholic as his director, a man, too, who has steeped himself in Semitics, and in the philosophy of the religion of the Old Testament. The consequence is that the student, who will faithfully work through the studies provided in this book, will have an excellent knowledge of the Old Testament and of its true spiritual contents, and a reasonable faith in God. The whole tendency of the studies is constructive; and yet the student has all the assured results of modern scholarship.

A Dictionary of Religion and Ethics. Edited by Shailer Mathews, D.D. and Gerald Birney Smith, D.D. New York: The Macmillan Co. \$3.

There is no need to introduce this reprinted edition to scholars, for they are acquainted with its merits from the original edition: but for those who may be attracted by the lower price, it may be said that the *Dictionary* is a very valuable reference book which should have a place in the working library of every student of religion. The articles are very concise, of course, but give definite information. Much space is given ethnic, or natural religion. Biographical paragraphs of religious leaders are included. A suggestive bibliography is appended.

How We can Help Children to Pray. By Edith E. Read Mumford. New York: Longmans, Green & Co.

Miss Mumford has added another to her long list of valuable studies of children and religion in this book. She has a keen knowledge of the child's mind and a keen sense of God, and she knows how to cause the child to understand his relationship to his heavenly Father, which she tells in this book. It should prove valuable collateral reading for teachers on the earlier courses of the Christian Nurture Series, to help them in instructing their children in the formation of their prayers.

The Epistle to the Hebrews. By the Rev. J. H. Wade. London: Skeffington & Son. \$1 net.

This book is not an attempt to reconstruct the Christian religion along rationalistic lines, as a present day commentary is so apt to be, but rather a conservative evangelical consideration of the subject. It does not go into the Epistle at any great length, having but 227 pages in all, the latter half of the book being devoted to a commentary on various words and phrases: but the thought is closely packed, and is presented so as to induce further study and thinking. The book was written with an eye somewhat to the present, and not a few of its suggestions should help in clearing up the muddled thought of the day.

Dante: Poet and Apostle. By Ernest H. Wilkins, Ph.D., Litt. D. Chicago: University of Chicago Press.

In the choice of a small and readily comprehensible text containing a logical treatment of Dante's great poetical work this little volume is quite invaluable for students preparing to read the *Divine Comedy*. The three chapters are entitled Dante's Preparation for His Great Work, Dante's Apostolic Service, and The *Divine Comedy* as Poetry. They cover the lectures delivered by Dr. Wilkins in the year 1921, at Columbia University, and at the University of Chicago.

In this work we have the meager biography omitted, while the author endeavors to emphasize the environment, political and social, which molded the ideas for his poems. The structure, content, and values of the *Divine Comedy* are shown by selected quotations.

H. M. A.

FICTION

The Highway. By Caroline Atwater Mason. New York: Fleming H. Revell Co., \$2.

A novel, dealing with the struggle for faith among young students for the ministry in these days of conflict between radical Modernism and historic Christianity. It would lie outside the purpose of the fictional character of the book to go too thoroughly into the theological questions at stake, and the trend of the author would seem to be "Fundamentalist" rather than towards a constructive Catholicism. As the scene is laid in a Protestant seminary this is quite natural. The novel aims to trace Modernism to its German academic sources, and to show that in weakening the hold on Christian verities it is in measure responsible for the moral laxity of modern society, and the futility of much present-day Church life. All of which sounds more didactic than artistic, more sermonizing than fictional; but, as a matter of fact, the story is interesting, and at least two of the characters (the unworldly scholar whose piety rescues him from the perils of his academic theories, and the young student who is the hero of the book), are exceedingly well drawn. The women are by no means so real or convincing. A timely book that challenges thought.

The Inverted Pyramid. By Bertrand W. Sinclair. Boston: Little, Brown & Co. \$2 net.

This seems to be a rather sane sociological novel with its thesis, to use the words of the hero of the book: "Men are men, and not beasts of burden." Likewise it shows the utter futility of the caste system in society. Membership in an "old family" may predispose to excellence, but only after contact with humanity as it is. "There's one thing to be said for shirt sleeves," the hero says. "They give a man room to swing his arms." It is an addition to the growing literature of popular Canadian fiction.

A Conqueror Passes. By Larry Barretto. Boston: Little, Brown, & Co. \$2.

The author presents a study in a young man's reaction to post-war conditions: the return from the unnatural excitement, the nervous shocks, and the strained state of attention of war causing a let-down of a very serious character, from which he builds himself up again slowly and with difficulty—towards the last with the help of his sweetheart. The book is interesting in a number of ways; and makes one hope that such conditions may be avoided for the future.

Behind Locked Doors. By Ernest M. Poate. New York: Chelsea House. \$2.

This very interesting detective story is worked out along the lines of a very modern psycho-analysis, and illustrates what can be done—in a detective story—by a master psychologist. The interest is kept up throughout the story; one doesn't settle on the real criminal until late in the story, and then he has to be made to confess. As is nice, the one whom we don't want to be guilty, isn't; and the hero and the heroine live happily ever afterward.

ADVERTISING

The Advertising Year Book for 1922. Edited by Noble T. Praigg. Garden City: Doubleday, Page & Co., \$2. net.

This is put out by the Associated Advertising Clubs of the world, and is a digest of papers read at the Milwaukee Convention. It is a symposium on the philosophy and psychology of advertising, the methods that have been approved by use, the experience and discoveries of successful advertising men during the year, and, in fact, on well nigh everything that goes into the complex art of advertising.

Attention may here be called to the section on Advertising as a Force for Religion. There is much of value in this section to those who believe that the Church may profit by advertising publicity. It gives experiences, advice as to methods, and suggestions for practical use.

THE LOVE OF GOD should be in our life as a never-ending theme, sweetly melodious, encouraging us on.—*Rev. Henry Lowndes Drew.*

Church Kalendar



FEBRUARY

- 24. Sexagesima Sunday.
- 29. Friday.

MARCH

- 1. Saturday.
- 2. Quinquagesima Sunday.
- 9. First Sunday in Lent.
- 16. Second Sunday in Lent.
- 23. Third Sunday in Lent.
- 25. Annunciation B. V. M.
- 30. Fourth Sunday in Lent.
- 31. Monday.

APPOINTMENTS ACCEPTED

CHESTER, Rev. MORTIMER, in charge of the Santa Maria mission field, Diocese of Los Angeles; to be rector of St. Luke's Church, Auburn, Calif., March 1st.

HEYES, Rev. J. W., rector of St. George's Church, Hyde Co., N. C.; to be rector of Emmanuel Church, Farmville, N. C., with St. Barnabas' Church, Snow Hill.

JOHNSON, Rev. THOMAS C., of the Church of the Holy Spirit, Bensonhurst, Brooklyn, N. Y.; to be assistant at St. Peter's Church, Philadelphia, Pa., with address at 313 Pine St., March 1st.

MORRIS, Rev. RICHARD J., rector of Trinity Memorial Church, Ambler, Pa.; to be secretary to the Bishop of Pennsylvania, March 1st, with office at 202 S. 19th St., Philadelphia, and residence at Villa Nova, Pa.

OLMSTEAD, Rev. HENRY B., Christ Church, Guilford, Conn.; to be rector of St. John's Church, Rockville, Conn., March 1st.

NEW ADDRESS

DYKE, Rev. THOMAS, resigned St. Andrew's Church, Edwardsville, Ill.; Orlando, Fla.

DEGREES CONFERRED

BERKELEY DIVINITY SCHOOL—D.D. upon the Rev. G. A. STUDDERT-KENNEDY, rector of the Church of St. Edmund, King and Martyr, London, England.

ORDINATIONS

DEACON

WESTERN NEBRASKA—Ordained to the diaconate by the Rt. Rev. George Allen Beecher, D.D., Bishop of Western Nebraska, in Grace Church, Red Cloud, Nebraska, the Fourth Sunday after the Epiphany, February 4, 1924. BASIL SIMMS DAUGHERTY. He was presented by the Rev. J. M. Bates, and the Ven. S. E. Wells, preached the sermon.

The Rev. Mr. Daugherty was a Methodist minister before coming into the Church. Immediately following his confirmation and being received as a candidate, he was placed in charge of Grace Church, Red Cloud, under the charge of the Rev. J. M. Bates, where he will remain and continue his studies for priest's orders.

PRIEST

VIRGINIA—At Emmanuel Church, Harrisonburg, Va., on Sunday, February 3, 1924, the Rt. Rev. William Cabell Brown D.D., Bishop of the Diocese, advanced the Rev. FRANK S. PERSONS to the priesthood. The sermon was preached by the Rev. Francis A. Brown, and the candidate was presented by the Rev. Walter Williams.

The Rev. Mr. Persons will continue in the field in which he spent his diaconate, becoming priest in charge of Lynwood Parish, with residence at Yancey, Va.

DIED

HUNTING—Entered into rest at the Bishop's House, Reno, Nevada, February 6, 1924, the Rt. Rev. GEORGE COOLIDGE HUNTING, D.D., Fourth Bishop of Nevada, in the tenth year of his Episcopate, and the fifty-third year of his age. The funeral service was conducted on February 8th by Bishop Sanford from St. Stephen's Chapel, Reno, and the committal service on February 9th from Trinity Church, Oakland, California, by the Rev. Lloyd B. Thomas.

"I have fought a good fight,
I have finished my course,
I have kept the faith."

AGNEW—Mrs. SUZANNA T., wife of John P. AGNEW, died at Hammond Hospital, Erie, Pa., February 8, 1924. The funeral was from Trinity Church, Fredonia, N. Y., February 11th. Interment in Forest Hill Cemetery.
May light perpetual shine upon her.

CLARK—Mrs. MARY MORGAN CLARK, passed to rest in her eighty-third year at her home in Fredonia, N. Y. Throughout her lifetime she was an active and loyal communicant of the Church. She is survived by her son, H. A. Clark. She was buried from her home in Fredonia in Forest Hill Cemetery.
May she rest in peace.

JENVEY—Entered into rest on Wednesday, February 6, 1924, at his home in Burlington, California, the Rev. WILLIAM R. JENVEY, D.D., retired priest of the Church of God, in the eightieth year of his age. The funeral service was held from St. Stephen's Chapel of Trinity Church, Reno, Nevada, the Church building he helped to erect as rector, in 1878, on Saturday, February 9th.

"O happy saints! forever blest,
In that dear home how sweet your rest!"

RICH—Entered into life eternal on Tuesday, February 5, 1924, the Rev. JOHN MONTGOMERY RICH, rector of Calvary Church, Cairo-in-the-Catskills, son of the late Rev. William Alexander and Sarah Louisa (Carter) Rich, and brother of the Rev. Lawson Carter Rich, of New York, aged fifty-seven years.

Grant unto him, O Lord, eternal rest, and let light perpetual shine upon him.

RICHARDSON—Died at his residence, near Summertown, S. C., January 15, 1924, RICHARD C. RICHARDSON, warden of St. Matthias' Mission, in the fifty-third year of his age.

"Mark the perfect man, and behold the just; for the end of that man is peace."

MEMORIALS

The Rt. Rev. George Coolidge Hunting, D.D.

The clergy and laity of the District of Nevada, together with the visiting clergy, attending the funeral held in Reno on February 8, 1924, express our deep sorrow and our sense of loss in the death of the Rt. Rev. GEORGE COOLIDGE HUNTING, D.D., Fourth Bishop of Nevada. The Church and the State have lost a great leader, and a strong man. He trod the Master's way, unwavering and unafraid, and laid down his life in the Master's cause.

We pray God that he, whom we loved, may rest in peace, and that light perpetual may shine upon him. And we express to the helpmeet and inspiration of all his work, the affection and sympathy of our hearts.

EDWARD BROWN,
SETH C. HAWLEY,
STERLING J. TALBOT,
Committee.

The Rt. Rev. Frederic W. Keator, D.D.

The Standing Committee of the Diocese of Olympia, in session at Seattle on Friday, February 1, 1924, having learned of the death of the Rt. Rev. FREDERIC W. KEATOR, D.D., last missionary Bishop of the Jurisdiction, and first Bishop of the Diocese of Olympia, where he has presided over the Church for more than a score of years, adopted unanimously the following minute as a testimonial to his memory:

"FREDERIC W. KEATOR combined with an intensely practical nature attainments of scholarship distinguished in their character.

"As a Churchman he was true to the faith, and as a Christian liberal, in love with all who seek to follow the Master.

"In the Church he was diligent and full of good works, and in the world active and efficient in sowing seeds of kindness for reaping now and hereafter.

"In battling for the right he was valiant and uncompromising, and in private consultation kindly and consoling.

"In the inevitable contests of life he was brave to the end, never elated by victory or cast down by defeat.

"He hurt only to help, and wounded only to cure.

"As a bishop he was a faithful Chief Pastor of the flock committed to him.

"In his death the Mighty Army has lost a great Commander, the Church at large a most useful minister, his diocese its beloved Bishop, and the State a distinguished citizen.

"His virile spirit has not departed from our councils.

"In humble pride of his memory, and in sorrow of his taking off, we invoke the intercession of the whole Church for the repose and peace of his soul, and that the work which he loved may be carried on and prosper under

God; that the loved ones nearest and dearest to him may find comfort and consolation at the altar where he served, and that all who knew and loved him may, in obedience to his injunction and example, look always to Him who is the Chief Shepherd and Bishop of our souls."

S. H. MORGAN, Pres.,
R. J. ARNEY,
W. H. BLISS,
T. R. BATEMAN, Sec.,
B. BELLY,
C. C. BROWSON,
C. E. CLAYPOOL.

Rev. Dr. William Alexander Barr

IT WAS with profound sorrow that the members of the congregation of Christ Church Cathedral, New Orleans, La., received news of the death, on November 12, 1923, of our late beloved rector and friend, the Rev. Dr. WILLIAM ALEXANDER BARR.

Dr. Barr assumed his duties as Dean of the Cathedral in November, 1909, and remained in charge until 1918, when ill health forced him to resign.

Dr. Barr was not only an eloquent speaker and a wise leader and adviser in the councils of the Church and Diocese, but above all was a true pastor in every sense of the word. He was the good shepherd of the flock he had chosen to tend, and, in truth, gave up his life for his sheep. It was only by his faithful, tireless self-sacrificing, and loving service that the Cathedral was enabled to rise from a crushing load of debt to be consecrated and set free for the service of God.

In his home life he was all in all; the devoted husband, the kind and loving father.

Our deepest sympathy is extended to his bereaved family, and especially to his loving wife, who was ever present at his side, in his work among his congregation, in his home among his children and friends, in his joys and in his sorrows, in his long and tedious illness, and, lastly, when the peace of God fell gently upon his weary brow.

His memory shall abide with us forever.

RESOLVED that this Memorial be recorded upon the minutes of the Vestry of Christ Church Cathedral and printed in the Diocesan and Church papers, and that a duplicate be sent to his wife and family.

J. DIRICKSON CUMMINS,
Rector.

W. B. MACHADO,
WATTS K. LEVERICH,
Wardens.

W. J. BENTLEY,
G. R. WESTFELDT, JR.,
A. P. SAUER,
W. T. MARFIELD,
H. J. CARTER,
CHAS. L. POOR,
C. S. WILLIAMS,
STEWART MAUNSELL,
E. L. GLADNEY,
F. L. LEVY, JR.,
RICHARDSON LEVERICH,
WM. LAMB,
ROBT. W. WOLCOTT.

The Rev. Stewart U. Mitman, Ph.D.

The Rev. STEWART U. MITMAN, Doctor of Philosophy, entered into life on Thursday, January seventeenth, 1924.

For eight years Dr. Mitman had been instructor in Religious Education in the Divinity School. He had fitted himself for this special field by thorough study, and by practical experience, not only as a teacher, but as a leader in education in the Church. Thus he brought to his task as instructor not only a fine technical equipment but the sane common sense that is the fruit of much human contact. Dr. Mitman was the first specialist in his subject upon our teaching staff; he not only gave the School fine and notable service, but he laid foundations, and opened vistas for our future work.

His duty, especially of late, was often done at great effort and cost to himself; but his cheery optimism and firm determination so triumphed over physical disabilities that we his colleagues hardly realized the burden he was bearing or the strength of character with which he bore it. More and more he endeared himself to faculty and students by his constant interest in all our affairs, by his resolute character, by his modesty and by his genuine Christian devotion.

We mourn his loss; and pay this tribute of admiration and affection to his memory.

By order of the Faculty,
GEORGE G. BARTLETT,
Dean.
JOS. CULLEN AYER,
Sec.

January 22, 1924.

Dr. Augustus R. White

DR. AUGUSTUS R. WHITE died on Friday, February 8, 1924.

He was a vestryman of St. Peter's Church in Freehold, N. J., to which office he was elected at Eastertide, 1917.

He was elected treasurer of the parish by the vestry on April 11, 1921, and held that office until his death.

The members of the vestry of St. Peter's Church desire to express their sincere sorrow at their loss, their respect for his memory, and their affectionate appreciation of his character as a true man, a firm friend in all his relations to the people with and for whom he lived, and as a Churchman who practised his religion, not only in letter but in spirit; the true spirit of faith in God and charity toward all his fellow men.

RESOLVED that a memorial page be reserved in the records of this parish, that this resolution be entered therein, and that a copy be sent to his family.

Freehold, N. J., February 14, 1923.

MAKE YOUR WANTS KNOWN
THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

No single advertisement inserted in this department for less than \$1.00.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

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

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

POSITIONS OFFERED

CLERICAL

PRIEST ASSISTANT WANTED IN CATHOLIC Parish in New Jersey. One capable of acting as Choirmaster and Organist, boy choir, full Catholic service. Single man. Stipend to start, \$1,200. Address S-138, LIVING CHURCH Milwaukee, Wis.

WANTED: PRIEST FOR SUMMER DUTY. Can combine pleasant vacation with interesting work. Golf and swimming available. Apply Rev. HENRY DANIELS, Thermopolis, Wyoming.

MISCELLANEOUS

WANTED: COLLEGE GRADUATE EXPERIENCED in dealing with boys, equipped for general school work. Address HEADMASTER, SAINT ANDREW'S SCHOOL, St. Andrews, Tennessee.

WANTED: ORGANIST CHOIRMASTER, St. Paul's Church, Steubenville, Ohio (near Pittsburgh). Splendid opportunity for young Churchman. Address the Rev. W. M. SIDENER, Steubenville.

WANTED: LADY, CAPABLE OF TAKING charge of growing mail order business, during owner's occasional absence. One handy with needle and with some business experience preferred. Fine opportunity for right party. (Chicago suburb.) Address CHANCE-135, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

A PRIEST IN N. DAKOTA DESIRES TO serve a Church in California during July or August. Considered a strong preacher. Address X Y Z-127, LIVING CHURCH, Milwaukee, Wis.

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.

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

PRIEST, MARRIED, 45 YEARS OLD, large experience, aggressive, sound Churchmanship, faithful parish worker, strong preacher, specialist in religious education, pageantry and pictorial presentations. Desires correspondence with bishop or vestry. Address S-131, care LIVING CHURCH, Milwaukee, Wis.

TO PARISHES: PRIEST, MIDDLE AGED, active, strong Churchman, seeks change. Highest references. Address F-132, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

DEACONESS, CATHOLIC WANTS PARISH work in the East. Present Rector is seeking to locate the Deaconess who has been working under his direction for four years. Successful and loyal. Reduction of expenses the only cause for change. Full particulars on application. Address S-139 care THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change from present position. Expert. Unsurpassed credentials. Address CHURCHMAN-134, care LIVING CHURCH, Milwaukee, Wis.

PARISH VISITOR AND CHURCH WORKER desires position. Considered good organizer. References furnished. Address M-137, care LIVING CHURCH, Milwaukee, Wis.

WELFARE OR CHURCH WORK. HAVE had experience Asst. Superintendent Fresh Air Home. Enrolled National Council and State Welfare Dept. Widow without children willing to go anywhere. Box 783, Columbus, Ga.

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.

PIPE ORGANS—IF THE PURCHASE OF an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing Organs proposed for Memorials.

ALTAR FURNISHINGS

THE WARHAM GUILD, LTD. THE SECRETARY will forward on application, free of charge, (1) a descriptive Catalogue containing drawings of Vestments, Surplices, etc. (2) Black and White List giving prices of Albs, Gowns, Surplices, etc., and (3) "Examples of Church Ornaments" which illustrate Metal Work. All work designed and made by artists and craftsmen. Apply for information to The Secretary, THE WARHAM GUILD, LTD., 28 Margaret Street, London, W. 1, England.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Set of Best Linen Vestments with Outlined Cross consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00 Post free. MOWBRAY'S 28 Margaret St., London, W. 1, and Oxford, England.

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.

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.

FOR ALTAR GUILDS (LINEN FOR COT-TAS) 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.

SISTERS OF THE HOLY NATIVITY

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

UNLEAVENED BREAD AND INCENSE

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.

RETREATS

A RETREAT FOR YOUNG WOMEN WILL be held on the 1st Sunday in Lent, March 9, 1924, at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Conductor, the Rev. GEORGE L. RICHARDSON, D.D.

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life, opportunity for trying out their vocation, and of caring for the sick poor. Address BROTHER SUPERIOR, Gibsonia, Pa.

APPEAL

WILL NOT SOME PARISH, THAT IS replacing old hangings for new ones help a weak little struggling mission, by donating the disused ones? St. JAMES' MISSION, care Mrs. J. W. PIGMAN, Dalhart, Texas.

MISCELLANEOUS

WANTED: A SECOND-HAND COPY OF Proctor's *History of the Book of Common Prayer*, and *The Apostles' Creed* by Dr. Drown (second-hand). A reasonable price offered. Rev. CANON SLOGGETT, Saco, Me.

CALENDAR

SHAKESPEREAN LENTEN CALENDAR. Compiled and published by AGNES CALDWELL HAY, Glen Osborne, Sewickley, Pa.

THE WAY OF PEACE

MANUAL FOR CATHOLIC CHRISTIANS of the Anglican Communion. Daily and occasional Prayers; Assisting at Mass; Penance; Communion; Unction. Black cloth, 3 x 4½ in. 60 pp., 25 cents net. Address HOLY CROSS HOUSE, 300 East 4th St., New York.

GAMES

SHAKESPEARE—HOW MANY QUESTIONS could you answer on Shakespeare? Play the game "A Study of Shakespeare." Instructive, original, best game out. Price 50 cents. THE SHAKESPEARE CLUB, Camden, Maine.

CAUTION

MILLS—Caution is suggested in dealing with a man giving the name of MILLS, who is going the rounds among the clergy in Pennsylvania seeking aid to "get back home" after an effort to obtain treatment in a sanatorium for tuberculosis. He is dark, about thirty-five years of age, and is well dressed. His story is very plausible, and he knows a great many of the clergy, alleging also that he has worked at the Church Missions House, New York. The clergy of whom he speaks readily as his acquaintances are those of Boston, New York, and Philadelphia. Information may be obtained from the Rev. CHARLES A. STROMBOM, Johnstown, Pa.

REAL ESTATE

Colonial House

In the foothills of the Berkshires
Washington, Conn.

A COUNTRY PLACE OF ABOUT 8 ACRES, situated in the midst of charming scenery. Colonial house of 14 rooms, 6 open fireplaces, steam heat, 3 bathrooms. Stable with living quarters, 2 car garage, chicken house and yards, ice house, flower and vegetable gardens; never failing water supply from individual spring; Waring sewage disposal system; admirable church and school advantages, and golf.

An all-year-round home of charm and comfort. On the Litchfield branch of N. Y. N. H. & H. R. R. By motor about two hours from New Haven and Bridgeport, and one hour from Waterbury by the new Woodbury road. Address B-122, care THE LIVING CHURCH, Milwaukee, Wis.

TEN LOTS AT CANTERBURY PARK (ON Big Star Lake), Michigan, for sale cheap to close an estate. These lots were conveyed by Will to a large Episcopal Church in Chicago, which benefits by their sale. Many Episcopal families spend their summers at this beautiful spot, which is reached by boat from Chicago, Milwaukee, or Manitowoc, to Ludington, Mich., or via Pere Marquette Ry. to Baldwin, Mich. (which is the county seat of Lake County), or via highways number twenty (20) and fifty-four (54). For particulars address G. A. C.-981, care LIVING CHURCH, Milwaukee, Wis.

FOR SALE—IN BURLINGTON, NEW JERSEY, on the Delaware River between Philadelphia and Trenton; river front property, 12 rooms, 2 baths, about 67,000 square feet of land. Price reasonable, enquire of R. FISKE, P. O. Box 1121 Providence, R. I. or A. W. DRESSER, 328 High St., Burlington, N. J.

HOSPITALS

New Mexico

S. T. JOHN'S SANATORIUM FOR THE treatment of tuberculosis. "In the heart of the health country." BISHOP HOWDEN, President; ARCHDEACON ZIEGLER, Superintendent; Albuquerque, New Mexico. Send for our new booklet.

New York

S. T. 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.

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE., lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMEN.

Los Angeles

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

New York

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A 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.

NOTICE

REVEREND R. J. CAMPBELL, GRACE Church, Cedar Rapids, Iowa, who has conducted successful tours in Great Britain and the Continent, will continue this work in 1924. He will be glad to give dates and prices to any one interested.

1924 EDITION NOW READY

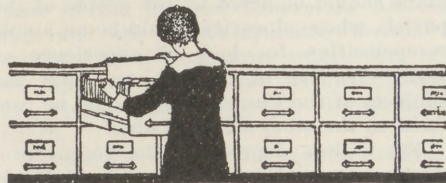
Manual of Family Prayer with Church Calendar and Bible Readings

The Manual has been revised and improved. The Calendar is the style that hangs on the wall, necessary in every home, no matter what calendars in leaflet, card, or book form, may be in use.

The Brotherhood effort to promote the practice of Family Worship has met with wide commendation. The Manual and Calendar provide a simple means of starting this helpful habit, and continuing it throughout the year. 50 cents postpaid. Two for a Dollar.

BROTHERHOOD OF ST. ANDREW,
Church House, 202 S. 19th St., Philadelphia.

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.)

Church of the Incarnation, New York

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

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

BISHOP MCKIM THANKS PENNSYLVANIA

THE RT. REV. T. J. GARLAND, D.D., Bishop of Pennsylvania, has made public an official communication from the Rt. Rev. John McKim, D.D., Bishop of Tokyo, in which the latter thanks the people of the Diocese of Pennsylvania "for the splendid help so spontaneously and generously given in the distress and want following the Japanese earthquake of last September."

The Diocese of Pennsylvania was one of the first in the American Church to respond with contributions to the appeal for the Japanese Emergency Relief Fund of \$500,000. Within a few hours after the appeal was received, the Diocese pledged itself to contribute \$50,000 of the total. Within a comparatively brief period upwards of \$54,000 was contributed and forwarded from the Diocese.

"The splendid achievement of the Church in America in raising the \$500,000 Emergency Fund in so short a time," Bishop McKim told Bishop Garland, "has given new courage to the Church in Japan." In addition to the \$500,000 Bishop McKim told of receiving hundreds of packages of bedding, clothing, and other necessities from the Church people in every Diocese in the United States. "The immediate wants of our people, who had lost their homes and possessions," adds Bishop McKim, "have been supplied, and they have what is needed for their comfort during the severe winter weather."

Bishop McKim expresses the hope that, when the appeal is made for reconstruction, it will have the same sympathetic reception that has been given the emergency appeal.

HISTORIC CHURCH TORN DOWN

THE OLD BUILDING of Holy Trinity Church, Ponce, Porto Rico, is to be torn down, as it has been so thoroughly eaten up by insects that the authorities have found it necessary to condemn it.

This building was the first non-Roman church building erected in Porto Rico, and was the only one allowed by the Spanish authorities. It was the official place of worship for the English Consul at Ponce, and his staff, and Queen Victoria was instrumental in its construction, and gave to its support. In the early days the congregation was not allowed to use the front door, nor to enter in numbers of two or more, but singly. The bell was not used, and even after the American occupation an effort was made to continue the prohibition of its use.

The people of the parish hope to put another building of concrete in its place before long.

A CHURCH AT MAYAGUEZ

THE CITY of Mayaguez, Porto Rico, is to have a church building at last. After many years of waiting and working, the building is now under construction. When completed, it will do away with the necessity of using school rooms for services. The plans call for a basement large and bright enough for an assembly room and a school room for the little folks.

A recent addition to the property of the mission at Mayaguez makes it possible to have the industrial department for girls in a house owned by the mission instead of having to rent one. It is hoped that the mission will be able to purchase the entire block where the property now is, and so be able to house the boys' industrial work, and give space for a basketball court for the girls.

Comments on Canterbury's Letter on the Malines Conferences

"Mystery" Plays in Church—A Church Writers' Guild—Suffragan of Hulme

The Living Church News Bureau
London, Feb. 1, 1924

THE comments of the Bishops, taken as a whole, have been none too favorable regarding the Archbishop of Canterbury's recent letter on the Malines Conferences. It is refreshing, therefore, to find the Bishop of Lichfield (Dr. Kempthorne) maintaining that the Archbishop's action was in "absolute accordance" with the resolution of the Lambeth Conference.

Writing in his diocesan magazine, Dr. Kempthorne refers to the fact that the Archbishop himself asked Bishop Gore and Dr. Kidd to join Dr. Frere, the Dean of Wells, and Lord Halifax at the third conference with Roman Catholic representatives at Malines. He proceeds:

"It has been said that these men are of an extreme party, who regard the Reformation as a complete mistake, and who would not uphold the true position of the Church of England as against the Church of Rome. This objection is quite grotesquely untrue. No one has resisted 'Roman Catholic claims' more stoutly than Dr. Gore. Members of the House of Convocation can judge whether Dr. Frere and Dr. Armitage Robinson are Romanizing extremists! Of course the meetings were not official; but those who attended them went to Malines with the encouragement and good-will of the Archbishop, in order that they might seek to effect some restatement of old controverted questions and some elucidation of perplexities."

"I have no doubt that the Archbishop was right. How is it possible for any body of men who represent one Church of Christians to ignore the existence of what, after all, is the largest body of professing Christians? Is it absolutely incredible that there should be a change of heart in Rome?"

"MYSTERY" PLAYS IN CHURCH

Mr. B. C. Boulter's "Mystery" Epiphany Play, acted by the St. Silas' Players since 1918 in the Church of St. Silas the Martyr, Kentish Town, London, being the first play with spoken parts to be given in a church in modern times, was presented on three evenings last week. In spite of the railway strike the audiences were large, including, on Friday, Archbishop Germanos, of Thyatira, who has charge of the Greek congregations in England. The players show no falling off in the effectiveness of their presentation of the play, which opens with the Annunciation and concludes with the healing of a cripple. Both the young impersonator of Christ in the scene with the doctors and the Christus of the last scene played their parts with a feeling and restraint which were impressive.

Mrs. Boulter's music has never been heard to better advantage. The new work which she has given the string quartet was a distinct addition to the musical interpretation of the "Mystery."

The increasing number of revivals of the mediæval custom of acting Nativity and Passion plays in church has led the *Church Times* to define the limits within which such representations are defensible. While maintaining that the Church is entirely justified in using the influence of

dramatic representation to bring home to the people the beauty of the Life of its Founder, the writer of the *Church Times* article insists most strongly on certain essential conditions being observed. "The first of the essential conditions," he remarks, "is that the atmosphere of reverence should be most carefully preserved. Actors and congregation must both be constantly reminded that they are in the House of God, in a building hallowed by the actual Presence of our Blessed Lord. The mechanical devices of the theater, such as scenery, or limelight, would be grotesquely out of place. The necessarily simple methods of production limit the opportunities of the dramatist. The plays must be simple in their construction, and equally simple in their dialogue. The 'finished' acting of the professional, with its note of artificiality, is not needed. The plays should be acted by the people of the parish, whose sincerity would be an ample compensation for lack of experience or skill. We are of opinion, too, that the subjects of the Church play should be confined to the story of our Lord."

The writer deprecates the recent production at St. Edward's church, Holbeck, Leeds, of the *Great Theater of the World* (a mystery play translated from the German.) Although the play has undoubtedly a moral message, it should never have been acted in a Christian church where the Blessed Sacrament is reserved. Such a development of a legitimate return to ancient practice is indeed calculated to cause misgivings.

A CHURCH WRITERS' GUILD

A small body of men and women in communion with the Church of England, who derive their livelihood solely or mainly from the practice of journalism or the profession of letters, have formed in the last few months a Guild, under the patronage of St. Francis of Sales. Simple rules have been drawn up, whereby the members will assemble three times a year for a corporate Mass, and once for Vespers. On Tuesday last, St. Francis' Day, some twenty members met for Vespers at the church of St. Mary-le-Strand, followed by dinner at a famous hostelry in Fleet Street (the "Cheshire Cheese," associated with many journalists of a bygone age, including Dr. Samuel Johnson and his biographer Boswell). The membership of the Guild stands at present at about forty, and includes, besides London journalists, a number of writers who live and work in the provinces, and more than one novelist of considerable repute.

SUFFRAGAN OF HULME

The Rev. Canon John C. Hill, rector of Bury, was consecrated in York Minster on the Feast of the Conversion of St. Paul, as Bishop-Suffragan of Hulme, in the Diocese of Manchester.

In addition to the diocesan clergy, the procession included the Dean of York, Chancellor Austen, the Archdeacons of York, Manchester, and Rochdale, the Bishops of Wakefield, Manchester, Jarrow, Barrow-in-Furness, Burnley, Whalley, Hull, and Whitby. The Bishop-designate was presented by the Bishops of Wakefield and Manchester. The preacher was the vicar of Maidstone, the Rev. E. H. Hardcastle, an old friend of the new Bishop and a Lancashire man like himself, both having been prepared for

Holy Orders by Dr. Vaughan. In the course of his sermon the preacher said it would be a source of great satisfaction to the people in his own district that the new Bishop had been called to serve in higher ranks. It was true promotion on merit.

GENERAL NEWS NOTES

The Constantinople correspondent of the *Morning Post* reports that the Holy Synod, on January 24th, decided to adopt the modern reckoning for the Orthodox Ecclesiastical Calendar, thus putting the Church Kalendar forward thirteen days. The change is to be applied to the old style on March 10th, which is to be reckoned as March 23d. This will make the fixed feasts simultaneous throughout Christendom. Nevertheless, the Synod decided to keep the Orthodox reckoning of Easter, and the decision will be communicated to all the autocephalous Orthodox Churches, with a request that they will act in accordance with it. The initiative in this simplification came from Roumania and Greece.

After twenty-one years' faithful service for the Church of England Men's Society, the Rev. E. Gordon Savile has announced his intention to resign his position of honorary clerical secretary, after the annual Conference at Bradford. The Council of the C.E.M.S. has decided to elect Mr. Savile as a vice-president of the Society, and will propose at the forthcoming meeting a vote of thanks for his long and invaluable services.

Today (Friday) witnesses the farewell number of the *Challenge*—an ecclesiastical newspaper started some eleven years ago with the avowed object of placing before its readers the more distinctively "lay" view on Church matters. It is an interesting coincidence that the demise of the *Challenge* synchronizes with the change of editors of the *Church Times*—from a priest to a layman! The *Challenge* struggled courageously enough against the difficulties which beset even the most firmly established journals during the trying years of the war, and latterly made efforts to appeal to a larger Christian public, with the support of the "Life and Liberty" group of Churchmen. But the effort has had to be abandoned. One can only hope that, with the rapidly-increasing interest in Church matters which is evident, a new *Challenge* may soon be enabled to rise, phoenix-like, on the ashes of the old.

GEORGE PARSONS.

C.L.I.D. AT BERKELEY

The Berkeley Divinity School at Middletown, Conn., was turned over to the Church League for Industrial Democracy for three days recently. Representatives of the League had all of the classes, and a public meeting was held one evening, with Dean Ladd presiding. The courses during the three days were conducted by Miss Vida Scudder, of Wellesley College, who gave three lectures on the Franciscans; Prof. Norman Nash, of the Cambridge Seminary, who lectured on the Church and Labor; the Rev. William B. Spofford, the national secretary of the League, who conducted classes on Labor Agreements, and the Rev. G. A. Studdert Kennedy, at present on the Berkeley faculty, and the National Messenger of the Industrial Christian Fellowship, an English organization, of which the C.L.I.D. is a counterpart. A conference was also held during the week with an idea of bringing about a closer relationship between the English and American societies.

Toronto Loses Outstanding Educator With Death of Miss Ellen M. Knox

Bishop of Montreal Attends Syrian Church—Vancouver's Chinatown a Challenge—Toronto Clergymen Honored

The Living Church News Bureau }
Toronto, Feb. 15, 1924 }

THE death of Miss Ellen May Knox, for nearly thirty years principal of Havergal College, Toronto, removes the outstanding figure in the development of high class boarding schools for girls in Canada, a devoted Churchwoman, a broad-minded citizen, and a writer of ability and power. She came to Canada to become the principal of Havergal in 1894, at which time she was on the staff of Cheltenham College, England. Since then, over 5,000 young women have passed through Havergal College, which has now five schools in the City of Toronto. Havergal has also provided principals and teachers for a number of other Church schools for girls from eastern to western Canada, and Havergal has become a household word throughout the Dominion, and "a Havergal girl" is regarded as typical of cultured and Christian young womanhood. Miss Knox's best known book, *The Girl of the New Day*, sets out her ideals and hopes for those destined to be the leaders among Canada's womanhood in the coming years. The Primate of the Canadian Church in wiring his sympathy said "Her death is a national loss." St. Paul's, Toronto, was crowded with old and present pupils and representatives of every walk in life, to the number of over 2,000, for the simple yet dignified funeral service in which the Bishop of Toronto, Canon Cody, rector of St. Paul's, and Canon O'Meara took part. Miss Knox was a daughter of the Rev. George Knox, at one time a government chaplain in India and afterwards a C. M. S. secretary, and a sister of the Rt. Rev. E. A. Knox, till recently Bishop of Manchester, and of the late Sir George Knox, of Allahabad, India.

BISHOP OF MONTREAL ATTENDS SYRIAN CHURCH

New Year's Day, according to the Julian Calendar, was fittingly celebrated by the Syrians of Montreal. Members of the Holy Orthodox Catholic Church attended Mass at ten o'clock the night before in the Church of St. Nicholas, Notre Dame Street East. The church was crowded. The celebrant was Archbishop Germanos Shehady, Metropolitan of Baalbec in Syria, who was assisted by the Rev. Michael Zarbatany.

With those present was the Anglican Bishop of Montreal. An unusual incident occurred when the Metropolitan left his throne and conducted Bishop Farthing to it, and, during the remainder of the service, the Anglican Bishop remained in the Metropolitan's place.

Prayers were invoked in the Arabic tongue for a blessing upon His Majesty King George, the British Empire, the Established Authorities of Canada, the Patriarch of Antioch, the absent and the dead, and the people of Montreal.

VANCOUVER'S CHINATOWN A CHALLENGE

Writing of Vancouver's Chinatown, Miss Hilda Hellaby, of the Mission of the Good Shepherd, writes:

"Vancouver's Chinatown is a challenge to the Church and an open wound in our civic life. Eight thousand men, women, and children—women to be taught, children to be given a Christian upbringing, boys and young men who need help in adapting themselves to a new country and who, if we do our duty by them, will be a body of unpaid missionaries to their own people in later years. We must do this work for the benefit of the children and new immigrants, and do our best to keep them from drifting, for prevention is better than cure; but even this is being nullified by the presence of such places into which all too soon they find their way.

"They cannot go to Chinese school to learn to read and write their own language without passing through the worst part of Chinatown, in fact, the ground floor of the Chinese Benevolent Association and the school attached thereto is occupied by a drug store where they sell all kinds of strange and wicked powders of which we Westerners have never heard.

"There have been but few adult immigrants for many years. The bad features of Chinatown ought to die out with their generation as they gradually drift back to China or die. But, by allowing these places to run wide open, and such bad conditions of living to prevail, we are raising another generation of gamblers, dope fiends, and evil livers, to say nothing of the danger to our Canadian young people."

TORONTO CLERGYMEN HONORED

A successful banquet was a fitting close to the useful and active ministry of Canon Morley, the aged rector of St. Bartholomew's, Toronto, gratifying to the Canon himself and all who took part in the inspiring event. The Rev. Charles F. Pashler presided. Advantage was taken of the presence in Toronto of the Lord Bishop of Ottawa to ask his Lordship's attendance at the banquet in order that the clergy and congregation of St. Bartholomew's might show appreciation of the successful Mission recently held in the church, which brought comfort and inspiration to many. The Rev. Canon Morley presented the Bishop with a beautiful gold-mounted walking-cane as a small token of love and gratitude. The presentation to Canon Morley consisted of an illuminated address, beautifully finished, and a handsome morocco-bound Bible. Miss S. G. Morley was also honored by a gift of a leather case, containing a Prayer and Hymn Book.

Members of the congregation of St. Augustine's Church, Toronto, met recently to say good-bye to the rector, the Rev. Canon F. G. Plummer, who retires on account of ill-health, and to express that esteem and admiration which his twenty years of devoted ministrations among them had inspired. The farewell meeting was held in the hall of the church, which was filled to more than its normal capacity, not only with present members of the congregation, but with former members and clergy from other parishes. The retiring rector was presented with a purse amounting to over \$800, and an illuminated address, beautifully inscribed.

The presentation of the purse and illuminated address was made by J. L.

Campbell, former rector's warden, the Provost of Trinity College, the Venerable Archdeacon Ingles, F. W. Harcourt, K.C., and the Rev. J. Dykes paid tribute to the valuable services of Canon Plummer.

MISCELLANEOUS NEWS ITEMS

Mrs. White, the wife of the Bishop of Honan, is on a furlough now in Toronto, where she is being warmly welcomed by many friends. She is accompanied by her son, who expects to enter a course at the University.

At a congregational meeting of the Church of St. Mary the Virgin, Toronto, January 31st, the Rev. J. T. Robbins, the retiring vicar, who goes to St. Augustine's Parish, was presented with a silver tea service. Mrs. Robbins received a bouquet of flowers. The presentation was made by the Rev. Canon Hart, the rector of the parish, who in a few well-chosen words, complimented Mr. Robbins on the success of his work and expressed the regrets of the parish at his loss.

The formal opening and dedication of the new church hall of the Church of the Transfiguration, Toronto, took place on the Feast of the Conversion of St. Paul. The preacher was the Rev. H. A. Brooke, M.A.

The Archbishop of Rupert's Land has appointed the Rev. S. J. Wickens, of Killarney, to the rural deanery of Turtle Mountain, in succession to the Rev. J. H. Gibson, who has gone into the service of the Indian-Eskimo commission.

The Rt. Rev. W. D. Reeve, the venerable Assistant Bishop of Toronto, who recently celebrated his eightieth birthday, is seriously ill, and prayers are being offered for him at services throughout the diocese.

The Ven. Archdeacon Crowfoot, rector of St. Paul's Church, St. John, N. B., expects to spend the summer in England.

The Rev. Dr. Robert Norwood, of St. Paul's, Overbrook, Philadelphia, preached at the special service at All Saints' Cathedral, Halifax, in memory of the late President Wilson, which was attended by the American Consul-General, representatives of the Provincial Government, and of the naval and military authorities of Halifax.

Father A. E. Tovey of the Society of Mission Priests of St. John the Evangelist, was the preacher at both services in the mission church, St. John, N. B., on a recent Sunday.

The Church of the Epiphany, Sudbury, Ont., was consecrated on the Feast of the Epiphany by His Grace the Archbishop of Algoma.

The Rev. D. B. Langford, vicar of Trinity Church, Toronto, is retiring the middle of February, and the Bishop has appointed the Rev. R. F. Widdows to succeed him in full charge of the parish. Mr. Widdows is well known in Toronto, is a graduate of Wycliffe College, and is at present connected with the Juvenile Court. The Rev. Canon H. C. Dixon, who is still rector (retired), and who resigned on account of ill-health, is so far recovered that he will assist the new vicar in voluntary ways.

The Bishop of Toronto presided at the annual meeting of the Downtown Church-workers' Association, and an address was given by Dr. J. W. Macmillan, Chairman of the Minimum Wage Board of Ontario.

The Rev. A. H. Sovereign, rector of St. Mark's, Vancouver, is receiving congratulations on his election to a fellowship in the Royal Geographical Society of England. He has been awarded this distinc-

tion for his special work and interest in mountains, especially in the Rockies and the Garibaldi region. He has climbed and explored in these regions and lectured on

them in Canada and the Old Country. His mountain photography and writings were also factors in securing the elec- tion.

ton. Miss Grace Hutchins, active in both organizations, and recently returned from Germany, spoke on Conditions in Germany; How the Church League for Industrial Democracy Might Help.

The Rt. Rev. William P. Remington, Bishop of Eastern Oregon, is in the diocese this week, speaking in many parishes on the mission work of the Church. On Wednesday he will give the address at the monthly meeting of the Church Service League at the Cathedral.

At the next meeting of the Massachusetts Clerical Association in the Cathedral, Monday, March 3d, Bishop Slattery will conduct devotional exercises in anticipation of Lent, beginning at eleven o'clock. His theme, Our Religious Life, will be divided into separate heads of Discipline, Study, Friendship, and Consecration. Following this, the clergy will be guests of the Cathedral at luncheon. Then Bishop Burleson, of South Dakota, will give an address. RALPH M. HARPER.

A Thousand Church Boys to Gather at Trinity, Boston

Memorial to Phillips Brooks—Order of Sir Galahad Growing—General News Notes

The Living Church News Bureau }
Boston, Feb. 18, 1924 }

ONE thousand boys, representing one hundred parishes, are expected to gather in Boston on this coming Friday, Washington's Birthday, for the annual meeting of the Boys' Church clubs of the diocese.

The religious gathering, always held in Trinity Church, was inaugurated five years ago; the athletic program was added two years ago. The Boston Y. M. C. A. has offered its gymnasium, swimming pool, and assembly hall for the afternoon's activities, thus making it possible to accommodate a record gathering. The Hon. J. E. Warner, assistant attorney general, will address the boys in the afternoon. At the evening service in Trinity Church the interesting regalia of the Boy Scouts, of the Order of Sir Galahad, and of the Knights of King Arthur will stand out prominently among the boys' clubs that attend in ordinary attire. The Rev. Henry K. Sherrill, rector of Trinity Church, Boston, and the Rev. Sidney T. Cooke, rector of Grace Church Chapel, New York, will speak to the boys in the evening.

While this is taking place in Boston, a similar meeting and service will be held at Grace Church, Lawrence.

Next year Mr. F. W. Lincoln, Boys' Work Counsellor of the Diocese, hopes to have another similar meeting and service in the southern part of the diocese, in Fall River. Mr. Lincoln states that he believes Massachusetts is the only diocese to have a Boys' Work Counsellor employed for full time.

"It's true," he added, "that we in Massachusetts do a lot for our young people. Sometime other states even poke fun at us for being over-organized; but it's a peculiar church in Massachusetts that can't find a dozen or more good boys' and girls' clubs with which to become affiliated, and a big, inspiring convention of like organizations from many distant cities to attend at least once a year."

MEMORIAL TO PHILLIPS BROOKS

A committee appointed by the wardens and vestry of Trinity Church has asked the Supreme Court of the state to allow an expenditure of about \$4,000 from the fund raised for a memorial to Phillips Brooks, to provide for a bust of Trinity's former rector in the Hall of Fame in New York University. Thus far four places have been reserved in the Hall of Fame for American preachers. Phillips Brooks will have a place with Jonathan Edwards, William Ellery Channing, and Henry Ward Beecher.

A replica of the head of Phillips Brooks by Daniel Chester French, now at Trinity Church, the committee believes, is the best representation of Phillips Brooks now in existence, and arrangements have been made with Mr. French to provide one for the Hall of Fame in New York.

The balance of the Phillips Brooks fund is \$45,000, with an accumulated income of \$4,500. The only living members of the committee of thirty-one who raised the fund are Dr. Charles W. Eliot, former president of Harvard University; Dr. George A. Gordon, pastor of Old South Congregational Church, Boston; and the Rev. Leighton Parks, rector of St. Bartholomew's Church, New York.

THE ORDER OF SIR GALAHAD GROWING

The annual meeting of the corporation of The Order of Sir Galahad was held in Boston, February 15th. The incorporators of the Order are:

The Rt. Rev. Wm. Lawrence, D.D., the Very Rev. E. S. Rousmaniere, D.D., the Rev. Endicott Peabody, D.D., the Rev. W. Appleton Lawrence, the Rev. Ernest J. Dennen, Mr. Robert H. Gardiner, Mr. Ormond E. Loomis, Mr. Charles E. Mason, Mr. Philip S. Parker, and Mr. Stuart C. Rand.

Mr. Stuart C. Rand was reelected clerk, and Mr. E. Bigelow Thompson, treasurer.

It was brought out in the course of the meeting that steady progress in the spread of the order is marked, the number of courts or local units now totaling 171, with this total increasing almost daily. The growth is the more remarkable when it is considered that \$8,000 represents practically the entire budget for all expenses since the Order was incorporated in 1921.

Plans for the future include the employment of a field secretary, who will bring to the doors of every parish in the country helpful suggestions, information, and cooperation, and who will be right on the spot wherever and whenever his services are desired, if he has the time to meet the demands.

The Order of Sir Galahad is not only a club for boys, but it is a means by which religion is taught and caught. Every organization that is making a substantial contribution to the religion of boyhood has value for the Church and for the Nation.

Plans for the year 1924 will add substantially to the growth and the strength of The Order of Sir Galahad.

GENERAL NEWS NOTES

On Saturday, March 1st, at the Church of the Advent, Boston, the Rev. W. C. Robertson will conduct a conference on The Vocation of the Priesthood. The conference is to begin at half past two, with a series of addresses, followed by Evensong at five. After this, supper will be served. Bishop Slattery will speak, and an opportunity will be given for informal discussion.

The conference is not only for those who are considering the priesthood as a vocation, but for those young men and boys who might be interested.

A joint meeting of the Church League for Industrial Democracy and the Fellowship for Reconciliation was held last Thursday afternoon at the home of Miss Lucy C. Sturgis, 66 Marlborough St., Bos-

NOTABLE GIFTS TO UNIVERSITY OF SOUTH

A PAINSWICK stone, from the Chapel of King Henry VII, erected in 1502, was unveiled February 7th in All Saints' Chapel, Sewanee, Tenn., at the morning service.

The stone is the gift of the Dean and Chapter of Westminster Abbey, and the letter accompanying the gift expresses the hope "that this stone may for all generations be a witness of kinship in blood and a pledge of unity in affection."

The presentation of the stone to the University of the South was arranged for by Dr. George Herbert Clarke, professor of English, and the Rev. Dr. Charles L. Wells, dean of the Theological Department, when they were in England last summer.

William J. Wallace, president of the Order of Gownsmen, unveiled the stone, Dr. Clarke delivered a short address concerning the presentation, and Dr. Wells an address on the historical associations of the stone. Vice-Chancellor Finney accepted the stone on behalf of the University, and Chaplain Osborne said the prayer of dedication.

Vice-Chancellor Finney has announced a gift of \$50,000 to the University of the South by the late Mrs. Lucretia P. Houghteling, of Chicago, to establish the Francis S. Houghteling Chair of American History.

Francis Houghteling, who died during the war, was an alumnus of Sewanee, and a lecturer in American History for several years previous to the war; and the chair established in his memory is the first endowed chair in the University to an alumnus.

This completes the endowment of two chairs in the University, and the Vice-Chancellor announces the partial endowment of two other chairs.

NEGRO EDUCATION IN SOUTH CAROLINA

THE PROBLEM of negro education is being met by Archdeacon E. L. Baskervill by the establishment of parochial schools wherever possible, in which he has the approval and endorsement of the Rt. Rev. W. A. Guerry, D.D., Bishop of South Carolina. The Archdeacon, however, finds that the funds locally obtainable are insufficient to carry on the work as it should be done. His address is 54 Bogard St., Charleston, S. C.

The New York City Mission's Course in Intensive Pastoral Work

Washington's Birthday Celebrations —Work at St. Chrysostom's Chapel—Restoration of Activities in Trinity House

The Living Church News Bureau |
New York, Feb. 15, 1924 |

LAST year the City Mission offered a course in intensive pastoral work to recent graduates of Theological Seminaries. The first clergyman to take advantage of this unique experiment is the Rev. W. B. Magnan. The experiences of his varied work are stated by him in an interesting statement just made public. Mr. Magnan says:

"After having been engaged for the last eight months in taking the course in City Mission work offered by the New York City Mission Society and the General Theological Seminary, it is my opinion that the course is of inestimable value to any young man just graduating from the seminary. The activities of the City Mission Society cover all phases of City Mission work, including chaplaincy work in hospitals, jails, settlement houses, fresh air camps, corrective institutions for boys and girls, etc. It has been my privilege as the present incumbent of the course to have participated in all these different phases of activity, which, even though I should not remain in City Mission work, will have given me more practical experience, both in a pastoral and sacramental way, than I could have acquired in years as a parish priest. For anyone wishing to take up chaplaincy work of any kind the course is even more valuable. Besides the practical side one has the advantage of continuing one's studies at the General Seminary, as time is given to take two of the splendid courses offered by that institution."

This course is again offered by the City Mission and will begin June 1, 1924, to continue for nine months, and will be offered to two clergymen recently ordained. The General Theological Seminary is coöperating, and offers six months' residence. The City Mission Society offers from three to four months' residence, including room, board, and incidental expenses such as car fares, postage, etc., and \$600 in cash for other living costs. If the stipend seems small to a prospective applicant it should be born in mind that the City Mission Society will have to give more of the time of its expert workers in instruction than a student can equate by his work.

The plan is to associate the students for a period of time with different members of the staff of the Society in order that through this association training in that especial type of work may be secured.

The aim of the course is, first: to give training in pastoral work, that is, dealing with individuals spiritually and from the standpoint of social welfare helpfulness. A considerable amount of the time will be given to hospital and prison visiting. The former affords an unusual opportunity for dealing, not only with people when they are sick, but, because of the close contact, dealing with their doubts and personal problems in a much more intimate way than is usually offered in parish work. As a result of a few months of this work one becomes much more quickly familiar with this important phase of priestly and pastoral work than one would in a much longer time in ordinary parish work.

This experience as a chaplain, and also the work with one Social Service Department of the Society, gives excellent training in methods of meeting the needs of dependent people who apply for help. This is another important phase of the work of a parish priest, in which there is not apt, ordinarily, to be adequate training.

Through assisting the Director of Boys' Work in a Settlement and the summer Camp, training is offered in dealing with boys, a growing activity in many parishes.

The course will offer training in other phases of the work of the Society, such as the aiding of newly arrived immigrants, probation and parole work, and the running of Church institutions.

The extent of this opportunity is indicated by the fact that the Society has a staff of over a hundred workers, and spends considerably more than \$200,000 a year. The principal departments of the work are as follows: Chaplaincy work in fifty institutions, charitable and correctional; Church and parish activities for colored and Italian people; Settlement Work; Fresh Air Work, especially a Boys' Camp; Immigration Work; Probation in Different Courts; Goodwill Industries, for Handicapped Persons; Social Service Case Work.

The Seminary will offer an opportunity for study along the theoretic lines as a background for this work.

This course is established in order that the younger clergy may have an opportunity for training in the problems of Church work in urban communities, especially from the standpoint of those activities carried on by City Mission Societies. It will give excellent training for curacies in important parishes, as well as for positions as executives in City Mission work. There are at present twenty-two City Mission Societies in large cities in the United States, as well as a large number of parishes which are centers for types of work similar to City Mission activities.

Application can be made to, and further information secured from the Rev. L. Ernest Sunderland, D.D., Superintendent, 38 Bleeker Street, New York City.

WASHINGTON'S BIRTHDAY

A pilgrimage will be made by the children of the Church schools of Trinity Parish to Saint Paul's Chapel on this coming Sunday, February 17th, the Sunday before Washington's Birthday, and the preacher is to be the rector, the Rev. Caleb R. Stetson, D.D. It is planned that this pilgrimage and service shall be an annual event upon the Sunday afternoon nearest to February 22d, that the children may learn of the historic connection between Trinity Parish, Saint Paul's Chapel, and the religious life of the Father of his Country, George Washington. The service was sung by the regular gallery choir of Saint Paul's Chapel, assisted by the vested choir of the Chapel of Saint Cornelius, Governor's Island.

On February 22d, the Sulgrave Institute will hold its annual service in Saint Paul's Chapel, at noon. These services were inaugurated about eight years ago, and have attracted the attention of those who are interested in promoting good feeling between the English-speaking nations. The preacher is usually a

distinguished Bishop of the American Church. This year the Rev. G. A. Studert-Kennedy, D.D., who has made such a great impression upon the Church life of America in general, and upon New York in particular, during his visit of three months, will be the preacher. He sails on Saturday, February 23d, and this will be the last message from him to the American Church.

WORK AT ST. CHRYSOSTOM'S CHAPEL

It was stated in THE LIVING CHURCH of February 9th that the work of St. Chrysostom's Chapel of Trinity Parish was about to be closed and that the building would be torn down. Dr. Stetson, rector of Trinity Parish, states that ample arrangements have been made for caring for the Church people and others of that neighborhood. Trinity Parish is coöperating with St. Clement's Church in West 46th St., near Ninth Avenue, for this purpose. The parish will provide the rector with a curate and a social worker and will help to repair the church edifice and rebuild the organ. Aggressive work will be continued in the locality. The old congregation of St. Chrysostom's, therefore, will be cared for partly from St. Clement's and partly from Trinity Church and Trinity Chapel. Other arrangements have been made for the colored congregation that had worshipped at St. Chrysostom's. Most of its members now reside in Harlem, and an appropriation will be made from parish funds to take care of them nearer to their home and thus greatly to assist the Bishop in developing an important colored work in the city.

RESTORATION OF ACTIVITIES IN TRINITY HOUSE

The parish house of Trinity Church, having been badly injured by fire some two years ago, has now been restored and the activities of the guild hall are in full force again. Among these are the cafeteria of the Mid-Day Club for Business Women, which had been relegated to the basement during the period of rebuilding but has now been restored to the spacious rooms that had formerly been its domicile. This is a club for business women, maintained at a low price and with excellent accommodations for those who desire to make use of them. Those accommodations include not only a cafeteria of excellent character, but also a rest room with magazines, books, and other comforts. For the enjoyment of all this, one pays twenty-five cents a month, or five cents a day.

GENERAL NEWS NOTES

On Washington's Birthday the annual corporate communion of the New York Local Assembly of the Brotherhood of St. Andrew will be held in St. James' Chapel of the Cathedral of St. John the Divine.

On Monday, March 3d, there will be a pre-Lenten Quiet Day for the clergy at the Cathedral of St. John the Divine, beginning at eleven o'clock. Bishop Manning will offer the Intercessions and make the addresses. Luncheon will be served at one o'clock and at two o'clock will be a general conference on Personal Religion, in which all are asked to take part.

The Rev. Dr. Guthrie, rector of St. Mark's in the Bouwerie, announces that, not having heard from Bishop Manning in answer to his and his vestry's request for the joint selection of a jury to report on the services at St. Mark's, he proposes to continue them as heretofore, but that "dances" and so-called "pagan" rituals will be discontinued for the present.

A service in English was held at the Russian Cathedral of St. Nicholas, 15 East 97th St., on Lincoln's Birthday, February 12th, at half-past ten in the morning. His Eminence Platon, officiated. The service was sung by the clergy and seminarians in English. The preacher was the Rev. C. T. Bridgeman, assistant-secretary of the Foreign-born Americans Division of the National Council, who is also on the faculty of the Russian Seminary in Brooklyn.

The Rev. Henry M. Barbour, D.D., rector-emeritus of the Church of the Beloved Disciple, East 89th St., has moved to Tampa, Florida, where he has taken a house at 1015 South Dakota Avenue, near the bay and with a good view of it.

Last Sunday morning the Rev. Dr. George R. Van De Water, rector of the Church of the Beloved Disciple, visited his old parish in Flushing, Long Island, where he was baptized, confirmed, and ordered deacon.

The Social Service Commission reports that as a result of its recent request for literature for use by the sailors of the Merchant Marine, over 27,000 books and 32,000 magazines were received.

At a recent meeting of the Social Service Commission, Dr. Annie S. Daniel, who has devoted her life to the amelioration of the conditions of life and health under which the tenement dwellers exist, made a report to the Commission, showing the grave dangers to health and

morals due to overcrowding and other violations of the law. The Commission has undertaken to investigate the situation and aid in the enforcement of the law.

Next Wednesday night, February 20th, Dean Robbins will deliver a lecture on The Cathedral of St. John the Divine at the rooms of the Church Club, 7 West 48th St.

President Bell, of St. Stephen's College, preached at the Cathedral last Sunday afternoon on the need for more and heartier coöperation between the clergy and laity in meeting the problems of modern life. Dr. Bell commented on the reported founding of a chair at Palo Alto University to teach the students to cheer at football games! He said: "What New York needs may be more ability to cheer ball players, professional and otherwise, but it needs more the ability and the willingness of business men to take hold of, and more efficiently manage, churches, social service organizations, and even civic progress agencies. Why are there not social engineers? And why do not these engineers meet and exchange methods, and so help us to gain the best?"

Well-informed readers will not, but others may, need to be advised of an obvious slip of the pen in quoting the remarks of Mrs. Fairfax (see THE LIVING CHURCH, February 9th, page 517), in which "St. Mark" was inadvertently substituted for "St. Matthew."

FREDERICK B. HODGINS.

The State of the Church in the Diocese of Chicago

The Convention Conferences—The New St. Luke's, and the New Grace Church—Peace Resolutions

The Living Church News Bureau
Chicago, Feb. 14, 1924

IN no year has such extensive and decided advance been made by the Church in this diocese. "The inspiration of the vision of the whole Church has been, we think, the great contributing factor to this remarkable progress." This is the opinion of the Committee on the State of the Church read at the annual Convention. The large receipts for the Church's Program for 1923, nearly \$208,000; \$12,000 contributed to Japanese Relief, the fact that the total parish receipts were twenty-four per cent more than the previous year, and that more than fifty parishes and missions had engaged in advance work, such as the acquisition of new buildings and fabric, all witness to this progress. The work of the Church Club and of the Brotherhood of St. Andrew were especially commended. The Young People's Movement is flourishing. At the conference held on Tuesday evening, February 5th, a diocesan organization was proposed. The difficulty of recording communicants because of the imperfect transfer system was noted. It was recommended that each parish priest should not only issue a transfer to the communicant asking for it, but should take care to advise the rector or priest of the church with which the applicant intended identifying himself. It is felt that in this way much of the present serious leakage of communicants would be prevented. Clergy were also urged to seek out communicants in new zones. "the solution of the lost communicant lies

in better pastoral care. The Church needs more permanent pastors." In this connection the committee congratulated the Rev. Dr. Stone, rector emeritus of old St. James' Church, Chicago, on his long rectorate, and also the Rev. Dr. Stewart on the completion of twenty years of service as rector of St. Luke's Church Evans-ton.

THE CONVENTION CONFERENCES

The conferences held this year, as last, in connection with the Diocesan Convention, were most interesting and were very largely attended.

In the afternoon of the first day, Tuesday, conferences were held by the Daughters of the King, The Girls' Friendly Society, and the The Church Periodical Club. In the evening preceding the pageant in the Church of the Epiphany there were gatherings in the interest of Church Extension, Religious Education, Social Service, and Young People's work. One of the leading speakers at the Church Extension meeting, presided over by Bishop Griswold, was Dr. Paul Wakefield, of Boone University, Wuchang, China. Dr. Wakefield's special work is student hygiene. He gave a splendid address on this particular subject and also on the larger question of missions in China. The Rev. E. J. Randall was the leader on the subject of Diocesan Missions.

Dr. George Graig Stewart was the chief speaker on Religious Education, speaking of the devotional life in childhood and youth. Miss Vera Noyes spoke on Expressional Activities in the Church School. The exhibition of book work, done by Church schools, was highly commended, showing, however, that comparatively few of our schools are using this form of expression, which has not yet gained a place for itself in religious education.

The conference on Young People's Work attracted a large number, the growth of this branch in the diocese having been most encouraging during the past year. Definite steps were taken towards the organization of a diocesan society. At this conference Mr. Zack Chandler, faculty advisor at the Harrison Technical High School, told of the training of pupils there in the first principles of service for others. Pupils of this school are doing valuable volunteer service in supplying more than twenty institutions, settlements, hospitals, jails, and the poor of the district, with food and other gifts.

At the conference of the Daughters of the King, it was announced that there are sixteen chapters in this diocese with a total membership of over 300.

The Woman's Auxiliary held a conference on Wednesday, and on Thursday morning held its monthly meeting at the Washington Hall, and that afternoon, its annual meeting. Dr. Paul Wakefield was the speaker, in the morning.

THE NEW ST. LUKE'S, AND THE NEW GRACE CHURCH

"Old Dr. Locke often told me when I first came to Grace Church that in the early days of St. Luke's Hospital, of which he was the founder, many times he closed the books on Saturday night doubtful if he would have enough money to operate the hospital on Monday morning." This was the testimony of the Rev. Dr. Waters, rector of Grace Church, Chicago, when he gave a short report of the accomplishments of St. Luke's Hospital during the past year, and its plans for the future.

St. Luke's has always been considered the hospital for the service of the very poor and of the rich. The need for a building for people of the inbetween class has long been felt, and last spring about two hundred friends and associates of the Hospital, most of them leading business men of Chicago, conducted a quiet campaign for two million dollars for the new building. The sum of \$1,400,000 was obtained within a week. In the fall the full amount asked was forthcoming, and the new building is now being constructed.

Another notable incident was the action of the Board of Trustees who recently asked the rector and congregation of Grace Church to take charge of the religious work at the Hospital.

At a meeting of the parish it was unanimously decided to sell the present valuable property of the church on Wabash Ave. and to build a new church near St. Luke's. The consent of the Bishop and the Standing Committee of the Diocese has been obtained, and the plan is to build a new Grace Church in memory of the beloved founder of St. Luke's, the Rev. Dr. Locke, and of his able and devoted wife and fellow laborer, Mrs. Locke. The extent of the work of St. Luke's is seen in some of the figures for 1923. 10,000 patients were treated, of whom more than 7,000 were paying patients, and nearly 3,000 were free. The gross income was just \$669,000 and the gross expenditure slightly less than this. The Diocesan Convention congratulated the Board of Trustees on their achievements.

PEACE RESOLUTIONS

The Northwestern Deanery, at its 200th Chapter meeting, held at Holy Cross Immanuel Church, Monday, February 11th, passed the following resolutions:

"We believe that the high aims and purposes of Jesus Christ, made evident in Christian civilization, can only be ultimately maintained in a warless world.

We solemnly commit ourselves as members of a Christian Church to use every consistent means to the end that war may be abolished and that the Golden Rule become the universal law of nations and people.

"Resolved, that we call upon the Senate of the United States to take such steps for World Peace that the influence of America shall be used to the fullest extent to prevent conflict and to establish world fellowship and brotherhood.

Resolved, that a copy of these resolutions be sent to the President, to the Secretary of State, to the Senators from Illinois, and to the members of the Senate Committee on Foreign Relations.

MRS. HOUGHTELING'S WILL

Mrs. J. L. Houghteling, of Winnetka, widow of the founder of the Brotherhood of St. Andrew, had often stated when she was alive that one quarter of her possessions should be given at her death to Church and charity. Mrs. Houghteling died on January 28th, and her will has just been probated. She left \$511,500, of which \$165,000 was given to Church institutions and to philanthropy. The Brotherhood of St. Andrew is given \$50,000 with which to found a memorial fund for her husband, \$50,000 is given to The University of the South for the endowment of a chair in American History in memory of a son, Francis S. Houghteling, and \$50,000, of which \$28,000 had already been paid in, is given to the Western Theological Seminary for the founding of a chair in preaching and pastoral care, in memory also of her husband; \$15,000 is given to the Grove House for Convalescents, Evanston. The rest of her fortune is divided among her five children.

DIOCESAN NORMAL SCHOOLS

The winter session of the normal schools for teacher training began on January 14th. As in October the schools are conducted at Trinity Church, Chicago, and Trinity Church Wheaton. The school continues for five weeks, followed by one evening for examinations for those students who desire credit for their work.

The courses offered are practical in scope. They take the Christian Nurture Series, now in use in the majority of the schools in the diocese, and explain principles and methods in its use. One class considers Primary and Kindergarten Methods, another Junior Methods, another Grammar, and another Senior Methods. The first two evenings were devoted to fundamental principles; this is followed up by explicit study of sample lessons.

Non-specialized courses are provided for those who desire them. At the Chicago School, How to Teach the Devotional Life is being given, and at Wheaton, Weigle's *The Teacher* is being used as the text book.

GENERAL NEWS NOTES

The Bishop and Council has appointed Miss Vera Noyes as supervisor of the Department of Religious Education, her services to begin on February 15th. Miss Noyes will assist and confer with directors and teachers of Church Schools where such help is asked for.

Nearly one hundred were present at the seventy-sixth local assembly of the Daughters of the King, held January 31st, at the Church of the Epiphany. The speakers at the afternoon session were Deaconess Esther, of St. James' Church, and Mr. W. F. Pelham, president of the Local Assembly of the Brotherhood of St. Andrew. Service was held afterwards in the church with a most helpful sermon by the Suffragan Bishop.

A retreat for the clergy of the Diocese

will be held at St. Chrysostom's Church, on February 27th and 28th, the Rev. M. Bowyer Stewart, of Nashotah House, being the conductor.

The May A. Wilson House, the new \$60,000 parish house of St. Mary's Church, Park Ridge, will be formally opened on Monday evening, February 18th, with a dinner and a reception.

St. Augustine's Parish, Wilmette, the Rev. Dr. Hubert Carleton, rector, is probably unique in its showing of free movies regularly for most of the year. The pictures are particularly for the children, but are seen by many of their parents and others, and the attendance this year has averaged 1,000 a week. The expense is largely met by some generous members of the congregation. This Lent the rector has engaged a remarkable series of pictures from the Bible, beginning with the Creation. The films come from Italy, and are booked from an agency in New York which controls them. During 1923 the rector took charge of 102 showings of the children's movies with an aggregate attendance of 30,000.

The Rev. R. J. Tromp has succeeded the Rev. Leland H. Danforth as curate at St. Augustine's.

The parishes of St. Augustine's, Wilmette, and of Christ Church, Winnetka, are both to install new organs. The cost of the Christ Church organ will be approximately \$17,500, and has been included in the budget for the current year.

H. B. GWYN.

BISHOP GAILOR LECTURES AT TRINITY CHAPEL

THE RT. REV. THOMAS F. GAILOR, D.D., Bishop of Tennessee, and President of the National Council of the Church, is to give a series of five lectures, beginning next Tuesday, February 26th, at Trinity Chapel, West 25th Street, New York. The lectures are open to all who are interested; there are no cards of admission. The dates and subjects are as follows: February 26th, The Catholic Church; February 29th, The Holy Scriptures; March 3d, The Creed of the Church; March 7th, The Teaching of the Church; and March 11th, The Sacramental System.

**WESTERN MASSACHUSETTS
DIOCESAN OFFICES**

THE Diocese of Western Massachusetts has occupied the entire second floor of Christ Church rectory, Springfield, as diocesan offices. The building is in the heart of the city, and is easily accessible

to the railroad station. It has been fitted up for the convenience of the Bishop and the Diocesan officers, and for the various meetings incident to diocesan work. Prayers are said in the Board Room at noon every day.

BISHOP DECLINES SALARY INCREASE

THE RT. REV. ALEXANDER MANN, D.D., Bishop of Pittsburgh, has declined a \$2,000 yearly increase in salary voted him at the annual diocesan convention held in Trinity Church, Pittsburgh in January.

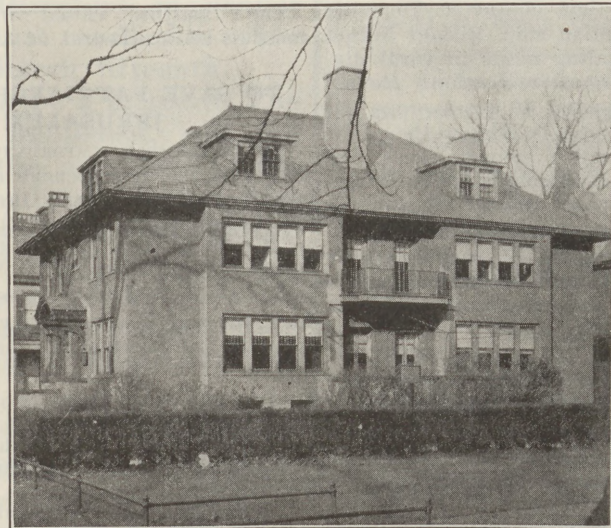
Bishop Mann objects to the increase because of the small compensation now being received by many of his clergy, and recommends that an intensive campaign for a minimum salary of \$2,000 for unmarried clergymen and \$2,400 and a house or its financial equivalent for married clergymen, started some time ago, be continued with full vigor. The indications are that this decisive act on the part of the Bishop will do much towards removing the matter of clerical salary increase from the domain of academic discussion and will result in speedy effective action.

ALBANY CHURCH MISSION OF HELP

THE WORDS "hope" and "help," emphasized respectively by the Bishop and the Bishop Coadjutor of Albany in their luncheon addresses, express the spirit of the Church Mission of Help Institute held in the city of Albany, February 12th to the 14th. The Church Mission of Help in 1923 established its twelfth diocesan branch in the Diocese of Albany, and this, its fourth annual Institute of the National Council, was held in the Guild House of the Cathedral of All Saints.

Each day began with a celebration of the Holy Communion in the Cathedral. As the Institute itself centered around the altar, the reports and discussions revealed that the work of the Church Mission of Help is fundamentally spiritual. One of the speakers pointed out the chief distinction between the Church Mission of Help and other agencies for the salvation of wayward girls by likening the ordinary social agency to a link between the girl and a normal life, while the Church Mission of help is a golden link, as it aims to bring the girl into close personal relationship with the Church.

The Institute was well attended and a deep interest was sustained throughout



WESTERN MASSACHUSETTS DIOCESAN OFFICES

the sessions. There were registered 186 lay and clerical delegates from the five dioceses in the State of New York, also from the Dioceses of Connecticut, Rhode Island, Southern Ohio, Newark, Massachusetts, Virginia, Pennsylvania, and New Hampshire. Mrs. John M. Glenn, National President of the Church Mission of Help, presided, and other members of the national staff were present.

At the luncheon served on the first day, the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of the Diocese, was the guest of honor and made an address. Bishop Oldham spoke of the purpose and principles of the Church Mission of Help. He said he would express its purpose by the use of a familiar phrase, "to seek and to save the lost." This, he said, is the Church's business because it was the Master's business. "The Church Mission of Help," he said, "is trying to do the Church's work, one little member of the Body, trying to discharge a particular task. Of course it is not trying to cover the whole field. Trying to seek and save all the lost is the Church's business as a whole, and this society is devoting its attention to one particular class, the class we commonly speak of as 'fallen women.'" He further said that its field was narrowed to them not because they are sinners above all others, but because they are more neglected, more harshly judged and more cruelly ostracized than other sinners. Bishop Oldham portrayed the advantage and privilege of having a limited field of work. Referring to the principles of the Church Mission of Help, he emphasized the fact that there is no condoning of sin, and that we do not forget the distinction made between sin and the sinner by our Blessed Lord. Bishop Oldham also emphasized the complete and constructive character of the work, saying, "We are never satisfied until the individuals we have been able to save are saved into a fuller and better and richer life."

At the second luncheon the speaker was the Rev. Yu Yue Tsu, of Shanghai, China, Christian worker among the Chinese students in American colleges.

The Rt. Rev. R. H. Nelson, D.D., Bishop of the Diocese, was guest of honor and spoke at the luncheon on the third day, confining his remarks specially to two phases of the work under the head of Education and Rescue Work, particularly developing the latter. The Bishop paid tribute to his mother as having been a pioneer in Rescue Work and drew from his own rich experience when as a parish priest in Philadelphia he was actively associated with four diocesan organizations of that character. Touching upon the preventive side, Bishop Nelson told of the appalling needs in rural districts for wholesome recreation. He asserted that the mind of the average unprivileged city child is cleaner than that of the corresponding country child, due chiefly to the diversions and entertainments of the former. Bishop Nelson gave specific examples of glorious accomplishment along this line in various places where community and parish houses had been devoted to work among the young of the countryside.

"It is a matter of very profound conviction to me," said Bishop Nelson, "that what we commonly call education is a structure which must rest upon the solid foundation of sound and abiding morality. Acknowledging the necessity of moral foundation, I believe the time has come when we must recognize that there can be no abiding moral sense except

that which springs from a recognition of God as the lawgiver and final Judge of human conduct. It is high time our American people, suffering as they are from a kaleidoscopic performance of lawlessness, should awaken to the fact that until we can instil in young people's minds the idea that all moral law comes from God who is the supreme giver of law and final Judge of conduct, we shall not make much headway." Bishop Nelson further said that we can only rescue the fallen if we impart to them the hope of a better life, the faith that God is also an All-merciful Father who listens to his children's prayers, and he charged the Church Mission Help workers to rely upon the power of prayer.

The Rev. Dr. Frederick S. Penfold, of Providence, and Canon S. Glover Duns-eath, of the Diocese of Newark, were the speakers at the evening meeting, their subjects being, respectively, The Gift of Free Will, and Personal Religion Expressed through Social Service.

The daily conferences of the Institute were devoted to the topics of Delinquency, Case Work, Rural Opportunities, and such like. Representatives of the Girls' Friendly Society, the Big Brothers, Girl Scouts, and of various Bureaus of social service attended, some of them having places on the program, and many speaking voluntarily during the discussions. The Hon. Frank P. Graves, Commissioner, State Department of Education in New York, spoke on The Claim of Youth. Mrs. Morse, Superintendent of the Training School for Girls, Hudson, New York, Miss Neustaedter of the Bureau of Children's Guidance, New York City, Mr. Cheney Jones, Superintendent of the New England Home for Little Wanderers, represented the work and aims of these institutions. Archdeacon Purdy, of Troy, Diocese of Albany, gave a survey of the rural field and problems, the Rev. Oliver Shaw Newell, of Glens Falls, leading the discussion.

At the closing conference Mr. Frederick H. Whitin, General Secretary of the Committee of Fourteen, New York City, presented the proposed amendment to be brought before the Legislature in the State, eliminating any discrimination between men and women in specific cases of prostitution. The subject of Mutual Responsibility was then spoken of by Dr. Joseph Lawrence, State Department of Health, New York, and the Rev. Alfred Priddis, Civic Chaplain, Buffalo, New York. Dr. Lawrence and Chaplain Priddis respectively emphasized the obligations dictated by physical and moral welfare.

The Institute closed with intercessions in the Cathedral of All Saints.

TO SAVE PATRIARCHATE OF JERUSALEM

AN EXTREMELY IMPORTANT letter has been received by a member of the American Committee on the Preservation of the Sacred Places in the Holy Land, from ex-Patriarch Meletios, who is now in one of the monasteries in Mount Athos, Macedonia. The letter is dated December 20th, and in the following terms endorses heartily the effort of the American Committee:

"It took more than two months for your letter of October 15th to reach me in my hermitage. Let me hope that the answer to it shall not take so long to reach you.

"I read it with exceptional joy as much for the reference to our meetings and conversations in the past, as for your

interest in closer understanding and bonds between the Christianity of America and of the East.

"I am exceedingly glad because the Churches of America recognize the worldwide significance of helping the Orthodox Patriarchate of Jerusalem to free itself from the oppressive debt, which is threatening its very existence. The Patriarchate of Jerusalem, being a guardian of the holy places with which is connected the salvation through Jesus Christ, went many a time, in the past, through similar crisis, and it was saved through the efforts of the Greeks mainly and partly of the other Orthodox peoples. But the present condition of the whole Orthodox Church gives very little hope that it can offer now an effective help to it. God willed however that the Churches of America replace the Churches of the East in that mission.

"Having seen from near the wonderful organization and the high ideals of your Churches, and in view of the prominent persons that formed the special committee under the presidency of two exalted ministers of the Gospel, I was confident that the throne of James—the brother of the Lord—to whom the Apostles gave the leadership at the first council of the Church, not only will be saved from that overburdening debt of two million dollars, but that it will enter a new period of its mission through the new ties with the American Churches."

This endorsement is all the more significant because the ex-Patriarch was, for a long time, secretary of the Jerusalem Patriarchate, and is recognized as one of the great leaders of the Greek Orthodox Church.

DALLAS DIOCESAN CONVENTION

A SIGNIFICANT ACTION of the Council of the Diocese of Dallas, which met at St. Matthew's Cathedral, Dallas, February 10th to the 12th, was the unanimous passage of the following resolutions:

"That it is the sense of the Diocesan Council that the Bishops of the Church in the United States should at all times exercise the full ecclesiastical authority and governance which is, and of right ought to be, theirs by virtue of the Apostolic Succession.

"That the Diocesan Council express its gratitude to the House of Bishops for the late Pastoral Letter, and our hope is that they will continue to issue Pastoral Letters whenever conditions either in the Church or the world indicate a need for such.

"That the Diocesan Council endorses and heartily approves the Bishop Coadjutor's address, especially that portion which refers to and proclaims the doctrine of the Church and pledges its renewed allegiance to the faith of this Church as stated in the Apostles' and Nicene Creeds."

The opening sermon in St. Matthew's Cathedral was preached by the Rt. Rev. George Herbert Kinsolving, D.D., Bishop of Texas, and sounded, from the first, the note of loyalty to the faith. The annual address of Bishop Moore was listened to with great attention, and punctuated with hearty applause on the part of the members. The venerable Presiding Bishop, the Most Rev. A. C. Garrett, D.D., LL.D., was present at the opening and closing sessions, and his words were received with great attention. He presented to the Council, among other matters of interest, the communication from the Archbishop of Canterbury on the Malines "conversations," looking toward reunion.

On the evening of Monday, February 11th, there was a joint meeting in the interest of the Nation-wide Campaign. This was well attended; and, after ad-

dresses from Bishop Moore, Mrs. J. S. Herring, the Diocesan President of the Woman's Auxiliary, and Dean Chalmers, nine parishes and missions pledged one hundred per cent of their Nation-wide Campaign Quota for the year 1924, including both the Cathedral and the Church of the Incarnation, Dallas. This means that from these nine Parishes and Missions alone there will be given more than the payment by the entire Diocese in 1923.

The Woman's Auxiliary met at the same time as the Council, and the meetings in the interest of the Daughters of the King and the Church Service League were also held.

THE CONSECRATION OF BISHOP REIFSNIDER

IN THE PARISH house of All Saints' Church, Pasadena, California, the Rev. Charles Shriver Reifsnider, L.H.D., President of St. Paul's University, Tokyo, was consecrated to be Suffragan Bishop of North Tokyo, on Tuesday, February 12th. The occasional sound of a hammer or a chisel from without gave promise of the beautiful stone All Saints' Church which is to be.

The procession entered the church in two sections, each headed by a priest crucifer. In the first were the members of the choir, the flag-bearer, and over forty clergymen of the Diocese of Los Angeles. The second section comprised the sanctuary procession.

The chief consecrator was the Rt. Rev. John McKim, D.D., Bishop of North Tokyo, under whom the Suffragan Bishop-elect has worked for many years. The co-consecrators were the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, and the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio. The latter had ordained Dr. Reifsnider to the diaconate in 1900, and advanced him to the priesthood a year later.

The preacher was the Rt. Rev. Sidney C. Partridge, D.D., Bishop of West Missouri, under whom, when he was Bishop of Kyoto, the Suffragan Bishop-elect began his missionary work in Japan in 1901. The presenters were the Rt. Rev. Robert L. Harris, D.D., Bishop of Marquette, a boyhood friend and seminary classmate of Dr. Reifsnider, and the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles.

The Suffragan Bishop-elect had as his attending presbyters the Rev. Leslie E. Learned, D.D., rector of 'All Saints' Church, and the Rev. John Misao Yamazaki, priest in charge of St. Mary's Japanese Mission, Los Angeles.

The Bishop of Los Angeles was attended by his chaplain, the Rev. Robert L. Windsor, while the Bishop of North Tokyo had the Rev. James J. Chapman, of Kyoto, Japan, as his chaplain.

The Rev. C. Rankin Barnes, master of ceremonies, also acted as deputy registrar. The certificate of election was read by the Very Rev. William MacCormack, D.D., the certificate of ordinations by the Rev. Rufus S. Chase, the consents of Standing Committees by the Rev. George Davidson, D.D., the consents of the Bishops by the Rev. J. Arthur Evans, and the commission to consecrate by the Rev. James J. Chapman.

Following the promise of conformity, the Litany was said by the Rt. Rev. Joseph M. Francis, D.D., Bishop of Indianaopolis. All the bishops mentioned joined the consecrators in the laying on of hands.

All Saints' Church was crowded to its utmost capacity for the service, which was the third elevation to the Episcopate to take place in Southern California.

At the conclusion of the service the bishops and other clergy were entertained at luncheon at the Hotel Maryland in honor of Bishop Reifsnider. Mrs. Reifsnider was tendered a luncheon at All Saints' Rectory, to which all the wives of the clergy were invited.

The episcopal vestments of the new bishop were presented by All Saints' Church, Pasadena; his pectoral cross by his mother, Mrs. Charles D. Reifsnider, of Tiffin, Ohio; and his episcopal ring by Bishop and Mrs. Joseph H. Johnson.

Bishop Reifsnider at once proceeded to

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Stowe's Clerical Directory Again

Last call to the Clergy for their sketches in a correct and up-to-date form for the 1924 edition of the Directory. We have undertaken to publish this book and deliver it to subscribers before the end of March. Sketches to appear in the Directory in proper form, must reach this office before March fifteenth.

Do not be a Laggard. The Edition published, will not exceed the number of subscriptions by more than fifty copies, so rush your sketch and your orders immediately and be sure of this valuable book, containing information regarding the whole Anglican Church.

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Addresses given at noonday services in Chicago during Holy Week, 1923, and in Milwaukee the week preceding, by

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New York City to confer with the National Council, and will soon thereafter return to Japan to begin his work of assistance to Bishop McKim.

Mrs. Reifsnider, the mother of the new Bishop, journeyed from her home in Tiffin, Ohio, to see her son's consecration; following which, those in attendance were touched when the venerable mother, approaching her son as he emerged from the parish house, threw her arms about him and embraced him.

"Thank God!" she said, "the dream of my life has come true!"

FAVORS FUND FOR FEEDING GERMAN CHILDREN

THE LIVING CHURCH is asked to give publicity to the following letter from Mrs. Woodrow Wilson with respect to the continuance of the fund for feeding German children, notwithstanding the incident concerning the Embassy flag:

"Washington, D.C., February 12, 1924.

"Dear General Allen:

"The information contained in your letter of February 10th with respect to the starving children of Germany causes me genuine distress. As a private citizen I will not venture to comment on the official aspect of the recent flag episode; but I am so convinced the feeling of my husband on the phase of the matter presented by you would so entirely accord with my own that I do not hesitate to express the hope that your fund in aid of helpless German children may continue to find generous support. I am sure Mr. Wilson would not have the devotion and loyalty of the American people whom he so loved take on the guise of a resentment which might cause suffering if not death among innocent children.

"Faithfully and sincerely yours,

"EDITH BOLLING WILSON.

"(MRS. WOODROW WILSON)."

CONVOCATION, DISTRICT OF WYOMING

THE ANNUAL Convocation of the Missionary District of Wyoming met on February 13th at Glenrock, gathering for the first time in a small town and mission. By expedition of business, a single day's session was sufficient for its transaction.

The main item of business transacted was the authorization of a bond issue to care for the indebtedness of the District, the details of which are the obligations due on account of furnishing and improvement of the large properties of the Jane Ivinson Memorial Cathedral School for Girls, and the Cathedral Home for Children at Laramie, and the acquisition of the Cathedral square property.

The old officers of the District were reelected, and the deanery system was defined by canonical enactment.

This Convocation marked the fifteenth anniversary of Bishop Thomas' consecration, and was fittingly observed by a message of felicitation upon the completion of this term of service and of thankfulness for his safe return to the District and for Mrs. Thomas' restoration to health.

HARRISBURG WOMAN'S AUXILIARY

THE ANNUAL MEETING of the Woman's Auxiliary in the Diocese of Harrisburg was held on Tuesday and Wednesday, February 6th and 7th, in St. Matthew's Church, Sunbury, Pa., the Rev. B. Talbot Rogers, D.D., rector.

The meeting was opened on Tuesday

afternoon with a Quiet Hour, conducted by the Rev. Hiram R. Bennett. In the evening, a Missionary Mass Meeting was held, and the church was well filled. The speakers were the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, the Rt. Rev. J. H. Darlington, D.D., Bishop of Harrisburg, the Rev. B. Talbot Rogers, D.D., and the Rev. A. M. Judd, Executive Secretary of the Diocese. Among the other speakers during the session were: Mrs. C. H. Boyer, of Huntingdon, Mrs. Henry A. Pilsbry, of Philadelphia, Miss Elizabeth Fisher, of Philadelphia, the Rev. Dr. B. Talbot Rogers, and Deaconess Elizabeth G. Newbold.

Impressions of the Provincial Meeting at Washington were given by Mrs. M. W. Van Horne, of Williamsport, and Mrs. Peck, of Tioga.

Reports of Archdeaconry vice-presidents were made, telling of the work done and the money expended.

On Wednesday afternoon, business was suspended for a short time while the Rev. Dr. Rogers held a prayer service in commemoration of the late ex-President Wilson.

RICHMOND Y.P.S.L.

AT THE INVITATION of the Young People's Service Leagues of Richmond, Va., the Rev. Karl M. Block, rector of St. John's Church, Richmond, made an address before the combined societies at Holy Trinity Church, the Rev. J. J. Gravatt, D.D., rector, on Friday evening, February 8th. There was an attendance of over three hundred young people from the various congregations of the city.

In the afternoon preceding the meeting, a reception was given to Mr. Block at the

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March, 1924 Vol. XV, No. 1
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EDITORIAL COMMENT

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Mayo Memorial Church House, which was turned into a most helpful conference on the problems of the Young People's Societies. Nine churches in Richmond have Young People's Societies at present. These have formed a city organization, with an executive committee, under the leadership of the Rev. Elmer C. Pedrick, rector of St. Thomas' Church.

Plans are being formed to call a meeting, after Easter, of representatives of all Young People's Societies in the Diocese, and to form a Diocesan organization.

CUBA CATHEDRAL TO BE CONSECRATED

THE CONSECRATION service of the Cathedral of the Holy Trinity, Havana, Cuba, has been fixed for Quinquagesima Sunday. The event will be a notable one in the history of our mission in Cuba and in missionary annals.

TO DELIVER MARY FITCH PAGE LECTURES

THE RT. REV. G. ASHTON OLDHAM, D.D. Bishop Coadjutor of Albany, has been chosen this year to deliver the Mary Fitch Page Lectures at the Berkeley Divinity School, Middletown, Conn. The lectures will be given on February 25th, 26th, and 27th. Bishop Oldham's general subject is Sacramentalism, the sub-headings being; The Sacramental Constitution of the Universe, The Sacramental Nature of Man, and Sacraments and the Church. In addition to the lectures, Bishop Oldham will meet the divinity students in daily informal conferences on the subject of Pastoral Care.

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It has been announced that Duncan E. Mann, son of the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, is the only student now eligible for the new Honor degree.

SECRETARY DIOCESE OF VIRGINIA

OWING TO THE DEATH of the Rev. E. L. Goodwin, D.D., all mail intended for the secretary of the Diocese of Virginia should be sent to the Rev. G. MacLaren Brydon, assistant secretary, 110 W. Franklin St., Richmond, Va.

BERKELEY DIVINITY SCHOOL CROWDED

AT THE ANNUAL MEETING of the Berkeley Divinity School, held February 12th, at Middletown Conn., it was announced that all of the school buildings were full, and that it would probably be necessary to enlarge the plant for the entering class next fall.

The trustees voted to conduct a summer school for women at the school this summer, and made an appropriation for

that purpose. Two appointments to the faculty were announced: the Rev. Percy L. Urban, of Philadelphia, whose subject will be Missions; and the Rev. J. B. Langstaff, of New York, who will teach the Prayer Book.

The degree of Doctor of Divinity was awarded to the Rev. G. A. Studdert-Kennedy, who has been special lecturer at Berkeley this winter.

TO ATTEND CONSECRATION

THE REV. JOHN G. LARSEN, of Spokane, Wash., will go to St. Paul, Minn., for the consecration of the Rev. Edward M. Cross as Bishop of Spokane, as the representative of the Bishop and Council of the District. With Mr. Larsen will go the Rev. Messrs. E. R. Allman, of Spokane, C. B. Upson, of Spokane, B. A. Warren, of Walla Walla, A. L. Bramhall, of Wenatchee, L. A. Cook, of Prosser, A. H. F. Watkins, of Kennewick, and Dean W. E. Dowty, of All Saints' Cathedral, Spokane. After his consecration, the Bishop, accompanied by Mrs. Cross, will come to Spokane to hold the thirty-second annual Convocation of the District. They will then return to St. Paul for the Lenten season, coming West permanently soon after Easter.

WASHINGTON ANGLO-CATHOLIC MISSION

DEFINITE ARRANGEMENTS have been made for the Mission planned by the Anglo-Catholic Club in the Diocese of Washington. By the arrangement of the Rev. Dr. C. Ernest Smith, rector of St. Thomas' Church, the Rev. Dr. J. G. H. Barry, rector of the Church of St. Mary the Virgin, New York City, will visit St. Thomas', on March 16th, the second Sunday in Lent, and will begin a series of six addresses. These addresses will all be made in the evenings in order that there may be a general opportunity of attending. The subjects have not yet been announced, but it is understood they will be along lines already indicated, dealing with the faith as held and practised by Anglo-Catholics.

ACOLYTES' FESTIVAL IN NEW YORK

NEARLY THREE HUNDRED acolytes, coming from parishes in New York, Long Island, Connecticut, New Jersey, Newark, and Pennsylvania, together with about fifty priests, were in the long procession which entered the Church of St. Mary the Virgin, New York City, at the acolytes' festival on the morning of Lincoln's Birthday. Nearly all the priests were vested in copes. The service was High Mass with a procession of the Blessed Sacrament and, finally, Benediction. The celebrant was the Rev. Dr. Delany, and the deacon and subdeacon respectively were Fathers Bothé and Pierce, all of them clergy of St. Mary's. The sermon was by the Rev. John M. McCann, of Springfield, Mass., and was an eloquent discourse on the meaning of the Holy Eucharist, and closed with an affecting instruction to acolytes and priests in the service. Schubert's Mass was sung, and all of the music was of the highest degree of excellence.

In the procession of the Blessed Sacrament the priests who bore the Canopy were the Rev. Fathers Peabody, of the parish of St. Mary the Virgin; Harris, of Christ Church, New Haven; Rhodes, of St. Augustine's Chapel, Trinity Parish; and Cornell, of St. Mark's Church, New-

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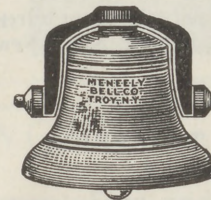
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ark. The head of the procession had passed through two of the long aisles and the ambulatory opposite the sanctuary by the time the end of the procession was leaving the sanctuary. The church was packed with people, many standing throughout the service. A large proportion of them were men, and there were many priests in the congregation.

At the close of the service all of the attendants were served with luncheon in the parish house, nearly 350 being at the lunch.

DETROIT LENTEN SERVICES

UNDER THE LEADERSHIP of the Rev. W. R. Woodroffe, rector of St. John's Church, midday Lenten services will again be held in this downtown church, with speakers from various parts of the country. The Church Club of the Diocese, an organization of some six hundred men, is giving its support to the movement.

The special speakers are to be: March 5th to 7th, the Rt. Rev. Herman Page, D.D., Bishop of Michigan; March 10th to 14th, the Rt. Rev. T. I. Reese, D.D., Bishop of Southern Ohio; March 17th to 21st, the Rt. Rev. J. C. Farthing, D.D., Bishop of Montreal; March 24th to 28th, the Rt. Rev. R. Leroy Harris, D.D., Bishop of Marquette; March 31st to April 4th, President Pierce, Kenyon College, Gambier, Ohio; April 7th, 8th, and 9th, the Rev. Kirk O'Farrell, rector of Emmanuel Church, Cleveland, Ohio; April 10th, and 11th, the Rev. A. S. Gill, rector of St. Matthias' Church, Detroit, Michigan; and April 14th and 15th, the Rev. W. R. Woodroffe, rector of St. John's Church.

DR. WOOD AVAILABLE FOR SPEAKING

DR. JOHN W. WOOD, Executive Secretary of the Department of Missions and Church Extension of the National Council of the Church, returned to New York on February 13th from his visit to the missions in Japan and China. He will be ready, so far as possible, to accept invitations to speak to congregations, men's clubs, and other gatherings concerning the conditions in Japan resulting from the recent earthquake and fire in Tokyo, and to tell of the progress of the Church's work in China.

He may be addressed at the Church Missions House, 281 Fourth Ave., New York.

MISSIONARY TO AFRICA AVAILABLE

THE COMMITTEE for the William Hoke Ramsaur Memorial School, at Pandemai, interior Liberia, wishes to announce to the Churchmen of the South that the Field Department of the National Council has loaned to them, for an extended trip through the Province of Se-wanee, the Rev. Elwood Lindsay Haines, who has been in Liberia for the past three years, and who is now in this country on furlough.

The Rev. Mr. Haines is a young man of strong and pleasing personality, an unusually fine speaker, and has much that is inspiring to tell of the Church's work in Liberia, as well as much to report as to the opportunities of the Church there. He will commence his work in the Diocese of Upper South Carolina, on Sunday, April 27th, and will be available throughout the Province, in so far as

time and strength will permit, for the next month or six weeks.

Any Dioceses in the Province of Se-wanee, wishing to secure Mr. Haines for their work will please write direct to the Chairman of the Memorial Committee, Mrs. Wm. P. Cornell, 1019 Sumter Street, Columbia, S. C.

DETROIT ROUND TABLE CONFERENCE

ONE OF THE outstanding features of Lenten observance in Detroit, which is always looked forward to by three hundred and more men of the city, is the annual Round Table Conferences, on Monday evenings during the six weeks of Lent. The purpose is to develop fellowship among men who come from every parish in the city, and to promulgate free and frank discussion of the present day problems of both Church and State.

A "self-served supper" is provided, which is followed by an inspirational talk by a prominent man, after which the men break up into smaller groups for study and discussion of the topics which appeal to them. A complete list of speakers and leaders has not yet been announced, but such men as Bishop Page, Bishop T. I. Reese, Mr. John W. Wood, and Dr. S. S. Marquis, will give the talks after dinner. These courses are offered: by Bishop Page, How to Develop Spiritual Power; by the Rev. A. S. Gill, Prayer—Some Practical Applications of; Dean Warren S. Rogers, The Bible; Mr. W. D. Stearns, Humanity as Seen by the Department of Social Service; Mr. Lee White, of the editorial staff of the *Detroit News*, and a member of the University of Detroit faculty, The Formation of Public Opinion; and Prof. Thomas Reed, of the Department of Political Science, University of Michigan, The Present Political Situation.

These meetings are held in St. John's parish house and are promoted by the Department of Religious Education, under Mr. E. E. Piper.

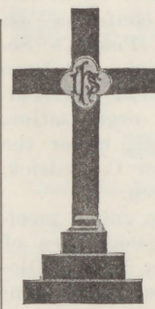
FUNERAL OF BISHOP KEATOR

OWING TO THE FACT that the pro-Cathedral at Tacoma was too small for those who wished to pay the last honors to the late Rt. Rev. F. W. Keator, D.D., Bishop of Olympia, the funeral services were arranged in two parts, and occupied a greater part of the day, February 12th.

At half past ten in the morning there was a celebration of the Holy Communion in the pro-Cathedral, at which the clergy and officers of the Diocese were present, together with a few others. The Rt. Rev. A. U. dePencier, D.D., Bishop of New Westminster, was the celebrant, assisted by the Rt. Rev. W. T. Sumner, D.D., as Gospeler and the Rt. Rev. P. T. Rowe, D.D., Bishop of Alaska, Epistoler.

At noon the clergy went in procession to the Scottish Rite Cathedral, which has the largest auditorium in Tacoma. The seating capacity is 1,500, and the building was crowded. The funeral service of the Church was said by the Rev. H. H. Gowen, D.D., and the Very Rev. Sidney T. James, the Creed and prayers being taken by the Rt. Rev. W. H. Moreland, D.D., Bishop of Sacramento. The Rt. Rev. W. F. Nichols, D.D., Bishop of California, and Mr. N. B. Coffman, Treasurer of the Diocese, made addresses.

The committal was taken by Bishop Nichols.



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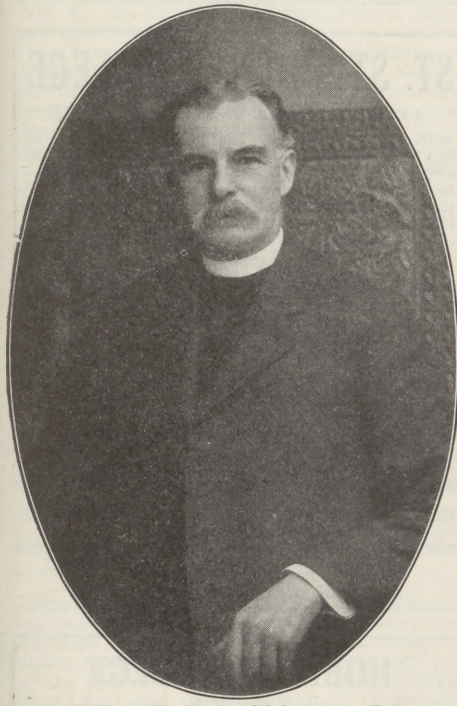
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DEATH OF REV. E. L. GOODWIN

THE REV. EDWARD LEWIS GOODWIN, D.D., died, after a week's illness, at his home in Ashland, Virginia, on Thursday, February 7th.

Dr. Goodwin was compelled to retire from the rectorship of St. James' Church, Ashland, Virginia, on account of ill health



THE REV. E. L. GOODWIN, D.D.

about three years ago, but continued until the time of his death his duties as Secretary and Historiographer of the diocese. Dr. Goodwin was born in Nelson County, Virginia, on January 23, 1855, and was a son of the late Rev. Frederick Deane Goodwin, one of the early graduates of the Virginia Seminary. After taking a course at the University of Virginia, he entered the Virginia Seminary and graduated in 1880. During a long and faithful ministry, he became one of the best beloved and most useful clergy of the Diocese of Virginia. The larger part of his ministry was spent in this diocese, excepting a period of three years, from 1897 to 1900, when he was rector at Grace Church, Charleston, South Carolina.

He was editor of *The Southern Churchman* for about six years, from 1914 to 1920. Dr. Goodwin represented the Diocese of Virginia as a deputy to five meetings of the General Convention, where, on account of his sound learning and loyal Churchmanship, he won for himself an enviable position of influence and power. He was Secretary and Historiographer of the Diocese of Virginia for many years, and his contributions to the history of the Church in Virginia have been invaluable. He edited and had published Slaughter's *History of Truro Parish in Virginia*, adding extensive notes. His contributions to the recently-published *History of the Theological Seminary in Virginia* are most valuable additions to American Church History. At the time of his death, he was engaged in writing a history of the Church in Virginia.

Dr. Goodwin has given to the ministry of the Church, one son, the Rev. Frederick Dean Goodwin, rector of the Cople, Lunenburg, and North Farnham Parishes in Richmond and Westmoreland Counties. Another son, Dr. Edward LeBaron Goodwin, gave his life in the Medical Department of the Army during the World War.

Dr. Goodwin's funeral was conducted from St. James' Church, Ashland, on Fri-

day, February 8th, the services being conducted by the Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia, the Rev. G. MacLaren Brydon and the Rev. Thomas S. Russell, rector of the parish, the clergy of Richmond acting as pallbearers. The interment was in Wytheville, Virginia, on Saturday, February 9th.

DEATH OF REV. DR. MINNEGERODE

THE REV. JAMES GIBBON MINNEGERODE, D.D., rector emeritus of Calvary Church, Louisville, Ky., died in the city of Washington, D. C., recently.

Dr. Minnegerode was ordained to the diaconate in 1871 by Bishop Whittle, and to the priesthood in 1873 by Bishop Johns. His diaconate was spent at Bloomfield, Va., whence he went to St. Mark's Parish, Culpeper, Va. He came to Calvary Church in 1878, when the parish was in dire financial straits. Within a few years, however, the indebtedness was paid, and a church was completed at

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the cost of \$80,000, the parish becoming one of the strongest of the city. He also established a mission in a neglected part of the city. Dr. Minnegerode was always prominently active in diocesan affairs, serving as secretary of the Board of Missions from its organization. He was Dean of the Convocation of Louisville, President of the Standing Committee and a Deputy to many General Conventions. He was also a member of the Board of Trustees of the Church Home and Infirmary, and of the Board of Guardians of the Orphanage of the Good Shepherd, and he took a deep interest in the Home of the Innocents.

Dr. Minnegerode became rector emeritus of the parish in 1914, resigning on account of failing health.

THE MAGAZINES

THE PLACE of the *Constructive Quarterly*, which, unhappily, suspended publication some two years ago, is now, to some extent, to be filled by a new English magazine, *The Review of the Churches*, a constructive quarterly, edited by Sir Henry S. Lunn. An editorial committee from various religious bodies is named, the Anglican members including the Bishop of Plymouth; the Rev. T. J. Hardy; Canon T. A. Lacey; the Rev. Edward Lyttelton, D.D.; the Rev. A. E. J. Rawlinson, who has lately given a course of lectures at the General Theological Seminary, and others. These names would indicate a substantial basis for the literary and theological success of the magazine. The first issue to appear is dated for January. Among the subjects treated are The Irish Church after Disestablishment, by Archbishop Bernard; Monasticism and Civilization, The Ethics of Birth Control, The Church and Wealth, The Church and Divorce, Prayer Book Revision; and a paper of special interest to Americans, though written by an English clergyman, on the subject Prohibition in the United States, in which there is perhaps the most intelligent treatment of the subject that we have yet seen anywhere. The magazine is published by Ernest Benn, Limited, 8 Bouverie St., London, E.C. 4. The price is three shillings per copy.

THAT *The American Church Monthly* has appeared in a new dress strikes one who takes up successively its issues of November and December, 1923. The yellow brown cover of November with its heavy broad type is replaced in December by a white cover with lighter type and in general of a more tasteful and alluring appearance. The January 1924 issue shows that this pleasing new dress is to be continued for the present at any rate.

TRAINING BANDITS FOR CITIZENSHIP

WHEN THE BANDITS in China held up a train last summer and carried many travellers up into the mountains, Miss Mary E. Wood, of Boone Library, Wuchang, was right on hand, so *The Church Militant of Massachusetts* tells, and she promptly despatched a box of books to the leader of the bandits, writing him that she knew he must be very lonely so far up in the mountains and she hoped he might find time to read the books sent to him. And the books she sent included Bryce's *Training for Citizenship*, a life of Washington, a life of Gladstone, *Silas Marner, First Aid to the Injured*, and—*Sir Galahad!*

NEWS IN BRIEF

BETHLEHEM—St. John's Church, Ashland, the Rev. P. C. Adams, rector, was lately put under a new roof at a cost of more than \$2,000. The parish is now planning to redecorate the interior, as the leaking roof has caused the walls to be sadly defaced. They will also repair the rectory, putting the whole property in good condition.—The Church of Faith, Mahanoy City, the Rev. Herbert E. Kneis, rector, looks like a new edifice. A dress of asbestos blocks or squares encloses it, and the interior has been painted, making it look like a new church, and the congregation can now worship in comfort on cold days.—On Sunday, February 10th, Bishop Talbot made his annual visit to Cornell University to preach to the students. The Bishop has done this every year for twenty years. It has become a habit which he and the students look forward to and enjoy.—Bishop Sterrett, beginning with the Fifth Sunday after the Epiphany, will take confirmations for Bishop Garland for two weeks. Bishop Garland is taking a much needed rest.

CENTRAL NEW YORK—The parishes of Binghamton, Johnson City, and Endicott have united for the observance of the noon-day services, during Lent, which will be held at Christ Church, Binghamton. The speakers include Bishop Fiske, Bishop Knight, the Rev. A. E. Clattenburg, the Rev. Dr. Littell, the Rev. Dr. Wyatt Brown, the Rev. William B. Beach, D.D., and President Peirce.

COLORADO—A two-day college students' conference was held recently in Denver, attended by fifty delegates from five Colorado colleges. Bishop Ingley was chaplain of the conference, and Graham Miller, a student at the Golden School of Mines, was chairman. Plans were made for a longer conference to take place at Evergreen next summer.—Father Hughson and Father Lorey, of the Order of the Holy Cross, are conducting a fifteen-day pre-Lenten Mission in Denver, at St. Andrew's Church. The occasion has been taken to carry out some much-needed alterations in the church building; the seating capacity of the church is being enlarged, a sacristy and choir robing-room are being constructed in the guild hall, and some new furnishings and equipment are being obtained. The Diocesan Church Art Commission has begun the redecoration of the church, and is proceeding leisurely, planning, and experimenting.

DELAWARE—The Delaware Clericus held its monthly meeting on February 12th at the New Castle County Workhouse, Wilmington, which is the name by which the Delaware State Penitentiary is known. The meeting was arranged by the Rev. Ernest A. Rich, who, in addition to his duties of rector at St. James' Church, Stanton, and St. James' Church, Newport, and priest in charge of St. Barnabas' Church, Marshalltown, has been appointed by Bishop Cook to represent the Church in ministering to the inmates of the workhouse.

EAST CAROLINA—An interesting and important report made to the Convention of the Diocese of East Carolina by the Church Insurance committee noted the fact that insurance on Church property in the diocese had increased over one hundred per cent in the past three years, though there is still considerable under insurance. This increase has been largely due to the activity of the committee.—St. George's Parish, Hyde County, one of the few strictly rural parishes in East Carolina, now has a rectory under construction that will be one of the finest homes in the county when completed. It will be equipped with electric lights and running water. St. George's Church owns a large and valuable farm, on which the rectory is being built.—One of the most important Christian social service and educational undertakings of the Diocese of East Carolina is that which has been carried on during the past three years by the Rev. E. S. Willett, rector of St. Mark's colored Church, Wilmington. Mr. Willett has gone into the "toughest" section of Wilmington, established two parochial and two Church schools, which have had a marked effect on the life of the community. He is assisted in this work by paid teachers, a matron, and a number of volunteer workers.—The Rev. James E. W. Cook was instituted rector of St. Paul's, Greenville, on Sunday morning, February 3d, by the Rt. Rev. Thomas C. Darst, Bishop of the Diocese of East Carolina. On the evening before, Bishop Darst was given a reception in the rectory by the Rev. and Mrs. Cook, to which were invited the communicants of the parish and a number of friends.—A number of new branches of the Young People's Service League have recently been established in East Carolina. Plans are now being made for a summer convention for the young people of the Diocese. It has been suggested that the convention meet at St. Paul's School,

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Beaufort.—Bishop Darst was the chief speaker at a memorial service for Woodrow Wilson in the city auditorium of Wilmington, N. C., on the afternoon of February 3d. Almost all of the city came together for the occasion. President Wilson's father was at one time pastor of the First Presbyterian Church of Wilmington, and Mr. Wilson is remembered by many boyhood friends.

FLORIDA—A successful series of services was conducted at St. John's Church, Jacksonville, by the Rev. A. J. Gaynor Banks, Director, and by Mr. John W. Lethaby, General Field Secretary of the Society of the Nazarene, ending February 1st. During the services 225 testified to benefits received. Four hundred intercession cards were handed in, and these will be followed up by the local Guild, under the leadership of Miss Margaret Weed. A Young People's Nazarene Guild and a Business People's Prayer Circle were started as a result of the Mission.

GEORGIA—A Spiritual Healing Mission was held in St. John's Church, Savannah, from January 6th to the 10th, conducted by the Rev. A. J. Gaynor Banks, Director of the Society of the Nazarene. At the evening services the church building was crowded, and at the morning sessions, which were held for discussion, the attendance was excellent. At the evening services some fifty or sixty knelt at the altar each evening for the laying on of hands, and many received healing then, and later. The Mission resulted in many new members for the Society, and in addition to the Nazarene Guild, which was organized after the Mission conducted two years ago by the founder, the late Rev. B. Wilson, a second group has been formed at St. Paul's Church, as part of the original guild.

LOS ANGELES—The new St. John's Church, Los Angeles, is rapidly nearing completion. Workmen are now busy carving by hand the facade which will be an exact reproduction of the facade of the church at Toscanella, Italy.—On one day the Church Home for Children in Pasadena recently filled its only two vacancies, and was obliged to turn away five other children. It now has thirty-seven children in its attractive cottages, where Deaconess Wile has been able to maintain a genuine home spirit.—On January 27th ground was broken for the new church of St. Andrew's mission, La Mesa, by the Rev. Charles L. Barnes, Dean of the Convocation of San Diego. The Rev. Alfred R. Taylor is priest in charge of this promising work.—Arthur G. Paul, principal of the Polytechnic High School and Junior College of Riverside, is the leader of the new Men's Bible Class at All Saints' Church, Riverside.—The Woman's Guild of the mission of the Ascension at Tujunga, a scattered community in the foothills east of Los Angeles, has inaugurated a bus service which has trebled Sunday morning congregations.—The combined church and parish house for St. Luke's mission, Calexico, has been completed and is now in use. The building is within a few yards of the Mexican border. The Rev. Francis B. Cannon, of El Centro, is in charge.—The mission of Christ Church, Redondo Beach, has given up all aid from the Diocesan Board of Missions, and expects to become a parish in the near future.

OHIO—The new parish house of St. Peter's Church, Ashtabula, Ohio, which has been under construction for a year and a half has been completed. The opening service was held on January 30th, the service being conducted by the Rt. Rev. William A. Leonard, D.D., Bishop of the Diocese, assisted by Archdeacon Patterson and the Rev. Cretus A. Dowell, rector of the parish. It was built at a cost of \$65,000.

PENNSYLVANIA—During Bishop Garland's absence from the Diocese, the Rt. Rev. Frank W. Sterrett, Bishop Coadjutor of Bethlehem, will keep appointments for confirmations in a number of parishes in the Diocese.—The Rev. Richard J. Morris has resigned the rectorship of Trinity Memorial Church, Ambler, to accept appointment as Secretary to Bishop Garland. For nearly ten years of Bishop Rhineland's administration, Mr. Morris was assistant secretary in the Bishop's office, and since 1920 has been secretary to the Convention. He became rector of Trinity Church, Ambler, last Spring, succeeding the Rev. A. B. Rudd.—Sunday, February 10th, the Rt. Rev. E. T. Demby, D.D., Suffragan Bishop of Arkansas, preached in St. Thomas' Church, Philadelphia, in the morning and in St. Mary's Chapel in the evening.—The Ven. H. L. Baskerville, Archdeacon for Colored Work in the Diocese of South Carolina, addressed, the same day, a special missionary service in St. Barnabas' Church, Germantown.—The guild house of St. James' Church is an extremely busy place. Careful record is kept of the daily

attendance at all meetings on weekdays, and of the number of girls and women at the cafeteria. These records show that during the calendar year 1923 the aggregate attendance at all meetings was more than 85,000. Of this total, 62,558 were in the cafeteria. This total is larger than in any previous year. By itself it indicates that the guild house St. James' has become one of the most important community centers in the city. New opportunities for needed service are constantly opening up, which the rector, the Rev. Dr. Mockridge and his staff quickly grasp.—The Church Farm School has been presented with a very practical printing outfit, including a press, type, and other accessories necessary for the boys in the school to obtain the rudiments of the art of printing. The gift was made by Mr. Charles H. Clarke, a vestryman of the Church of the Saviour, West Philadelphia, and and business manager of *The Church News of the Diocese*. The gift enables the school to offer the boys one more outlet for their energies, and fills a long-felt want in the life of the school, of which the Rev. Charles W. Shreiner is headmaster.—At a recent High Mass at St. Mark's Church, Philadelphia, Gounod's Second Mass of the Orphonistes, arranged by Sir Joseph Barnby, was sung by the men's choir, of forty-three voices, augmented in the hymns and some other parts of the service, by the boys' choir of thirty voices.

PORTO RICO—The eighteenth Convocation of the District will meet at St. Andrew's Mis-

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THE SISTER SUPERIOR

sion, Mayaguez, February 26th to 27th.—The Rev. Charles T. Pfeiffer has recently been installed rector of St. John's Church, San Juan. The Rev. Mr. and Mrs. Pfeiffer arrived January 30th, and are living in the Condado section of the city.

UPPER SOUTH CAROLINA—Mr. E. C. Mercer and Mr. H. H. Hadley, 3d, concluded a very successful Mission in Trinity Church, Columbia, the Rev. Henry D. Phillips, D.D., rector, on February 3d. They went from Columbia to Clemson College, a unit of the educational system of the state, and there held a Mission that was attended each evening by some six to seven hundred young men, who were present from voluntary desire. In addition to these evening meetings, one of the missionaries addressed each morning, at the Chapel hour, the entire student body, and again each evening, one of them is addressing the townspeople in the Baptist church.—Deaconess Edith Hart, for seventeen years the Church's representative in Hankow, China, now on furlough in this country, was loaned to the Diocese by the National Field Department, from January 27th to February 4th. The Deaconess spoke to groups of people in the Church of Our Saviour, in Rock Hill, and in Winthrop College in the same town. She also spoke at St. Mark's, Chester; the Church of the Good Shepherd, York; the Church of the Advent, and Converse College, Spartanburg; Christ Church and Sts. James' and Andrew's Churches, Greenville; the Church of the Nativity, Union; Trinity Church, Columbia; Zion Church, Eastover; and St. John's Church, Congaree.—Arrangements are afoot in Trinity Church, Columbia, to hold Lenten Study groups on *Creative Forces in Japan* throughout the entire womanhood of the parish. The rector has asked the two chapters of the Woman's Auxiliary to assume the responsibility for the details of these groups, and has personally written to 450 women asking their co-operation and attendance on the classes on each Friday afternoon during the Lenten season. In addition to the women's groups, a group of men and women will meet weekly under the leadership of the Hon. R. I. Manning.—On Sunday, February 10th, the Hon. R. I. Manning made an appeal to the men of Trinity Church, Columbia, to attend the Men's Bible Class, which is led by the rector, the Rev. Henry D. Phillips D.D., every Sunday morning at ten o'clock. This appeal was made at the 11:30 service to a full congregation and all who heard the ex-governor of the State were impressed with his earnestness. This class has a regular attendance of some fifty to sixty men, and it is expected that a number will be added to the roll in the immediate future.—The first State Conference of the Girl Reserves concluded its three day session in a service held Sunday, February 10th, in Trinity Church, Columbia.—The Rt. Rev. K. G. Finlay, Bishop of the Diocese was the speaker at the concluding service of the annual Conference of the Boy Scouts of the State, which took place in the Presbyterian church, in Columbia, on the evening of February 10th.

WESTERN MASSACHUSETTS.—A beautiful service of lights was held in St. James' Church, Greenfield, the Rev. John B. Whitman, rector, on the Fourth Sunday after Epiphany, which made a profound impression not only on the members of the Church school but upon the adult members of the congregation as well including many men.—The Springfield Clericus, under the leadership of the Rev. Franklin Knight, rector of St. Paul's Church, Holyoke, is enjoying very interesting meetings this winter.

THE PHILADELPHIA PRIESTS CONVENTION

[BY TELEGRAPH]

THE HOSPITALITY COMMITTEE of the Priests' Convention that is to be held in Philadelphia April 27th and the days following, wishes to give notice to the clergy who are intending to enroll, but who have not yet done so, that the committee cannot guarantee entertainment in Philadelphia to those who enroll after March 1st. This action has been taken on account of the great numbers that have already enrolled themselves for the Convention.

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