

Price 10 Cents

The Living Church

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

VOL. LXXIV

MILWAUKEE, WISCONSIN, JANUARY 23, 1926

No. 12

THE ANTI-ROMAN FEVER

EDITORIAL

TWO CONSECRATION SERMONS

CHURCHMANSHIP: A PASSING PHASE?

REV. GEORGE HERBERT TOOP, D.D.

The Spirit of Missions

G. WARFIELD HOBBS
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Vol. XCI JANUARY, 1926 No. 1

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

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Advertising Manager, CHARLES A. GOODWIN.
Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Avenue, Milwaukee, Wis.

SUBSCRIPTIONS

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

ADVERTISING

DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. CLASSIFIED ADS., replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the publication office, so as to reach there not later than Monday for the issue of any week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter pages 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. No discounts on time or space contracts. Not responsible for key numbers unless complete electro containing number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE YOUNG CHURCHMAN, Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE, monthly, 35 cts. per year.

THE SHEPHERD'S ARMS. Weekly, 60 cts. per year. Monthly, 15 cts. per year.

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Agents also for (London) Church Times, weekly, \$3.50, and The Church in Japan, quarterly, 50 cts. per year.

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SOMEONE has observed that, when wonder is excited, and the sense of beauty gratified, there is instant recreation, and a stimulus that lifts one out of life's ordinary routine. This marks the function of a garden where, but for its presence, the commonplace might predominate. There is no spot like a garden for cultivating the kindly social virtues. Its perfectness puts people on their best behavior. Its nice refinement secures the mood for politeness. Its heightened beauty produces the disposition that delights in what is beautiful in form and color. Its queenly graciousness of mien inspires the reluctant loyalty of even the stoniest mind.—J. D. Sedding.

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VOL. LXXIV

MILWAUKEE, WISCONSIN, JANUARY 23, 1926

No. 12

EDITORIALS & COMMENTS

The Anti-Roman Fever

SEVERAL weeks ago (December 5th) we wrote editorially of The Roman Fever. A month earlier the Catholic Congress had met in New Haven. Its sessions were carefully reported in our columns by a correspondent who had proved himself an apt observer of what transpires in religious gatherings, and we have every reason to believe that his report gave a true perspective of the Congress. The disinterested summary of Dr. Frederick Lynch, distinguished Congregational minister and editor of *Christian Work*, has been reprinted in these columns.

Yet the reports of the same event printed in certain other periodicals, religious and secular, showed such a different perspective that one would scarcely suppose that the several correspondents had attended the same meetings or had heard the same addresses. According to some of these reports, Catholics of the American Church are a band of fanatics sitting on the doorstep of the Vatican, trying to get in "with reservations" of an exceedingly mild character and growing milder every day. As "mild reservationists" they must have those wobbly senators of the United States for whom the expression was devised, beaten a dozen times over.

And now comes the *Literary Digest* with a symposium in its customary synthesis-form entitled "The 'Roman Fever' in the Episcopal Church," and with a picture of Father Hughson in the middle of the page, in which these several curiously differing observations are brought together. The reports in THE LIVING CHURCH had been based on exactly quoted paragraphs from the written papers of the speakers—men who have long been known in the Church and whose remarks, as quoted, seemed to us, for the most part, singularly sane and sensible. Reports in other periodicals, cited in the *Digest*, tell vaguely what "they" seemed to hold and to "admit." "A prominent Catholic," "a member of the Congress," etc., take the place of the named writers of papers, and the off-hand remarks of these unnamed gentlemen supersede the exact quotations from papers actually read which were furnished by THE LIVING CHURCH to its readers. Which manner of report is more adequate, the readers of the various publications must determine for themselves. Perhaps each group of readers had served to it what it wanted; nobody can tell. We honored our own readers by assuming that they

wished their perspective based on the actual utterances and actions in the Congress.

One thing is certain. Either the whole Congress presented an example of temporary insanity such as showed itself in imbecile side remarks of its "prominent" members, or else some of the correspondents in attendance were so sadly afflicted with Anti-Roman fever—the reverse of the disease which we discussed not many weeks ago—that their sight, their hearing, and their descriptive powers were all sadly affected.

And it is pretty hard to tell which is worse: the Roman fever or the Anti-Roman fever.

THE *Literary Digest* quotes the Historiographer of the American Church as reporting in the New York *Herald-Tribune* that the Congress "demonstrates the fact that the Catholics in the Episcopal Church are a compact, well-organized body of earnest men impelled to effort by strong convictions and inflexible determination. Their aim is to win the Church to the Catholic faith. They have adopted as their motto, 'Christian is my name; Catholic is my surname.' . . . They are not in the least dismayed by the accusation of 'Romanizing' the Episcopal Church. They frankly admit the soft impeachment. Their basic teaching on the masses [probably he means the Mass] can hardly be distinguished from that of the Roman Catholic Church."

Again the reverend writer quotes "one member of the Catholic Congress" as saying: ". . . Catholics are not interested in reunion with Protestant Churches. . . . But they are keenly desirous of bringing about reunion with the Roman and Eastern Orthodox Churches. . . . They are willing to make large concessions for unity with Rome"; and then, someone tells him in answer to a query as to "the fundamental difficulties" that there "are but two"—the doctrine of the Immaculate Conception and the dogma of the infallibility of the Pope. "The Catholics of the Episcopal Church are willing to render obedience to the Pope as the chief of bishops; they balk at infallibility," etc. He shrugged his shoulders upon being asked if he thought that "in some unforeseen fashion the bars may be lowered that we may enter in."

Then the *Literary Digest* furnishes us from a Presbyterian paper a story of a conversation of one William

A. Kinter with "a young man one Sunday morning as they sat at the same table in a resort hotel," which proves beyond question the awful fact of the Romanization in the Church, because, as the young man declared, "All Henry VIII did was to eliminate the Pope. He did not change the worship or the doctrine of the Church. In these particulars the Church of England remained Catholic." On this compromising evidence, good Mr. Kinter bases certain pessimistic observations concerning a party that "does not hesitate to identify the term Catholic with Romanism," and makes a personal attack upon Bishop Brewster; "who ought by his name to be a low-Church bishop," for "condescending" to "open this pro-Catholic Congress and evidently . . . bid it God-speed."

Dear editorial brethren of the Presbyterian faith, when THE LIVING CHURCH occasionally makes some comment upon things Presbyterian, do we do it as unintelligently as this gentleman is permitted to do in the columns of the *Presbyterian Banner*, concerning something that he knows nothing about?

At any rate, the time must be very near when the last doubter as to the wisdom of a "change of name" will agree that it is utterly impossible to convince the Christian world as to the position of this Church, so long as we carry the adjective *Protestant* in our official title. We are patiently waiting for Virginia to lead the movement for correction.

THE charge that the Catholic Movement is Rome-ward is very old; so old that it is covered with moss. People of common sense and of observation know that where occasionally an individual has been lost to Rome, the Movement has kept thousands of others true to the Catholic religion. We Churchmen are not interested in maintaining a local sect, or a sectional religion. If, under present-day conditions, Catholics of the various rites must be designated as Roman Catholics, Anglo Catholics, etc., it is due to a condition of disunity which we lament but cannot help. All our clergy alike are ordained into the "Church of God"; not into a sect or a party. If we are frankly ashamed of the partisan name of our American Church, it is not because there is nothing in the Protestant movement of the Sixteenth Century with which we have sympathy, and our eminent historiographer knows perfectly well that the statement, attributed to Catholics, that "the Episcopal Church is 'in no sense to be numbered among those Christian bodies which are descended from the Reformation of the Sixteenth Century'" is true. It is simply inane to pick that simple sentence out of a lengthy paper by Father Hughson as though there were anything partisan about it.

One of the strongest advocates of Christian Unity is the present Archbishop of Canterbury, a godly man of Scotch Presbyterian descent, who has been brought up in the courts of kings. His sermon at the last Church Congress in England (like many of his weighty utterances) was a sermon that every member of our Church might well read, high or low, broad or flat, liberal or modern. Of course there can never be any real unity without Rome and the East; but alone we are not the Catholic Church; neither is Rome; neither is the Eastern Orthodox:—"All one body we." Unity can never be brought about by admitting that two and two make three; two and two always make four! This will always be so.

"Our Case against Rome" is a good case. If any of our readers doubt this, even the least scholarly, let them read *The Case Against Rome*, by the Rev. N. P. Willis (of Exeter College, Oxford), or Mr. Nes' admirable monograph on *The Breach with Rome*. Mr. Knox's

book on *The Oxford Movement* seemed to assume that because a Divine Providence had permitted the claim of Roman Supremacy to persist for many centuries, it was an intimation of the Divine Will that the papal supremacy should be accepted as an article of the Faith. Mr. Knox spoke only for himself; this is not the Catholic position. We write with the greatest hesitancy as we recall the *Beautiful Lie of Rome* by Richard LeGallienne.

Papal Supremacy and Papal Infallibility are two different things. But Papal Supremacy will never be acknowledged by us as *of Divine Right*, because we believe it to be untrue. The *Primacy* of the Bishop of Rome is entirely a different matter. We have our Patriarch at Canterbury; there he has been since the day of St. Augustine. The day may come when all of the West, of which we are part, will gladly recognize a *primacy* of the Bishop of Rome. But, *primacy* and *supremacy* are not the same thing; we will never acknowledge the *supremacy* of Rome; neither will the East. And we do not care to discuss *infallibility* as though it were within the range of possibility.

Little by little, East and West are being drawn together. We must be true to our sacred trust, to preserve the exact truth. No doubt we still have a great deal to learn, perhaps humility first of all. But those who think that any great number of us are affected by the "fever" of the Roman marshes are wrong. It is a true and pure Catholicism that we are endeavoring to bring to the light. The conferences abroad under the auspices of the Archbishop of Canterbury may help, and it may be that, in the distant future, a Bishop of Rome will be found who can see the truth through other than Italian spectacles.

By no means do we deny that there are hair-brained enthusiasts without balance among Catholic Churchmen; is there none among Liberals? The eminent historiographer may no doubt have actually heard each of the observations which he quotes from his anonymous "prominent Catholics," and prominence is a very difficult attribute to disprove. But when he depended upon those various private conversations to establish what "they" believe, and "they" hold, and "they" are trying to do, instead of taking the thoughtfully expressed views presented in written form by scholars who had been invited by the promoters of the Congress to act as the exponents of the Catholic position on various subjects, he was not displaying those qualities that have justly brought to him the distinction of being chosen as the Historiographer of the American Church. Moreover it must be remembered that even the chosen speakers gave only their personal views on the matters which they discussed, and never dreamed that their utterances were to be accepted by all their hearers on penalty of self-conviction of being "no Catholics."

All this is so rudimentary that when these various parodies on the gentle art of reporting ecclesiastical assemblages were printed, it did not seem to us worth while to take space to say what our own readers, at least, must have recognized with no suggestion on our part. But—we are jealous for the good name of the religious press as a whole—we could wish that each of our contemporaries might have shown a better balance. The Anti-Roman fever does queer things to its victims. Its nightmares are veritable horrors.

Be that as it may, this editor prefers to take his view of ecclesiastical gatherings from the papers officially read rather than from the conversation of "prominent" gentlemen who had not been invited officially to express the views of those attending the gatherings.

As for Rome, her power is great, for many reasons;

her influence is splendidly good in some respects, thoroughly bad in others. We shall continue, as we have done in the past, to counsel drawing liberally from her riches in things that are good, withstanding her to the face concerning things in which she is to be blamed. Ultimately, the Holy Spirit, moving always in the Church, but with a deliberation that takes centuries, oftentimes, to reveal His will, will determine between us.

Today the glamour of the pomp and splendour of Rome undoubtedly allures some. But everything that is Catholic we already possess. And year by year the splendour of our liturgy, manifested in public worship, is becoming more familiar and more common. Let our young men dream dreams and our old men see visions, but let us take for our motto now—*Festina lente*. We need more of the learning, and wisdom, and patience, and vision of Edward Bouverie Pusey, and Liddon, and DeKoven, and Seymour.

The Catholic Congress in New Haven was only a candle. It never purported to be more. And if, along with that candle, were certain Roman candles of lesser brilliancy, nobody need be greatly alarmed. Neither the miasma from Roman marshes nor the nervous reactions born of fears are likely to break very seriously the health of American Churchmen blessed with real religion mingled with common sense.

WE confess to some disquietude. The date on which the returns of dioceses to the National Council as to their Every-Member Canvass of last autumn—January 15th—has passed. On the basis of these returns the National Council is under peremptory instructions from General Convention to trim its appropriations if the full amount of the budget has not been reached.

Financing
the Church

But many of us have been hoping that supplementary subscriptions from men and women of relative wealth would be solicited, and that many of these people would respond, in amounts ranging from hundreds into thousands of dollars apiece. Mr. Franklin suggested in the *Spirit of Missions* for December that the dioceses should discover such possible subscribers and solicit such subscriptions. But from a rather intimate knowledge of the condition and the habits of dioceses, and being perfectly certain that this would not and, for the most part, could not be done by them, we countered with an earnest proposal that this work should be done from the office of the National Council.

Nothing more seems to have been said on the subject. We have great confidence in the National Council and in its officers. Possibly—yes, probably—this is being done. But all of us would like to know about it.

And if it is not being done, we are only too fearful that nothing remains to the Church but the very considerable contraction of our work; yet we are writing with no knowledge as to the returns from the canvass.

In any event, there must be great anxiety in the Church until we know what to expect.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

A communicant of Christ Church, Oswego, N. Y.	\$	5.00
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Miss Mary B. Phelps, Milwaukee, Wis.		3.00
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		\$107.35

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Mr. Quinter Kephart, Cedar Rapids, Iowa (for Assyrian Christians at Iraq)	\$	20.00
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JAPAN RECONSTRUCTION FUND

Mr. and Mrs. H. L. Ringwalt, Pittsburgh, Pa. (for rebuilding Cathedral at Tokyo)	\$	5.00
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ANSWERS TO CORRESPONDENTS

W. P. J.—The rubric providing for a Communion hymn was repealed on the supposition that the *Agnus Dei*, with its appropriate rubric, would be ratified. The latter failed, through causes that have been explained, and the Prayer Book is therefore left with no provision for any hymn immediately before or during the communion of the people. If Prayer Book revision is to be completed at the next General Convention, there is no way by which the omission can be cured.

LEX DOMINI IMMACULATA

The statutes of the Lord are right,
His laws are pure and wise;
They make the heart of man rejoice
And give light to his eyes.

The holy fear of God is clean
And it endures for ever,
The judgments of the Lord are true
And righteous altogether.

To be desired more than gold,
Than much fine gold, are these;
Yea, sweeter than the honey-comb
And honey of the bees.

And by them is thy servant taught,
To keep them, great reward;
O cleanse thou me from secret faults,
Defiling sins, Good Lord!

And let the words within my mouth,
The thoughts within my heart,
Be always pleasing in thy sight,
O Thou that mighty art.

CHARLES NEVERS HOLMES.

USING WHAT WE HAVE

THE USES the Churches make of their buildings are not fully their own affairs. Churches are public service institutions and the community depends on them to perform certain services. Hotels consider that their business is poor if one-fourth of their rooms are unused. Stores waste as little space as possible. Wasted space means greater overhead and higher prices to the consumer. Theater managers worry if they do not have good crowds every day. But there are many fine church buildings that are idle most of the time and seldom used to capacity.

The demand for religion today is as insistent as the demand for bread, but there are church organizations that have not developed adequate programs of service. They represent large investments of money. They enjoy the respect of the people. Humanity looks to them for various ministrations to the community. But many ministers and church boards frankly confess that they are desirous of providing programs that will put their church buildings into daily use, but do not know what to offer.

Social conditions apparently have changed faster than the churches can determine how to adjust themselves to the new conditions. In some cities the churches are used daily for schools of religious education. In many of the larger cities downtown churches are offering week-day musical programs as one Cedar Rapids church is doing. In some cities a service is held in a downtown church every day at noon. Many churches are doing institutional work that has a constructive effect on the community and cuts down the community budget for welfare service and charity. Many churches have daily service in the early morning and in the late afternoon.

Changing conditions have changed the architecture of church buildings. Many are built today not alone for purposes of worship, but for recreation, indoor games, industrial activities, and for various educational and dramatic purposes.

It is true that the very presence of the church buildings in a community has an effect on the people. They make us think of the better things, but there is a growing feeling that many churches should and could offer the community more than they do.—Editorial in the Cedar Rapids (Iowa) *Evening Gazette*.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE NATURE OF GOD: HIS PERSONALITY

January 24: Third Sunday after Epiphany

GOD A PERSONAL BEING

READ Exodus 3:1-14.

MAN, we have seen, is instinctively religious. He is inevitably driven beyond himself and his immediate environment, in search of a power upon which he feels that he depends, and which is necessary to his life's satisfaction. He believes that his instinct has not betrayed him, and that his search has not been futile, for, as he moves upon his way, forces meet him which are the answer to his need and the satisfaction of his desires. He believes that he has found God, and has been found by God. But what is God? Many answers are possible, and many have been given. The most profound and the most adequate is that made by our present passage. God is One whose Name is I AM. God is not an energy or a power, as we use the term in science, or an abstract goodness, perfect and passionless, such as meets us in Ethics. God is a Person. God is all we mean by personality and more. He is One who thinks and plans. He is living and purposeful. He loves. He is more than man is, not less. Man who uses the significant word "I" with all its implication of thought and purpose and love reveals God's nature more than all the world beside.

January 25: Conversion of St. Paul

MAN'S NATURE DEMANDS A PERSONAL GOD

READ Job 33:1-18.

I ALSO am formed out of the clay." "God is greater than man." The great mystery of life is that man is formed out of the clay. His physical composition can be chemically determined. He is so much carbon, so much nitrogen, and so many other elements. But clay as he is, he writes Hamlet, thinks the thoughts of Socrates, rises to the moral heights of Savonarola, and gives the world the spiritual teaching and the still more astounding spiritual living of Jesus. "Man is the most surprising phenomenon in an always surprising universe." It is more surprising still that man should use all those personal qualities of wit and effort to prove that the power which created him was not possessed of them. That a non-personal God, or whatever the ultimate energy, force, or factor behind life may be called, should issue by any complexity or duration of process, in the scholar, the artist, the saint, or even into the least of men, is too remarkable for ordinary acceptance.

January 26

THE THOUGHTS OF GOD

READ Isaiah 55:8-13.

BEHOLD the heavens!" "Behold the man!" Two considerations, said Emmanuel Kant, turned him to the consideration of God; the starry heavens, and the moral nature of man. He reflected the wonder and inquiry that nature and man arouse in the writers of the Bible. There is nothing left to chance. The planet swings on its course according to law. In moral life there is the law of retribution, of growth and decay. Beneath all life there is order. We live in a universe, not amid chaos. It might all have come about by chance; it may all be an unconscious ordering. So may cities be, and orderly governments and all good human institutions over which, in fact, men have spent an infinity of hard thinking. At our best it seems that we are only thinking God's thoughts after Him, imperfectly. His thoughts are not our thoughts, but that we think at all reveals the nature of God in whose image we are.

January 27

THE PURPOSE OF GOD

READ Micah 4:1-7.

HERE is a magnificent declaration of God's purpose. He will create a society worth living in, a condition of life in which moral and spiritual laws are in force, and men

are contented and happy. Men other than Micah and the prophets have dreamed of such a society; indeed, the desire to create it lies back of what has been most worth while in human effort. Is this effort based upon a delusion as to the ultimate purposefulness of life? If there is nothing that corresponds to man's moral purpose, and no counterpart of man's will in the universe, man's faith is certainly vain. God's personality is necessary to a belief that life has an aim. The fact is when God's personality is lost sight of, and with it the recognition of a divine Will, there is no certainty which justifies man's highest effort.

January 28

THE RIGHTEOUSNESS OF GOD

READ St. Matthew 5:43-48.

GOODNESS is an attribute of personal beings; it is a disposition of mind and heart, and an activity of the will. A thing may be called good only by the imaginative transference of moral qualities. Goodness ends (though not its effects) when the mind ceases to desire it or the will to effect it; it has no independent existence in spite of our common capitalization of such words as Justice, Honor, or Purity. We can readily understand, then, the bearing of God's personality upon the nature of Goodness. "Even as your Father in heaven is perfect." Unless there is the Father, whose perfect and eternal nature goodness is, and whose will perfectly and eternally exercises it, goodness, apart from men's broken and imperfect manifestations of it, does not exist. In a soul-less universe it would cease to be.

January 29

GOD IS LOVE

READ St. John 4:7-13.

GOD is Love. That is the high water mark of man's understanding of God. We live in an age in which tragedy has followed tragedy, and in which, in spite of our effort after pleasure, the sense of pain is keen. We are asking today whether, at the heart of the universe, love is written. The answer depends upon the nature of God; it is involved in His personal existence. Love demands the Lover. If in the Bible the personality of God is throughout insisted upon as the fundamental fact about God, it is because men have seen it as the only guarantee that there is any correspondence in the universe to the affections which play so large and dominant a part in their own lives, and the only relief from the thought that they are shifted, without regard to consequences for themselves, by the play of merciless and cruel forces. When a man can say "God is Love," he knows that all is well; that he is not merely a pawn in the play of chance.

January 30

THE FATHERHOOD OF GOD

READ St. Matthew 10:29-42.

GOD cares for the individual. "Throughout the Bible, and especially in the New Testament, God is not a king dealing with men in masses. He is no Napoleon, who, warned by Metternich that a campaign would cost a million men, said, 'What are a million men to me?' God is a Father, and the essence of fatherhood is individual care of children. For all that there are so many of us, as St. Augustine said, 'He loves every one of us as though there were but one of us to love.'" —Fosdick.

If one puts in place of the God of the Bible the ultimate Energy of naturalistic science, or the impersonal First Principles or Causes of equally naturalistic philosophy, the individual loses his significance and worth. He is a speck in the play of great cosmic movements. We can only say that the universe cares for him, when we can breathe of God the name Father.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

IT is not easy for converts to this Church from the Latin obedience to adjust themselves perfectly all at once to their new environment. Essentials are the same, of course; but there are many matters of secondary importance wherein our ways differ from those to which they have been accustomed. One of these has to do with the manner of receiving Holy Communion. Of course the Chalice is administered to all, priests and laity alike, as our Lord commanded: "Drink ye *all* of this." (I leave out of consideration those few individualistic parishes where novel and unseemly methods of intinction are used.) As to the reception of the Lord's Body, the priest is commanded to "deliver the same *into their hands*."

There is a deep significance in this custom here rubrically ordered. The consecration of priests of the Elder Covenant was accomplished by a rite of "filling the hands"; and in the Hebrew that word expressing consecration is "to fill the hands", i. e., to express as by a formal initiation that thereafter they were empowered to offer to God as sacrifices, that which had been put into their hands. The Eastern Church preserves this rite in its Ordinal.

Now a universal principle of the Catholic Order is the priesthood of the laity. This does not take away from the ministerial priesthood any of its functions and responsibilities; nay, rather it emphasizes them. But this priesthood, which all exercise who are "kings and priests to God," is nowhere so eloquently set forth in symbol as by the delivery into the hands of the communicant of the Unbloody Sacrifice of the Gospel. He "has said *Amen* at the Giving of Thanks," so confirming the scarificial Act of the Church; and now he joins in the offering and consumption of the Sacrifice.

FROM HOLLAND comes an extraordinary news item concerning the draining of the Zuyder Zee. The dyke, which is to be built across its mouth, will cost ninety million florins, and will take eight years to finish. Then four "polders" will be dried, affording a quarter of a million hectares of fertile soil. A lake will be left in the middle, to afford navigation. Altogether, the total expense will be half a billion florins. One cannot doubt that the money will be well invested, when he considers what miracles the Dutch *Water-Staat* has wrought already. But, alas! Marken and Urk will lose their isolation and become commonplace pieces of mainland. It must be remembered that this is only receiving from the sea, what the sea had taken in successive inundations, about the Thirteenth Century. The plans have been made for several years; but the Great War interrupted their carrying out, and it is only now that the Government has undertaken them. It will be remembered that the ex-Crown Prince spent part of his runaway exile on Wieringen, one of the islands of the Zuyder Zee.

IT HAS SEEMED, now and then, as if the crown of pre-eminence in freak religions had passed from Boston's brows to Los Angeles. But something always turns up to assure the older city's unenviable reputation.

As witness this following:

There is, at 482 Beacon St. (the river side, observe) an institution called "The House of Faith", where the nebulous tenets of so-called "New Thought" are set forth. Recently an ordination was held there, at which Robert Hervey Bitzer was admitted to the order of Bishop in the Church Invisible by the Chief Presbyterian. I quote from the published account of the service:

"In accordance with the Scriptural example and Apostolic ordinance, Robert Hervey Bitzer, and upon this, thy profession of faith, and thy vows of service, I hereby set thee apart and consecrate thee the ministry of the Lord Jesus Christ, of His Father and our Father, for the upliftment of all life,

thy heart to the manifestation of love, thy tongue for the instruction of Truth, thine hands to do thy Father's will, thy life to manifest His life; and, by virtue of my ordination and by the laying-on-of-hands, in historic succession from the days of Christ to this present time, and by authority of the Church Invisible, upon me conferred, I lay hands on thee and so ordain thee to the holy office of the ministry. Henceforth, thou art of the tribe of Levi, set apart to serve in the House of the Lord forever. In the name of our High Priest, who gave his life a witness to the Truth. Amen."

"Extending his hand, the ordaining officer then said:

"Reverend Robert Hervey Bitzer, I welcome thee to the brotherhood of service. The Holy Spirit shall accord thy ministrations showers of blessings and guide thee in all thy ways!

"Preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine . . . Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry! Proclaim health in the land! Amen.

"You are now duly ordained to the ministry and are entitled to assume, lawfully, the appellation of Reverend. No matter how we spell this word, he is most truly a Reverend who in his heart spells it with a final T as follows: "Reverent-T." There are other degrees which you may acquire as you serve, degrees which sound very much like those bestowed by the universities, but infinitely more full of meaning than the best which Harvard, Yale, Oxford, or Cambridge might bestow. Here you are duly entitled to the B.A., which in academic terms means a Bachelor of Arts—a degree indicating an aspiration to something higher. In the gift of the family of God, however, it means "Advanced Belief." The collegiate degree of M.A., or Master of Arts, in our connection, becomes "Minister of Action." The Anglican title of S.T.D. which stands for Doctor of Sacred Theology, with us means "Dispenser of Spiritual Truth." D.D. means with us "Dissipator of Doubt." LL.D., which in academic terms means Doctor of Laws and Letters, with us means "Action Dictated by the Law of Love." These are terms which require no further academic activities on your part, but in the School of Life and the faithful performance of your ministry will be acquired as naturally and as truly as the garden puts on the glory of a thousand hues under the benedictions of the sunshine, the dews, and the rains of heaven."

"Following the ordination of the candidate, brief addresses of congratulation were given by Mrs. Annie L. Avery, President of the State Branch for New Hampshire, International New Thought Alliance, Mrs. Hortense Dudley Hay, of the Boston Home of Helpfulness, Dr. J. Edw. Dean Smith, President N. E. Federation of New Thought Centers, Mr. Ernest Holmes, and the Rev. Mr. Bitzer himself."

It would be a pity to spoil this priceless gem by comments, expository or otherwise, but I am reminded of a tale:

Says the King of the Cannibal Islands to his royal consort: "What have you got here for roast? Most extraordinary meat I ever ate! Some sort of game, eh?" To whom the Queen replied: "Well, my dear, the truth is, there are so many kinds of bishops going around nowadays that I never can tell what I am getting when I go to the market!"

TRUTH is stranger than fiction. An Alabama paper tells of twin babies named "Mazola" and "Magnolia" respectively. Mazola is almost as significant as Semolina, which I remember once seeing as a "given name"—surely it could not be called a Christian name.

THIS, TOO, comes from Alabama:

"HUNTING TOPICS CHOSEN

"Dr. George Stuart Will Address Message to Nimrods

"Now that the hunting season is in full swing, Dr. George R. Stuart, pastor of the First Methodist Church, in announcing sermon subjects suitable to the season.

"After preaching last Sunday morning on 'The Hunter Gets The Crippled Duck,' he announces for Sunday morning his subject as 'The Shot That Gets The Game,' and promises a message of special interest to nimrods and embryo huntsmen."

And this, by way of counter-irritant, from Pennsylvania:

"West Chester Daily Local News:

"MILK from a Holstein cow; Protestants only. Reba M. Jacons, New Centreville."

RAISING THE NATIONAL DEFICIT

MORE THAN a million dollars is now in hand in cash and pledges for the deficit of the National Church. For the week, New York reports an increase of \$22,000, Ohio of \$14,000, Southern Ohio of \$10,000, Pennsylvania of \$10,000, and Kansas of \$2,500.

Six more dioceses have gone over the top. Vermont with one hundred and sixteen per cent paid in cash leads the list, while New Hampshire, Maine, Central New York, Southern Ohio, and Honolulu have also earned a place on the honor roll of one hundred per cent dioceses, making twenty-four dioceses which have reached their goal.

Cash receipts to date at the Church Missions House are \$597,830.35, an increase of \$99,654.23 during the week.

The total in cash, pledges, and definite assurances is \$1,014,097.

The report of payments and pledges on the National Deficit, corrected to January 13th, is as follows (The amounts in the column "Amount Assumed" are the objectives of the several dioceses):

	Amount Assumed	Pledges and cash to January 13th
PROVINCE 1		
Connecticut	\$ 50,000	\$ 30,090
Maine	3,000	3,029
Massachusetts	100,000	100,000
New Hampshire	2,000	2,133
Rhode Island (Full amount assured)	30,000	16,500
Vermont	2,000	3,242
Western Massachusetts	20,000	9,800
	\$207,000	\$ 164,704
PROVINCE 2		
Albany	\$ 20,000	\$ 20,000
Central New York	25,000	25,000
Long Island	100,000	25,000
Newark (Campaign starts Jan. 24th)	80,000	5,112
New Jersey (Balance in budgets 1926-7-8)	35,000	15,000
New York	250,000	188,000
Western New York	40,000	27,473
Porto Rico		
	\$550,000	\$ 305,585
PROVINCE 3		
Bethlehem	\$ 18,000	\$ 12,327
Delaware (Balance in 1926 Budget)	15,000	5,000
Easton	2,000	1,244
Erie	3,000	3,000
Harrisburg	5,000	3,725
Maryland (Full amount assured)	35,000	
Pennsylvania (Full amount assured)	160,000	120,000
Pittsburgh	40,000	28,910
Southern Virginia	5,000	3,756
Southwestern Virginia	5,000	1,000
Virginia (Campaign later)	25,000	
Washington	30,000	15,000
West Virginia	6,000	5,000
	\$349,000	\$ 198,962
PROVINCE 4		
Alabama (Working on basis of \$6,000)		\$ 2,450
Atlanta		
East Carolina	\$ 5,000	5,000
Florida	5,000	3,750
Georgia		5
Kentucky	8,000	2,400
Lexington	1,500	1,500
Louisiana (No pledges because of General Convention expense)		
Mississippi (Assured)	1,000	
North Carolina	10,000	10,000
South Carolina	4,000	104
South Florida	5,000	5,000
Tennessee	2,500	1,005
Upper South Carolina	5,000	978
Western North Carolina (Full amount assured)	2,000	1,000
	\$49,000	\$ 33,192
PROVINCE 5		
Chicago		\$ 20
Fond du Lac (Total assured)	\$ 3,000	
Indianapolis	3,000	2,570
Marquette	2,000	2,000
Michigan		1,100
Milwaukee	12,000	7,186
Northern Indiana		
Ohio (Total guaranteed)	100,000	34,121
Quincy		510
Southern Ohio	30,000	30,000
Springfield	3,000	
Western Michigan	4,000	200
	\$157,000	\$ 77,707
PROVINCE 6		
Colorado (Balance assured)	\$ 8,000	\$ 6,000
Duluth	3,000	
Iowa		521
Minnesota	1,000	1,150
Montana	1,500	1,360
Nebraska	2,000	311
North Dakota	800	631
South Dakota	1,500	1,500
Western Nebraska (Total assured)	2,000	608
Wyoming	1,500	1,500
	\$21,300	\$ 13,581
PROVINCE 7		
Arkansas	\$ 750	\$ 750
Dallas	5,000	4,000
Kansas	3,000	2,500

	Amount Assumed	Pledges and cash to January 13th
Missouri	4,000	3,661
Texas	7,000	2,662
West Missouri	4,000	2,903
Western Texas	2,000	
New Mexico	1,500	
North Texas	500	500
Oklahoma	4,000	3,344
Salina		
	\$31,750	\$ 20,320
PROVINCE 8		
California	\$ 12,000	\$ 11,000
Los Angeles	10,000	10,000
Olympia (Balance assured)	5,000	3,000
Oregon	2,000	
Sacramento	1,800	1,300
Alaska		
Arizona	1,000	800
Eastern Oregon	800	129
Honolulu	500	500
Idaho	1,000	500
Nevada	500	230
San Joaquin	1,500	1,500
Spokane (Total assured)	2,000	
Philippines		150
Utah		350
	\$37,600	\$ 29,459
FOREIGN		
Brazil	\$ 1,000	\$ 1,000
Cuba	500	445
Haiti		206
Japan	1,000	985
Panama Canal Zone	500	500
	\$3,000	\$ 3,136
PROVINCE 1 \$ 207,000 \$ 164,704		
PROVINCE 2 550,000 305,585		
PROVINCE 3 349,000 198,962		
PROVINCE 4 49,000 33,192		
PROVINCE 5 157,000 77,707		
PROVINCE 6 21,300 13,581		
PROVINCE 7 31,750 20,320		
PROVINCE 8 37,600 29,459		
FOREIGN 3,000 3,136		
MISCELLANEOUS 680		
	\$1,405,650	\$ 847,326
Cash and pledges to January 13th		\$ 847,326
Additional positive assurances or guarantees		166,771
Grand total, January 13th		\$ 1,014,097
Previously reported, January 6th		\$ 961,796
Increase since January 6th		\$ 52,301

RELIGIOUS EDUCATION RESOLUTIONS

THE following are among the resolutions adopted by the Commission on Religious Education of the Province of Washington, at its meeting on November 11th and 12th:

Resolved:

I. That the Commission place on record its commendation of the past work of the Church's Commission on the Ministry, and petitions the National Council to continue the Commission by appointment and appropriation.

II. That the Commission recommend the use, wherever possible, of suitable recent college graduates as teachers for Senior High Schools or "pre-collegiate classes" in parish Church schools and Church Board schools.

That the Commission recommend the use of such text-books as Dibble's *Grammar of Belief*, *The Creed and Christian Convictions*, and *Our Bible* (Morehouse Publishing Co.).

III. That the Commission urge each Summer School or Conference in the Province of Washington to put into its curriculum for 1926 a course on Religious Education in the Home.

IV. That the Commission bespeak the formal recognition of the educational value of pageantry and drama by Diocesan Departments and Boards of Religious Education by the establishment of a definite body to foster the use of these teaching mediums.

V. That the Commission invite attention to a resolution adopted by the National Students' Assembly meeting in Racine last summer, which reads in part, as follows:

"WHEREAS, we have learned by experience in this Assembly of the interest and value of Bible classes, and whereas many Bible classes are failures because of poor leadership:

"BE IT RESOLVED, that those in authority in local student work protect our students from well-meaning but incompetent teachers who attract but a handful of students and preclude a larger work."

This Commission endorses the recommendation contained in the resolution quoted.

Consecration of the Bishop of Mexico

By the Rev. Harrison Rockwell

ON a day when the newspapers were printing despatches of a disturbing nature having to do with the relations between the Mexican republic and our government, the American Church expressed itself in an especially timely gesture by the consecration of a bishop to represent it in Mexico.

The Rev. Frank Whittington Creighton, elected at the General Convention in New Orleans to succeed Bishop Aves, was consecrated the second Bishop of Mexico at a service held in St. Ann's Church, Brooklyn, N. Y., on Tuesday morning, January 12th.

The consecrator was the Most Rev. John Gardner Murray, D.D., Presiding Bishop; and the co-consecrators were the Rt. Rev. Richard H. Nelson, D.D., Bishop of Albany, and the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania. The bishops presenting were the Rt. Rev. W. T. Manning, D.D., Bishop of New York, and the Rt. Rev. G. A. Oldham, D.D., Bishop Coadjutor of Albany. The sermon, by the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, is printed in part on another page of this week's issue of THE LIVING CHURCH. The Rt. Rev. A. S. Lloyd, D.D., Suffragan Bishop of New York, said the Litany.

The Bishop-elect was attended by two priests, rectors of parishes, neighboring to his own, the Rev. John Howard Melish, of Holy Trinity Church, and the Rev. Andrew Chalmers Wilson, of St. Paul's.

The certificates of ordination were read by the Rev. Charles Long, rector of Zion Church, Philadelphia; and the Rev. Dr. Robert Rogers, rector of Christ Church, Brooklyn, read the certificates from the House of Bishops and the House of Deputies concerning the election.

In addition to the above named, the long procession that went from St. Ann's House, along Clinton Street and into the church, included a very large representation of the clergy of the Diocese of Long Island, clergymen from other dioceses, and about a dozen members of the Brooklyn Federation of Churches. The Rev. Dr. Cadman, the widely-known President of that organization, was honored by a place in the chancel.

A touch of added interest was given the occasion by the facts that this was the first consecration at which Bishop Murray, the new Presiding Bishop, had officiated in New York City; that it was the first appearance of the Rt. Rev. Dr. Stires, recently made Bishop of Long Island, as a preacher at such a service; and, that it was the first time a bishop had been consecrated in the venerable parish of St. Ann's, notwithstanding that five of its rectors have been elevated to the Episcopate.

Following the service, a luncheon was given the bishops and other clergy at the Hotel St. George by the men of St. Ann's Church. At the same time Mrs. Creighton was the luncheon guest of the wives of the vestrymen at the Hamilton Club.

Bishop Murray, speaking at the luncheon, declared:

"If there ever was a time when such an action as our Church took in electing a Bishop for Mexico ought to have been taken it is now. No republic or nation was ever in a position

requiring so much what our Church can do for it as is Mexico to-day."

Bishop Stires announced that he had organized a Mexico Committee of the Diocese of Long Island to help the new Bishop in every problem he should have to face.

Among the gifts made to Bishop Creighton were a set of vestments from the women of St. Ann's Church, a rochet from West Indian members of his parish, a pectoral cross from the vestry, the episcopal ring from Mr. and Mrs. Hervery Drake, and a purse of gold from the clergy of Long Island.

Bishop Creighton, a sketch of whom has been printed in THE LIVING CHURCH, came to St. Ann's from St. Andrew's Church, Albany, N. Y., to succeed in the rectorship the present Bishop Coadjutor of Albany, the Rt. Rev. Dr. Oldham, who was consecrated in 1922. Bishops McIlvaine, of Ohio, Henshaw, of Rhode Island, and Onderdonk, of Pennsylvania, also were rectors of this parish.

St. Ann's, which has contributed so notably to the entire Church, is the mother parish of Brooklyn. It was incorporated in 1787 as "The Episcopal Church of Brooklyn," and in 1795 was re-incorporated as St. Ann's.

Bishop Creighton will leave on January 30th to take up his new duties in Mexico and will have his headquarters at Christ Church Cathedral, Mexico City.



THE RT. REV. FRANK W. CREIGHTON, D.D.,
Bishop of Mexico

CHRISTIAN AND PATRIOT

A CHINESE Christian gentleman in a district of south China was attacked and severely injured, because he dared to send his son to a mission

school in spite of threats of terrorists who sought to close these schools. After the attack, this Christian teacher wrote to his assailants the following letter, which has been printed in part in a pamphlet called *The Present Situation in China and Its Significance for Christian Missions*, issued by the Foreign Missions Conference of North America, 25 Madison Ave., New York:

"To my former dear students:

"Sirs: Yesterday four of you stopped and attacked me at the lodge of the Cheng family. . . . If you wish me submit, you must bind me by the use of reason. You must not coerce me by the use of your pomp. The man who submits under coercion has not standing as a man. If I lose my standing as a man, though I may be alive, I am as one dead, and of what use to you would my submission be?"

"At the present time our country has too many such men, men who regard life and glory as gain, and death and insult as injury and do not regard as important righteousness, temperance, virtue. They live from day to day in an indifferent manner without the least self-determination. Alas, why do not you, enthusiastic souls, think up some method for making the people of our country all understand righteousness, be governed by righteousness and be willing to die for righteousness?"

Jesus is the one I serve and the truth is what I submit to. I am praying to God in your behalf. Much more do I desire to see your face that we may pray together before the benevolent and merciful God."

"If I be Lifted up"*

By the Rt. Rev. Wm. A. Guerry, D.D.

Bishop of South Carolina

"And I, if I be lifted up from the earth, will draw all men unto Me."—St. John 12:32.

D R. DUBOSE used to tell his students at Sewanee that to him the most convincing and compelling proof of the Truth of Christ is the way in which He meets and satisfies a universal human need. Greater than any miracle that He ever wrought, more conclusive than any decree of any Ecumenical Council, is the self-evidencing power of the Truth of Christianity in the soul of the believer. This is a matter of religious experience; not depending upon the evidence of any single individual Christian, but upon the corporate and collective witness of the religious experience of Christian men and women the world over. Or, to state it more briefly, when the experience of the individual is shown to be part of a common experience, when he can say with St. Paul, "I know Him whom I have believed," when he can look around and see a great multitude out of every nation under heaven who have had the same identical experience, and can also turn and look back through the centuries and realize that his individual experience has been corroborated and backed up by the accumulated Christian experience of God's saints in all the centuries, then indeed he has his feet on the everlasting foundations which cannot be shaken. There can be no greater or more convincing proof of the Truth of Christ, than the universality and validity of such a corporate and continuous witness.

Let us then pause for a moment to ask, In what ways does Christ satisfy the spiritual need of the world?

(a) First of all, by revealing, through His humanity, the inmost nature and character of God. If there is one question more than another which men are asking today, it is this: "What is the nature of the Being we call God; what is He like; is He kind, merciful, beneficent; can I know Him, and if so, what is my relation to Him?" Jesus Christ, in His human life and experience, is the final and perfect revelation of God in terms of human nature, which is the only nature we can understand. Because this is true, therefore every word and public act of Christ become a window through which one may look into the very heart of Deity. When I see our blessed Lord take up the little children in His arms and bless them, I know that the God that I worship loves children. When I see Him stop the funeral procession outside the gate of Nain and raise the widow's son, I know that the God that I worship is a God of sympathy and compassion. When again I hear Him say to the poor paralytic, "Son, be of good cheer, thy sins be forgiven thee," I know that the God that I worship is a God that pardons the penitent sinner. When I see Him go into the Temple courts, holding in His hand a scourge of small cords, and overturn the tables of the money changers and the seats of them that sold doves and drive them thence, I know that the God that I worship is a God that hates iniquity and hypocrisy and every evil way. Such a God claims my unreserved, my unqualified allegiance and obedience. He is the kind of God to whom I can make my unconditional surrender. I can worship Him and love Him with my whole heart and mind and soul, and serve Him truly all the days of my life.

(b) But there is another need of humanity quite as universal and fundamental as the one to which I have just referred, which Christ satisfies, and that is the desire for personal holiness, for inward cleansing, for freedom from the burden and the guilt and the bondage of sin. That Christ is the deliverer from the power of sin, does not admit of scientific proof. Here again we must fall back upon the undeniable and indisputable fact of man's religious experience.

(c) There is yet another which I must not forget to mention here, because it is quite as universally human and deeply implanted in our nature as any that I have mentioned, and that is, our desire for fellowship, for brotherhood, for social contact with our fellow men. Christ established His Church as the organ of the Holy Spirit, and as a divinely appointed chan-

nel of grace through which He communicates His gifts and salvation to mankind. The Church, therefore, is no by-product of Christianity, no afterthought of its divine Founder; it is of the very life and essence of His Gospel, because it is founded upon a universal human need.

Time fails me here to go further into detail, or to point out how the two great Sacraments of Baptism and the Supper of the Lord are designed by God to minister to our social and spiritual needs; but I am sure that I speak to the experience of most of you here when I say that it is this aspect of the Church as a family, a divine fellowship, a living and united body, that appeals to us most. This is the feature of our common religion which we miss most when we stay away from church, or neglect her sacraments. We love her dear and sacred associations, we cherish the memory of those occasions and festivals in the House of God which link us up with some blessed experience in our lives. We think of that day when we brought our new-born baby to be incorporated by Baptism into God's great family; we recall the Bishop's visitation to our parish, when he laid his hands upon our heads in Apostolic benediction; we cherish the recollection of that blessed Easter Communion when we knelt at the altar and our eyes were opened as the eyes of His disciples of old, and we knew Him, Our Risen Lord and Saviour, in the breaking of bread. Yes, even when intellectual difficulties crowd upon us, and doubt and uncertainty perplex and hinder our steps, yet so dear are the ties that bind us to the Church, so great is the feeling of loneliness and desolation when we see our loved ones approach the altar of God and we have turned away, that we are moved to come and bring even our doubts, yea, all our special problems, and kneel with our brethren at the altar rail, and cry aloud for pardon, for sympathy, for more frequent communion with God and our fellow-men.

As an illustration of how true all this is, may I venture to read here a portion of a letter of a student of the University of the South to his college mate, written when he was far away from home, and in a place where there was no church that he could call his own? He writes: "I miss church tremendously; next to home it is the most keenly felt absentee in my incompleteness. There are times, indeed, when the lilies and the flowers of the field may don the vestments of my adoration; when the birds may chant my *Benedicite*, and the waves of the sea my *De Profundis*. But at times God seems far away, and the love of Christ is hid by the almost bestiality and inhumanity among which we are thrown. At these times I feel the need of a common sympathy, and I yearn to join some human and enduring multitude, that thus I might be brought nearer to our Lord and He to me in one of those temples which Christians call His own." This testimony to the value of the Church from a young man born and nurtured in the faith of Christ, to me is one of the most beautiful and convincing proofs of its necessity.

And now, my brother, if there is one conviction more than another that I feel sure you will take with you to Arizona, it is that Jesus Christ and His Church are what your missionary district needs. Men may not realize it, but it will be your special mission and privilege, as an Apostle and Evangelist, to bring to your people the knowledge of the truth of the Gospel of Jesus Christ, as this Church has received and teaches the same.

You will observe that He can only draw all men unto Him when He is lifted up. It is our task and great responsibility to lift Him up. If therefore we do our part and lift Him up, first in our own lives and homes, in the life of the community where we live, in the diocese, and in the great field of opportunity outside, He will draw.

* From the sermon at the consecration of the Rt. Rev. Walter Mitchell, D.D., to be Bishop of Arizona.

Apostolic Courage*

By the Rt. Rev. Ernest M. Stires, D.D.

Bishop of Long Island

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God.—Acts 20:24.

COURAGE is a divine attribute. There is hope for human progress while our lads with flashing eyes and flaming cheeks recite the story of the Roman who with two comrades kept the bridge against a hostile host; or how a Spartan and his immortal three hundred held a narrow pass despite a Persian horde, and when threatened with arrows so thick as to darken the sun, laughingly answered, "Then we'll fight in the shade," and stood his ground, faithful unto death. That history abounds with such records, and that they continue to thrill each new generation, is another proof of the divine origin of man and of the noble destiny for which inherent heroism has fitted him.

A few days ago a distinguished minister of this city was asked who has been the greatest man in history with the exception of Christ. He promptly answered, St. Paul; and most thoughtful people will commend his choice. For St. Paul was great in the immediate effect of his work; great in the increasing influence of his writings through nineteen centuries; great in a personality that was forceful and tender, convincing and courteous; great in a character, which, subjected to the extremest tests, yet gained strength and beauty in every trial, and, shining forth most gloriously at the last when surrounded by foes and sentenced to death, could claim the victory for his Lord, a victory which is written large in the pages of history.

The outstanding quality in the character of St. Paul is

courage, and the secret of his courage is found in his faith. To him faith was not a matter of pious opinion but of definite conviction. Opinions are cheap; convictions are costly, but human experience agrees that convictions are worth far more than they cost. So St. Paul believed, and, backing his faith with his life, he has left us an example which, after that of his Master, is unequalled.

And what was his faith? It was that Jesus Christ is God. For him, that was adequate basis for the so-called miraculous element in the manifestation of deity in the likeness of a man. That he emphasized the supreme importance of the fact of the resurrection is altogether reasonable, for it was the climax, the keystone of the arch. Yet he reminds us of the eternity of the Son, "who, though He was rich, yet for our sakes became poor." And he suggests more than the perfection of His humanity when he declares again of his Lord that He was "born of a woman, born under the law, to redeem them that are under the law." With his unerring logic, the fact of the deity of Christ would make it reasonable and inevitable that this uniqueness would be forever marked and fortified by the uniqueness of His coming and of His going. And he would find it altogether reasonable that nature would answer to nature's Lord to give emphasis to His teaching. Therefore, for St. Paul, the supreme question was not, Did He work miracles? but, Was He God? Today, when that question is answered with a frank and joyous affirmation, as Paul answered it, and as Thomas answered it, it adequately replies to the lesser queries which, from time to time, disturb those who, doubtless unconsciously, have not *thought through* the all-important question and its inevitable implications.

We have emphasized for a moment the high definiteness of St. Paul's faith, because his faith explains his courage. We

shall not follow him from city to city as he takes Christianity to Europe. We only pause to observe that the conquest of cultivated Greece and imperial Rome by the cross, the winning of Europe for Christ, was a triumph of apostolic courage. Hundreds of the clergy, thousands of the lay folk, were confessors and martyrs for their faith during the persecutions which afflicted Christians from Nero to Diocletian and later; but in the record of loyalty unto death, apostolic courage was ever leading the way. St. Paul and St. Peter handed on the torch to hands which never failed to hold it high.

Does this need qualification? Yes; the day came when the world went to Church, but, instead of becoming converted, it finally perverted the Church. Wherever the religion of Christ became a fashionable cult, it lost its heroism, for there it was made easy both in faith and practice to be called a Christian. Comment is scarcely necessary. The winning of the world was halted; occasional rebirths of the old loyalty renewed the faith and hope of mankind; but the lack of the ancient apostolic courage all along the line made almost inevitable the uncertainty and bewilderment of the flock, the fear, the hesitating acceptance of the specious standards of the world, culminating,

after many warnings, in a war in which millions of Christians were bent on killing each other. Today the pact of Locarno, a triumph of statesmanship over diplomacy, of experience over ambition, points the way to higher levels of thought and conduct, and, with the entry of the United States into the World Court, will renew the hope deferred, that the kingdoms of this world will conform more closely to the principles of the Kingdom of God.



BISHOPS AT THE CONSECRATION OF THE RT. REV. FRANK W. CREIGHTON, BISHOP OF MEXICO

Turning our eyes from Europe, and looking westward across the Pacific to where the East begins, we behold the awakening of earth's largest continent, the home of half of the population of the globe. Is that awakening a threat, or a promise? Shall Japan, influenced by eminent examples, attempt merely to exploit Asia, or shall she be the herald of a brighter and happier day? What is the answer to the restlessness of India? What is the solution of the problem of China, that patient saint who after many uncomfortable experiences, is being forced to realize his strength and to know the value of it?

The answer to these world-questions is to be found in America. In the deepest sense we are nearer to Europe and Asia than they are to each other. Our ideals are respected, our theories are accepted, though our practice is at times justly condemned. We have knowledge, power, prestige, wealth, and all the equipment for moral leadership, except, perhaps, the desire to give our best in sacrificial service of our other brethren. Whatever the reasons for hesitation and delay on the part of the State, let there be no hesitation on the part of the Church. For no one who knows the unparalleled opportunity before the Church today can fail to hear the call of Christ to every member of the Church militant, or fail to praise God from whom all blessings flow by giving generously to maintain God's cause, and more generously to extend His Kingdom in all the world.

BEGINNING at Jerusalem," warned our Master; we are not to be content with straining our eyes far to the east, and far to the west, while we fail to hear the call of a brother

* From the sermon at the consecration of the Rt. Rev. Frank W. Creighton to be Bishop of Mexico.

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Gold, Frankincense, and Myrrh

or

The Gifts of the Magi

By The Rev. B. Z. Stambaugh

II—FRANKINCENSE

WHEN the Wise Men brought their gifts to the Holy Family at Bethlehem, there may have been some disagreement among them as to the appropriateness of the various offerings. It is even possible that he who brought the Gold may have despised the gift of him who brought the Frankincense. Yet I fancy that, in after years, when the gold had long since been gratefully used, the treasured box of frankincense, in the home at Nazareth, remained a source of mystical influence to the growing Youth. It was the symbol of Divinity and of Prayer. It was a reminder of the expectation of the Wise Men that He who had been born in Bethlehem should perform a divine service to mankind.

Nowhere, I think, is the value of Prayer more splendidly expressed than in the fourth verse of the eighth chapter of the Revelation of St. John: "And the smoke of the incense, with the prayers of the saints, went up before God."

All service needs the accompaniment of Prayer. That is just another way of saying that "the gift without the giver is bare."

I once held a notion that is common among people who consider themselves extremely modern. I quoted our Lord's words, "For your heavenly Father knoweth what things ye have need of before ye ask Him," and I said, "If God knows that we ought to have certain things, it would be wrong for Him to withhold them. Therefore He will give them whether we ask or not. But if we ought *not* to have what we desire, then He will not be moved by any number of prayers to do wrong by giving it to us." But of course I went on to explain that the psychological effect of prayer was excellent, and that it was an obligation because of its fine subjective influence.

Now there is some truth in this, to be sure. There isn't much to be said for prayer that consists merely in clamoring for the things we need or think we need, no matter how good our motive may be; but the subjective reaction of prayer is a tremendously valuable force, both spiritually and physically. Yet this is a very small and inadequate perception of the meaning of prayer, unless it goes further. One must recognize that there is an enormous objective power in prayer. Even on the basis of selfish desire, as it is expressed in faith-healing and Christian Science, this power is a creative force. The blessings of God wait for us to receive them, but we can best appropriate them only as we enter that spiritual state which is the accompaniment of prayer. The forces of the spiritual world are at the disposal of those who live and pray in the spirit of Jesus. The very plans of God wait on our entrance into the fulness of an active prayerfulness. The Kingdom is delayed because of prayer that is not offered. The coming together of a congregation in church does not work merely for its own spiritual and mental and physical health, and does not merely affect those persons and things which are specifically mentioned in prayer. It is a saving grace to the whole community. A divine influence is set free by prayer, which has its effect on life everywhere.

And then, let us be very confident of this: Our Heavenly Father is not indifferent to our prayers. He who so loved the world that He suffered infinitely, in the Person of His Son our Lord, in the effort to raise us to a state of fellowship with Him, He cannot be unmoved by our efforts to realize and express that fellowship. St. John was expressing an important truth when he pictured the prayers of the Church, treasured in golden bowls on the altar, ever ascending as incense before the Most High.

From a purely practical standpoint, moreover, service needs to have its foundation in worship. Religion is needed as a basis for generosity, faith should be the motive of good works. Service that is performed merely as a matter of duty, or of self-respect, or merely to satisfy one's pride in his own code, is not

the kind of service that can be depended on. It lacks the deeper note that must be supplied by love and devotion.

Service, too, that is merely an expression of momentary feeling, is unreliable. There is no easier or cheaper way of acquiring self-esteem and a reputation for benevolence, than occasional, impulsive acts of charity or public service. There is no kind of benevolence that gets so much publicity and credit. Yet for the steady, quiet, unheralded support of constructive effort and lasting movements of progress, there must be something more dependable than giving when you feel like it. In order to be truly benevolent, in this real way, one has to forego, occasionally, that delightful glow of self-satisfaction which comes of dropping a dollar into the Salvation Army kettle, or of buying a dinner for a panhandler.

IT is the praying people who put up most of the money for permanent and lasting benevolence. Like the support of the Church itself, these enterprises depend, not on the chance of your being in a generous mood when the alms basin reaches your pew, but on the certainty of your being permanently so devoted to the cause that you will assume a definite obligation for a definite period of time. It is the people who pray without ceasing—even when they don't feel like it—who in everything give thanks, and render dependable service in the Kingdom of Heaven.

And Prayer must take definite form. Spiritual faculties, like other abilities, grow as they find expression. We learn to pray, not by training our minds to think prayerfully, but by expressing prayer with the flesh and blood and bone of bended knees, and by saying such crude, primitive things as "Now I lay me," or such simple things as "Our Father." We learn to love God, not by enumerating the reasons why we ought to love Him, but by expressing devotion in prayers and hymns and spiritual songs, and by serving Him through loving kindness toward His children, our fellow men.

Religion cannot live in a material world unless it assumes material form. It is like beauty, in this, or truth, or mathematics, or science. When evil is so visible everywhere, it is certainly good to have the love of God and the ideal of man made visible and tangible through the institutions of the Church.

The form of prayer cannot be too beautiful. The Church and the accessories of worship cannot be too fine. The most splendid building in any town should be the church. Surely the Gothic Cathedrals were worthier expressions of municipal rivalry, even if they had expressed nothing else, than are the shrines of Mammon that torture our modern sky-lines. We worship the Fairest among Ten Thousand. Let us worship Him in the *beauty* of holiness. It is not too much to ask that one shall never be able to miss, on coming into a church, a glimpse of eternal Truth and heavenly glory.

Mary, the sister of Lazarus, came to Simon's feast, bearing an alabaster jar of precious ointment. With a gesture of devotion, she broke the jar and poured forth lavishly upon our Lord's feet, the liquid nard it had contained. Then she wiped His feet with her own beautiful hair. It was the sort of thing concerning which most of us would have remarked, with Kipling's tourist, "How truly oriental!" It was an act so spontaneous, however, and so natural, that it needed no explanation. It was understood perfectly by everyone except Judas Iscariot, a touching expression of Mary's gratitude to Him who had brought back from the grave her beloved brother, and from worse than the grave, herself.

Judas complained, "Why was not this ointment sold for three hundred shillings, and given to the poor?" Judas knew the value of material luxuries, three hundred shillings for a jar

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Churchmanship: A Passing Phase?

By the Rev. George Herbert Toop, D.D.

Rector of the Church of the Holy Apostles, Philadelphia, Pa.

THE life of the Church is never static. One would not choose to have it so, for it must change with changing times, and adapt itself ever to new conditions if it is to be useful for the ever-changing life of the world. But how far may change be permitted to go? Is it permissible for change to go so far that it destroy the character of the thing it changes? That were permissible if the thing changed had outlived its usefulness. Is that true of the Church as we have known it since the Reformation? Is it possible for change to go the length of the desires of the extremists within the Church's membership today without the Church resulting in something other than she has been? The extremists of the Church, speaking generally, are to be found in either one or the other of two main streams of Church life and thought, which we call on the one hand Catholic and on the other Modernist. Does either of the extremes represent *in any degree* the life of this Church? It will not answer the query to say that the main body of the Church membership is loyal and true to its heritage; for the leaders of the thought of today are wont to be overtaken by the crowd of the led of tomorrow. The extremists themselves, of either the Catholic or Modernist movement, standing alone might be negligible. But they do not stand alone. They are each representative of a very considerable following and body of thought, even though they do not yet march abreast the thought of the leaders. Who knows what the morrow may bring forth? The Catholic movement within our Church is going forward with enormous strides; and the Modernists are growing uneasy and looking toward closer and more extensive organization to keep their place in the sun.

If these tendencies were only schools of thought it were wise to take cognizance of them, but when on each side organization is entered upon for the purposes of propaganda and control, then the necessity is forced upon the Church to ask certain questions of her clamant extremists.

We describe the resultant of the varied expressions of our Church's life as Churchmanship. At least we were wont to do so. Of late we are coming to use the phrase less than once we did. Today, more and more, we use other terms to describe the life of the Church, or at least certain outstanding tendencies within the life of the Church. Once the term Churchman stood for us all. Now we employ also such terms as Catholic and Modernist. The theological trend of one so designated is distinctly back to the undivided Catholic Church; the trend of the other is forward to a decidedly liberal Protestantism.

That there is a Modernist movement within the Roman Catholic Church, particularly on the continent of Europe, is, of course, a well-known fact, but it is a suppressed movement, and one surmises that it will be a very long time before it will dare to show its head, so strongly is the Roman hierarchy set against it. It is in the Protestant stream of thought that the movement is freest and most likely to find its fullest expression. Protestantism, and especially liberal Protestantism, is its native element.

I do not use the words "back" and "forward" to intimate that Catholicism is retroactive and Protestantism progressive. Not at all, for I do not know that one is necessarily retroactive and the other progressive. It may prove that quite the reverse is true, for all I know. My statement indicates a simple historical action. This paper is written merely to inquire whether either Catholicism or Modernism, as we understand the terms today, will ever represent, even approximately, what we call Churchmanship. Some little time ago I asked two questions of one who is one of the best informed and one of the most influential laymen of our Church. It is of little consequence to this inquiry, but may be of interest in passing, that this layman is known as a Catholic Churchman. My first question was, "Is this Church of ours really both Catholic and Protestant, or is what we call the Church two Churches, Catholic and Protestant joined?" His answer was given readily, "It is one Church, and it is really both Catholic and Protestant."

That led to my second inquiry: "If a member of it is either altogether Catholic or altogether Protestant in his theological ideas and religious sympathies, can he be loyally a member of this Church?"

The answer to this question came just as readily as to the first, "No, he cannot be." Now, if this layman's judgment be a correct judgment, we find ourselves in the curious position of having members, some of them priests of the Church, vowed to hold and uphold her teachings, who belong to her only in name. Can such a situation endure permanently? Do we want it to? It would seem to me that the trend of theological significances today is, on the one hand, to a reunited Catholic Church, not necessarily Roman Catholic, but with that Church occupying a central place in the reunited Church, and on the other to a still further diversified Protestantism, with Unitarianism, and quite logically, claiming many of this school of thought.

I am not asking which of these two is the more likely to produce lasting values to the spiritual life. I have my ideas as to which will, but that question is quite apart from my present purpose. The question I do want to raise, and that quite seriously, is as to the future of the Anglican Church. Is her mission nearing its end? That raises at once the further query, What was her mission? And did she really ever have a mission? Upon that thought I shall enlarge later.

FIRST we must raise certain other questions.

1. About Catholicism.

a. Are there elements of Catholicism which this Church can use and remain true to herself?

To this there is but one answer from us all, I presume, and that is, "Yes."

b. Are there elements of Catholicism which this Church cannot use and remain true to herself?

To this the answer, I take it, is as unhesitatingly, "Yes."

2. About Protestantism.

a. Are there elements of Protestantism which this Church can use and remain true to herself?

The answer here is also, "Yes."

b. Are there elements of Protestantism which this Church cannot use and remain true to herself?

The answer here, too, is, "Yes."

Now, with a trend on the one hand toward acceptance of more and more of the teachings and practices of Catholicism, and a trend on the other toward acceptance of more and more of the teachings of Modernism, what is going to become of this Church which is both Catholic and Protestant? And what of that type of Christian faith and life we call Churchmanship? Is it entirely to disappear? Or is it slowly to experience still further modifications on the one hand and on the other? When both extremes of Christian thought are finally reached, is either going to be satisfied with fellowship with the other extreme? One fears the answer here is bound to be "No," so great is the divergence of ideas and desire. When that comes about there may pass away something dearly beloved; that lovely and fragrant expression of Christian life, which we call Churchmanship.

To me it is the fairest and finest fruit on the tree of Christianity, and I am jealous of any thing that hurts it now or threatens its continuance in the future. To fault it by repudiation of it for something not itself is to fault ourselves more than to fault our heritage, or so it seems to me.

One searches in vain for a Church purer than ours in doctrine and nearer to the original formularies as set forth in the New Testament and the early centuries of the Church's history. If that be true, why change? Unless, indeed, we find serious errors in the earliest teachings of the Christian religion. Have we so found? Have we not found on the other hand that those teachings have stood firm even under so severe a test as

the interpretations demanded by the modern intellectual conceptions?

If it be liberty of thought and flexibility in the expression of worship we want, where shall we look for a Church so generous and comprehensive, yes, and comprehending? Certainly not on the right hand (if that be where the Roman Catholic Church is to be found), for one finds there a fixity of intellectual conception and a rigidity in worship which results, and can result, only in formalism and automatism; nor on the left hand (if that be where Protestantism stands), for one finds there nothing definite to tie to that resembles a Church, but only a lot of unrelated religious groups, for no one of which we feel an affinity, nor to the whole of which, with all their vagaries, could we yield our heart.

If it be beauty of worship we want, where shall we seek it reasonably hoping for something richer and more satisfying than our own? The purest liturgical genius of the Christian Church has found its expression in the Book of Common Prayer. Can we not be content with the best? Shall we betray ourselves as being so lacking in understanding and appreciation of the highest and finest forms of worship which so far have been evolved that we turn to others of lesser worth and beauty?

If it be the inner nuances and melodies of the spiritual life we seek; the subtle harmonies and refinements of the soul; and the exquisite satisfactions of reverent devotions, where shall we seek them if not at home in our Mother Church? It is in that inner life, perhaps more than in anything else, more even than in the purity of her doctrines, and in the beauty of her forms of worship, that we find the appeal and validity of our Church's life; though the former probably depends upon the latter.

"By their fruits ye shall know them." By that test we must stand, and are content to stand. High among the assets by which we justify ourselves may be placed that "beauty of holiness" so peculiarly our own.

IT may be that Churchmanship is only an anomaly, just such a compromise as the English mind so readily creates and the English heart so dearly loves. But it may be something else and more. It may be that it is the crowning glory in the expression of Christian worship. Is it only that we are used to it, and so magnify its value and beauty? Or is this Church of ours, in itself, and of itself, not a compromise at all, but something central to all the truth of Christian life and thought, seeming to some to be a compromise only because of its centrality? It seems to me that in losing that central position we would lose more than we would gain, were the Church at the long last to lose that distinctive characteristic we call Churchmanship. And it seems to be likely from the viewpoint of the present that the extremists are bent upon its destruction or carelessness of its continuance. If it be true, as I think, that we, more than is true of any other phase of the Christian life, have done much to "adorn the doctrine of God, our Saviour, in all things," it were a vast pity to change to anything else at present offered us.

Pray God we continue to "worship the Lord in the beauty of holiness" so peculiarly ours. It may be that I see that "beauty of holiness" in Churchmanship only because I am used to it, but I think not. I believe it is inherent in it, and that we shall destroy it only to our spiritual hurt and impoverishment, and to the infinite loss of those who follow after us in our household of faith, if that household at all endure.

Bishop Coxe, brought up in the barren negations of Unitarianism, learned a deep and discerning love for the Church, which we might all well desire to cultivate in our own hearts. Of her he wrote:

"I love the Church, the Holy Church,
That o'er our life presides,
The birth, the bridal, and the grave,
And many an hour besides.
Be mine, through life, to live in her.
And, when the Lord shall call,
To die in her—the spouse of Christ.
The Mother of us all."

George Tyrrell, brought up in the Anglican Church, priest of the Roman Catholic Church, excommunicated by her, wrote: "The effort to accommodate myself to Rome has been a source of mental unfruitfulness and moral cowardice and spiritual sterility. It is the best in me that kicks against it."

And again, and how movingly: "Church of my baptism!

Church of Westcott, Hort, Lightfoot, Church, Liddon, Taylor, Leighton, Coleridge! Church of better-than-saints, why did I ever leave you?" He ventures the prophecy: "It is impossible not to think and hope that Providence may have destined the Church of England to bridge over the hitherto impassable gulf that sunders Protestant and Catholic Christianity." It may be that such is to be our destiny. It is often asserted. We shall certainly endanger that possibility by too great a divergence among ourselves, too great a wandering from our historical position.

Many, like "Sodom and Gomorrah and the cities about them . . . going after strange flesh," may awaken too late, as so many have who have left us, in sorrow and disillusionment, with the bitter and poignant cry upon their lips: "How shall we sing the Lord's song in a strange land?" Pray God we keep within the established bounds of the Church, and they are wide enough for any necessary expression of truth or beauty, until we see more clearly than today we do, the beginnings of Christianity's final form.

I may be "wedded to my idols" too dearly to see at all into that future, but I believe not, and I venture of my love for her to say of our Mother the Church that God has placed before her an open door leading to a fulfillment of His most glorious will for Church unity. In the meantime she is not only "the synthesis between liberty and authority," but also the fairest expression of Christian worship.

Shall we not be content, until at least we see something better?

Of course, the whole question simmers down to our initial question, "Is this Church really both Catholic and Protestant? And if she be both in what sense is she both? And how far can anyone within her go in repudiating a part of her heritage and be loyal to her?" We *must* find answers to those questions some day.

If she be neither Catholic nor Protestant alone, nor can be to be true to herself and her past, but must be both, then is there anything for it that I see but that winsome art of worship we call Churchmanship?

I feel that I speak for the great body of faithful and loyal Church folk when I say to the extremist leaders on either side, that most of us want to be, and think we can be, both Catholic and Modernist, and both within the allowance of our Church.

GOLD, FRANKINCENSE, AND MYRRH

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of perfume. Later he sold the Body of Christ for thirty pieces of silver, almost a hundred shillings!

But Jesus said, "Let her alone. The poor ye have always with you. But Me ye have not always." And the house was filled with the odor of the ointment. The atmosphere of that place was charged with the suggestion of unselfish devotion, humility, and service. And those who went out from that house had a new spirit of compassion and good will. Far greater mercies came to the poor because of the inspiration of Mary's act than Judas could have purchased with three hundred shillings.

(To be continued)

THE SPIRIT OF THE LORD GOD

THE Spirit of the Lord God in man is a fiery anointing that reveals a new message to prepared and receptive hearts. It places in society this new teaching by words and by an example which light an undying flame in the souls of men. As fire burns up dross so does it become the source of consolation for hearts which bear the wounds of things earthly by eliminating the poisonous effects of evil. By the demonstration in the life of Jesus of a free soul it shows without rest what true release, from the prisons of sin and darkness, is. Counterfeit freedom has ever been abashed by the unchained heart and conscience of anyone who lives in the sunlight of the Christ. As the Spirit of God entering into the human flesh of Mary's Son clothed our common humanity with the glorious mantle of a divine beauty so that same Spirit, abiding in man, has reared from ashes undying loveliness and has taken from the shortness and restriction of earthly existence the blackness of mourning. It has given to the world the oil of joy in the living and continuing youth of the Christ Life Incarnate in man. In its fullness and richness men see all that the children of earth can grasp of the glory of God Almighty.—*Very Rev. Edmund Randolph Lane, Jr.*

APOSTOLIC COURAGE

(Continued from page 403)

at our very door. The history of Mexico is a story of brilliant early civilization, of trustful people betrayed by conquerors who came in the guise of friends; it is a record replete with dramatic and tragic experience. Think it not strange that her people feel that we, too, have more often been her enemy than her friend. In their place, knowing the whole story, we should undoubtedly feel as they do. There is instant need for us to exhibit such sincere and generous friendship as will convince a proud and self-respecting people. For the Mexico of today is intensely self-respecting. The progress of their new government in the past twelve months is almost incredible. The nation has in that brief time been raised from bankruptcy to solvency; old debts have been paid; the budget has been balanced; its paper money is accepted at face value; its credit is good; it asks no foreign loans. Mexico has needs, but she will not supply them at the risk of honor, safety, or exploitation. Surely our country can respect such wisdom and dignity; surely we can find ways of helping so generously and so usefully that our sister republic cannot misunderstand.

Mexico's problems are neither few nor simple; problems of State and Church, of capital and labor, of the city-dweller and the farmer. Nine-tenths of the population belong to the peon or humble working class. Two-thirds of all the people are pure Indians, and only one-tenth are pure white. Her natural wealth is as great as that of any country in the world—in all the rich products of the soil, in all the rich minerals, in a hundred rivers rushing down to the sea with potential power equal to a half-dozen Niagaras. What an opportunity for the development along our southern border of a neighbor as noble, prosperous, and friendly as the neighbor along our northern border! How can our great republic become Mexico's best friend? By taking care that all our diplomatic and financial agreements shall safeguard the interests of Mexico; and by sending to represent us in Mexico men of such lofty character, such convincing wisdom, such transparent honesty, as will inspire in a warm-hearted people the welcome which can only be given to trusted friends.

MY brother, it is clearly recognized that you possess in remarkable degree those high qualities which are essential in an ambassador of Christ sent upon an apostolic mission of the largest importance. Those who know you best are those who are most certain that God chose you. You and I will never forget that Sunday in New Orleans when you sought the counsel of your bishop-elect, and how we both agreed that, as you knelt at the early communion that morning, the Lord had laid His hand upon you, to make you His messenger to another land. I recall your expressions of love for St. Ann's and its dear people; your account of the reports brought to you concerning conditions in Mexico—the hardships, the dangers, the insuperable difficulties—and your reply to all of this. For you declared that if Christ sent you He would go with you, and that was sufficient. In your eyes I saw the apostolic courage which is prophetic of victory.

I had some share in your sacrifice. It is not easy for a newly-chosen leader to surrender one who would have been a most valiant lieutenant. But the battle line of our Prince of Peace girdles the globe, and a good soldier toils not for a mere local gain but for a victory all along the line. As you go to your new post, be sure that the confidence, the love, the prayers, the support of the American Church go with you. Be particularly sure that the Diocese of Long Island and your dear St. Ann's will never fail you. We thank God for what with His blessing you have done for us, and we thank Him for the sacrificial courage of your stimulating example. For, more than once in these recent weeks, I have thought as I have looked into your face that I could hear from the lips of him who is today to be Christ's newest apostle, those words of old which swept aside all lesser things and claimed the right of way for Christ: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Fortified by such a faith, impelled by such a courage, go, my brother; go with Christ.

AROUND THE CLOCK

By Evelyn A. Cummins

DR. Charles E. Spearman, of the University of London, is the president of the Section on Psychology of the British Association for the Advancement of Science. With all that distinguished title, the present writer and readers should agree that he ought to know what he is talking about.

Says Dr. Spearman, according to the newspapers, every man is both a genius and an idiot. In other words, he has a genius for some thing or things, and is an idiot about other things. It only remains to discover what these things may happen to be. This opinion he bases on the results of psychological tests, or so-called "ability tests," in which he finds great variability—of course, among different persons, but also in one person's response to different parts of the examination. Dr. Spearman, for instance, regards the unemployed and the misfits as victims of ignorance, contending that they could all excel in some work or art if they only knew for what they are fitted. About women, Dr. Spearman apparently did not say.

Now, contending that said Dr. Spearman should know what he was talking about, the present writer held forth on the subject to a group of friends the other night. And, oh, my brethren, what a row there was!

This subject furnishes excellent material when an argument—and not necessarily an ecclesiastical one—is desired. What is more important, it may, also, give some comfort to the discouraged, and help them to take a fresh hold on life. That is, if they can believe it.

VARIOUS and sundry distinguished people of title have chartered ship, and will sail from England in March for the Mediterranean and the Holy Land. They are members, knights and ladies, of the Order of St. John of Jerusalem, which was founded in Jerusalem during the First Crusade.

The King of England is the supreme head of the English Order, and the Prince of Wales is the grand prior. In other lands candidates for the Order of St. John must prove sixteen quarterings of nobility, but this is not required in the English order, for obvious reasons. However, it is essentially aristocratic. This Order maintains an ophthalmic hospital in Jerusalem. Members need not necessarily be Protestants, but they must be Christians. In the Prussian Order, which is similar to the English Order, members must be Protestants.

CONSIDERABLE energy has been expended in England lately, both in talking and writing, over a controversy caused by a clergyman of the Church of England refusing to marry an unbaptised person in his church. It seems that the would-be bridegroom had some rather extraordinary ideas about his Churchmanship, and refused to be baptised, although he insisted upon going to the church to have the marriage ceremony performed.

A number of journalists took up the story—some took one side, some took the other—and what with one thing and another, quite a bit of ire was aroused.

G. K. Chesterton took up the fray in an editorial in the *London News*, and called the journalists irrational, the bridegroom irrational, and finally ended by calling the whole country irrational. "Nowhere in the human world but in this strange area of irrationality, by this time amounting almost to insanity," said he, "would anyone have achieved such a topsy-turvy contradiction as this version of first and last things."

He concludes by asking what a reasonable age would think of a man who wanted to be inside a building without ever having entered it.

SARGENT'S drawings and paintings are already held to be "old masters," and art hunters are searching for them as eagerly as for all the older "old masters."

Sargent is said to have loved and held for his own the saying of Plato, that beauty is the splendor of the true.

CORRESPONDENCE

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

A NON-PARTISAN REASON FOR CHANGE OF NAME

To the Editor of *The Living Church*:

AMID all the discussion about the legal name of our Church, most of the arguments set forth have been regarded by many of our laity as being of a partisan character. This has discredited the cause in the eyes of many. If, however, a single patently non-partisan argument could be stated plainly, it would command the consideration of a larger number of Churchmen than could any of the partisan type. Is not the following a *non-partisan* argument for the change of name of our Church?

The word "Protestant" has no less than eight current meanings, viz.:

1. Protesting; making a protest.
2. Protesting against the papacy.
3. Non-Roman. (Derived from No. 2.)
4. Non-Catholic. (Derived by Roman Catholics from No. 3.)
5. Protesting against the Catholic and Apostolic Church.
6. Denominational. (Derived from No. 5.)
7. Anti-Catholic. (Derived by Denominationalists from No. 6).
8. Any Christian not in the Roman Catholic or the Eastern Orthodox Churches. (Derived by both Roman Catholics and Denominationalists from No. 4, but *devised* by most Anglicans.)

Every meaning except No. 8 is negative, and therefore poor for a title; and No. 8, being rejected by most Anglicans in every sense except No. 2, is confusing and ambiguous in a title. The title is therefore negative, confusing, and ambiguous for reasons of an absolutely non-partisan nature. If a railroad adopted a name almost identical with that of another railroad, confusion would inevitably result, e.g., the Delaware, Lackawaxen & Western R. R., the New York, Ontario & Eastern R. R., the Atlantic Shore Line R. R., etc. No executive would recommend these names, but solely because they would be too similar to other names. The same argument holds good regarding the name of our Church, and it is a *non-partisan* argument.

(Rev.) JOHN LAIMBEER PECKHAM.

Christ Church, Lockport, N. Y.

A FATHER IN GOD

To the Editor of *The Living Church*:

I WOULD EXPRESS my extreme appreciation of the article in your issue of January 2d by the Rev. H. P. Almon Abbott, D.D., on The Presiding Bishop of the Church; and will you permit me to add my little tribute?

I met Bishop Murray for the first time when he was returning from General Convention, being introduced to him and his good wife at a reception given him while here by the Church of the Advent, and no stranger ever received from another stranger a warmer and more hearty greeting than I did on that occasion. As I bade him good-bye and God-speed I felt and do still feel that in our Presiding Bishop this great Church of ours and each individual member of the same has a real Father in God, be that individual member ever so humble.

Birmingham, Ala.

J. JONES.

CONFERENCE RATHER THAN CONTROVERSY

To the Editor of *The Living Church*:

THERE ARE a great many people, I feel sure, in the Church, who have been made very happy by your recent editorials on the necessity to avoid partisanship today.

When we think of the great mission of the Church, especially in its relation to the millions in our own land who are outside any Christian influence, we must realize that such mission will never be consummated, if brothers in the Church engage in quarrels among themselves.

After all, is not the note today conference, rather than controversy, and could we not all come closer together if we met

more frequently around a common table to discuss our points of agreement rather than our differences?

As some of us see it, who dearly love this Church and wish her to exert an ever increasing influence in our land, this seems to be the vital need just now.

Moreover, to many, this method finds its best realization today in the Church Congress, where issues are frankly faced and frankly discussed from all standpoints, and with that feeling of brotherhood, which you have been pleading for today.

Therefore, there are many of us who feel sure that, as the influence of the Church Congress idea grows in the Church, many things which hinder her today, will be removed, because of this more perfect understanding between brothers.

(Rev.) C. C. BENTLEY.

STRANGER'S GUIDE TO MASS

To the Editor of *The Living Church*:

THERE SEEMS TO BE a demand and use for a Stranger's Guide to Mass, and the editor of the *Catholic Churchman* hopes to bring out as complete a guide as possible as an annual supplement. We have endeavored to send blanks to all the parishes which should be included in such a Guide, but it is certain that many have been overlooked. Will you therefore give space to a request that any of the clergy, who have failed to receive the proper blanks, will send the necessary data to me at 419 Clinton Street, Brooklyn, N. Y., or at 107 West 25th Street, New York City? There will be no charge for insertion in the Guide, and when it is published it will be placed on sale for those who are not subscribers to the *Catholic Churchman*.

It is our hope to include all the parishes where the Mass is the chief service on Sundays and where confessions are heard. The data should therefore include the following information: State, Diocese, Title of the Parish, Location, Telephone Number. Hours of Masses on Sundays, Weekdays, and Holy days, with the stated hours for confessions or a notice that they are heard by appointment. This information should be in our hands by the middle of February.

Sincerely yours,

(Rev.) FRANCIS B. ROSEBORO.

VALID ORDERS?

To the Editor of *The Living Church*:

TODAY'S *Tablet*" (page 4), the official organ of the Roman Catholic hierarchy in England, states:

"To the best of our knowledge the deplorable Liberal Catholics with their new Theosophist Messiah, possess valid orders."

This statement cannot be overlooked since it seems to be at variance with the decision of the Lambeth Conference on the Question of the Validity of Bishop Mathew's Episcopal Consecration.

Bishop Mathew is no more responsible for the vagaries of Theosophist bishops than St. Peter is for the crimes of the Borgian Popes.

(Rev.) H. BEALE.

Sutton Rectory, Rochford, Essex, England,

January 2, 1926.

A CORRECTION

To the Editor of *The Living Church*:

I REGRET A MISTAKE made in my figures in the article entitled Distribution of Colored Communicants in *THE LIVING CHURCH* for January 2d, with respect to the number of colored communicants reported in the State of New Jersey. I accidentally omitted, in the addition, some figures. Instead of the State of New Jersey being credited with 1,210 colored communicants, it should be 2,189. This places the State of New Jersey fourth in the number of communicants reported, the order being New York, Pennsylvania, Virginia, and New Jersey.

(Rev.) GEORGE F. BRAGG, JR.

Church Kalendar



JANUARY

WE DO NOT pray to change the divine scheme, but to ask those things which God has decreed to be brought about by prayer.—*St. Thomas Aquinas.*

- 24. Third Sunday after Epiphany.
- 25. Monday. Conversion of St. Paul.
- 31. Septuagesima Sunday.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF SEPTUAGESIMA

St. Paul's Chapel, Trinity Parish, New York.
Holy Nativity Sisters, Baltimore, Md.
Trinity Church, Whitinsville, Mass.
St. Margaret's Sisters, Utica, N. Y.

KALENDAR OF COMING EVENTS

January 24. "Social Service Sunday." District Convocation, North Texas.

January 25. District Convocation, Nevada.

January 26. Diocesan Conventions, Duluth, East Carolina, Fond du Lac, Kentucky, Milwaukee, Missouri, Pittsburgh, Southern Ohio, Southern Virginia, Upper South Carolina, Convocations, Spokane and San Joaquin.

January 27. Diocesan Conventions, Indianapolis, Los Angeles, Louisiana, Maryland, Minnesota, Oregon. District Convocation, Oklahoma.

APPOINTMENTS ACCEPTED

BRUSH, Rev. GEORGE R., rector of St. John Baptist's Church, Hardwick, Vt.; to be rector of St. James' Church, Arlington, Vt., February 14th.

CAVELL, Rev. W. T., rector of St. James' Church, Lake City, Fla.; to the Church of the Holy Comforter, Crescent City, Fla.

GUBBINS, Rev. JOSEPH WILLIAM, vicar of St. Alban's Church, Cimarron, Kansas; to be chaplain at St. John's Military Academy, Salina, Kansas.

MADARA, Rev. GUY H., rector of St. Peter's Church, Mountain Lakes, N. J.; to be rector of Christ Church, Newbern, N. C.

NIBLO, Rev. JAMES M., rector of St. Matthias' Church, Los Angeles, Calif.; to be rector of St. John's Church, Norristown, Pa., with address at 27 East Airy St.

PHILLIPS, Rev. ROBERT, of St. Luke's Church, Marianna, Fla.; to St. James' Church, Lake City, Fla.

WOOD, Rev. S. H., vicar of the Chapel of the Holy Communion, Parish of the Holy Apostles, Philadelphia; to be rector of St. Matthias' Church, Philadelphia, Pa.

RESIGNATION

RUTAN, Rev. W. I.; as rector of St. Luke's Church, St. Albans, Vt.

NEW ADDRESSES

JUHAN, Rt. Rev. FRANK A., D.D., Bishop of Florida; at 4 Elizabeth Place, Jacksonville, Fla.

DAME, Rev. GEORGE W., D.D.; at 24 East Burke Ave., Towson, Md.

KINSOLVING, Rev. WITHE L.; at 2118 Lamb Ave., Richmond, Va.

ORDINATION

DEACONS

PENNSYLVANIA—The Rt. Rev. Thomas James Garland, D.D., Bishop of the Diocese, ordained to the diaconate, January 16, 1926, JOSEPH FORT NEWTON, D.D., Litt.D. The candidate was presented by the Rev. L. C. Washburn, D.D. The Rev. Dr. Newton was placed in charge of St. Paul's Church, Overbrook, at which he had previously been licensed as special preacher.

DIED

BABCOCK—Entered into rest at her home in Philadelphia, N. Y., December 29, 1925, Mrs. S. VIRGINIA DANFORTH BABCOCK, wife of the late Edward Davis Babcock, in her eighty-sixth year.

Give rest, O Christ, to Thy saints, where sorrow and pain are no more, neither sighing, but life everlasting.

HYDE—Died, at Peekskill, N. Y., January 13, 1926, suddenly, as the result of an accident, A. P. STANLEY HYDE, JR., son of Col. the Rev. and Mrs. Arthur P. S. Hyde. A requiem celebration of the Holy Communion for members of the family only was held at St. Peter's Church, at Peekskill, at 10:30 A.M., and the funeral was at the same church at 2:30 P.M., Saturday, January 16th.

MATTHEWS—Died, early on the morning of New Year's Day, at her home in Goshen, N. Y., Mrs. SARAH THORNE MATTHEWS, widow of Jared Francis Matthews, aged ninety-four years, eleven months, sixteen days. She was buried from St. James' Church, Goshen, of which she had been an active and loyal member for many years. She is survived by a son, William T. Matthews, of New York, and a daughter, Elizabeth M. Matthews, of Goshen, N. Y. Grant to her, O Lord, eternal rest!

FAIRFAX—Died, at her home in New York City, on January 5, 1926, Mrs. ELINOR VAN RENSSELAER FAIRFAX, widow of Hamilton B. Fairfax, and daughter of the late William P. and Sarah Rogers Van Rensselaer. She was a founder and first president of the New York diocesan Churchwomen's League for Patriotic Service, afterward president of the national organization of the same; chairwoman of the women's division of the committee for the completion of the Cathedral of St. John the Divine; a founder of the National Church Club for Women in New York City; a member of the Order of Colonial Lords of Manors in America and of the Huguenot Society of America. The burial service was held at Grace Church, New York, January 8th. May she rest in peace!

TOWNSEND—Died, suddenly, on December 18, 1925, near her home, 570 Rugby Road, Brooklyn, N. Y., LEBLIA MCKNEW, wife of S. W. Townsend, daughter of Capt. Mason E. McKnew, of Beltsville, Md., and daughter-in-law of the late Rev. Dr. I. L. Townsend, chaplain of the 44th Congress.

MEMORIALS

Elizabeth Williamson Gordon

GORDON—Entered into life eternal on January 11, 1926, ELIZABETH WILLIAMSON GORDON, widow of Graham Gordon. The funeral service was at St. John's Church, Waverly, Baltimore, Md.

"She knew not that she was a saint
As, day by day without complaint,
She bore what came of pain or loss,
Hiding beneath sweet flowers the cross;
The flowers of smiles, of kindly deeds;
Of loving thought for others' needs;
Yet round her head we saw the light
Of sainthood's halo, clear and bright.

"Let her sweet influence, day by day,
Be felt about us, Lord we pray:
Let us like her, for others live,
And joy and comfort freely give;
Guide Thou our feet, that day by day
Like her, along the heavenly way,
We walk with thee, until our eyes
Behold her, in Thy Paradise!"

Francis Sydney Smithers, Priest.

Thanks and blessing give we for him,
Who was holy without fame.
Gracious Lord, deal kindly with him,
Who dealt kindly in Thy Name.

E. SINCLAIR HERTELL.

Augustine H. W. Anderson, Priest.

Entered into life eternal, January 17, 1919, AUGUSTINE HUGO WELLS ANDERSON, Priest.
God rest his body, where it lies:
Christ bless his soul in Paradise.

POSITIONS OFFERED

CLERICAL

WANTED—RECTOR FOR ST. MATTHEW'S Parish. Only parish in Garrett Co. (at County Seat.) We need a single man. Correspondence solicited. Address W. W. GRANT, Registrar, Oakland, Maryland.

MISCELLANEOUS

ACADEMIC HEAD IS REQUIRED NEXT session for girls' boarding school. Must be strong disciplinarian, efficient in classroom, and able to supervise teachers. Professional qualifications must meet the requirements of North Central Association. Salary offered, \$1,500 with room and board. Applicants should send details of education and experience and copies only of testimonials. Address Box K-515, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, BERMUDA Cathedral. Anglican music. £250. Apply with references to ARCHDEACON MARRIOTT, Bermuda.

WANTED—REFINED, CAPABLE AND RELIABLE white woman to take care of three young children. Address Box C, PORT WASHINGTON, Long Island, N. Y.

POSITIONS WANTED

CLERICAL

A PRIEST OF THE CHURCH DESIRES change of parish. Two in family. Requirements are a living wage, plenty of opportunity for effective work. Location: New England, New York, or New Jersey. Address WILLING TO WORK-518, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, WRITER, USED TO SALARY of \$3,000 and rectory, will take smaller field, not too exacting. Has had work with several great parishes. References: ten bishops. Splendid health. Address "MINISTER OF XT," 2118 Lamb Ave., Richmond, Va.

PRIEST SEEKS VACANCY WHERE DAILY and sung Eucharist is appreciated. Reputed good preacher. Experienced, successful, active, prominent in present diocese. Address W-509 care LIVING CHURCH, Milwaukee, Wis.

PRIEST SEEKS PARISH, PREACHER, visitor, graduate. Ex-Army Chaplain; Service abroad. Address B-512, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST AVAILABLE FOR RECTORSHIP, or long-term locum tenency, February 1st. Will accept temporary position for Lent and Easter-tide. Single, middle-aged, widely-experienced and highly recommended by bishops and vestries. Address E-514, care LIVING CHURCH, Milwaukee, Wis.

REAL OPPORTUNITY TO GET CITY RECTOR, age forty-one, who has just built up difficult parish. Wants chance to improve another parish. Present salary \$2,600 and rectory. Address J-520, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

NEW YORK ORGANIST AND CHOIRMASTER, thirteen years' successful experience. Conductor of Musical Clubs, Choral Societies, gives church organ recitals drawing large audiences. Cathedral training. Highest ecclesiastical and laymen's references. Write JORDAN, 2013 Anthony Ave., Bronx, New York City.

ORGANIST AND CHOIRMASTER, SPECIALIST. Wants change. Larger salary. Credentials unsurpassed. Address R. F.-455, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, YOUNG bachelor, good Churchman. Finest references from other churches. Desires position in good sized church where high standard choir training and church music is appreciated. Will be available after September 1st, after summer's study in English cathedral. Address ORGANIST-517, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER DESIRES change. Churchman. Received training in boy choir work and mixed choir work in New York City. Best of references. Address B-519, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER. Thorough Churchman, seeks position with live parish. Expert with mixed or male choirs. Would combine any sort of clerical work with church duties. Address R-521 care LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD AND INCENSE

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. Samples and prices on application.

ALTAR FURNISHINGS

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed, and made by artists and craftsmen. Descriptive leaflet from The Secretary, **THE WARHAM GUILD, LTD.**, 72 Margaret Street, London, W. 1, England.

PARISH AND CHURCH

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.

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 Street, London, W. 1, and Oxford, England. **ADRIAN A. BUCK**, Distributor for U. S. A., 665, Fifth Avenue, New York City, U. S. A.

ALTAR LINENS: HANDMADE—PLAIN OR hand embroidered. Altar Hangings, Stoles, Burses, Vells, Markers, Linens, silks, fringes, by the yard. Church designs stamped for embroidering. Address **Miss M. C. ANDOLIN** (formerly with Cox Sons and Vining) 45 West 39th Street, New York City.

ALTAR GUILDS. PURE LINEN FOR ALL Church uses. Wholesale prices. Special 36 inch, 1800 universally liked for fine surplices at \$1.10 per yard. Write for samples. **MARY FAWCETT**, 115 Franklin St., New York City.

CHURCH EMBROIDERIES, ALTAR HANG- ings. 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.

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

GAMES

AN INTERESTING, INSTRUCTIVE Game! A Study of Shakespeare. Could you answer 400 questions on Shakespeare's plays? Test your knowledge. Price 60 cts. **THE SHAKESPEARE CLUB**, Camden, Maine.

APPEAL

THE VICAR OF ALL SAINTS' CHURCH, 292 Henry Street, New York, invites those interested in its work on the lower East Side to send him contributions for the purchase of a side altar suitable for the reservation of the Blessed Sacrament.

MAKE AMERICA
MORE CHRISTIAN

The custom of having prayers together will enrich family life, help the home to function, and "make America more Christian."

The Manual of Prayers for Family Devotions is a convenient 40-page booklet, with simple arrangements of prayers for beginners in Family Devotions.

A pocket on the inside cover contains authorized Church calendar of Daily Bible Readings. Price 25 cents; 4 copies \$1.00

BROTHERHOOD OF ST. ANDREW, 202 South 19th Street Philadelphia, Pa.

HEALTH RESORT

S. T. ANDREW'S CONVALESCENT HOS- pital, 237 E. 17th St., New York City. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20—Age limit 60.

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Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE. Lovely ocean view, bright rooms, table unique, managed by **SOUTHERN CHURCHWOMAN.**

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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 City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting rooms and roof. Terms \$6.00 per week including meals. Apply to the **SISTER IN CHARGE.**

FOR SALE

60 SUPER-FRONTAL AND PULPIT Hanging of black cloth with white applique made to fit an altar not exceeding six feet long. **Miss E. F. MORTON**, 7 Braun Square, Newburyport, Mass.

SISTERS OF THE HOLY NATIVITY

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

CHURCH SERVICES

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M., Mass for Communions
" 11:00 A.M., Sung Mass and Sermon
8:00 P.M., Choral Evensong.
Daily Mass at 7:00 A.M., and Thursday
at 9:30.
Friday. Evensong and Intercessions at
8:00.

Minnesota

Gethsemane Church, Minneapolis
4th Avenue South at 9th Street
REV. DON FRANK FENN, B.D., Rector
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.
Wednesdays, Thursdays, and Holy Days

New York

Cathedral of All Saints, Albany
CHAS. C. W. CARVER, B.D., Dean
Sundays 7:30. Sung Eucharist 11:00, 4:00
P.M.
Week-days 7:30, 9:00, and 5:30 P.M.

New York City

Cathedral of St. John the Divine,
New York
Amsterdam Avenue and 111th Street
Sunday Services: 8:00, 10:00, and 11:00
A.M.; 4 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5:00
P.M.
(Choral except Mondays and Saturdays)

Church of the Incarnation, New York
Madison Avenue and 35th Street
Rev. H. PERCY SILVER, S.T.D., Rector
Sundays: 8:00, 10:00, 11:00 A.M.; 4:00
P.M.
Noonday Services Daily 12:20

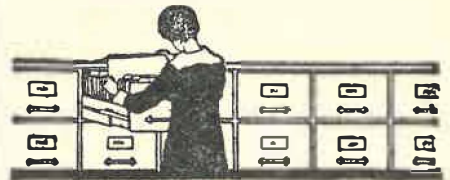
RETREAT

RETREAT FOR PRIESTS, HOLY CROSS, West Park, New York. Begins Monday evening February 1st; closes Friday morning, February 5th. No charge. Address **GUESTMASTER**, Holy Cross, West Park, New York. Seminarians will be welcome.

MISSIONS CONDUCTED

FATHER CROMPTON SOWERBUTTS, formerly senior assistant priest, Selby Abbey, and rector St. Timothy's, New York, in the World War, a Churchman of world-wide experience, is booking engagement dates for Catholic Missions, to be held during the coming year. Fr. Sowerbutts uses evangelistic methods to convey the Catholic faith. Correspondence with rectors and vestries invited. Address **FR. G. SOWERBUTTS**, 54 Goodwin Place, Brooklyn, N. Y.

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.

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 the Bureau.

In writing this department kindly enclose stamp for reply. Address **Information Bureau**, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

BOOKS RECEIVED

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

Bethany Home Library. Glendale, Ohio.

Genesis and Evolution. By E. L. Matthews. Price \$1.25.

Dodd, Mead & Company, Inc. 443 Fourth Ave., New York, N. Y.

The Everlasting Man. By G. K. Chesterton, author of *Heretics*, *What I Saw in America*, etc. Price \$3.

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

Studies in the Gospels. By the Rev. J. DeWolf Perry, A.M., D.D., vice president and warden of the Church Training and Deaconess House, Philadelphia, Pa. Price \$1.25.

S. P. C. K.

The Macmillan Co. 60 Fifth Ave., New York, N. Y. American agents.

John Henry Newman. By Newport J. D. White, D.D., canon of St. Patrick's and Archbishop King's Professor in the University of Dublin.

PAMPHLETS

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

● *One Hundred and Fifty-sixth Annual Report, A. D., 1925.* The Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York.

Grace House. 802 Broadway, New York, N. Y.

The Sin of War in the Light of Christ. A Sermon preached in Grace Church, New York, December 20, 1925, by the rector, Walter Russell Bowie.

St. James' Church. Madison Avenue and 71st St., New York City.

The Home and Its Problems. Sermons preached in St. James' Church, Madison Avenue and 71st Street, New York, in November, 1925, by the rector, Rev. Frank Warfield Crowder, D.D.

ATLANTA CONFERENCES

ATLANTA, GA.—Under the direction of Prof. William S. Bailey, a diocesan conference of organists and choir leaders is to be held in Macon, January 25th and 26th. It is expected that many organists will also be present from the neighboring Diocese of Georgia. The purpose of the conference is to discuss ways and means of solving the organist's problems and is the first conference of this nature ever held in the diocese.

The diocesan department of Christian Social Service is planning two conferences on its work. The first of these will be held in St. Philip's Cathedral, Atlanta, on January 24th and the second in Macon during February. It is hoped that the result of these conferences will be an awakened interest throughout the diocese in the program of organized Social Service as a definite part of the work of the Church.

AN EPISCOPAL
ENDOWMENT FUND

WILMINGTON, DEL.—A remarkable financial feat has recently been consummated in the Diocese of Delaware. The standing committee on Episcopal Endowment was assigned the task of raising between twenty and thirty thousand dollars as an addition to the existing endowment, in order to assure an income sufficient to provide the entire salary of the Bishop. Two prominent members of the Diocese expressed the opinion that the salary was inadequate and they were interested in raising a much larger amount. After considerable investigation and conference, these two gentlemen undertook to raise forty thousand dollars from a small group of people, provided the rest of the committee would raise twenty thousand from the remainder of the Diocese. Two members of the committee immediately guaranteed the raising of this latter sum.

The result of this splendid exhibition of leadership is that the small group have contributed \$61,000, and the \$20,000 asked from the Diocese at large is practically all subscribed. This wonderful result assures an advance in the Bishop's salary of nearly three thousand dollars, besides providing for the regular pension fund assessments on the salary.

This remarkable piece of generosity and foresight is unprecedented in the experience of the writer. It gives Delaware the distinction of providing by endowment for a really creditable salary for its Bishop. It is a splendid tribute to the high esteem and regard in which the present incumbent of that office is held. It bespeaks the fine spirit of those who have combined to effect this result, some of them not active members of the Church. And it has elicited immediate response from almost every parish, to the committee's earnest work for the success of the plan.—*Trinity Parish (Wilmington, Del.) Annals.*

RHODE ISLAND RAISES QUOTA

PROVIDENCE, R. I.—For the first time, since the establishment of the National Council, the Diocese of Rhode Island will be able to announce through its Bishop, the Rt. Rev. James DeWolf Perry, Jr., D.D., its one hundred per cent acceptance of the quota for the national work of the Church.

The Most Rev. John Gardner Murray, D.D., newly elected Presiding Bishop, will hold his first conferences with the bishops of the Church, in New York, January 20th and 21st. At that time Bishop Perry will announce Rhode Island's acceptance of its quota in the national Budget, of \$69,300.

A new era in missionary gifts to the Church was revealed when the reports from the recent Every-member Canvass showed that already thirty-six parishes of the Diocese had pledged their entire missionary budget, and that \$96,468 had been pledged.

This sum foreshadows at least \$105,000 for missionary purposes during 1926, according to Executive Secretary Louis D. Learned, whereas the highest figure for any previous year was \$96,000.

At a special meeting of the diocesan council Wednesday evening, it was voted unanimously that, although the amount pledged fell short by \$19,032 of the whole budget, national and diocesan, a total of \$115,000, the Church at large should receive its entire quota, even though the work within the Diocese might suffer.

English Churches Revive Custom
of Singing Christmas Carols

A New Year Letter—A Protestant
Protest—Reservation

The Living Church News Bureau
London, January 1, 1926

AN OUTSTANDING FEATURE OF CHRISTMAS observances in recent years has been the revival of carol services. At Westminster Abbey the singing of carols in procession on Holy Innocents' Day is almost a tradition; and at Southwark Cathedral, the Foundling Hospital, and other places in London, the carol service is well established. But it is gratifying to be able to record that, year by year, this delightful custom is spreading throughout the provinces also. The recognition of what may be termed the "Children's Corner" in our churches has, almost of necessity, brought with it the desire for the Christmas Crib, and this, too, is becoming more and more a welcome feature. Christmas in our churches to-day is, indeed, a very different thing from the Christmas of the past.

As an example of such observances, I will take Liverpool Cathedral, where on New Year's Eve, the Bishop invited the younger children of the diocesan clergy to sing Christmas carols with him. The children assembled in the Lady Chapel at 2:30, after a short service of preparation, in the course of which the Bishop read the story of the Annunciation to his little guests, who then sang the *Magnificat*, the Bishop led the children in procession into the Cathedral.

A pause was made at the spot where the Bishop signed the Alpha and Omega on the day of the consecration, and Dr. David explained to the children the significance of the signature of these letters. The Bishop then proceeded to the episcopal throne, the children following, singing the hymn, *Once in royal David's City*. When the children were seated, the Cathedral choir sang the carol, *In dulci jubilo*, after which the Story of the Shepherds was read, and the Bishop, with the little ones gathered round him, stood before the high altar, where he chanted the Collect for Christmas Day and the children made an act of praise for Christmas.

The children then followed the Bishop to the memorial transept to the fallen soldiers, singing the while *The First Nowell*. In the memorial transept the story of the Holy Innocent was read.

The Bishop next led the way to the baptistery, the children singing as they proceeded the carol, *Good King Wenceslas*. Arrived at the baptistery, the story of the Wise Men was read, and, this concluded, the children solemnly renewed their baptismal vows.

From the baptistery the Bishop conducted the boys and girls back to the throne during the singing of the hymn, *While Shepherds Watched their Flocks by Night*, and when all were again seated, the Cathedral choir sang the old Gloucestershire carol, *The Holly and the Ivy*. Then all sang together the hymn, *O Come, All ye Faithful*. The Lord's Prayer was recited, followed by a little prayer to the Child Jesus, after which the Bishop gave the blessing, and, followed by his little guests, his chapter, and clergy, departed through the west door of the Cathedral, the choir singing, as they left, the *Gloria in excelsis*.

It was a delightful little service, reverent and appropriate, and one not likely to be forgotten either by the children themselves or by their parents and friends who crowded the Cathedral.

A NEW YEAR'S LETTER

The Bishop of London, in his New Year's letter to his diocese, says:

"The New Year opens with greater hope and peace for the world than any since the Armistice. The Locarno spirit has spread to Ireland, and, with a sigh of relief, the ordinary citizen begins to see some prospect of peace in Europe, and peace in Ireland also. The industrial world at home is the present cause of anxiety. . . . But what the Christian spirit has done in one case why should it not do in another? And if really the new spirit in industry, of which we have been reading so much, comes to life, then it is faithless not to believe that the Old Country, which has weathered so many storms, will be able to adapt itself to meet the new problems of the after-war world.

"When we turn to the Church, there again, there is much to encourage us. Everyone is conscious of the new spirit of mutual understanding which has governed the discussions, both in the House of Clergy and the House of Laity, concerning matters of what used to be acute controversy. . . . The same spirit is shown in the House of Bishops, and if the prayers of the Church are earnest and continuous, I have little doubt that we shall be guided to a conclusion which will be accepted both by the Church and the nation.

"In our own diocese, although we do not yet know what was the financial result of the effort, everyone agrees that never did we have such a wonderful Week of Prayer and Self-Denial as we had this last year. . . . It was striking to come in suddenly upon that wonderful sight of 550 parochial representatives from 550 parishes, with some 200 clergy from every part of the diocese, all assembled to make their joint offering in the Mother Church of the diocese to their common Lord.

"We begin the year with a very interesting series of missionary meetings, in which I hope we in London shall take a worthy share. The four reports of the four Commissions on the missionary work of the Church are to be presented on January 26th, 27th, 28th, and 29th, in the Central Hall, Westminster, followed by simultaneous services in St. Paul's and Westminster Abbey. The Missionary Council of the Church Assembly is looking to this effort as a means of bringing home to the reason and conscience of the Church the urgency of the missionary problem and its bearing on the future of the world.

"I will say nothing about my intended visit to Canada and the United States, and the isolated mission stations in the Far East, and in any case, as I do not start until August 1st, I shall have another opportunity of writing about it; but I hope that all the clergy of the diocese will keep free Friday, April 30th, at 5:30 p.m., when I hope to address all of them on the twenty-fifth anniversary of my enthronement as Bishop of London at St. Paul's Cathedral."

A PROTESTANT PROTEST

The Protestant Alliance is circulating a "monster" petition to Parliament, to which it hopes to get a million signatures, praying that the Prayer Book Revision Measure shall be rejected if it contains the provision regarding the reservation of the Blessed Sacrament approved by the Houses of Clergy and Laity. It is sig-

nificant to note that Non-conformists are not only invited to sign the petition but also to subscribe to the funds of the Protestant Alliance. The petition, however, contains the statement that "the doctrines now contained in the Book of Common Prayer are without exception in accordance with the teaching of Holy Scripture." Non-conformists may perhaps be induced to subscribe to the funds of the Alliance, but they certainly cannot "subscribe" to the statement quoted without admitting that their non-conformity is unjustified. The Protestant Alliance has evidently quite made up its mind that the "proposed (Romish) Prayer Book" will be approved by the Bishops!

RESERVATION

Lord Shaftesbury, President of the English Church Union, has, in a letter to the *Times* this week, secured a wider publicity for the Union's manifesto in support of the Principle that Reservation of the Blessed Sacrament is required for the sick and dying, and for those who are unable to receive at the service itself; futher, that no one should be prohibited from the opportunity of devotion before the Reserved Sacrament. The Union declares that directions to the contrary are avowedly part of a campaign against the doctrine of a real objective Presence in the Holy Sacrament. The contention is that the faithful of one diocese ought not to be deprived, by the independent action of a single bishop, of devotional privileges which are allowed in most of the English dioceses. Individualistic action of one bishop against the action of many of his colleagues is eminently undesirable, especially at the time when the whole subject of the mode of Reservation is being deliberated by the bishops collectively.

IN BIRMINGHAM

A resolution adopted by the parochial church council of St. Alban the Martyr, Birmingham, withdrawing support from the diocesan board of finance, arises out of the controversy with the Bishop, Dr. Barnes, on the subject of reservation.

The resolution declares that in at least three instances the Bishop has refused to license curates or give them permission to officiate in churches where the Blessed Sacrament is publicly reserved, on the grounds that such public reservation is illegal and based on erroneous doctrine. Another consideration mentioned is that by the invariable custom of the Bishop of Birmingham's Fund grants are not allowed to be made without the Bishop's license or permission to officiate. Finally, it is stated that in two instances the Bishop has refused to accept for ordination Anglo-Catholic candidates who have been trained at recognized theological colleges and assisted throughout their course by the Diocesan Ordination Fund.

EPISCOPAL ELECTIONS

At a recent meeting in Nottingham, clergy of the diocese and lay members of the Diocesan Conference, invited to consider the present method of appointing bishops, passed a resolution "that the election of a Bishop of Southwell should reside in the presbyters of the diocese, subject to the approval of the laity of the Diocesan Conference," and it was also resolved to ask for the signatures of all the clergy in the diocese and the Conference lay members to the resolution, which is to be sent to the Primate and the Premier without delay. Both resolutions were unanimous.

GEORGE PARSONS.

New York to Make Emphatic Effort to Raise Balance of Deficit Quota

Thanksgiving for the Religious Life — Marriages at the Transfiguration — Foreign-Born Work in Wyoming

The Living Church News Bureau
New York, January 15, 1926

IT WAS THE BISHOP OF NEW YORK WHO led the way at the General Convention at New Orleans in the effort to rid the Church of its great handicap of an indebtedness of \$1,400,000. In his pledge that the Diocese of New York would pay \$250,000 toward wiping out this deficit, an example was set which the other dioceses and missionary districts were instant in following. As shown week by week in these pages, not a few have already paid their assumed quotas.

In a letter to the rectors of the Diocese of New York, Bishop Manning announces that he has received \$200,000 in payments and pledges, but that a portion of the latter have been given on condition that the total quota is met within the next three weeks. He has, therefore, designated Sunday, January 17th, as a time for each parish and mission of the Diocese to make an emphatic effort to raise the required amount now lacking.

THANKSGIVING FOR THE RELIGIOUS LIFE

One of the chief evidences of the spiritual value of the Oxford Movement has been the remarkable revival of the Religious Life throughout the Anglican Communion. The American Church bears inspiring witness to this phase of the spiritual life of our Communion. The contribution made by American Religious Orders to the work of the Church is acknowledged and welcomed throughout the country by Churchmen of whatever school of thought.

There is now announced a Service of Thanksgiving for the Religious Life in the American Church. It will be held in St. Paul's Chapel, Broadway at Fulton Street, New York, at eight o'clock on the evening of Friday, February 5th. The preacher will be the Rev. Paul B. Bull of the Community of the Resurrection, England. To this service the public is invited.

MARRIAGES AT THE TRANSCURATION

The statistics for the year 1925 show that at the Church of the Transfiguration — "The Little Church Around the Corner" — 1,845 couples were married during the twelve-month. The total means an increase of 200 over the number for the preceding year.

Because newspaper reports are appearing throughout the country commenting on the popularity of this church for weddings, it seems advisable to state to Churchmen, at least, that at the Transfiguration the requirements are strict and that, in the course of a year, a large number of marriages are refused. Each bride and groom, seeking to be married at "The Little Church" must certify that neither has been divorced, that each has been baptized, that they are not related to each other, and that (in the case of young people) the proposed marriage is known to the parents of each and has their approval.

FOREIGN-BORN WORK IN WYOMING

To Lillian Marchant Skinner, who is attached to the staff of the Episcopal City

Mission Society as a teacher of English among the tenement families of Houston House, Trinity parish neighborhood center, has this week come signal honor.

Miss Skinner, who has likewise written much on the social problems of the foreign-born, has this week severed her connections with the Trinity center to take up similar work among the miners' families in the coal camps around Kemmerer, Wyoming, having been chosen by the Rt. Rev. N. S. Thomas, Bishop of Wyoming, to inaugurate this new service.

Miss Skinner has been a frequent speaker before social service conferences on the foreign-born, notably before the Diocesan Branch of the Woman's Auxiliary and the Ellen Hardin Walworth Chapter of the D.A.R., the latter organization having coöperated with Trinity Parish in making available to the City Mission Society Miss Skinner's work in the tenement homes.

For lack of a better title, Miss Skinner will be known as an Evangelist. Her work is made possible through the Women's United Thank Offering made in the last General Convention. The women whose work will be sponsored under this offering must, it is understood have distinguished themselves for constructive effort, and their service must be recognized by a Bishop.

ST. HILDA GUILD EXHIBITION

The twelfth annual exhibition of the work of St. Hilda Guild will be held from January 27th to the 30th at 131 East 47 Street, New York, and for this exhibition there will be included one by Mr. A. P. Nardini, displaying works of ecclesiastical art and church fittings. It is the intention of the Guild to make this combined exhibition more interesting than any in the past.

NEW YORK NEWS

The preacher at the noonday services at Trinity Church during the week of January 18th is the Very Rev. Dr. Ladd, Dean of Berkeley Divinity School; and, during the week of the 25th, the Rev. Dr. Murray Bartlett, President of Hobart College.

At Grace Chapel on East Fourteenth Street, a dinner was given on Wednesday evening, January 6th to the English-speaking and the Italian parishioners, 345 being present. The speakers were the Rev. Dr. W. R. Bowie, rector of the parish, and the Rev. George Ossmann, vicar of the chapel.

The New York Diocesan Assembly of the Brotherhood of St. Andrew held its January meeting on the 5th at St. Peter's Church, West 20th Street, the Rev. Dr. Cline, rector. Work among the foreign-born was discussed under the leadership of Mr. Percy J. Knapp, of the Church Missions House, and, at a service in the church, the sermon was preached by the Rev. Samuel Shoemaker, Jr., rector of Calvary Church. HARRISON ROCKWELL.

SOUTHERN OHIO EXCEEDS QUOTA

[BY TELEGRAPH]

CINCINNATI, OHIO—The Diocese of Southern Ohio has gone several hundred dollars over its quota of \$30,000 for the National Deficit.

Another Philadelphia Parish Faces Shift of Population

Death of Deaconess Sanford—Woman's Auxiliary Meeting—Episcopal Portraits

The Living Church News Bureau
Philadelphia, January 16, 1926

SOME WEEKS AGO THIS LETTER SPOKE OF the effort of St. James' Church to meet the changing needs of its neighborhood. Now comes a similar and more urgent problem at the Church of the Incarnation, Broad and Jefferson Streets, the Rev. Dr. N. V. P. Levis, rector. In an annual statement made to the congregation on the Second Sunday after Christmas, Dr. Levis himself faces the situation and calls upon his congregation to face it with him. It is his opinion that, owing to the changes in the population, the Church of the Incarnation cannot go on, and must either merge with some other parish, move to another locality, or close altogether and turn its property over to the Diocese for some diocesan enterprise. Dr. Levis says that the neighborhood of the church is rapidly becoming predominantly Hebrew and Negro. He says that, of "the last fifty couples married in this parish, only two settled near enough to the Church to become regular attendants." Dr. Levis feels that the future must be determined promptly, and suggests next Easter as the time when a decision should be made as to what is to be done with the situation. He says:

"After our members have had an opportunity to read this statement over carefully, my suggestion would be that we have a meeting of the congregation; after which a committee of the Vestry, taking counsel with the Bishop, can present some definite plan. This is the strategic time to act, and not wait until it is too late."

The Parish of the Incarnation is one of the old parishes of the Diocese, and was at one time one of the strongest and wealthiest in the Diocese. It has a very stately and dignified church which seats a thousand people. It stands on a prominent corner of the great thoroughfare of the city. Dr. Levis, one of the best loved and respected of the clergy of the Diocese, has been rector for twenty-three years. His brethren have profound sympathy for him in his heavy burden of anxiety and responsibility as he has been obliged to watch changing circumstances and moving population disintegrate his parish, through no fault or failure of his. It seems a pity that such an excellent property, hallowed by so many sacred associations of generations should be pulled down or put to other than holy purposes. It is to be hoped that the spiritual power woven into its fabric by devotion, prayer and sacrifice may be set to some task for the Church in the neighborhood where it stands.

DEATH OF DEACONESS SANFORD

Deaconess Caroline Homlin Sanford, died at the rectory of St. John's Church, Concord, Delaware County, December 30th. She was born in Brooklyn, N. Y., February 11, 1854, the daughter of the Rev. David P. Sanford, D.D., and Emma Bartow Lewis, and granddaughter of the Rev. William H. Lewis, D.D. She received a fine education from her father, and, though never in college, she was honored by the Archbishop of Canterbury in 1909 with the degree of Student in Theology.

In May, 1882, she took charge of Bishop Whitaker's School for girls in Reno, Nevada, which she held a short time, and, at the founding of the Church Training and Deaconess House in Philadelphia, January 6, 1891, she became head of it, retiring on account of ill health in January, 1913, and going to Plainfield, Conn., where she was active in founding and maintaining St. Paul's Mission. Since 1922 she has lived at the rectory of her brother, the Rev. David L. Sanford, in Concord.

Though in failing health and confined to her room for the past year and a half, she continued her loving work for the Master, by correspondence and locally by organizing a successful class for the home study of the Scriptures. She was buried in Thompsonville, Conn., beside her parents on January 4th. "Always abounding in the work of the Lord," her "labor has not been in vain in the Lord."

WOMAN'S AUXILIARY MEETING

The annual meeting of the Diocesan Branch of the Woman's Auxiliary, was held on Wednesday, January 13th in the parish house of the Church of the Holy Trinity. At this meeting the officers for the Triennium were installed by the Bishop of the Diocese. Mrs. John Markoe is the honorary President, and Mrs. Thomas J. Garland, honorary Vice President. Mrs. George Woodward is President, Mrs. Charles R. Pancoast, Mrs. Walter Pharo, and Mrs. Edward Ingersoll are the Vice Presidents. Mrs. William H. George and Mrs. Charles P. Davis are respectively Treasurer and Secretary. The Treasurer of the United Thank Offering is Mrs. Harry F. Baker and Miss Anne Dickson is Chairman of the Supply Bureau. Mrs. John E. Hill was appointed some time ago to succeed Mrs. Pilsbry as Educational Secretary. The new officers in the above list are Mrs. Woodward, who succeeds Mrs. J. Alison Scott. Mrs. Scott, having served six years, two terms, was not eligible for reelection. Mrs. Baker succeeds Mrs. John P. Hollingsworth who had also served two terms and was not eligible for reelection. Miss Dickson succeeds Mrs. Albert Lucas who, to the regret of every one in the Diocese, has been compelled, by ill health, to give up the Supply Bureau which she has so effectively managed since its inauguration. Following the business meeting Mrs. Scott gave a tea in the Church House to the incoming officers. The rooms were thronged with women who came to show their appreciation of the fine service rendered by Mrs. Scott and her associates and to bring to the new officers the same pledge of loyal and enthusiastic support. During the afternoon Mrs. Scott was presented by the Auxiliary with a beautiful wrist watch as a token of the esteem and affection of the women of the Diocese with whom she has worked for the last six years.

EPISCOPAL PORTRAITS

At the last Diocesan Convention the Standing Committee was instructed to procure portraits of all the bishops of this Diocese, of whom portraits were not already in our possession. It is understood that there are portraits of some of the earlier bishops which will eventually come to the Diocese by bequest, so that the only bishop of whom a new portrait had to be made was Bishop Rhinelander. The artist

selected was Mr. Charles Hopkinson, a college mate of the Bishop's, who has a studio near Bishop Rhinelander's summer home in Gloucester. A portrait was made there last summer, and has just come to the Diocese. It is a very striking piece of work, and the artist has succeeded in catching an expression of the Bishop's face well known and loved by his friends. The portrait is now at the Academy of Fine Arts where it will be on exhibition for a month or so, after which it will be hung permanently in the Church House.

PENNSYLVANIA NEWS

The annual presentation service of the Bishop's Bricks Fund was held at old Christ Church on the Saturday in the octave of the Feast of the Ascension, last summer. By a new policy in the managing of this organization it has become a part of the Church School Service League, and the offerings of all the Schools in the Diocese during Advent are asked for it. The service has been changed from Whitsun to Epiphany-tide. It seems not to have worked so well as the attendance this year was rather slim, due, in part perhaps, to bad walking as the result of a light snow fall the night before. The service was conducted by the rector of the parish, the Rev. Dr. L. C. Washburn, the Chaplain of the Fund, the Rev. Wood Stewart, and the Bishop of the Diocese who made the address and announced the amount of the offering, \$1,700, which goes to the building fund of the Mission of the Transfiguration in South Philadelphia.

This week the Church students at the University of Pennsylvania had their annual dinner at which the guests of honor were Bishop Garland and Dr. Joseph Fort Newton, the latter making the principal address of the evening. Much stress was laid on the enthusiastic part the men of the Church were taking in the common enterprise of raising three quarters of a million dollars for the new building of the Christian Association of the University. There were present something over two hundred students. Under the enthusiastic and inspiring leadership of the Church Chaplain, the Rev. John Hart, the Churchmen among the student body constitute a great and growing force for Christian manhood in the University.

On Saturday, January 16th, Dr. Joseph Fort Newton, licensed as special preacher at St. Paul's Church, Overbrook, was made deacon by the Rt. Rev. Dr. Thomas J. Garland, Bishop of the Diocese. The candidate was presented by the Rev. Dr. L. C. Washburn, who had also presented Dr. Newton for Confirmation in the same church last July. Dr. Newton at once becomes minister in charge of St. Paul's Church.

GILBERT PEMBER.

RESERVE CHAPLAINS IN ARMY

WASHINGTON, D. C.—According to the *Army and Navy Journal*, there are 1,115 reserve chaplains enrolled in the army, distributed among religious bodies as follows: Baptist, 135; Christians, 13; Christian Science, 6; Church of Christ, 3; Congregational, 55; Disciples of Christ, 36; Dutch Reformed, 4; Evangelical, 7; Jewish, 17; Lutheran, 54; Methodist, 211; Presbyterian, 159; Protestant Episcopal, 163; Protestant Episcopal Reformed, 3; Reformed in America, 3; Reformed in the United States, 8; Roman Catholic, 213; Salvation Army, 3; Unitarian, 10; United Brethren, 6; Universalist, 6; total, 1,115.

Bishop of Chicago Dedicates New Church of the Messiah

Death of Rev. C. H. Bixby—Woman's Auxiliary Activities—Chimes for All Saints'

The Living Church News Bureau
Chicago, January 14, 1926

ON THE AFTERNOON OF SUNDAY, JANUARY 10th, the new Church of the Messiah was dedicated by Bishop Anderson, assisted by the rector, the Rev. N. B. Clinch, the Rev. George H. Thomas, rector of St. Paul's Church, who, with his people, has helped the mission from its start, and other clergymen. Mr. Clinch, who was formerly rector of Emmanuel Church, Rockford, and was senior chaplain of the 33d American Division in France; has been in charge of the work for the last three years. Under his administration the work has grown, and the corner-stone of the new church, to cost \$37,000, was laid in the fall of 1925.

In the spring of 1916 some interested laymen, among them R. M. Winans and James S. Hill, discussed the beginning of a mission in the growing section of Avalon Park in the vicinity of East 83d Street on the far South Side. In October of that year application was made to the Bishop of the Diocese for the organization of a mission and, on November 10th, the Bishop consented to the organization of the mission, with the name of The Church of the Messiah.

The first services were held in the Avalon Park Methodist Episcopal Church, at 81st Street and Dante Avenue. In February of 1917 the Diocesan Board of Missions bought a lot for the new church at Dante Avenue and 83d Street, where a bungalow church was built at cost by Mr. Arthur Watson, for \$2,800. From the beginning the new mission had the devoted service of many splendid laymen and women. Mr. and Mrs. A. S. Hope assumed most of the responsibility in the bungalow days. And the extraordinary services of Mr. Bryson J. Overholt and Mr. Henry W. Sheldrick is recognized by all who have been so far associated in the new mission. These men actually worked at all hours of the day and night in supervising the plans of the new church, in raising the funds, and in overlooking the building operations.

Much of the money contributed for building was obtained through the efforts of the Brotherhood of St. Andrew. Several beautiful gifts have been made to the mission, including a memorial altar of white Vermont marble in memory of Mrs. Clinch, the wife of the priest in charge, and a pipe organ in memory of the mother of Mr. A. S. Hope.

DEATH OF REV. C. H. BIXBY

The Rev. Charles Hendrik Bixby, rector emeritus of St. Paul's Church, Chicago, died on the evening of January 13th at his home in Coronado, Calif., in his eighty-sixth year. He had been ill for several months. Many of the clergy of the Diocese recall the farewell given to Mr. Bixby when he had resigned as rector of St. Paul's, Kenwood, to be succeeded by the Rev. Herman Page, now Bishop of Michigan. The new church had just been built, and the old frame structure was still standing. Mr. Bixby had been rector of St. Paul's for twenty years, and few priests have been better beloved by people and fellow clergy than he.

Mr. Bixby was a graduate in arts of Williams College, and a graduate of the Episcopal Theological Seminary. He was made deacon by Bishop Eastburn in 1872, and priest by Bishop Littlejohn the same year. He began his ministry at All Saints' Church, Brooklyn, N. Y., where he served until 1876. From 1876 to 1881 he was in charge of St. Peter's-by-the-Sea, Narragansett Pier, R. I., and the Church of the Ascension, Wakefield, R. I. He came then to Chicago, and under him St. Paul's, Kenwood, became one of the largest and most important parishes in the Diocese.

Mr. Bixby was buried in Coronado. A memorial service will be held for him at St. Paul's some time next week. He is survived by two daughters, Mrs. A. North and Mrs. John Hathaway, both of Coronado.

A NEW PARISH HOUSE

The parish house of St. Peter's Church, Chicago, built just twenty-five years ago, has long been insufficient for the needs of the congregation and its work. Mr. William C. Jones has been engaged as architect for a new house, which, it is expected, will be built on the site of the old shortly after Easter. It is hoped that the new building will be ready for use by October 1st.

The rector of St. Peter's Church, the Rev. H. L. Bowen, has announced that Mr. Louis F. Martin, a layman, has been appointed assistant of the parish. Mr. Martin is a university graduate and also a graduate of the Garrett School of Theology, and expects to be ordained shortly. For the present he will help in the parish work, and will read the services. He is also licensed by the Bishop to preach.

Six beautifully wrought candlesticks have been dedicated "to the glory of God and in loving memory of Paul Arthur Schmid," a former chorister and acolyte at St. Peter's Church, who had a remarkable record for service and who was greatly beloved by all who knew him. The boys of the Acolytes' Guild also gave a beautiful pyx of silver and gold in memory of their associate.

WOMAN'S AUXILIARY ACTIVITIES

Miss Laura F. Boyer, National Educational Secretary of the Woman's Auxiliary, was the speaker at the regular meeting of the diocesan branches of the Auxiliary on January 14th. Miss Boyer reviewed fully the work of Church in the field of Education, mentioning particularly what is being done at the DuBose Memorial School at Monteagle, Tenn. Latin America is the topic this year, and discussion groups are already being formed on this little-known field.

The Auxiliary has been using the Flying Squadron scheme in disseminating over the Diocese information about the late General Convention. A corps of speakers, that includes Mesdames George A. Mason, Hermon Butler, R. J. Randall, T. W. Robinson, and W. F. Pelham, has been reviewing the accomplishments and projects of the Convention, each speaker presenting to her audience some part of the activities. A number of sections of the Diocese have already been reached.

CHIMES FOR ALL SAINTS'

The congregation of All Saints' Church, Ravenswood, were agreeably surprised at the midnight service on Christmas when the organist began playing the recently

installed chimes, which had been given to the parish and installed with only a very few of the congregation knowing anything about even the contemplation of such a gift.

The chimes consist of twenty bells and were made at the Deagan factory. They were made particularly for this parish and consideration was taken of the splendid organ recently installed, so that the bells would harmonize perfectly in tone with the organ.

It was unusually fitting that they should be installed for use at the midnight service, for probably no music lends itself more to the joy of Christmas than does that of the bells.

The bells are a gift to the Parish by Mr. E. W. Mosher and family, and were placed in the church as a memorial to their daughter Irma Jeanette Mosher.

CHICAGO NEWS ITEMS

Mr. John W. Norton, organist for sixteen years of St. James' Church, Chicago, has been appointed organist at St. George's Church, Flushing, N. Y. Mr. Norton has had an enviable record at St. James' Church, and took not only the good wishes of the vestry in leaving, but also their thanks for the marked influence for good which he had exercised upon the men and boys who had served under him. Mr. Norton was Dean of the Illinois Chapter of the American Guild of Organists and had served for three terms as President of the Illinois Council of the National Association of Organists.

The Church school of St. Luke's, Evanston, is making a campaign for one thousand enrolments. This will mean four hundred additional pupils.

The joint choirs of St. Luke's, Evanston, St. Chrysostom's, Chicago, and Holy Spirit, Lake Forest, will take part in a musical service in St. Luke's Church on January 24th, in the afternoon.

The Church of the Good Samaritan is located at 1127 North Humphrey Ave., Oak Park. The priest in charge, the Rev. C. C. Reimer, may be addressed at 1653 North Mason Ave. Grace Church, New Lenox, is coupled with the Church of the Good Samaritan and not with the Church of the Good Shepherd.

H. B. GWYN.

CHINESE SCHOOL FULL

NEW YORK, N. Y.—The Rev. Hollis S. Smith, in charge of Procter School, Changshu, China, during the furlough of the Rev. E. L. Sanford, writes that the school has the largest number of students in its history. It is full to its capacity and many applicants have been turned away. The same is true with regard to the girls' day schools connected with the mission.

All this, as Mr. Smith says, is

"an excellent criterion of what the people of this city think of Christian schools. They know that our schools are Christian because a statement was sent by the Bishop to the families of all the students of our schools, that we are Christian, that our main purpose is the propagation of Christianity, and no interference by the students would be tolerated. No soft-pedaling of our aims there, as, I am sorry to say, has been done in some of the other missionary institutions. Recently some anti-Christian propaganda has appeared, evidently gotten out by some disgruntled students. But the people are beginning to realize that the students are not such a patriotic and self-sacrificing outfit as they claim to be. What with wars and riots and strikes, it has been a very hard two years."

A Chinese Sunday School in Large Baltimore Parish

"Paid in Full"—Conference for Church Work—The Shut-In Society

The Living Church News Bureau
Baltimore, January 11, 1926

THERE IS A SPLENDID CHINESE Sunday school in operation in Grace and St. Peter's Church, Baltimore. This school has been in existence for several years, but has recently come under the auspices of the Church and the care of this parish.

The annual Christmas entertainment of this school was held in Grace and St. Peter's parish house on Monday evening, January 4th. The attendance numbered 350 persons, inclusive of thirty Chinese men and women and twenty Chinese children. Representatives from the various Chinese Schools in Baltimore were present.

A play, entitled "Go Do It Club," was given by the teachers, the Chinese children taking part in native costume. An orchestra furnished music during the intermissions. All of the members of the school received Christmas stockings filled with candy, fruit, and nuts, and with other suitable presents. Refreshments were also served.

There were really three "affairs" of the Chinese school in connection with Christmas:

One, on Sunday afternoon, was given up to packing the stockings, and sorting the toys for children who had come to the attention of the Prisoners' Aid Society; another Sunday was occupied with a religious program, at which Dr. Abbott, the rector of the parish, was the speaker; and the third, the program of which mention has just been made, on January 4th.

The school is directed by Miss Frances L. Marshall and a group of most efficient officers and teachers.

"PAID IN FULL"

Treasurer of the Diocese of Maryland, Mr. Arthur Boehm, has sent the following letter to all rectors of parishes in the diocese:

"In closing the accounts of the Diocese for 1925, we find the gratifying situation that we have been able to settle our full obligations to the National Church and have met in full all of the fixed expenses of our Diocese.

"This has only been possible through the splendid coöperation, interest, and efficiency by which our parishes stood by this undertaking during the past year. It is a fine accomplishment that you have completed the year with only about three and one-half per cent unpaid.

"Please accept from the Bishop and the entire Executive Council sincere appreciation for all that you have achieved."

CONFERENCE FOR CHURCH WORK

A conference for Church work in the Diocese of Maryland will be held under the auspices of the Church Service League of the Diocese on January 26th, to the 28th, in the parish house of the Church of St. Michael and All Angels, Baltimore. The speakers will include Mrs. Harper Sibley, of Rochester, N. Y., Dr. Thomas, the Suffragan Bishop of Brazil, Mrs. Charles E. Hutchison, of East Orange, N. J., the Rev. S. Taggart Steele, Jr. of

Baltimore, the Rev. E. L. Gettier, Jr. of Baltimore, and the Presiding Bishop of the Church. The meetings of the conference will be open to both men and women. The committee on the conference is composed of, Bishop Murray, Mrs. Roger A. Walke, Chairman of the Church Service League, Mrs. Albert Sioussat, President of the Woman's Auxiliary, and Mrs. Hartman K. Harrison, Educational Secretary of the Church Service League. The Educational Committee comprises, Mrs. John D. Howard, Miss Sally Carter, Miss Letitia Stockett, Miss Margaret Taylor, and Mrs. Alexander Barton, Registrar.

THE SHUT-IN SOCIETY

The annual meeting of the Maryland Branch of the Shut-In Society was held in St. John's parish house, Waverley, Baltimore, on Monday, January 4th. The following Officers were re-elected for 1926:

President, Mrs. William Dallam Morgan; Vice President, Mrs. H. T. Campbell; Corresponding Secretary, Mrs. T. Marshall Smith; Recording Secretary, Miss Helen Digg; and Treasurer, the Rev. William Dallam Morgan, rector of St. John's Church, Waverley.

The annual report showed a gratifying increase in the number of Invalid, Associate, and Subscribing members. The invalids under the care of the Maryland Branch exceeds four hundred.

MARYLAND CLERICUS

The regular monthly meeting of the Maryland Clericus took place on Monday, January 11th. The meeting was held at the Church of the Prince of Peace, Walbrook, the Rev. Christopher Sparling, rector, and the speaker of the day was the Rev. Theodore C. Foote, Ph.D., rector of St. David's Church, Roland Park, Baltimore. Dr. Foote's subject was, Is the Bible an Occult Book?

PROTESTANT EPISCOPAL BROTHERHOOD

The annual service and meeting of the Protestant Episcopal Brotherhood was laid at St. Thomas' Church, on January 10th and 11th. The Most Rev. John Gardner Murray, D.D., Bishop of Maryland and Presiding Bishop, was the preacher.

The following evening a banquet was served, at which the Rev. Charles Perkins, rector of St. Thomas' Church, Baltimore made the address of welcome, and Mr. E. R. Sparks, President of the Brotherhood, was toastmaster. Addresses were made by the Rev. Wyatt Brown, D.D., Archdeacon Helfenstein, William S. Dubel, Esq., Major Herbert L. Grimes, and the Hon. Messrs. J. Charles Linthicum and John Philip Hill.

H. P. ALMON ABBOTT.

NEW SEWANEE DORMITORY

SEWANEE, TENN.—The construction of a new dormitory building for the University of the South is being pushed with the intention of having it ready for occupancy by opening of the fall term in September. It is to be placed near the A. T. O. chapter house, in a very convenient location. It will be fully up to date in arrangements and equipment, and is designed to remedy the crowding in the present dormitories and halls of the university. It will accommodate sixty-eight students.

PRIMATE APPOINTS COMMITTEES

NEW YORK, N. Y.—The Presiding Bishop, the Most Rev. John G. Murray, D.D., has announced the appointment, under instructions of the General Convention, of certain committees and commissions as follows:

EVALUATION COMMITTEE

- Rt. Rev. Charles Fiske, D.D., Chairman, Utica, N. Y.
- Rt. Rev. Harry Sherman Longley, D.D., Des Moines, Iowa.
- Rt. Rev. Alexander Mann, D.D., Pittsburgh, Pa.
- Rev. C. J. Davis, Secretary, Buffalo, N. Y.
- Rev. Thomas Casady, Omaha, Nebraska.
- Rev. Dr. Frank H. Nelson, Cincinnati, Ohio.
- Rev. Dr. Edmund P. Dandridge, Nashville, Tenn.
- Mr. Frederic C. Morehouse, Milwaukee, Wis.
- Mr. Quincy Bent, Bethlehem, Pa.
- Mr. Warren Kearny, New Orleans, La.

This committee was appointed under the following resolution of General Convention:

RESOLVED, That a special committee of three Bishops, three presbyters, and three laymen, be appointed by the newly elected Presiding Bishop to study the conditions and needs of the Church's missionary and educational organization and policy at home and in the field; such committee to have power to add to its number as it may deem advisable, to hold public hearings if necessary, and to report its findings and recommendations to the National Council before the Budget for the next triennium shall be prepared; and that the National Council shall appropriate a reasonable sum for the expenses of such committee.

COMMITTEE ON STUDY AND READJUSTMENT OF THE QUOTA SYSTEM

- Rt. Rev. Robert Carter Jett, D.D., Chairman, Roanoke, Va.
- Rev. Bartel H. Reinheimer, Columbus, Ohio.
- Mr. Reynolds D. Brown, Philadelphia, Pa.
- Mr. Percy C. H. Paps, Newark, N. J.
- Mr. Arthur Boehm, Baltimore, Md.

This committee was appointed under the following resolution of General Convention:

RESOLVED, That the newly elected Presiding Bishop appoint a committee of one Bishop, one presbyter, and three laymen to consider the advisability and possibility of a revision of the basis and percentages of apportionment, looking toward the fairest possible distribution of responsibility for the General Church Program, and that such committee be instructed to report to the National Council prior to the formulation of the Program and Budget in 1928.

COMMISSION ON EVANGELISM

- Rt. Rev. Thomas C. Darst, D.D., Chairman, Wilmington, N. C.
- Rt. Rev. Irving P. Johnson, D.D., Sub-Chairman of General Committee to carry on the work of the Schools of the Prophets, Denver, Colo.
- Rt. Rev. James E. Freeman, D.D., Washington, D. C.
- Rt. Rev. G. Ashton Oldham, D.D., Albany, N. Y.
- Rev. Floyd W. Tomkins, D.D., Philadelphia, Pa.
- Rev. Arthur J. Gammack, Fitchburg, Mass.
- Rev. John S. Bunting, St. Louis, Mo.
- Very Rev. George R. E. MacDonald, Fresno, Calif.
- Mr. Courtenay Barber, Chicago, Ill.
- Mr. Willard Warner, East Lake, Tenn.
- Mr. John Stewart Bryan, Richmond, Va.
- Mr. Samuel Thorne, New York, N. Y.

This committee was appointed under the following resolution of General Convention:

RESOLVED, That the General Convention request the appointment of a National Commission on Evangelism, acting under the Presiding Bishop and financed by the National Council, and that said commission be appointed by the Presiding Bishop on or after January 1, 1926, with a view to correlating and unifying all evangelistic efforts in the Church.

GREEKS INVITED TO CHRISTMAS SERVICES

SIoux FALLS, S. D.—There is reprinted below in facsimile an invitation that was sent to the Greeks residing in Sioux Falls to attend the Christmas services at Calvary Cathedral in that city.

Sioux Falls S. D. December 22, 1925

Ο Λαός μου... Ο Χριστός γεννήθηκε... Ημερὴν ἀγγέλλω... Οἱ ἀγαπητοὶ μου...

Τὸν ἱερέα... Ε. P. Handuff

SOUTHERN OHIO YOUNG PEOPLE

CINCINNATI, OHIO—The annual convention of the Young People's Societies of the Diocese of Southern Ohio was held on January 8th, 9th, and 10th.

The afternoon session, January 9th, was opened with an address by Bishop Reese on Leadership, in which he gave five points as guides for all young people who are looking forward to becoming leaders.

The following officers were elected for the next year: Mr. Burchall Rowe, Kenyon College, President, Miss Alvine Woellner, Cincinnati, Secretary, and Miss Elsie Dorey, Treasurer.

The new president acted as toastmaster at the evening banquet, at which Miss Byerly of Wuchang, China, gave an interesting account of her work in Wuchang and told of some of her experiences during the recent warfare.

The group from St. Stephen's Church, Winton Place, put on a fine demonstration meeting later in the evening, under the leadership of Bruce Maxon and the young people of St. Paul's Church, Columbus, presented the Church Periodical Club play, Out in Wyoming, under the direction of the Rev. Bertrand House.

The Convention closed Sunday morning

with a corporate communion when the Rev. Maurice Clarke, Educational Secretary, preached on Inspiration and Responsibility.

The young people of St. Stephen's Church, Winton Place, assisted by some from the Church of the Good Shepherd, Norwood gave a Christmas carol service at Long View Hospital for the Insane under the direction of Canon Reade, Superintendent of the Cincinnati City Mission and Protestant Chaplain of the Institution.

The Girls' Friendly Society of St. Paul's Cathedral, Cincinnati gave an enjoyable Christmas party to the residents of the Widows' and Old Men's Home, Walnut Hills. An interesting program and refreshments were features. The event will be made an annual affair.

CATHEDRAL STAFF RESIGNS

PORTLAND, ME.—The members of the staff of St. Luke's Cathedral, Portland, have presented their resignations to Bishop Brewster, who has accepted them. The Bishop's action has been confirmed by a majority vote of the Cathedral Chapter. The Very Rev. Edmund R. Laine, Jr., Dean of the Cathedral, will withdraw from the work upon March 1st.

In his letter of resignation to the Bishop, Dean Laine gave as his reason for wishing to withdraw "that he felt he could no longer cope with the grave problems of administration of the Cathedral Parish."

Dean Laine came to the Portland Cathedral on January 1, 1921. Prior to that, he had been associate minister at Christ Church, Springfield, Mass., and, during the World War, was Chaplain of the 58th Infantry of the American Expeditionary Forces. He was one of the candidates recently nominated for the Bishopric of New Hampshire. During his work in Portland he has endeavored to make the Cathedral a center of Community work and thought. He has been President of the Standing Committee of the Diocese of Maine.

NO FEMALE DELEGATES

KANSAS CITY, Mo.—A matter of chief interest to the Council of the Diocese of Western Missouri, that was held at St. Andrew's Church, Kansas City, January 12th, was the debate on the proposition of eliminating the word "male" from the qualifications of the lay delegates to the Diocesan Council. The subject was defeated by a vote of 24 to 20.

This meeting of the Council marked the conclusion of the first year of the executive council system, and elections to replace the retiring half were had.

Bishop Partridge, in his annual address to the Diocese, emphasized the fact that the Church is the one unifying factor to which men, hungry for truth, can turn; giving instances of men of various backgrounds who had come to him in recent months, and found in the Church satisfaction for their hunger. He urged that in the future great increase in lay activity, especially in asking others to be confirmed.

The Council made a careful canvass of the parishes and congregations represented, on the basis of which a sum was pledged

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by telegram to the National Council for 1926. The resolution explicitly declared that fifty per cent of all sums received for missions was to go to the National Church, the sum indicated being the minimum. Many of the delegates announced that their own parishes were on the same budget basis as the National Church, planning to spend only what they were sure to get.

NEW BUILDINGS AT ST. STEPHEN'S COLLEGE

ANNANDALE, N. Y.—The group of buildings shown in the accompanying picture have been erected during the past three years at St. Stephen's College, Annandale-on-Hudson at a cost of over \$450,000. They are located immediately to the north of the older buildings of the college. From left to right the buildings are as follows: the Warden's Dormitory, the Edward F.

from celebrating his recent twenty-fifth anniversary of ordination to the priesthood, and from being present as host at the Convocation.

The Bishop entertained the clergy of the district, Sunday afternoon at a luncheon at the Alta club, and outlined the changes in the Prayer-book that have been authorized by the General Convention.

Officers of the District Young People's Fellowship are President, Mildred Heist; Vice President, John Leacher; Secretary, John Moulton; Treasurer, Clarence Bauer; Corresponding Secretary, Sylvia Burt.

ATLANTA COMPLETES BUDGET QUOTA

ATLANTA, GA.—On December 16, 1925 the final check was mailed the National Council paying in full Atlanta's 1925 Budget Quota. By special effort \$9,335 was collected for the Nation-wide Cam-



NEW BUILDINGS AT ST. STEPHEN'S COLLEGE

Albee Dormitory, and the John Rogers Hegeman Memorial Science Building. The last mentioned of these structures houses the departments of chemistry, physics, and biology. The two residence halls provide for sixty-nine students and also contain suites of rooms for eight unmarried professors.

The buildings are constructed from old stone fences which have been weathering for many years and give a peculiarly varied and attractive tone to the stone work. They are trimmed in Indiana limestone. They are fireproof throughout. The architect is Clarence H. Gardinier of Albany.

UTAH CONVOCATION

SALT LAKE CITY, UTAH—The annual meetings of the Woman's Auxiliary and the Girls' Friendly Society of the Missionary District of Utah, and also an enthusiastic gathering of the Young People's Fellowship, at which the decision was made to enter the National body of that association, were held in conjunction with the Convocation of the District of Utah, that met in St. Paul's Cathedral, Salt Lake City, January 9th and 10th.

In his Convocation address, Bishop Moulton emphasized the necessary unity between religion and the highest ideals of business and education; quoting two eminent authorities on each subject, Roger Babson of Boston, and President Butler of Columbia. The responsibility for the activities of our present-day young people, he said, must rest on the Church and the family life. Lawlessness and crime must be cured by religion and righteousness. And let there be among those who have great possessions a consecration not to their wealth but of their wealth.

The Convocation passed unanimous resolutions of sympathy for Dean Fleetwood, whose illness had prevented him

from celebrating his recent twenty-fifth anniversary of ordination to the priesthood, and from being present as host at the Convocation.

At the meeting of the Executive Board, on January 12th, it was reported by the Executive Secretary that all the churches in the diocese had pledged their 1926 quotas in full with but ten exceptions. Of these ten, three had not, at that time, sent in their pledges, and two others had not completed their canvass. At the same time in 1925, only seven churches in the entire diocese pledged their quotas in full for the Program. For 1926 one parish in the diocese underwrote its full quota. This parish was Holy Trinity Church, Decatur, the Rev. Chas. Holding, rector. The Executive Board, in view of the increased parish pledges has guaranteed its full Budget quota to the General Church for 1926.

A special effort is now being made to arouse keener interest in the Church School Lenten Offering in the hope that this will bring in sufficient funds in 1926 to warrant the diocese to designate at least a part of it towards the payment of its quota for Priorities.

JAPANESE CHURCH PAPER

NEW YORK, N. Y.—The Publicity Department of the National Council states that, inasmuch as many Church papers have printed the statement, made in the utmost good faith, that the mission quarterly, *The Church in Japan*, had apparently not been reissued since the earthquake, it would be well to give as much, and indeed much greater, publicity to the fact that our missionaries have kept the paper going right along in spite of many difficulties, much expense, and discouragement. This little quarterly, of 60 pages, with type that is easy to read, will bring much first-hand information to its readers.

The Anglican Theological Review

EDITED BY
FREDERICK C. GRANT AND
BURTON S. EASTON

VOL. VIII JANUARY, 1926 No. 3

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- The Psychology of Religious Practices *Angus Dun*
- A New-Found Book of Proverbs *Samuel A. B. Mercer*
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The subscription price is only fifty cents a year, which may be sent to the Morehouse Publishing Company, 1801 Fond du Lac Avenue, Milwaukee, Wis. There is some feeling that the work on this paper has been love's labor lost, because of lack of interest on the part of Church people at home. It is hoped that Church people will show them it has been a matter of ignorance and not indifference.

THE CHURCH IN THE STRIKE REGION

BETHLEHEM, PA.—Notwithstanding that two-thirds of the Diocese lies directly within the region affected by the coal strike, the report of the canvass for the Church's program thus far shows an advance of several thousand dollars over the pledge for 1925. For the first time since the Nation-wide Campaign, the Diocese has the pleasure of reporting to the National Council that Bethlehem will pay its budget quota in full for 1926.

The Diocese has also completed its share of the deficit and, before this is printed, the amount of \$18,000 will have been paid over to the National Treasurer.

FOUR SUMMER SCHOOLS IN SECOND PROVINCE

THE BOARD OF GOVERNORS of the Summer Schools for Churchworkers of the Province of New York and New Jersey announces an important development in its schools.

Instead of the two previously conducted at Hobart College, Geneva, N. Y., and Princeton Seminary, Princeton, N. J., there are to be four schools this summer. The one at Hobart College will be continued for its fourteenth annual session, and will run from June 28th to July 9th. The accommodations at Princeton Seminary have been outgrown and that school will be discontinued; in its place two schools will be opened, one at St. Mary's Hall, Burlington, N. J., the diocesan school for girls, situated in a spot well known for its beauty and historical interest, and the other at St. Stephen's College, Annandale-on-Hudson, N. Y., a Church college for men, beautifully placed in the hills of the Hudson Valley; these two schools will be held simultaneously from June 30th to July 10th.

The schools at Hobart, St. Mary's, and St. Stephen's will be similar in character and program, with interchangeable certificates, and open to any one over seventeen years of age, at a cost of \$30. Courses will be offered in Religious Education, Missions and Church Extension, Christian Social Service, Personal Religion, etc., and the enrollment of students will be limited to the comfortable capacity of the buildings, varying from 200 to 300 at the different schools.

The fourth school will be held at St. Faith's School, Saratoga Springs, New York, from June 21st to 28th. It is unique in character and program, and limited to about 50 young people. The cost is \$20, and the topic of the discussions is Life and I.

A preliminary bulletin, giving brief outlines of the four schools may be obtained from Mrs. Gerald H. Lewis, St. Andrew's rectory, Beacon, New York.

This development in the summer schools of the Second Province is indicative of the growing interest in the purpose for which the schools were started, training for leadership; and, in choosing the location of the schools, the Board of Governors has endeavored to meet the

needs of the different sections of the Province, with a minimum cost of travel, Hobart caring for the upper, St. Mary's for the lower, and St. Stephen's for the middle sections. Each expansion in the Board's plans in the past fourteen years has met with the hearty approval of the Church, and people within and beyond the boundary lines of the Province, and this new venture is made in anticipation of a continued and increased interest which will insure the full enrollment necessary to the success of the schools.

ENCOURAGING HEADWAY IN FLORIDA

JACKSONVILLE, FLA.—The returns from the Every-member Canvass for the year 1926 have been very satisfactory and encouraging. Thirty-eight of the sixty-eight churches have already pledged or assured their quotas. The Bishop of the Diocese has notified the National Council that the Diocese of Florida pledges its full quota for the Budget portion of the Program of the General Church and that it also expects to pay its share on the Advance Work.

Encouraging headway has been made on the payment of the Diocesan pledge of \$5,000 towards the Deficit of the General Church. \$3,500 has already been sent to Mr. Franklin and it is expected that the balance will be sent in prior to February 1st.

The diocesan treasurer's report for the year 1925 shows that, while the Diocese failed to reach full payment of the National quota, yet it has practically doubled its contributions of 1924, towards the National Church Program. In 1924 payments towards the National quota totaled \$6,526.27 and in 1925 they have reached the sum of \$11,027.93.

With the beginning of the new year, a Diocesan Headquarters has been established in the Community House of St. John's Parish, and Mrs. Wm. P. Cornell has been secured as Executive Secretary of the Diocese. Mrs. Cornell served as the Headquarters Secretary of the Diocese of South Carolina from July 1919 up to the time of the division of that Diocese, in the fall of 1922, when she became the Headquarters Secretary of the Diocese of Upper South Carolina.

The episcopal residence on Riverside Avenue, has recently been sold and a very attractive and comfortable home has been bought in its stead, at 4 Elizabeth Place. The Bishop and Mrs. Juhan moved into their new quarters the first of the year.

A FIFTIETH ANNIVERSARY

BUFFALO, N. Y.—On Tuesday, January 5th, the clergy and laity of Buffalo tendered the Rev. Charles H. Smith, D.D., who for the past fifty years has been rector of St. James' Church, Buffalo, a banquet in the recently opened banquet hall of the Buffalo Consistory, in recognition of his unusually long pastorate. The Bishop of Bethlehem, a seminary classmate of Dr. Smith's, Bishop Mann, of Pittsburgh, and Bishop Ward, of Erie, former curates at St. James' under Dr. Smith, and several other distinguished persons who have been connected with the past history of the parish, were present. The full seating capacity of the hall, about five hundred, was all taken.

From early manhood Dr. Smith has been identified with the Diocese of Western New York. Today he stands second in seniority on the list of clergy, the Rev.



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Dr. North, a college classmate, out-distancing him by only three weeks. He received his A.B. from Hobart as a member of the class of '70, and afterward received from the same institution the degrees of M.A. and D.D. Dr. Smith was ordained to the diaconate in 1873 and to the priesthood in 1874 by Bishop Coxe, and became rector of St. James' Church in 1876. Together with his parochial activity Dr. Smith organized St. Thomas', St. Matthew's, St. Peter's, St. Bartholomew's, St. Jude's, St. Simon's, and St. Stephen's Churches, the Church of the Epiphany, and the Church of the Holy Communion, all in Buffalo, and St. Mark's Church, Orchard Park.

In addition to the dinner, the anniversary was observed by special services in St. James' Church, Sunday, January 3d.

RECEPTION TO BISHOP STIRES

BROOKLYN, N. Y.—On Monday evening, January 11th, the Brooklyn Federation of Churches gave a dinner in honor of the Rt. Rev. Ernest Milmore Stires, D.D., the new Bishop of Long Island. It was given at the Hotel St. George in Brooklyn and was attended by 1,200 people.

The Rev. J. W. Langdale, a representative of the Methodist Church, welcoming Bishop Stires, said of him: "We have watched his ministry in our sister borough. We know him as a minister of God, of holy character, of superior ability, and of catholic sympathies, and we count the life of Brooklyn to be delightfully enriched by his advent among us."

The Rev. Dr. S. Parkes Cadman, one of the most influential clergymen in America today, declared that Bishop Stires "has Brooklyn at his feet," referred to him as "an Anglican who I do not think has been equalled in the history of the Church in America," and assured the Bishop that the various religious bodies of Brooklyn were ready to stand shoulder to shoulder with him in all his work. Dr. Cadman is quoted as stating that in all the history of the Christian Church there is no voice more influential than the voice of its bishops.

The guest of honor responded to the gracious reception accorded him by delivering an eloquent address on the need of greater coöperation among the religious bodies of Brooklyn, working toward unity, not by "absent treatment" but by federation where it is possible.

A PAROCHIAL PROGRAM

JACKSON, MISS.—At a recent annual meeting of St. Andrew's Parish, Jackson, the rector, the Rev. Walter B. Capers, D.D., presented a five year program for the work of the Parish. Among other objectives the following were included:

That Daily Family Prayer become a part of the devotions of every household in the parish.

That each man in the congregation make it his personal responsibility to bring some one to Confirmation yearly.

The payment of the balance, \$10,000 on the \$70,000 parish house.

The purchase of a new organ.

An assistant to the rector with special supervision over the Young People's work.

Other objectives, such as securing memorials for the church, etc., were included in the program.

The report of the year's work showed that \$30,000 had been raised to carry on the parochial and extra-parochial ac-

tivities of the Parish. Attention was called to the fact that this sum was just three times the amount raised six years ago when the present rector assumed charge of the parish.

Bishop Green will make his annual visitation to the parish in February, when a large class will be presented to him for Confirmation.

CHRISTIAN UNITY

PHILADELPHIA, PA.—On Christmas Day, the Rev. Dr. Lazar Gherman, a Roumanian Greek Orthodox priest in Roebing, N. J., baptized a child, one of whose parents is a Roman Catholic and the other a Lutheran, using the order of baptism taken from the German translation of the Book of Common Prayer, loaned by Archdeacon Elliot White, of the Diocese of Pennsylvania.—*Pennsylvania Church News.*

A REGENERATED PARISH

SPRINGFIELD, MO.—Christ Church, Springfield, is one of the oldest parishes in the Diocese of West Missouri. It has 350 communicants, people of standing and influence in the city. The potential power of the parish has always been great, but it has lain dormant for many years.

Until this year it has made no effort to ally itself with the work of the Church's Program. In 1923 the offerings of the parish for the Church's Program were nil; in 1924 they were \$76. Recently a missionary-minded clergyman, the son of a former missionary in Latin-America, became rector of the parish. He believed that the principles and plans for the education and organization of the parish as recommended by the national Field Department would work. He therefore adopted them and put them into operation. The parish has just completed its first real Every-member Canvass. The result is that the parish budget of \$5,500 has been fully subscribed, and the quota for the Church's Program, \$1,166 was oversubscribed, the pledges for the quota totalling \$1,270.

The rector is the Rev. Glenn B. Walter. The parish is planning to build a modern parish house and to enlarge and renovate the church building.

THE COMING OF MRS. PETE

NEW YORK, N. Y.—From the San Juan Mission Hospital, Farmington, N. M., the Rev. C. W. Baker, wrote, in December:

"I wish I could tell you in a few words of my work in the past three days. I feel now as if some one had had me down and pounded me. The Bishop left Friday morning, and just as he was leaving, the nurse we have here at present reported to me the coming of a Mrs. Pete, very sick. The poor nurse was up with her all night.

"Saturday I was riding all day, hunting another nurse to help out, and only succeeded about seven that evening. Sunday morning, as I returned from my early celebration, the nurse telephoned me frantically that the Navajos had got into the ward, and were trying by all means to get poor Mrs. Pete up (she was completely paralysed, and had been given an opiate to quiet her), and that they could not be driven out. I rushed over, finding three men and two women in the ward, and I almost had to use force to get them out, but I succeeded, and refused to talk with them until after my morning services.

"Also, on Saturday afternoon the body of an Indian, dead from 'bootleg whiskey,'

was brought to the Hospital. I had it put in one of the outbuildings for over night, burial Sunday afternoon. After Church school and morning service, I rushed over to find old Mrs. Pete probably dying (she died that evening), and I baptized her *in extremis*, then buried the 'bootleg' victim, and rushed back to church to baptize three children at 3:15, following that

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with Evensong at 4, and at 7 had to go to the other Hospital to see our nurse, Miss Wilcox, who had had an operation on Friday morning, but is doing very well.

"Today I buried Mrs. Pete in our little Hospital Cemetery, and her sons asked for a cross at the head of her grave. This does not tell you all of my troubles of the last seventy-two hours but part of them. I am tired."

SOUTH CAROLINA NEGRO WORK

CHARLESTON, S. C.—The Ven. E. L. Baskervill, Archdeacon for Colored Work in the Diocese of South Carolina, in an appeal for this work says:

"To continue our program to extend the educational, industrial, and religious work during the year of 1926, we are compelled to call on our friends within and without the Diocese for their financial support. While the work cannot be carried on without outside help, our people, as a whole, are faithful and are striving to do their part for parochial and general Church purposes. For the past year our people have averaged \$10 per communicant for self-support, which will compare favorably with what other congregations in the Diocese are giving.

"Our schools and missions are located in the very heart of the Black Belt in South Carolina, where we are striving to make improvements and to give a training which will make a satisfying country life for our people. There are many thousands of children in the rural districts who are in crying need of education and Christian training."

"The list of some of our urgent needs follow:

- \$10,000 for salaries for industrial teachers, missionaries and maintaining and extending the work.
- 5,000 for Voorhees Normal and Industrial School, Denmark.
- 4,000 for four experienced trained nurses to work in the rural districts. One is at work.
- 2,000 for a rectory for Pineville.
- 3,000 for a rectory for Sumter.
- 1,000 for a rectory for Summerville.
- 2,000 for a church building for Edisto Island.
- 6,000 for a church building at Orangeburg, a college center.
- 1,000 for scholarships for deserving and needy students."

Further information may be had from Archdeacon Baskervill, at 54 Bogard Street, Charleston, or from Bishop Guerry.

NEW FLORIDA CHURCH

CORAL GABLES, FLA.—The growth from sixteen to six hundred parishioners within the past ten years has made it necessary for St. Stephen's Church, Coconut Grove, to seek a new location at Coral Gables, the new town that has been started nearby. A new church building, able to accommodate the larger congregation, will be erected, to be completed June 1st.

CHILDREN BEGIN CHAPEL FUND

ROANOKE, VA.—A letter recently received by Bishop Jett reads:

"Right Reverend and Dear Sir: We, the undersigned, members of Miss Harrison's class of 1925 in the Mission School, gathered mistletoe and sent it North to Mrs. Smith, who sold it for us. The enclosed check of ten dollars represents the amount of the sale, and we send it to you as our contribution towards a chapel for St. John's-in-the-Mountains."

It was signed by eighteen pupils of one of the mission schools in Franklin County. At present services are held in the auditorium of the school building, but the people feel they ought to have a chapel,

and in this quite novel, but very interesting and effective, way they set to work to accumulate a nest egg as the beginning of a fund which they hope will, at a not very distant day, be large enough to finance the erection of the chapel.

THE LOUISVILLE BOOKSHELF

LOUISVILLE, KY.—The Bookshelf, the book-shop which the members of the Acolytes' Guild have been conducting in the Advent parish house, Louisville, is a success and, aside from the profits which are devoted to Church work, has been making a distinct contribution to the Church life of the city in the dissemination of Churchly literature, calendars, and cards, and its patrons are taken from all of the Louisville parishes. It is expected that, early in the new year, a circulating library will be established where, for a nominal fee, books may be borrowed by the week. Thomas Dudley Musson, son of the rector and president of the Guild, is manager, assisted by the other members.

GIVEN PHI BETA KAPPA KEY

SEWANEE, TENN.—The Rev. C. B. Wilmer, D.D., Professor of Theology in the University of the South, was recently initiated into the Phi Beta Kappa by the mother chapter at William and Mary College, Williamsburg, Va. Dr. Wilmer was born in Williamsburg, where his father and his grandfather were rectors of the old Bruton Parish Church, and is an alumnus of the College, the second oldest in the United States.

Dr. Wilmer will become an associate member of the chapter of Phi Beta Kappa that is to be installed in the University of the South in the near future.

MERCER HADLEY MISSION

JAMAICA, N. Y.—A most successful Preaching Mission was held recently in Grace Church, Jamaica, under the auspices of Messrs. E. C. Mercer and H. H. Hadley 2d.

Without any sensational effects the missionaries presented the dangers and pitfalls of present-day life and, from a vast fund of personal incidents, built up an appeal for better home and Church conditions that should awaken all Churchmen to their personal responsibilities in the Kingdom of God on earth.

The strengthening of the family life, through the use of family prayer and a closer oversight over the children by the parents, the taking part in Church and school activities, and a more general interest in the services and worship of the church were the special points emphasized by the Missioners.

More than 1,900 persons attended the services during the Mission.

DEATH OF DR. S. M. BARTON

SEWANEE, TENN.—Dr. S. M. Barton, A.B., Ph.D., senior professor and head of the Department of Mathematics in the University of the South, Sewanee, died at Richmond, Va., January 6th, and was buried at the family burial grounds at his home in Winchester, Va. He received his A.B. degree from the University of Virginia in 1883, getting the degree of Doctor of Philosophy two years later from the same institution. He came to Sewanee in the year 1896, where he has since served. Dr. Barton was held in high es-

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teem by his colleagues of the faculty of the University, by his students and former students, and by all who knew him, and his death is a great loss to Sewanee. All exercises of the University were suspended on January 11th after a memorial service held in All Saints' Chapel, at half past eleven o'clock.

DEATH OF REV. GEORGE FISHER

CAMBRIDGE, MASS.—The Rev. George Fisher, formerly rector of the Church of the Messiah, Woods Hole, died at his home in Cambridge January 12th.

The Rev. Mr. Fisher was in his eighty-seventh year. He was ordained to the diaconate in 1868 by Bishop Potter, and to the priesthood in 1869 by Bishop Doane. He spent the first years of his ministry as assistant at Bethesda Church, Saratoga Springs, N. Y. In 1869 he went as assistant to St. Peter's Church, Albany, N. Y., and in 1871 become rector of the Church of St. John the Evangelist, Stockport, N. Y., where he remained eighteen years. In 1889 he went to Massachusetts where he ministered in Trinity Church, Milford St. John's Church, Ashfield, and Emmanuel Church, Shelburne Falls, In 1899 he went to Woods Hole, where he remained until his retirement in 1921.

The funeral service was in Christ Church, Cambridge, with interment at Woods Hole.

DEATH OF DEAN MacCORMACK

LOS ANGELES, CALIF.—The Very Rev. William MacCormack, D.D., Dean of St. Paul's Cathedral, Los Angeles, was stricken with a cerebral hemorrhage on his fifty-ninth birthday, December 31st, while he was on his way to a birthday dinner arranged in his honor at the Cathedral House. He was taken at once to the Hospital of the Good Samaritan, but failed to recover consciousness beyond a few passing moments. He died on the afternoon of Monday, January 4th.

Dean MacCormack was born in County Monaghan, Ireland, December 31, 1866, the son of John and Esther MacCormack. When only a year old, his parents moved to Hamilton, Ontario, Canada, where he received his early education. He was graduated from the University of Toronto in 1890, receiving his M.A., from the same institution the following year. He took his theological work at Wycliffe College, Toronto.

He was ordained deacon in 1891 by Bishop Hamilton of Niagara, and spent a year in mission work in that diocese. In 1892 he was advanced to the priesthood by Bishop Littlejohn of Long Island, and became curate of St. Ann's Church, Brooklyn. The following year he was married to Miss Lillian E. Meakins of Montreal. He held his Brooklyn post till 1898, when he was elected rector of All Saints' Church, Pasadena, Calif., where he remained for ten years. He was made a Doctor of Divinity by Norwich University, Vermont.

In 1908 he became Dean of St. Paul's Cathedral, Los Angeles, where he did an outstanding piece of pastoral and administrative work in a difficult down-town situation. Two years ago his efforts culminated in the erection and consecration of the magnificent new Cathedral. During the long period of its construction, while services had to be held in a public hall, he kept his large congregation loyal and intact.

Dean MacCormack has long been one of the leading priests of the Diocese of

Los Angeles. The Diocese elected him a deputy to General Convention of 1907 and to every succeeding convention except that of 1916. For years he served on the Diocesan Board of Missions and was chairman of the Diocesan Committee of the Church Pension Fund.

He was especially devoted to the Masonic Order, being a Thirty-third Degree Mason, a Knight Templar, and a member of the Mystic Shrine. He was orator of the Scottish Rite bodies of the County of Los Angeles, and for two terms was Grand Chaplain of the Masons of the State of California. His last public service at the Cathedral was a special one arranged for the Masons of Los Angeles on the Feast of St. John the Evangelist.

At midnight on the evening of January 8th the Scottish Rite Masons conducted for him the solemn funeral service for Thirty-third Degree Masons, at the Scottish Rite Temple.

The following morning the body was taken to St. Paul's Cathedral where a Requiem Eucharist was celebrated by the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles. This service was largely attended by members of the Cathedral congregation. The body, surrounded by a guard of honor of Knights Templar, then lay in state for several hours.

The funeral service was conducted at two o'clock in the afternoon by Bishop Johnson, assisted by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor. Some sixty of the diocesan clergy were in procession. The active pallbearers were taken from among the clergy, while the long line of honorary pallbearers was headed by the members of the vestries of St. Paul's Cathedral and All Saints' Church, Pasadena. The Cathedral was crowded to its utmost capacity, with hundreds of people standing in the aisles and in the narthex. Following the service the body was cremated and the ashes buried at Inglewood Cemetery.

The late Dean is survived by his widow, a son, W. Rowland MacCormack, of Los Angeles, and two daughters, Miss Elizabeth MacCormack, who is on the staff of the Mt. Wilson Solar Observatory, Pasadena, and Miss Elinor MacCormack, a teacher in New York City public schools. His father, John MacCormack, still re- was attended by 1,200 people.

DEATH OF THE REV. W. DeL. WILSON, D.D.

SYRACUSE, N. Y.—The Rev. William DeLancey Wilson, D.D., a retired priest of the Diocese of Central New York, died January 13th in Syracuse. He was the oldest priest of the Diocese.

Born in Geneva on May 21, 1851, Dr. Wilson was a son of the late Rev. Dr. and Mrs. William Dexter Wilson. His father was first registrar of Cornell university, serving from 1868 to 1888. His father also served as a member of the state board of regents and taught 36 years at Hobart and Cornell.

Dr. Wilson received his education at Hobart and Cornell, taking theology under his father. He was ordained to the priesthood in 1876 in old St. James' Church, Syracuse, by the late Bishop Frederic Dan Huntington. His first charge was at Guildford, Chenango county, and his second, St. James' Church, Clinton.

He was called to the Church of St. John the Divine in South Townsend street in 1888 and six years later left to become rector at St. Mark's, from which he resigned in 1916. The addition to the

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SELDEN PEABODY DELANY, D.D., Editor

February, 1926 Vol. XVIII. No. 6
Subscriptions \$3.00 Single Copies, 25 cts.

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church was built and rectory property acquired during his charge. In 1918 he founded St. Alban's, retiring in 1920.

The funeral service was in St. Mark's Church, Syracuse. Bishops Fiske and Coley, assisted by clergymen of the Diocese, officiating. The burial was in Oakwood Cemetery.

NEWS IN BRIEF

ATLANTA—There are sixty-eight Churchmen at present imprisoned at the Federal Penitentiary, Atlanta, to whom the church is ministering. The Rev. Harry S. Cobey, rector of Grace Church, Gainesville, celebrated the Christmas Eucharist for the men and the Rev. N. R. H. Moor, rector of St. Luke's, Atlanta, recently held a service at the prison, assisted by his vested choir.—On the Fourth Sunday in Advent two beautiful eucharistic lights were blessed at All Saints' Church, Atlanta, by the rector, the Rev. W. W. Memminger. These were given by Mrs. H. M. Atkinson in memory of her brothers, Messrs. Richard and Ralph Peters. A Christmas pageant was given by the children of the Church school of All Saints' the Sunday before Christmas. All Saints' was recently commended for its share in the Church's program in 1925. In that year the parish made no pledge whatsoever, but actually paid in \$9,000, the largest amount paid by any church in the diocese.—A new altar was recently placed in St. George's Church, Griffin, the work of the Rev. Geo. E. Zachary, the rector. The material for the altar was furnished by the Altar Guild of the parish.—The parish house of Trinity Church, Columbus, is raising its walls and the contractor expects to finish the building by Easter. This parish has not only pledged its full Budget quota but has raised, above the parish budget, \$80,000 for the new parish house.—St. Paul's Church, Macon, the Rev. Chas. H. Lee, rector, issued a very interesting pamphlet to the congregation concerning the local Budget of the church and some interesting facts concerning the Diocesan and General Church Program. This parish is buying, for its own use, the large building recently used by the Appleton Church Home, the diocesan orphanage. In spite of the large debt that the parish faces in this purchase, St. Paul's has pledged its full Budget quota for 1926.—A layman of the diocese recently wrote the Executive Secretary that he had just taken out three insurance policies on his life making his parish, the Diocese, and the Domestic and Foreign Missionary Society the beneficiaries.—The second session of the Atlanta Normal School for Church school teachers is to be held at All Saints' Church, Atlanta, February 1st to the 5th. Miss A. M. Stout and Dr. Gardiner Tucker are the leaders.

BETHLEHEM—The Bishop and Dean Gateson of the Pro-Cathedral are planning a Diocesan Mission for the clergy as well as for the parishioners commencing on February 7th and lasting until February 14th. Father Huntington will be the missionary. The parish of the Nativity, Bethlehem, will entertain all the clergy who wish to attend. Father Huntington will be assisted by one of the Brothers of the Order and will endeavor to make the Mission a help to the clergy for their Lenten services.—The annual meeting of the Executive Committee of the Church Home met on January 14th, and found the Home in perfect order, with a nice balance in the treasury. There are thirty-seven children in the Home at present. The Committee voted to buy a new car for the House-Father, and to build more bath-tubs for the dormitories. At present there is only one for the boys and one for the girls and bathing the children is an all-day job. A committee has been appointed to carry out the project and solicit the necessary funds.

COLORADO—Sixty men and boys of Epiphany Church, Denver, recently united in presenting to the vicar, the Rev. Arthur Austin, a crucifix and six candlesticks for the altar. Two wrought-iron standard candlesticks have also been given. They were used for the first time at the Christmas midnight mass.—A leaflet of prayers for young people has been issued by Bishop Ingle, containing morning and night prayers, grace before meals, prayers for the sick and the departed, for missions, before church services and before Holy Communion. A similar leaflet issued last year proved so popular that more than 6,000 copies were distributed.—The Diocese has recently been concentrating much attention on Social Service work. Some of the events have been a united Woman's Auxiliary meeting devoted to this subject, with an address by Miss Josephine Roche, of the Denver Juvenile Court; a mass meeting at the Church of the Ascension, Denver, addressed by the executive secretary of the

City Charities, and the president of the Community Chest; and a corporate communion of Social Service workers of the Church in St. John's Cathedral. A library of books on the social service subjects for the use of clergy and parish committees, is being formed, to be kept at the Bishop's office. The Diocesan Committee has urged that a committee be formed in each parish, and that each Young People's Service club make a place on its program for this important subject; and the parish clergy have been asked to preach on it.

EAST CAROLINA—For the purpose of arousing enthusiasm for the Church's Mission, which enthusiasm it is hoped will later find its way on the floor of the Diocesan Convention, a dinner is to be given to a selected number of lay men and women and to all of the clergy of the Diocese, in the great hall of the parish house of St. James' Church, Wilmington, on the evening of January 25th, the day before the opening of the annual Diocesan Convention. Following the dinner, there will be a meeting of the Executive Council of the Diocese for the purpose of considering matters that will come before the Convention. The Convention is to be held in St. John's Church, Wilmington, beginning on the morning of the 26th.—While the final report of the diocesan treasurer for the year 1925 has not yet been made, it is hoped that East Carolina closed the year without a deficit and with all obligations met. Strenuous efforts were made by the Executive Secretary, the Rev. W. R. Noe, during the closing days of the year, to get the parishes to pay their full apportionments.—Two new parish houses in the Diocese are nearing completion. Christ Church, Elizabeth City, in addition to building a very handsome and complete parish house is remodeling and refitting the church. It will be one of the best equipped parishes in the Diocese. St. Paul's, Edenton, is also building a parish house that will take care of all its needs and give the Diocese one of its most beautiful buildings.—At a recent meeting of the Ministerial Association of Farmville, the Rev. J. W. Heyes, rector of Emmanuel Church, was elected president for 1926. Mr. Heyes is very active in all religious and civic affairs of his community.—General regret is felt in East Carolina over the death of the Rev. E. S. Willett, which occurred at Hot Springs, Ark., in December, following several months of illness. After a successful pastorate at St. Mark's, Wilmington, Mr. Willett resigned two years ago to become Field Secretary of the Colored Convocation of East Carolina.—Bishop Darst has placed the Rev. Howard G. England in temporary charge of the churches in Lumberton, Red Springs, and Hope Mills, with residence at Lumberton.

FOND DU LAC—A farewell banquet was tendered to the Rev. E. W. Todd on the night of January 18th by members of Trinity Church, Oshkosh, and, it also being his birthday, a gold watch and a purse of a substantial amount were given him. Resolutions from the vestry, the Rotary Club, and similar organizations, were read. The banquet was well attended.

LEXINGTON—The Diocese is happy to report that it has paid in full to the National Council the amount pledged at the General Convention for the deficit.

MILWAUKEE—At St. Francis' House, Madison, the outstanding event in the month of December was the mission conducted by the Rev. Fr. Huntington, Superior of the Order of the Holy Cross. Fr. Huntington opened his mission with a sermon at Grace Church Sunday morning and then gave a series of addresses each evening on What Comes First, What is Unconditionally Good, What Ails the World, What is the Remedy, What is the Way to Apply It,

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What Can Be Done About It, What Should be the Result.

MISSOURI—Miss Elizabeth Matthews, of Cincinnati, conducted an institute under the auspices of the Women's Auxiliary Missouri, in St. George's Church, St. Louis, January 6th and 7th, giving a series of addresses on The Power of Christ in the Individual Life, based on the message of the Woman's Auxiliary issued during the triennial meeting in New Orleans. The institute was well attended and closed with a Christian social service meeting at which the speakers were Rev. E. S. White, rector of the Church of the Holy Communion, and Rev. J. H. George, head of the Episcopal Church Mission to the City Institutions.

OHIO—Bishop Leonard has recently dedicated the new parish hall, of St. Stephen's Church, Collinwood. This marks a very important development in one of the fast-growing suburbs of Cleveland.—Mr. James H. Andrews, of Akron, has given 500 shares of the common stock of the Quaker Oats Company, as an endowment to the Church of our Saviour, the Rev. Geo. P. Atwater, D.D., rector. The income is to be used by the rector and vestry for charitable, religious, educational, and social work.—The Rev. Arthur S. Payzant, for twelve years rector of St. Paul's Church, East Cleveland, and Mrs. Payzant will leave January 15th for a trip around the world. They proceed by way of New York to Cuba, through the Panama Canal, up the west coast of America and thence to Honolulu and the Orient. Mr. Payzant hopes to find opportunity of making a close-up study of many of our Mission fields in the course of his tour. After visiting Japan, China, the Philippines, India, and Palestine they will cross Europe. On the return to New York, Mr. Payzant expects to spend a short time in advanced studies in connection with some eastern center of collegiate life. They will be absent for about six months.

OLYMPIA—In correcting a personal in the last issue of THE LIVING CHURCH, the Rev. Coleman E. Byram, rector of St. Luke's Church, Vancouver, states that he is a chaplain-major in the United States Officers' Reserve Corps, rather than in the United States Army, and that he is chaplain at Vancouver Barracks only as being rector of the parish in which the Barracks are located.

RHODE ISLAND—The Rev. Harvey B. Marks, resident at St. Philip's Rectory, Crompton, R. I., has not moved, as many erroneously have supposed, but simply the name of the post office has been changed three times since he became rector of St. Philip's. The present changed name of the consolidated suburban post office is now West Warwick, R. I.

SOUTHERN OHIO—It is interesting to report that over \$750,000 has already been pledged towards the million dollars required for the completion of the new Children's Hospital in Cincinnati, and it is expected that the whole amount will be subscribed by the time the Hospital has been completed this fall.—The Diocesan Convention will have an open forum on the first day of its sessions, January 26th. Topics of the day are discussed and this forum has proven a very popular department of the Convention.—The speaker at the inspirational service on the first night will be the Rt. Rev. Nathaniel S. Thomas, D.D., Bishop of Wyoming.—An interesting conference of women from the various local women's organizations met recently at the Cathedral House in Cincinnati to discuss the future of the Diocesan House of Churchwomen, which, while admittedly productive of much good, seems only a step on the road to the fuller recognition of women in the legislative councils of the Church. Plans to increase the powers of the house were admitted to be impossible of achievement. Finally, after a full discussion, in which Bishop Vincent took part, it was decided to ask him to appoint a large committee to take the whole subject under more minute consideration. The house, at present, receives reports from all the women's organization of the Diocese, but has no legislative powers, as it reports in turn to the Diocesan Convention, with which it meets in joint session.

SOUTHERN OHIO—The semi-centennial of the founding of Trinity Church, London, by Bishop Jaggard, was celebrated December 11th. The Rt. Rev. T. I. Reese, D.D., Bishop Coadjutor of the Diocese, was celebrant at the Holy Eucharist, and special preacher.

SOUTHERN OHIO—Trinity Church, London, the Rev. Frederick Rischer, rector, has just celebrated its fiftieth anniversary. Bishop Reese was the celebrant at the Eucharist, and preacher, and also spoke at the parish dinner.

SOUTHWESTERN VIRGINIA—On Sunday, December 27th, the Rev. Thos. D. Lewis, D.D., rector of Ascension Church, Amherst, dedicated some handsome memorials that have been presented to the church. One of these was a pulpit,

of brass with mahogany top rail, given in memory of the late Captain Thaddeus O. Troy by members of his family. Captain Troy was for many years a vestryman of Ascension Church and was largely instrumental in introducing the first vested choir there, bearing half the cost of the robing room and giving the vestments. Two brass alms basins were dedicated in memory of Randolph Troy, a son of Captain Troy. Members of the family living in Lynchburg and Washington were present for the service.—On the afternoon of December 22d the children of the Christ Church School, Blacksburg, presented a Christmas religious pageant, *The Holy Night*, in the church.—On Sunday, December 27th, for the first time, a service was broadcast by radio from St. John's Church, Roanoke. The occasion was the rendition of Maunder's *Bethlehem* by the choir of St. John's, assisted by Messrs. James Breakell and Chas. B. Malcolm of the Christ Church choir.

TENNESSEE—The Rev. David E. Holt has resigned his position as acting Professor in the University of the South, Swanee, and has returned to his parish at Woodville, Miss.

WESTERN NEW YORK—St. John's Church, Wellsville, was loaned to the Greek Orthodox Church for a service on the Feast of the Epiphany. The Rev. Archimandrite Chrysanthes, of Jamestown, was the celebrant at a Mass on that day when over a dozen families were

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able to be present. Most of these people are regular attendants at St. John's parish church, with an occasional visit from Father Chrysanthes.—A special meeting, with dinner, for the Daughters of the King was held at St. Andrew's Church, Rochester, January 6th. At this meeting Mrs. Murry Bartlett, of Geneva, was the speaker, while the rector of the parish, the Rev. F. C. Lee, acted as toastmaster.—The Rev. Cameron J. Davis, D.D., rector of Trinity Church, Buffalo, has been elected to the Board of Trustees and Executive Committee of the Church Pension Fund to succeed Dr. Stires, who retired when consecrated Bishop of Long Island.—The corner-stone of St. Mark's Church, Orchard Park, was recently re-laid by Bishop Brent, assisted by the priest in charge, the Rev. Paul Hoffman. Thirty-three years ago the corner-stone was first laid on a plot of land now far out of the village. A new plot was recently purchased and the church building has been moved to this new place. A new brick tower has been built, and the inside of the church has been red-brick veneered. Under the church will be the rooms for guild meetings and other activities of the parish.—During December the Bishop Coadjutor, the Rt. Rev. David L. Ferris, D.D., conducted a five-day Mission at St. Stephen's Church, Olean, with special emphasis on the Church, Program. The attendance was excellent and the results promise to be all that was hoped for.

RUSSIAN REFUGEES, to the number of 3,000, including princes, counts, barons, artists, lawyers, and doctors, are living in the vicinity of St. Andrew's Church, Harlem, New York City. The parish has been taking advantage of the opportunity to be of practical and kindly service to them in many ways.

AT THE CLOSE of a week's retreat held during the summer in Wuhu, there was a special mission service for non-Christians, which, in spite of a morning of almost intolerable heat, was attended by nearly two hundred people.

DOWN IN Savannah the other day, when the women of the Auxiliary were preparing a box for Liberia, a Congregational missionary back from Africa addressed them and said, among other things, that the work of the Episcopal Church is the most outstanding missionary work in the whole country of Liberia.

THE CHURCH maintains in Jerusalem an American chaplain to assist in training the clergy of the Armenian Church.

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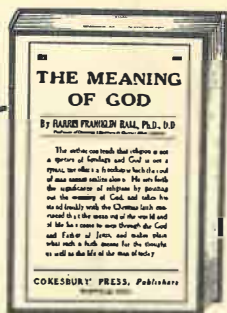
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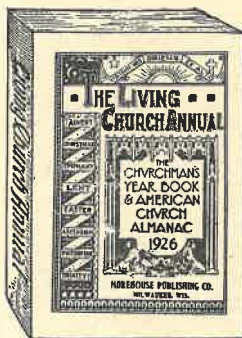
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