

The Living Church

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VOL. LXXVIII MILWAUKEE, WISCONSIN, DECEMBER 17, 1927

No. 7

China

EDITORIAL

The Necessity of Christian Unity

A Plea From India

THE BISHOP OF DORNAKAL

Seeing Things Through

A Crusader's Vision of the Bishops' Crusade

VERY REV. PHILLIPS S. GILMAN



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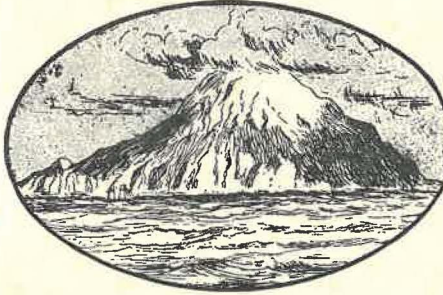
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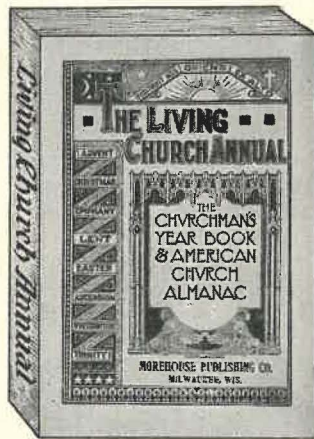
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MILWAUKEE, WISCONSIN, DECEMBER 17, 1927

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EDITORIALS & COMMENTS

China

WE HAVE written little on the subject during these years of stress. It is not for foreigners to give advice largely to those who are on the spot and in touch with conditions as they change from day to day. And change they do, so rapidly that by the time we in America can get news other than that which comes by cable, it is old, and probably superseded by news of a different character.

Politically and in a military way, China is demonstrating once more that without religion there can be no permanent idealism and without education no real democracy. Beyond that, it is difficult for us in America to obtain any sort of idea as to what is happening. Name follows name in bewildering sequence, generals advance and retire; what each or any of them stands for none of us knows. No man arises strong enough to secure a national following. Rival governments are each too weak to be treated as real governments. Anarchy and chaos abound everywhere; and, worse than all, the relatively small group of really educated Chinese, whether educated at home or abroad, seems not to exercise a useful influence but rather to tend toward making bad matters worse; the student class has been anything but trustworthy from the beginning of trouble. And everywhere the baneful influence of Russian bolshevism looms over all.

Out of all this chaos, Bishop Roots bids us Have Patience with China! (LIVING CHURCH, November 19th.) It is much if Bishop Roots can have patience. It is more that he has sufficient optimism left to send that message to us.

WHEN we try to appraise gains and losses—chiefly losses—of the Church and to try to tell where we stand, our bewilderment increases. The best information we have is that which is published in the cyclopedia section of the new *Living Church Annual* (art. National Council, Department of Missions), and it shows that, despite disheartening conditions and constant uncertainties, more of our Church work is actually going on than would be supposed. Most of the foreign missionaries have been temporarily withdrawn, not because they were unwilling to face the dangers, but because it was believed that their presence would embarrass the native clergy and their flocks. So far as we can learn, each of the native priests and deacons has continued quietly about his business, and in most places

the regular round of services is kept up. We shall be greatly interested in hearing the report of the committee from the National Council that has about completed its service in China where several weeks of inquiry have been spent. It would not be right to speak of this as a committee of investigation. It is a wise expedient to discover on the spot and by personal conversation what is the condition in our work and thus to preserve the close touch between the Church at home and the Church in the field.

Obviously it is the Church in the field that must chiefly formulate policies. If any of us at home venture upon suggestions, they must be considered as tentative only, broached only in the hope that they may be considered thoughtfully and leaving them largely to those in the field to adopt or not. Yet because the work concerns all of us, and because it would be singularly disheartening to the workers in the field to feel that nobody at home was trying to help in solving the almost insoluble problems that confront them, we shall venture upon some thoughts in the matter.

PRIMARILY, the one thing upon which all China seems unanimous is the desire for a stronger nationalism, which shall raise China to an equality with other nations and free her from the menace of increasing foreign domination, as well, perhaps, as to reclaim what has been already lost to foreign powers. China does not see, today, that the British settlements in Hong Kong and elsewhere, and the foreign concessions in such cities as Shanghai, have been forces in the creation of personal security and object lessons in the science of government. No doubt China is unreasonable in not recognizing the service that western nations have performed in her interest, and still more unreasonable in not seeing that a time of internal anarchy, when no central government has the recognition of her own people, is not one in which acquired rights of other nations can be reconsidered or in which other nations can or should exchange the security of their existing conditions for the chaos that prevails outside. Still the desire for complete national sovereignty is one that is praiseworthy and should be respected. When China is again self governing, the nations of the west must receive her as an equal, as they do Japan. When that time shall come, depends upon China.

In the Church, we believe that the farthest approach

to local government should be extended to Chinese Churchmen. With Rome just consecrating six Chinese to the episcopate—her first Chinese bishops since the seventeenth century—and with the Church of England consecrating her second Chinese suffragan bishop, we in the American Church have done nothing toward encouraging or training our own Chinese in the episcopate. If conditions were normal, we should hold that self support must go with self government; that Chinese must arrange to support bishops of their own race before these will be consecrated for them. But conditions are not normal. The proper transition from an entire foreign episcopate to a native one is in consecrating natives as suffragan bishops, to serve under American bishops in preparation for the time when the former may assume the entire episcopal oversight of their dioceses. We should be glad if each of our three American missionary districts in China would, by the votes of the native Chinese dioceses, ask the American Church to consecrate Chinese suffragans for each of them.

And it would seem to us that the time has come for the Chinese to have an important influence in selecting the foreign personnel for their respective dioceses. Most of the foreign workers, we have said, have been withdrawn. Why should we not arrange that none of these will be returned to China without the special invitation of the Chinese officials in their several dioceses, as well as the invitation of the bishop? Personality counts for very much. If any worker has proven *persona non grata* to the Chinese, though it may be through no fault of his own, the handicap that must attend him or her in any future work must be so great as to make his return unwise. The Church can easily transfer such person to another field if the authorities at home believe him still to be capable of good work somewhere. And the position of the foreigner who returns to China at the express invitation of the Chinese will be infinitely stronger than one who does not. One is perfectly familiar, in Church work at home, with the fact that individuals may be so misplaced as to retard work when another could promote it. How much more must this be the case where the foreigner is under a certain handicap at best?

No doubt the time has not come when foreign missionaries can be completely withdrawn, so as to leave Chinese in sole authority in a work that must be supported from over the seas. We can, however, defer very considerably to their own wishes as to individual workers. Of course this would scarcely be practicable in regard to new recruits, but it may be that a time limit might be fixed—perhaps seven years—after which a worker would be withdrawn unless the Chinese representatives of the diocese should ask for his reappointment.

THIS is not the time to fix upon policies for a future very far in advance. Conditions must become more fixed before we can know how to adjust our work to them.

But one of the earliest problems that must be faced in that future concerns the continuance of our institutional work in China, which, at the present time, absorbs a large part of our appropriations for that land. When Christianity was first being introduced into that or any other land, schools, and then colleges, were almost necessary factors in missionary work. The primary purpose of such schools was to teach Christianity along with what is called a secular education.

As time goes on, such instrumentalities become less and less necessary, and, at the same time, more and more expensive. The whole tendency is to subordinate religious work to educational work. Educational work

must be carried on chiefly by educators, and it is never easy to man a staff of educators with those who put Christianity first in their own ideal. Hence it is very difficult—some will say impossible—to maintain a missionary school among people of real if alien culture, as a continuing missionary force. This problem, no doubt, applies with at least equal force to our work in Japan, where it may also be deemed to be immediately pressing, but not to our work in Africa or other uncultured lands.

Dr. Pott, president of St. John's University, Shanghai, wrote on the subject very thoughtfully in the *Spirit of Missions* for October. We can appreciate the force of his observation that "it is difficult to view the matter impersonally." It would show a strange lack of sympathy if no one at home should evince sufficient interest to discuss the problem and the alternative possibilities that he states so well. With his final viewpoint that a little watchful waiting should intervene before the Church decides on any new educational policy for China we are in full accord; and when the time for decision shall arise, the view of such experts as Dr. Pott will carry great weight. But in the meantime we should be carefully weighing the several possibilities. Decisions must at no time be made in haste.

The only reason that will justify the continuance of our educational institutions in China is that they may produce enlightened Christian leaders for China and the Church. Whether they can continue to do so, of sufficient quality and in sufficient numbers, under the changed conditions of Chinese life, is not at all certain. Simply to give a western education to a few hundreds or thousands of China's hundreds of millions is not worth the expenditure, nor can this be esteemed a duty of our American Church. It is our duty to train leaders for our own missionary work. Whether we are doing this in the best and most economical way either in China or in Japan must be a matter for careful study. Because a policy was justified in the early days of a mission, it does not follow that it is permanently the best policy to be pursued. We should have been glad if the Presiding Bishop's evaluation committee could have gone very carefully into this question, but without extensive visits to the field itself, and without taking careful testimony from those on the spot, this was impossible. We believe, however, that the problem is one that ought to receive the most careful reconsideration, and perhaps the approaching presence of our foreign missionary bishops in this country for the next General Convention, when their views can be secured and their testimony given, would be a good time to begin.

CATHOLICITY in religion, and the Catholic Church, are not inconsistent with a patriotic sense of nationality. The two are susceptible of correlation and must be correlated.

We cannot hold out to China the idea that she can have a national Church that is dissociated from the other Churches of the world. Christianity is, in a real sense, an internationalism, notwithstanding the many attempts throughout history to make it *only* national. The idea of exclusive tribal or national gods died out very slowly and that of exclusive national Churches has not died out yet. But neither is that internationalism so pronounced as to be inconsistent with the patriotism of any nation. China's future greatness will depend more upon what religion shall permeate the masses of her people than, in general, she supposes.

America, and the American Episcopal Church, wish to help China in this her day of tribulation. Her new

sense of nationalism has our sympathy. In religion we desire to recognize that sense and to adjust our own work to it. It is our wish to repose the fullest possible confidence in her native clergy and people. We recognize, too, that foreign missions can touch only the barest fringe of a nation. China will not be Christianized until Chinese Christianize her. We are seeking now only to discover and to train leaders for that work.

And when Chinese Christians shall succeed in creating a Christian China they will largely have solved the problem of developing a modern nation, capable of taking its dignified place among the nations of the world.

THE *Christian Century* (November 24th) has for its principal article a paper entitled *Has the Russian Church Been a Martyr?* The writer, Matthew Spinka, is not so wildly pro-bolshevik as some of the *Christian Century's* other correspondents, and he does not directly answer his own question, but the purport of his article seems to be that of at least partial exoneration of the bolshevist government. Even in the "outstanding" cases of the "execution" of Benjamin, Orthodox Patriarch of Petrograd, and Budkiewicz, Roman Catholic ecclesiastic, and the arrest of Tikhon, he holds that "it is difficult to argue that the action of the government was an overt act of persecution of religion or the Church."

But it so happens that we have lately received from a trustworthy source a "Memorandum" addressed "to the Governments and Public Opinion of the Civilized Nations" which, beginning with the striking sentence, "Russia is buried alive under a tombstone from beneath which issue terrible groans," proceeds to give some details of "this new era of persecution of the Church," "this régime of torture." There are here listed as of April 1, 1927, the names and sees of 117 bishops, archbishops, and metropolitans who are imprisoned or deported with information as to the whereabouts of each, while, we are told, "about forty [other] bishops have been deported and imprisoned" and cannot now be located.

"A deported bishop," the report continues, "is deprived of the right of conducting divine service, must live in the district indicated, and must present himself, at fixed intervals, at the nearest section of the G.P.U. (Cheka, or State Political Dept.), from once a week to once daily; his correspondence is subjected to censorship by the G.P.U. The duration of the deportations is from three years to an unlimited period (as in the case of Metropolitan Cyrille, Arsène, Nicandre, and others). Those who are in the prisoners' camps (Solovky and Kem) must do the work assigned to them, such as roadmenders' (Bishop Gleb), nightwatchmen's (Bishops Ambroise, Alexis), cooks', etc. Those who have been deported receive from the State a monthly allowance of 3 to 6 roubles for maintenance, but in general this more than modest sum is never paid. Deportations are made by the order of the Administration, and without trial; those deported, as well as those who are kept in prison, are charged with loyalty to the Orthodox Faith, and with opposition to the 'Obnolentzy' (a religious movement patronized by the Soviets)."

And these, it must be noted, are the higher grades of ecclesiastics only and take no account of bishops who have been killed, nor of the great number of priests who have been executed.

How, then, can any one, whether he accounts himself a Christian or not, whether he sympathizes with the Orthodox Church or not, deny that this is a "persecution"? It is true that the persecution is directed against other elements of the population as well as against the representatives of the Church. Thus in the circular to which we have referred, "A Group of

Russian writers" protests against the disabilities to which they are submitted in the removal of every element of freedom of speech. "Professor Lazarevsky, one of the best Russian authorities on State Law, was shot solely because a draft scheme of a Russian constitution was found in his flat." This extension of the persecution does not make that part of it that is directed against the Church less a persecution; it means only that other factors of civilization share with the Church the terrors and horrors with which the Soviet government would wipe out everything that is not inspired by itself.

And a Christian and religious paper opens its columns to the sympathetic publication of this stuff; for the *Christian Century* describes itself as "An undenominational Journal of Religion." One wonders whether, during, we will say, the Decian or the Diocletian persecution, it was possible for Christians beyond the danger zone, perfectly safe themselves, to deny or sneer at the sufferings of the martyrs who were sealing their confessions of faith with their lives—and yet continue to be regarded by themselves and others as respectable Christians?

WHEN we asked our readers a month ago to discontinue sending clothing or other supplies to New Orleans on behalf of flood sufferers, we added, "It is quite likely that the appeal may be renewed later." As we anticipated, the need for a new appeal has now arisen. Mr. Kearny, who has very kindly acted as the agent of THE LIVING CHURCH in distributing clothing received in response to our appeals, now telegraphs as follows:

"The requisitions for clothing lately have completely exhausted our stock of underwear for men and women and our stock of clothing of all kinds for children of all ages. I shall be grateful if you will renew the appeal for clothing, particularly for the articles above indicated. We would also be grateful for men's suits and women's coats."

Our readers will readily appreciate that the need for help in the flood area must continue for a considerable time after the recession of the waters, for many people in the stricken area had not only their entire property but indeed their very means of livelihood wiped out. Their needs we commend once more to the generous LIVING CHURCH FAMILY.

Shipments of clothing should be prepaid, and sent, as before, to Mr. Warren Kearny, Trinity Parish House, New Orleans, La.

ACKNOWLEDGMENTS

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Rev. Alfred G. Miller, Fair Haven, Conn.	1.00
	\$ 81.50

DAILY BIBLE STUDIES

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

"WHAT SAYEST THOU OF THYSELF?"

Sunday, December 18: Fourth Sunday in Advent

READ St. John 1:19-28.

"O watch and pray ere Advent dawn!
For thinner than the subtlest lawn
Twixt thee and death the veil is drawn."

SO SINGS John Keble in his *Christian Year*. And the challenge made to St. John the Baptist by the priests and Levites—"What sayest thou of thyself?"—may well be accepted by each Christian today as we look forward to the "Second Coming" with mingled longing and fear. To know oneself, one's life, one's purpose, is surely a necessary preparation. "Judge therefore yourselves, that ye be not judged of the Lord." Such is the appeal in our Prayer Book. If we can gain an honest knowledge of ourselves and measure our daily lives by the divine standard and our faith by our Christian profession, we need not be afraid to stand before the Son of Man. Nay, resting upon His saving grace, we can welcome His Advent.

Hymn 128

Monday, December 19

READ Philippians 4:4-7.

"What am I?
An infant crying in the night,
An infant crying for the light,
And with no language but a cry."

BUT St. John met the challenge in nobler fashion, with humility and yet with a sense of honor which revealed his assurance in Isaiah's prophecy: "I am the voice of one crying in the wilderness, make straight the way of the Lord." A messenger. An ambassador. A trumpeter sounding an alarm—"Sleepers, wake!" And we are not afraid, for "the Lord is at hand"! He of whose coming the prophets foretold; He who once lived on earth, and died, and rose again to glorious life and who is alive forevermore—He is coming to claim the Kingdom, to banish sin and Satan and death, and to bring lasting peace.

Hymn 53

Tuesday, December 20

READ Romans 14:10-13.

JUDGE not, that ye be not judged," said the Master. The "child on the judgment seat" is so human! It is easier to know, or to think that we know, another man than to know ourselves. "What sayest thou of this man or that woman?" And a ready answer comes. But the Master asks, "What sayest thou of thyself?" There is not much to say, dear Lord, except that I love Thee, and I looked to the Cross for salvation. I am conscious of my failures, but oh, I love to tell the story of Thy love!" And so I examine myself: Have I put any stumbling block in my brother's way? Have I fed the hungry and cared for the sick, and clothed the poor, and spoken of the Redeemer to the sinner? We can never be satisfied with ourselves. But we can have such a sincere love for Christ in our hearts, and such an earnest desire to help others and to make the world ready to welcome Him when He comes again, and such a loyalty to His Church, that we can echo St. John's answer with something of his courage, glad of the challenge with its opportunity to declare ourselves His servants.

Hymn 498

Wednesday, December 21

READ St. Matthew 11:7-11.

WHAT a wonderful testimony of the Master concerning St. John the Baptist! And as we think of the world today with its burdens and wrongs and hatreds, we long for a modern ambassador, a twentieth century herald, to come with a message from the King. No reed was he, shaken with the wind of popular fancy, no luxury-loving weakling indifferent to the moral issues of life.

"One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake."

We remember his humility: "I have need to be baptized of Thee, and comest Thou to me?" His courage to rebuke: "Bring forth fruits worthy of repentance. Exact no more than that which is appointed you. Do violence to no man." Are we ready to speak the truth, boldly to rebuke vice, and patiently to suffer for the truth's sake?

Hymn 488

Thursday, December 22

READ St. John 20:11-16.

THE Master's voice speaking her name opened the eyes of faith for Mary. Those two words are as a key to open the door of our hearts to welcome the King: "Mary!" "Rabboni!" And the Master will call us by name if we will only be quiet and listen. "He calleth His own sheep by name." And that blessed Voice will show us ourselves—poor, unworthy, careless, yet still His, and His forever. To speak of ourselves as Christians, not boastfully but gladly, and with loving faith, is to bear witness. "*Christianus sum*" was all the cry his persecutors could bring from his lips as he stood in the midst of the flames—that brave martyr of Rome! If the army of the Lord had faith and courage enough they could claim the world for their King and so prepare His way. Alas! that we so often apologize for our Christianity and for the Church, instead of declaring boldly the truth.

Hymn 126

Friday, December 23

READ St. Luke 1:67-79.

ZACHARIAS heard the angel give the name to the yet unborn John ("The Lord is gracious"), and by inspiration he gave the waiting world one of her greatest hymns, and foretold the purpose to which the life was consecrated: "Thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways." Of old, parents consecrated their children to God's service, and the children grew up with their thoughts fixed upon their career. Business was considered as a call from God to serve. A profession was counted as a means of mutual help, and the ministry was considered an especially blessed service. What can we say, each one, about his or her life-work? Has God had any part in our work or have we looked to Him for guidance? Have we any idea of our work as having reference to making the world Christian? When Christ comes will we have anything to show Him as a result of our life on earth? Have any feet been guided into the way to peace by our prayers and interest and influence?

Hymn 483

Saturday, December 24

READ Psalm 121.

CHRISTMAS EVE! "The time draws near the birth of Christ." And some day the "Heavens will ring and the angels sing at Christ's coming to victory"! Are we ready to welcome the Holy Babe of Bethlehem? Are we ready to welcome the King of kings when He comes? What sayest thou of thyself, fellow Christians? How rich the message of the Psalmist as he bids us look up to the hills! And the Master calls: "Look up and lift up your heads, for your redemption draweth nigh."

Hymn 84

O my King, show me myself! And when I see my poverty and sin, come Thou and cleanse me and make me fit to live for Thee. So shall I be ready to welcome Thee when Thou comest and callest for me. Amen.

The Necessity of Christian Unity

A Plea From India

By the Rt. Rev. Vedanayakam Samuel Azariah, LL.D.

Bishop of Dornakal, India

OUR Lord's prayer for unity was based on the one plea "that the world may believe that Thou didst send Me." The revelation of God in Christ, says our Lord, would be recognized and acknowledged by the world, only when it sees visibly before it an exhibition of unity which will be after the pattern of the divine unity. In this world of strife and conflict, real unity is so rare and impossible that when it is seen in the Church, the world will recognize it as supernatural and coming from God Himself. I shall now put forward some reasons why unity is necessary for the missionary enterprise of the world.

1. *Unity is necessary in view of the world opportunities open before the Church today.*

After nineteen centuries of Christianity, nearly two-thirds of the world's population still remains outside the Church. In India alone we reckon at least one hundred millions of the people (or a third of the entire population) is beyond the reach of existing missionary organizations. China with its four hundred millions has even a sadder story to tell. Africa with two hundred millions is not yet Christian. Moreover, the world is open today to the Gospel as it was in no previous generation. Africa is emerging out of its heathenism of ages. India is throbbing with new life from end to end. Educated India is, more and more, coming under the spell of the teaching and Person of Our Lord. Rural India is even more ready to accept Christ and His Gospel of regeneration and uplift. The outcasts are entering the Church at the rate of about 3,000 a week. In my own diocese we have admitted during the past seven years 70,000 people. It has been said repeatedly that if only the Church had the vision and the devotion, the fifty million outcasts could be swept into the Church in our generation!

And yet with these world opportunities before it the Church is feeble, its missionary work everywhere is undermanned, and its resources pitifully inadequate for this world task. The Church is feeble because it is divided. It has been confidently asserted that if only the Church were one, at home and abroad, we have now at our disposal all the resources in men and money required to evangelize the whole world in our generation.

You know better than myself the wastage of Christian forces in the home lands. An Indian visitor is often saddened by seeing in some places churches built, and ministers appointed, not to meet the needs of growing membership, but often simply with a desire to see different denominations represented in the same locality. This often-unnecessary multiplication goes on all the time continents are asking for Gospel messengers, and backward and primitive races are clamoring for Light and Gospel. Similar wastage is reproduced in the mission field. Four places of worship stand within a hundred yards of each other in one of the cities of India, each barely half-full at any ordinary Sunday service, all ministered to by underpaid ministers, each too often engaged in unceasing warfare—not against the sin and sufferings all around, but each against the supposed defects in the beliefs and practices of the other. Seven missionary societies are at work in my area among a population of a million people—five of which claim the exclusive possession of the Gospel truth and therefore the right to enter and plant churches anywhere. Such a multiplication of churches in the same area renders Church discipline exceedingly difficult and ineffective. By our divisions we not only waste our resources but also diminish the Church's effectiveness for righteousness and purity in non-Christian lands. Unity, organic unity, is the only remedy.

2. *Unity is necessary for a common witness before the non-Christian world.*

Where the Gospel has entered in, the Church causes the non-Christian to stumble. Thinking men ask why, while claiming loyalty to the one Christ, we still worship separately: we still show exclusiveness in all the most sacred acts of our religion. The divisions thus confuse the thoughtful enquirer. "Which Church shall I join?" is often asked by such a convert. There have been many such "little ones of the Christ" who have been caused to stumble by our divisions. Then again, hundreds of men in India today are hesitating to acknowledge Jesus as Lord and God because of the demands He is making upon them to break caste by entering into the fellowship of all believers for service for India. And the Church cannot speak with a united voice; its witness is confused by contrary voices, men are not certain of their duty; and their consciences are not touched by the united authority of the one Church. We are unable in our divided state to give an authoritative call to repentance, faith, and baptism. This confirms men in their doubt and hesitation and weakens their will for the sacrifice that Christ demands. To present a common front and preach a common faith to the non-Christian world, *we must be one.*

3. *Unity is necessary for the life of the Church in the mission field.*

The divisions of Christendom do not appeal to the Christians in these lands. Christians in India, for instance, did not have a share in creating these divisions. They entered into this ready-made system, and it has not really taken hold of them. Men become attached to this or that form of Church organization or polity, only because their spiritual fathers belonged to that particular section. "I am a Baptist," said an Indian friend to me, "not because of theology, but because of geography." Having accidentally become attached to a Church, Indian Christians do not find it difficult, when necessary, to change their ecclesiastical allegiance to a Church other than their own. Restriction to such intercourse hurts them. It drives them either to be disloyal to their own Church or to find fellowship with non-Christians and thus often to become indifferent to all religion!

The feeling of very many Indian Christians is that they were not responsible for the divisions of Christendom, neither would they perpetuate them. Force of habit, financial dependence, denominational training, and above all loyalty to their spiritual fathers, now keep them in denominational connections. But these circumstances cannot keep them apart forever.

Another factor must be mentioned too. The rising tide of nationalism cannot be ignored. This new national spirit calls for national unity. The young Indian Christian cannot help being influenced by this new spirit. His patriotism moves him to do what he can to advance the interests of his own country; while his loyalty to Christ makes him long for his country to come into the full inheritance of eternal life in Jesus Christ. This national and Christian consciousness in consequence unites him with his fellow Christians of all Churches in the common task of material and spiritual regeneration of his country in and through Christ. The Church, alas, divides: with the result that spiritual fellowship with his countrymen is coming to be valued more than participation in common sacraments; and belief in institutional Christianity is in danger of disappearing in the younger generation. The young Indian Christian wants Christ; he throws himself heartily into every institution that unites him with his brethren in fellowship and service; but he has no use for a Church that divides!

There is still another—even more serious—danger in India. Through our divisions, we unconsciously become parties to the

creation of caste Churches. Caste is the bulwark of Hinduism. This religion, as was told me by one of its great exponents, does not stand for doctrine or belief, it stands for a life. It is very accommodating in religious practices; it is relentless only in the demands of caste. By caste, men are placed in water-tight compartments. Beyond the caste circle there is no real social life, no interdining, and certainly no intermarriages. There is no worse force in the whole world that operates for separating man from man, and creating jealousy, suspicion, and strife between communities, than this hydra-headed monster caste. In such a land there is being planted, by the grace of God, a Divine Society, which is meant to be One, which was created by God to bring humanity into one body, and whose one characteristic worship is—by the ordinance of its Divine Master—participation in one common sacred Food. Division in this society means exclusive communions and separated fellowship, and produces all the worst effects of the Hindu caste system. When added to this, different sects aim at establishing Churches—each among people of a different caste—the evil is complete. Separate castes merge into separate denominations, and once more continue their unholy warfare of generations. This is actually taking place in some parts of the country!

ON THE other hand, union movements are being set on foot in different parts of India. The most striking is the movement in South India between the Anglican, the Presbyterian, and Congregational churches. Here among the Dravidian peoples of South India is a community—one in race, one in language, one in social life, one in political aspirations. For a generation they have shared a common spiritual experience. A common ambition to bring the whole country to the feet of Christ possesses them. The Church is the only thing that divides. They say: We want one Church for India: a Church that will be really one—that will express outwardly our inward unity.

We, in South India, are working together to discover some way of getting one united Church. We do not desire any one Church to absorb the others. We do not ask any of our negotiating unity to deny its past spiritual heritage; we cannot demand the severance of fellowship of any of these with the Churches that have planted them. But *we must have one Church*: We want a Church of India, a Church which can be our spiritual home; a Church where the Indian religious genius can find natural expression; a living branch of the holy, Catholic, and Apostolic Church: a Church which being a visible symbol of unity in that divided land will draw all men to our Blessed Lord!

Fathers and brothers, be patient with us if we cannot very wholeheartedly enter into the controversies of either the sixth or the sixteenth centuries. Recollection of these embittered Church life: they may alienate the young churches from all ecclesiastical connections.

Unity may be theoretically a desirable ideal in Europe and America, but it is vital to the life of the Church on the mission field! The divisions of Christendom may be a source of weakness in Christian countries—they are a sin and a scandal in non-Christian lands!

Great things, then, are at stake. The world is ready to hear the message of Christ. The young Churches in the mission field are waiting for a lead. They turn with wistful eyes to Lausanne. God wills unity. Christ prays for unity. The Holy Spirit works for unity. Shall we also with penitence and sorrow and love confess our divisions and together, *will, pray, and work* "that we all may be one"?

ANGLO-CATHOLICISM

SPIRITUAL TRUTHS are discerned by the spiritual, St. Paul tells us. That is, only those who are spiritually minded, and are earnestly seeking to be led by the Spirit, can understand or appreciate spiritual things. So it is with Anglo-Catholicism, only those who seek its spiritual meaning can understand and appreciate its glorious beauty. People who only see pretty vestments and lovely incense as a mark of being "High Church" have missed the mark altogether. The things that count are love, that shows itself in self-sacrifice, in fasting, and in prayer; joy, that carries the gladness of the Presence of Christ in the altar to the heart; peace, that makes life ring with harmony, sympathy, and understanding.

—Rev. Albert C. Larned.

EDWARD S. STONE—AN APPRECIATION

BY THOMAS H. BATTLE

WHEN I saw an announcement recently of the death of the Rev. Edward S. Stone of Swanton, Vt., my mind reverted to the time, a generation ago, when this remarkable man and priest was our rector here in Rocky Mount, N. C. This was one of his earliest charges and he was here only a few years when he moved to the rectorship of the church in Waynesville, N. C. But in this short time he made a wonderful impression on our community and I am sure this can be said of every place in which he lived.

Tall, handsome, and scholarly looking, he was a striking figure and his spirituality and his earnestness and grave dignity created an uplifting impression that remained. His extreme reverence for everything connected with the Church, which he loved with his whole heart, was most remarkable. His sermons were very able and his reading of the Church service and administration of the sacraments were striking and inspiring.

With all this he had a fine sense of humor and he was a most interesting conversationalist. And the poor had his closest attention.

An unusual thing happened at his first administration of the Holy Communion here. He was so grave and reverent that, when he raised his hands to the congregation in invitation, we were all so dazed that we were unwilling to break the spell and not a soul went up to the rail. I wondered if he were intending a non-participating Communion as I had seen once in Philadelphia, and as a vestryman wanted to give some friendly word after the service. He disarmed me completely by asking why we had not all come up to the Communion—and then we understood.

He was a benediction and an inspiration to all with whom he came in contact, till Jesus called him. To his dear wife and boy, who were here with him, we extend our deep sympathy and we pray that we may remain faithful to the end and be with him again.

DEFINITION

A POEM is a gleaming shell
From sombre Ocean thrown;

A poem is the petal of a rose
Out of high-walled Eden blown;

A poem is a sudden ray
Shining through prison bars;

A poem is a narrow window
Looking out upon the stars.

CHARLES BALLARD.

PEACE THROUGH PERSONAL CONTACT

DURING the past year there have taken place two interesting and important events which have done much toward promoting better international relations and maintaining a more secure international peace. One was Charles A. Lindbergh's flight in the *Spirit of St. Louis* from America to France, and the other was the recent convention of the American Legion held in Paris. The failure to make arrangements, satisfactory to all parties concerned, for the payment of the war debts has done much to estrange two traditionally friendly nations. Colonel Lindbergh, by his modest bearing after his notable feat and his unvarying attitude of appreciation toward those who accorded him such an enthusiastic welcome, has done much to dispel bitter feelings and to reestablish the bond of personal admiration and affection which formerly existed between the French and American people. Members of the American Legion, by their spontaneous and colorful celebrations and their hearty renewal of wartime associations, have further strengthened this bond.

In the light of these incidents an interpretation both inspiring and practical may be given to the words of Jesus Christ. When He said to His friends, "My peace I leave with you; My peace I give unto you," He meant not only a peace of mystic feeling but also a peace through personal contact.

—Rev. Edmund J. Cleveland.

Seeing Things Through

A Crusader's Vision of the Bishops' Crusade

By the Very Rev. Phillips S. Gilman, M.A.

Dean of St. Luke's Cathedral, Orlando, Florida

TO CATCH the vision of the magnitude of God, the Church, and life! To be more vitally and personally conscious of the Presence of Christ in the world, in the Church, and in man, and of the *power* of His Presence (the gift of His Holy Spirit to each one of us), which must be *used* in the way and for the things *He bids!* Fundamentally and essentially, it seems to me, this expresses the purpose of the Bishops' Crusade and the need of mankind.

Sitting, on a night of the Crusade, in the chancel of what might have been any place of the Church's worship throughout our land, there came to me the irresistible challenge of the thought, "What is the matter with the average man and woman of this splendid congregation?" And then, in a moment of time, challenging and rebuking even that thought, "What is the matter with *me* and all other priests and pastors of these people—of our people everywhere? For somehow or other *we* must have failed, in all the months and years past, to make the vision of the wonderful, tangible reality of God and His Son and His Church clear to the needing, craving, groping souls solemnly and sacredly committed to our cure, but who have not been cured else the wrongness of our lives would have been more thoroughly righted, and the lethargy of over-familiarity and long disillusionment in the things of our religion, which seems to hold us, would have given place to a vital, uplifting strength of unconquerable conviction, and the inescapable evidence of a transfiguring experience would be shining from our faces. And it isn't!" It *wasn't*, as I sat there in the church!

And the Presence of God in His holy Temple seemed to envelop me and convict me as never before. The shoes of the world dropped from off my feet, for the place where I stood was holy ground. I lifted up "mine eyes unto the hills: from whence cometh my help." And I said, "O my God, what is it? Wherein have I failed? This is Thy House, dedicated to Thee. Is it empty, and will the Master of it no more return? What is keeping Him out? There stand the pillars of strong support, there the symbolic arching of the dome of His sanctuary, and everywhere beautiful windows proclaiming the blessed memory of His saints. Is the testimony of all these but the praise of human skill, a *material monument* to architect and artist and artisan? For surely the apparent attentiveness of the congregation to inconsequential things seems to belie the humbling sense of the glory of God!" And I said, "What is wrong? For if this be not *God's House* in nook and nave, it has no right to be."

There stood the font of Baptism. Did those who beheld it see a holy shrine, under whose canopy countless precious souls have become "new creatures in Christ Jesus" and received the matchless inheritance of the kingdom of heaven? Or was it only one of the formal appurtenances of a proper and well-appointed religious ceremonial?

And the altar there before us, cross-crowned symbol of the infinite sacrifice of Very God of Very God! Was that indeed the Throne of His visible, tangible Presence, before the very holiness of which the head of man must bow in wondering, surrendering gratitude? Or was that, too, but the well-fashioned craftsmanship of fond traditions, a treasured relic of religious antiquity, a necessary earmark of the Protestant Episcopal Church, so familiar as to be barely regarded beyond the satisfying correctness of its being there?

And then we sang. Sang of "The Church's one Foundation—One Lord, one Faith, one Birth," upon which and upon whom all this hallowed superstructure of our profession and symbolism and hope rests! Sang of ourselves as Christian soldiers, marching onward

"With the cross of Jesus
Going on before!"

—the Cross of unfaltering, unflinching obedience and self-effacing surrender to the victory of God and the needs of men!

Sang in unhesitating wonderment of how a mortal man could be "ashamed of Jesus," with all the little infidelities of our words and example crying out to tell us the answer! All this we sang *with mild decorum*, as if the pure, spontaneous praise of Almighty God were a very little thing, when it seemed to me that the throats of our very souls ought to have been vibrant with exulting hosannas, if we realized whose Presence we were in, and what the open door to such a Presence means to us and to all mankind.

And then there sounded the voice of the priest, praying for us—*praying for US*, and some of us were on our knees, and some were not. Praying that we might "*perceive* and *know* what things we ought to do, and . . . have grace and power faithfully to fulfill the same!" Praying that in and through our very devotion "*a fire of burning zeal* might be kindled and pass from heart to heart, that the light of God's Church," which only WE can keep trimmed and burning, "*may shine forth bright and clear.*" What a challenge to consecration! What a summons to service! And we said "Amen"—so be it. But did we, and are we ready to, you and I, in the House of His holiness wherein we are privileged to enter and kneel before the transcending tokens and pledges of His redeeming love, make our response to the words we hear, and say, "O God, that is MY prayer; answer it *in me*, that I may answer it *in Thee*"?

IS the picture overdrawn—of the *compelling realization of divine realities*? Men want to see the Christ, if so be there is a Christ, whose Spirit still stirs human hearts with courage and confidence, and animates human lives with the experienced power of divine victory. More than anything else in the world, men want to know that there is a *goodness* greater than has ever been discovered in material evidence; that there is a *power* mightier than has ever been sounded by any man at any time; that there is a *love* more compelling than hate, a *salvation* stronger than sin, a *peace* more encompassing than passion; that "day by day, in every way" the follower of Jesus Christ *must* grow better and happier.

But this that men most want to know and believe and experience will forever be a vague longing and forlorn hope unless and until you and I and all other professing Christians *make real* the infinite and eternal truth of it in the testimony of our lives as well as of our lips. We must *act* and *talk* like Christians, or others will give the skeptic's laugh to our empty profession. We must be able both to show them and tell them what our prayers and sacraments have *actually done for us*, or they will turn a cynic's scorn upon our hollow forms and meaningless devotions. We must be able and eager to give those looking and listening *a reason*, tangible and demonstrable, for the faith that is in us.

We cannot give what we do not possess, nor can we tell what we do not know! We must walk in the *ways* of God before we can realize His Presence. We must realize the *Presence* of God before we can be conscious of our relationship to Him. We must be conscious of our *relationship* to God before we can approach others in terms of their potential kinship in His family. The eyes of the world are upon us, and the redemption of our fellowmen is our responsibility by divine commission.

For the realization of these divine realities, in faith and obedience, worship and service, the Bishops' Crusade has called us to renewed effort and rededicated purpose. It is the call of the Christ, Himself, saying to us, as He did to those upon whom the foundation of His Church was to rest, "Ye are My witnesses." And a witness, the dictionary tells us, is one who has knowledge and gives evidence. It means *eternal vigilance in Christ's Name* for the spiritual attainment of others. It means being so possessed by the conviction of our faith and so filled with the joy of daily fellowship with our Lord that we cannot help showing others the evidence and truth of it,

in church and out. And finally, I am sure, this supreme realization of divine realities in daily life means *keeping right on and on* in the faithful witness of the ways we know are right and the things we know are true, praying and trusting the Holy Spirit thus to use us in converting and restoring those even of the Household itself who are unhappy because unresponsive in their religious lives. Sometimes they do not thank us for disturbing their self-complacency, for stirring them out of the rut of their indifference and unbelief. But hie and bye, when the veil of doubt and ignorance and bigotry is lifted, and the vision of the new heaven and new earth of God's blessed Presence comes clear, we see the recreation of their very souls in a joy strong and calm; we know that *the eternal victory of the Cross is still going on*, and that we, through the sacramental grace of it, faithfully received and employed, have become a part of it.

THE CHURCH IN HAWAII

MISS MABEL LEE COOPER of the Department of Religious Education returned recently from a two months' visit in Hawaii, which was devoted to helping the Church in its program of religious education. She speaks with much enthusiasm about the work there.

The Congregationalists are the strongest and most influential; their missions have been there since 1820. The Episcopal Church is next in numbers and influence. The Roman Catholics for many years were few in number, but are increasing. They are now building the College of St. Louis, a magnificent plant which will eclipse anything else of the sort in the islands. The Mormons for some years have been making great inroads. One of their seven temples is on the island of Oahu near Honolulu.

The point of vantage for seeing the work of the Episcopal Church is on St. Andrew's Square in Honolulu. In the center of the square is the beautiful cathedral with its parish house. Two separate congregations worship here because there is not room for them all to come at once. On one corner of the square is St. Peter's, the beautiful Chinese church with its own Chinese rector. All the services are in English except that, for the sake of the old people, the epistle and gospel are read also in Chinese. They have a Church school in which all the teachers are Chinese, and a Chinese young people's group, numbering about a hundred. On another corner of the square is Trinity Mission for the Japanese. They are a faithful and earnest congregation, but without great means. The building is dilapidated and they need help. Across the further side of the square were formerly St. Andrew's Priory for Girls and Iolani School for Boys. The famous priory, under the Sisters of the Transfiguration, is now taking over the buildings of both schools. Iolani has so far outgrown its quarters that in order to be able to receive the boys who want a Christian education, it has made a venture of faith and moved into more adequate quarters farther out of the city.

Miss Cooper found that counting all the early services, Church schools, later services, and young people's meetings in the Hawaiian, Japanese, Chinese, and white congregations, there are 1,500 people worshipping around St. Andrew's Square on a Sunday morning. She spoke also of St. Elizabeth's Chinese Mission and St. Luke's Korean Mission, both in charge of the Rev. Mr. Kieb. St. Luke's has a Korean catechist, Mr. Cho, who gives services in the Korean language. He is studying for the ministry. St. Mary's settlement and orphanage under Miss van Deerlin is doing a wonderful work.

This does not by any means mention all the work, even in Honolulu. Miss Cooper emphasized the fact that visitors, especially Church visitors, must not take all their impressions from that city. She visited little outlying missions on the other islands and saw much to commend in the worship and teaching carried on there.

A distinguishing characteristic of the islands is the number of children everywhere. It is no uncommon thing for Hawaiian, Chinese, Japanese, and even white families to have fourteen or fifteen children. The government schools are crowded and carry on their sessions from 8 in the morning until 8 at night so as to give all the children a chance.

The strategic position of the islands between North America and the Orient is of course an old story, but cannot be too frequently emphasized.

VARIETY IN UNITY

A PLEA FOR GREATER TOLERANCE

"Two are better than one . . . and a three-fold cord is not quickly broken" (Ecl. 4:9, 12).

MUCH space in the religious press of late has been occupied by correspondence and contributed articles, more or less controversial in tone, relating to differences between "Fundamentalists" and "Modernists" and between the Catholic, Evangelical, and Liberal types of Churchmanship—commonly and inaccurately known as "High Church," "Low Church," and "Broad Church" viewpoints. The agitation for anti-evolution legislation in certain sections of this country, and the process of Prayer Book revision, both here and in England, have brought these questions to the front.

There are doubtless those who dislike to use the legal corporate name of the Church because it contains the word "Protestant"; others may perhaps feel embarrassed to say in the Creed that they believe in the "Catholic" Church, while still others fail to realize the inconsistency of a "Liberal" showing an illiberal spirit toward those who differ with him in faith or practice.

Into the merits of these issues it is not our purpose to enter. But we do wish to plead for a spirit of sweet reasonableness in the discussion and for recognition of the comprehensiveness which is the glory of our Church. We strongly suspect that at least half of our ecclesiastical differences are essentially psychological rather than theological. They are expressions or recognitions of innate temperamental differences, accentuated, no doubt, by early training and environment but essentially manifestations of the infinite variety of Divine Providence. We can no more expect everybody to have the same taste in ritual than to have the same taste in clothes. Some prefer neckties of a somber black and white; others rejoice in all the colors of the rainbow—and there is no occasion for either to despise or be shocked at the other.

The principle advanced by St. Paul, in the fourteenth chapter of Romans, still holds good: "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him. . . . One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks."

Of course it may be said that ritual and ceremonial are but the "mint, anise, and cumin" of Churchmanship. Be it so. But we make bold to say that even in the weightier matters of doctrinal teaching much allowance must be made, in the relative emphasis placed upon different truths, for the varieties of religious experience and difference in spiritual needs of different temperamental types. We know and can know only in part, and of all our systems it may be said "they are but broken lights of Thee, and Thou, O Lord, art more than they." Truth indeed may be absolute, but our comprehension of it is necessarily relative to our own limitations and needs. God is still speaking to us by divers portions and in divers manners (Hebrews 1:1). We must remember also what Lord Bacon called "the idols of the market-place," *i. e.*, the inevitable ambiguity and misunderstanding due to the imperfection of human language. The same word or phrase (for example, "Real Presence," "Sacramental Grace," "Inspiration of the Scriptures," "Religious Liberty," "Dogmatic Authority of the Church," etc.) may mean entirely different things to different people; and likewise the same general idea may be expressed quite variously by writers of different schools. This element of uncertainty and vagueness in the use of language can never be entirely removed, for the only way to define words is by the use of more words, which in turn may become equally ambiguous, and so on, *ad infinitum*.

Let us, therefore, have patience with one another, remembering always the varieties of human need and the imperfections of human language, and above all remembering that, as St. Paul said, "there are diversities of ministrations, but the same Lord," and that it is our Christian privilege and duty to "keep the unity of the Spirit in the bond of peace" (Ephesians 4:3).

—St. Andrew's Cross.

A COUNCIL OF CHINESE CHRISTIANS

By HENRY T. HODGKIN

ONCE a year Christians from all parts of China gather together to face the situation in the Church and to plan for meeting it in ways that are open to a loose federation of Churches. This year representatives from Canton, Fukien, Szechwan, Hunan, Hupeh, Shantung, Chihli, Manchuria, Mongolia, and from the central provinces in the lower Yangtse area spent eight days in earnest thought and prayer. Two-thirds of the membership in this annual meeting of the National Christian Council was Chinese; but far more than two-thirds of the speaking came from Chinese members. The chairman of the council and of almost every one of its committees is Chinese. The thinking and leadership is very largely Chinese. Yet foreign members take their part freely and naturally. In fact, as one member remarked, we forget in the sessions whether people are Chinese or foreign and scarcely ever think to what branch of the Christian Church any one belongs. The gathering was marked by a perfect sense of fellowship and not a jarring note was struck.

In view of the tense strain of the past year this may be regarded as a distinct achievement. Since October, 1926, the country has passed through a period of keen hopes and bitter awakenings. Antagonism between China and Britain (not to mention other nations) has risen at times to fever heat. The Church has been under a fire of criticism and in places has been exposed to the fiercest persecution. The lives of some have been sacrificed under peculiarly trying circumstances, and we specially remembered Dr. Williams, the devoted vice-president of Nanking University, and a Chinese pastor in Hunan, done to death by an angry mob. The work of missions has been sadly interrupted through the wholesale evacuation of missionaries as well as through banditry, civil war, and general unsettlement. The council itself was subjected to a series of attacks mainly of a destructive character and based upon a misunderstanding of its work and aims and deliberate misrepresentation.

Looking back over such a year one might expect the meeting to be a rather stormy one. Strains felt through the previous months were likely to show themselves when the meeting was held. Uncertainty might well mark the proceedings at a time when everything is shifting in the political, social, and educational world. On the contrary the meeting was held throughout in a quiet spirit. Deep issues were frankly faced. The problem of the return of missionaries to their stations was discussed dispassionately as also those connected with the handing over of property from Mission to Church and the claiming or not claiming of indemnities for loss of life or property. On the last question it was decided to suggest to the bodies concerned that indemnities be not claimed where the enforcement of claim involves pressure from a foreign government and that help be accepted only where similar help is given to Chinese sufferers. "It may be," the resolution runs, "that in this way the missionary movement can demonstrate its principle of identification with the people of China rather than by pressing through diplomatic channels what might fairly be regarded as a just claim."

The subjects that are to come up at the Jerusalem meeting of the International Missionary Council were discussed at length both in group meetings and in the open sessions. They were handled primarily as questions that concern the Church in China, and the debates were a striking illustration of the way in which Chinese Christians are now beginning to think into and express themselves on the larger questions that confront the Church. It may fairly be said that each topic brought out one leading thought. The Christian Message was discussed and agreement seemed clearly to be reached on the thought that a great simplification is needed and that the China of today must be reached through a plain presentation in life and word of Jesus Christ Himself, as He lived on earth and lives again today in the lives of His disciples. Religious Education was felt to be primarily a matter of close personal contacts between parent and child, teacher and pupil, pastor and Church member, friend and friend, and it was agreed that schools should be so organized as to make possible fuller and deeper contacts especially at a time when required religious teaching is being given up under the government system of registration. In considering the relation of the younger and older churches to one another the note was free coöperation

where there would be giving and receiving without any constraint on either side, so that the development of the younger Churches is not hampered by the forms of the older which, in their turn, can give freely out of their rich experience, not being compelled to keep back anything which they believe has been given them by God. The application of Christianity to industrial conditions was discussed in the light of a recent conference in Shanghai where Chinese workers in the industrial and rural fields considered these problems in a searching way.

IT WAS in this discussion of deeper issues that the unity of the gathering was chiefly manifested. If a report of the speeches made were given without names of speakers it would be difficult, if not impossible, by any method of higher criticism to pick out race from race or sect from sect. The Church in China is still far from being a single united organization, although a real advance has been made in the recent General Assembly of the "Church of Christ in China," which includes many different groups. Perhaps more significant, however, even than this movement is the unity of experience disclosed in such debates as these and the unity of action found possible in the National Christian Council.

This body, as has been mentioned, has not escaped a measure of criticism in these difficult months. So far as this is justified it is due mainly to the anomalous constitution corresponding to the transition stage through which the Christian movement in China is now passing. The transfer of authority from Mission to Church is a somewhat slow process and cannot be unduly hurried. The growing together of various Church groups is still less rapid. Even the expression through a national organization of all Christians in one group is not yet possible save in one or two cases. For example, Methodists are divided in Methodist Episcopal North and South from America, Wesleyan, and United Methodist, while Canadian Methodists have now merged their lives in the United Church of Canada. Each of these divisions is reflected in China and there is no organ to speak for all Methodism. Under these circumstances it is impossible to have a really satisfactory constitution for a national organization. Moreover among Chinese Christians there is a considerable movement toward city and regional federations in which all ecclesiastical groups will join, and it is still uncertain whether such a regional organization may not be the better one on which to build up a national one rather than the national sectarian groups. In these circumstances the council decided to take steps looking toward its own reorganization on a more representative basis. The outcome of this investigation may have an important bearing on the lines of development toward Christian unity in China.

In facing the future, however, the council was not deterred by criticism of the past, nor by its own scheme for reorganization from planning a vigorous campaign for the coming year. The emphasis was laid upon the deepening of spiritual life in special retreats, a move toward greater Christian solidarity, and the fearless application of Christian principles in home, rural, and city life. Many topics are listed for further examination and doubtless fresh facts will be collected to enable the Churches to reach decisions on the questions that now face them. But the widespread visitation of the Churches by Chinese leaders and the secretaries of the council is a still more important activity.

The Churches in China have certainly been passing through a severe testing-time. But they are not dismayed; they are facing new opportunities with courage and hope, they are drawing together for common action, they are learning to express themselves more clearly, they are determined to make their contribution, and it will be a real one, to the Nationalist movement, they are finding out how to take over their own affairs and also how to use to best advantage the services of their missionary friends. There is cause for prayer and sympathy in this new day but there is no cause to despair of Christianity. There is need for a new type of help, more of advice and less of direction, but there is no need to think of withdrawal from this needy field. There is occasion to walk humbly in face of great opportunities and conscious of many imperfections, but there is no occasion to lose heart for God is manifesting Himself afresh in the new movements taking place in the Church and Nation, and in Him we can surely trust to see them through a larger blessing for this people.

FAITH

A Meditation On Luke 18:8.

BY THE REV. H. P. SCRATCHLEY

FAITH cannot here be taken as synonymous with belief in a creed, for creeds remain, and do not altogether disappear from among men. It can be reasonably argued that stereotyped creeds are often destructive of faith, for the very essence of faith is that it is the spirit, while creeds, like worship, may and at times do become a matter of the letter. Faith is of the living will, directing men to the acceptance of an article of the creed, and to the fulfilment of this in life. Belief may be a habit of expression, accepted without conscious thought, unless something deeper is with it. This deeper, more real, inner thing is faith.

As the living spirit must, because it lives, manifest itself outwardly in words and actions, so faith shows itself in a creed and in life. This creed may deal with the past and the future, as well as with the present. It is in one sense a codified philosophy of life, but it is faith that makes this philosophy real. To say that one believes in God may be an affirmation which is without effect, the mere reiteration of words, but to live as if God be the supreme reality in the universe is an act of faith, for such a life is one of trust, confidence, and hope. The very essence of faith is assurance of the reality of the belief, not because it is logical but because it is trustworthy. Faith is more than reason. It is reason made courageous by the will to venture. Faith in God implies acting as if God exists.

Faith requires courage and venture. Reason often counsels safety and agreement with what has been tested and formulated by men. Dr. Jacks tells us that there is in every man a hero and a coward; the coward is moved more by logic than by faith, the hero more by faith than by logic. Logic is ever proclaiming that things are impossible; faith endeavors to make the impossible possible by defying pure logic. Belief in a creed may and often does go with a closed mind. Faith dies in such a mind. To exist, faith requires an open mind with humility. To the man of faith, all things are possible, and because all things are possible, the new, the unforeseen, and the changeable may be, and may be true. Faith not only requires an open mind, it requires a stable mind serenely confident in the truth: therefore, while it admits the possibility of the new, it ever tests the new by the old. The new must ever be the fulfilment of the old.

Of what then did our Blessed Lord speak? Was it that He foresaw the failure of credal formulas and of stereotyped ceremonial? We can hardly believe that this is what He had in mind. He knew the prophets; He knew the history of His people. In the days of their deepest apostacy, the Israelites believed with their lips in Jehovah. They said with their lips: The temple of God (Jehovah) are we. In Shiloh the sacrifices were many and costly: it was a royal temple. But the prophets bore to them the message of God: "This people doth seek me with their lips and not their hearts." So with the Pharisees, it was not that they denied the creed of their fathers or failed to keep the commands of Moses speaking for God. It was that these things kept made them fail in the weightier matters. They kept with scrupulous exactitude the letter of the Law of Moses. They were perfect in their ceremonial. They testified openly before men their belief in the Lord Jehovah. But they had no love for their fellow men; they gave thanks that they were not as the publicans and sinners. So they were without mercy: the way of the sinner was made hard by them: they laid grievous burdens, but they helped no man to carry them. Therefore they were without faith. They could not see in the publican the apostle Matthew nor in the harlot the saint. Their vision was cut off and their hope destroyed by the rigid conventionality of their traditional creed.

So it has ever been, and so it will ever be. Therefore the Blessed Lord, knowing man and what is in man, foresaw the deadening of faith in the latter days: faith solidifying into verbal creeds. The mind resting upon the past rather than vivified by faith and emboldened by confidence is what Our Lord feared He would find when He came. Of course, faith rests upon belief, and belief must be in truth. However, faith leads to a fuller knowledge of truth: only through faith can one be led into all truth, for only through faith can one respond to the guidance of God and the Holy Ghost.

Love is of the essence of faith, for love is ever venturing,

ever trusting, ever giving. Love never gives up hope, even though hope seems forlorn. Love ever is sacrificing, even though the sacrifice seems vain. Love ever trusts, even though the trust be betrayed. Love goes out after the poor wandering sheep, though finding them seems impossible. So faith is ever full of love; it was the love of St. Monica founded on her faith in the God who is love that never ceased seeing in her son the saint of God. It was the love of souls growing out of his faith in the Incarnate Son of God that led St. Paul to brave perils of land and sea. It was a belief without love that Our Lord feared in his followers: a form of words without the substance, a body of traditions scrupulously kept, without life.

LIFE is based upon life, so faith is based upon belief, but, when a thing ceases to grow, fails to adapt itself to its present environment, it dies. Faith is this life of the creed: the creed is the form of the faith, but without faith it is but the dead shell. All life must take a form of expression; so faith expresses itself outwardly in words and in actions. Men must ever have creeds, but the danger lies in merely having creeds, in not having the vital faith which is the soul of the creed. Is not this the charge that men and women are bringing against organized Christianity today? It matters not whether the charge is absolutely true or not. It is brought.

However, can we Christians plead altogether guiltless to the charge? Organized Christianity, in whatever form we find it, constitutes a very small percentage of the population of the United States. Can we truly say that the churches are so full with faith and love that they live with the spirit of Christ and of St. Paul? Are we pastors fearlessly proclaiming our faith so that men are moved by the reality and sincerity of our creed? Do our congregations, professing their belief in the creeds and in the Bible, carry this belief into their lives? This is the test the Lord Jesus laid down. It is not by chance that St. Luke links our Lord's words to the parable of the unjust judge. It was the faith of the widow that caused justice to be done her, but it was also the selfishness of the judge that so long denied her what was due her. The world is demanding that the creeds be lived, that the belief in God and in the Incarnation of the Son of God be lived in every day life: that belief be vitalized into faith.

Religion is ever tending to become a valley of dry bones. Faith is ever seeing the breath of God making the dry bones live. What our Lord feared was that man would be content to dwell in this valley and resent being disturbed by the breath of God blowing over it. Today the world is being moved by the spirit of God; faith is reviving on all sides; but is the Church venturing forth to meet God, moving perhaps in new ways? The answer to that question will determine whether or not Christianity as presented in the form of the traditional Church of the Fathers will hold the future. It is faith that believes that the gates of Hell cannot prevail, but Judah went into captivity for seventy years because it lacked faith in the God it worshipped with the lips.

SONG OF THE SOUL

I GO—I go
Untrammelled and alone;
I seek elsewhere
The kingdom of my own.

I built my house
Upon the shifting sands;
I yield its brief
Entail to earthlier hands.

I craved my hunger's
Scantiest reprieve—
I flee the husk
Satiety must leave.

I dreamed—I dreamed
A while, so light I slept:
I waked—and all
Were dreams for which I wept!

LILLA VASS SHEPHERD.

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 reserves the right to exercise discretion as to what shall be published.

THE RICHMOND CONFERENCE

To the Editor of *The Living Church*:

I HAVE read with interest Dr. Smith's article on the Liberal Evangelical Conference in Richmond, and also the able editorial on that subject in the same issue of *THE LIVING CHURCH*. While, from press of parish duties, I was unable to attend the conference in Richmond, yet I am acquainted with the views of many of the clergymen who did attend, having been at the seminary with some of them. There are a few points ecclesiastical and doctrinal on which we are not at one, I suppose, but then we must remember the old saying, "Many men, many minds." It takes all kinds of minds to make a Catholic Church. We should remember that God's Truth will prevail in spite of the many differences which seem so important in any generation. We are all quite possibly at fault in most of our thinking, and if we haven't yet realized how much laughter and merriment even the best of our ideas are apt to be causing a hundred and fifty years from now, it's time to be about it. If we will look at other folks' heresies under the aspect of eternity it is probable that they will not make us "mad", but make us laugh. And as for heresies, nearly everybody has at least one of his own.

However, I would like to reassure Dr. Smith (and those others who have been disturbed by any latest ebullition in the teapot) to this extent. It is perhaps a mistake to suppose that the "God of the Machine" in the Richmond Conference represents anything overwhelming in American Churchmanship, or indeed in Virginia Churchmanship. The great majority of us still believe in One Holy Catholic and Apostolic Church, and at its head recognize the figure of the Risen Lord. We are not "dumb" enough to deny any of the assured facts of science or of criticism. We welcome such facts, for the Truth can never be other than at home in our Christ. Modern thinking does not frighten us. We are not worried about the authenticity or authorship of the "Fourth Gospel," or of any Gospel, because we have known the Living Christ Himself. We read our history of Him in the present. He has been made known to us in the Breaking of the Bread, even as He was to those other disciples who met Him by the way, and in the Most Holy Sacrament of the Altar we have tasted sweet companionship with Him and with all His Blessed Saints, and are no longer ashamed to confess before men that we have both seen and known Him who is our Risen Lord.

Call us by any name you like, but an extremely large number of people have lived in this faith since our Lord said—"I will not leave you comfortless; I will come unto you."

(Rev.) WILLIAM R. MOODY.

Lawrenceville, Va., December 6th.

THE THIRTY-NINE ARTICLES

To the Editor of *The Living Church*:

YOUR CORRESPONDENT of November 19th denies what has been the generally accepted and scarcely questioned postulate, until recent years, that the Articles were aimed at Rome. Tract XC seems to have been the first to make the plea that since Rome was not mentioned Protestantism was meant. Is not the reverse equally true, that since Protestantism is not mentioned Rome is meant? That is no way to carry on a discussion—begging the question. There is an abundance of evidence that the Church of England and the Church of Rome from the ninth century taught gross carnal transubstantiation down to the Reformation. The Church of England was not free to make her own doctrinal formularies. She was Rome-controlled and her doctrines were Roman as differentiated from the East.

Transubstantiation was held as of the faith for nearly three hundred years before it was decreed by the Fourth Lateran Council in 1215, as follows:

(Literal translation) "The Faith of the universal Church is one, without which no one can be saved. The same in which Jesus Christ Himself is both Priest and Sacrifice, whose body and blood in the sacrament of the altar under the species of bread and wine is truly contained, bread being transubstanti-

ated into His body and wine into His blood, by Divine power, in order that we ourselves receive that perfect mystery from Him, which he Himself receives from us."

Again, three hundred years later, the Council of Trent, 1545-52, enlarged upon the wording of that decree in the Canon on the Mass. At the same time it was deliberating, the XXVIIIth Article was being framed, and was not finished *first*. Cranmer must have known what was taking place at Trent and how little to expect of a retraction of the Lateran. Unquestionably he intended to do what he did, and that was to strike at that Canon, which is as follows:

"Since indeed Christ our Redeemer said it was His real body which was offered under the specie of bread; therefore it was always the faith of the Church of God, and is now again declared by this holy synod, through the consecration of bread and wine a change (*conversionem*) is made wholly of the substance of bread into the substance of the body of Christ our Lord, and the substance of wine wholly into the substance of His blood; and which change is conveniently and properly called by the holy Catholic Church Transubstantiation."

This declaration was further clarified and strengthened by an anathema added to the second Canon, which reads:

"If any one shall say there remains in the most holy sacrament of the Eucharist the substance of bread and wine together with the body and blood of our Lord Jesus Christ; or denies the wonderful and singular change (*conversionem*) of the substance of bread wholly into His body, and the substance of wine wholly into His blood, while the species remain, which change the Catholic Church most aptly call Transubstantiation, let him be anathema."

Why is there so much *tender* feeling for Rome, who shows none for us; but rather contempt and ridicule? Why deny for Rome what Rome has never denied for herself—that her teaching is Transubstantiation? Why try to explain away or seek to interpret Rome according to our doctrinal standards, which Rome could not possibly admit with her official decrees imposing upon her clergy the necessity to teach as decreed or be anathema? Naturally Rome is pleased to have us come to her rescue, even mistakenly, in putting over her claims and pretensions; and the more mistakenly the better pleased. What a Roman writer here and there may teach that seems to modify the decrees of Trent cannot commit his Church or qualify what she has written too large for denial or apology.

St. James' Church, (Rev.) G. P. SOMMERVILLE.
Hammondsport, N. Y.

CORRECTION

To the Editor of *The Living Church*:

IN YOUR ISSUE of November 12th, page 64, you carried a news item entitled "South Carolina Parish Produces 148 Clergy," and in this article it is stated that "It may not be generally known that the parish of St. Helena, Beaufort, S. C., with a present communicant list of 203, has, during a little more than a century and a half, produced 148 clergymen, six of them becoming bishops." This statement is not true to the facts and I wish to correct it.

My great-uncle, the Rev. Joseph R. Walker, D.D., was rector of St. Helena, Beaufort, S. C., for fifty-five years, 1823-1878. It was under his long rectorship that 37 men were sent into the ministry, four of whom became bishops: Stephen Elliott of Georgia; Robert W. Elliott of Texas; William Boone of China; and Robert W. Barnwell of Alabama.

Since 1878 only three men have entered the ministry from this parish: the Rt. Rev. John C. White, D.D., of the diocese of Springfield, the Rev. C. Greg Richardson, and myself, making a total of 40 since the year 1823 instead of 148 as the article stated. St. Helena's parish was established in 1712 and the records do not show that anyone entered the ministry from that date to 1823.

This article also stated, "Within the past month, Cleveland has had three of the bishops in its pulpit," and it goes on to name Bishop White of Springfield, Bishop Barnwell of Idaho, and Bishop Guerry of South Carolina. The supposition is that these three bishops are three of the bishops that came from

St. Helena's parish. Bishop White is the only one of the three who entered the ministry from St. Helena.

The facts are then that forty men have entered the ministry from St. Helena, five of whom became bishops. I trust that you will have space to make this correction.

Daphne, Ala.

(Rev.) JOSEPH R. WALKER.

PRAYER BOOK REVISION

To the Editor of *The Living Church*:

MAY I ADD my voice to those who are expressing the hope that the revision of the Prayer Book will not be closed at the next General Convention? There are many suggested improvements that may well find acceptance, and there are other proposed changes that should not be hastily adopted.

One point I desire especially to urge—that in the Communion office the recitation of the Ten Commandments be always optional, and that the requirement that they must be said once a month be dropped. They have no place in any of the ancient liturgies; the injunction to keep the Sabbath and the prohibition of any graven image are not literally binding on Christians and require much explaining away; they represent an imperfect ethical ideal and were expressly criticized and expanded by our Lord in the familiar words in the Sermon on the Mount; and by their negative form they encourage the common notion that a mere abstinence from certain flagrant offences is sufficient righteousness in God's sight. Christ's own summary of duty, in the love of God and our neighbor, is Christian, positive, and spiritual. It is now allowed to be used ordinarily in place of the Mosaic code, and why should not that permission be made general? For myself, I should be glad to see the Commandments disappear entirely from our service, but I recognize the fact that some will desire to retain them. But why not delete in the rubric that clause which orders them to be said each month and let their recitation be made voluntary? Then those who so wish could continue to use them, they would stand in the Prayer Book as a witness to the old morality, but some of us would be relieved of a sore burden. (Rev.) CHARLES C. EDMUNDS.

Chelsea Square, New York.

AN APPEAL FROM A SCHOOL IN GERMANY

To the Editor of *The Living Church*:

APROMINENT German headmaster of a school in Dresden writes me of his school: "It is the poorest quarter of Dresden, the average income of our pupils' parents being about 150 marks (less than \$40) a month, scarcely sufficient for food and clothes. I think if American ladies knew this poverty, they would not mind giving a part of their cast-off clothes and linen to these German boys and girls whose mothers would be very glad to change and prepare them. What do you think I could do in this respect for my poor but gifted boys and girls?"

Very few Americans know how much suffering there is in Germany from lack of actual necessities. The poor, of whom the professor writes, are in dire need. To parents and to those who realize that the people who suffer most in war are not the ones responsible for it, I appeal for any clothing they can spare for boys and girls from 10 to 18 for the relief of these poor but promising children. Packages may be sent to American Merchants Shipping and Forwarding Co. Inc., 157 East 25th street, New York City, stating destination desired.

I was in Germany all through the World War and know how much opposed to it were the common people. They should be encouraged by our sympathy and not spurned by our neglect. I shall be profoundly grateful for any such packages and be glad to acknowledge their receipt if notice of shipment be sent me care Bank of America, 44 Wall street, New York City.

(Rev.) JOHN C. WELWOOD,

Sometime Rector American Episcopal Church
in Dresden, Germany.

DISTINCTIVE DOCTRINES

To the Editor of *The Living Church*:

HAVING READ in *THE LIVING CHURCH* extracts from Father Hughson to the effect that a doctrine distinctively Anglican is non-Catholic, would like to ask two questions:

1. Would a doctrine distinctively Roman be also non-Catholic?

2. Was not Athanasius a heretic when he stood *contra mundum*, or rather *contra ecclesiam*, for what is now the "Catholic Faith"?

(Rev.) C. B. WILMER.

Sewanee, Tenn., December 3d.

AROUND THE CLOCK

By Evelyn A. Cummins

A CLERGYMAN was fond of consulting his sexton, an old colored man, about sermons and matters concerning the church. The chancel of the church had just been redecorated and an inscription had been painted on the walls, which was an innovation for this particular church. The sentence read, "Holy, Holy, Holy," etc. "Sam," said the parson, "what do you think of our new decorating in the church?" "Well, doctor," replied the sexton, "I think it looks very nice indeed. The only thing I doesn't care for is them words written on the wall. I doesn't approve of exposing that way our sanctimonious, sacrilegious sentiments."

The same clergyman had just finished preaching a fine sermon on the immortality of the soul. "Sam," he asked, "what do you think about immortality and how did you like my sermon?" "Doctor, I liked that sermon pretty well," Sam answered, "but it was not nearly spiritualistic enough for me. Dr. Jones, I tell you, sir, I *knows* that spirits returns to their former forebodings."

THE Christmas problem is solved. According to a Christmas gift advertisement of one of New York's largest department stores, it is now possible to obtain a 32-ounce bottle of imported perfume, with an accompanying and matching atomizer, in a tan suede case with glass pendants and silk tassels, for the modest sum of \$450. Why worry any more about what to give?

THE Rosecrucians, to the number of 5,000, are planning to move to an ancient city by the Nile, from California. They have announced that they will abandon modern dress and modern mechanical instruments and live at the rate of 1300 B. C., on the principles of Amenhotep the Fourth, whom they consider the founder of the Rosecrucian Order. They will use a sort of international language.

Well, there's one thing about it, they won't have to worry about what to give for Christmas presents. And Henry's new models will have no fascination for them!

I wonder if there's anything the matter with that famous California climate and weather.

THIS is the special prayer said daily in York Minster: "O Eternal Lord God, who in Thy mercy hast preserved through the ages this house of prayer to be the habitation of Thy glory; mercifully grant that, coming unto Thee as living stones, we may build up a spiritual house acceptable unto Thee, by Jesus Christ our Lord. Amen."

THERE are on the market today 2,500 kinds of perfume, 1,200 kinds of face powder, 700 of talcum, 650 of rouge, 300 of cold cream, 164 kinds of dental cream, and 200 varieties of hair tonic, according to a report of the Wholesale Druggists Association. At their convention some one advocated that drugstores carry band instruments as well as all their other stock. This speaker said that \$5,000,000 a year is being spent in this country on saxophones.

IN HIS book, *The Geography of American Antiques*, Lurelle van Arsdale Guild says that the Pilgrims brought no clocks with them, but depended for the approximate hour on nature—the position of the sun and incoming and outgoing tides—and such crude hour glasses and sun dials as they could make. Small sun dials of fine workmanship were made in Holland as early as 1600 and it is fairly certain that one or two of these dials were brought over on the Mayflower. These forerunners of the watch consisted of a round metal plate with numerals of the hours engraved on the surface near the circumference and an upright shaft which projected a shadow across the numerals, designating the hour. A compass was added to the pocket type and the whole thing enclosed in a small box for convenient carrying. With this compass it was possible in any place or position to determine the angle at which the shaft should point correctly to tell the time.



News
of the
Church
in
Pictures

SENATE CHAPLAIN

Rev. Z. B. T. Phillips, D.D., rector of the Church of the Epiphany, Washington, elected chaplain to the United States Senate. (Story on page 240.)

Henry Miller Photo.



CLERGY GROUP

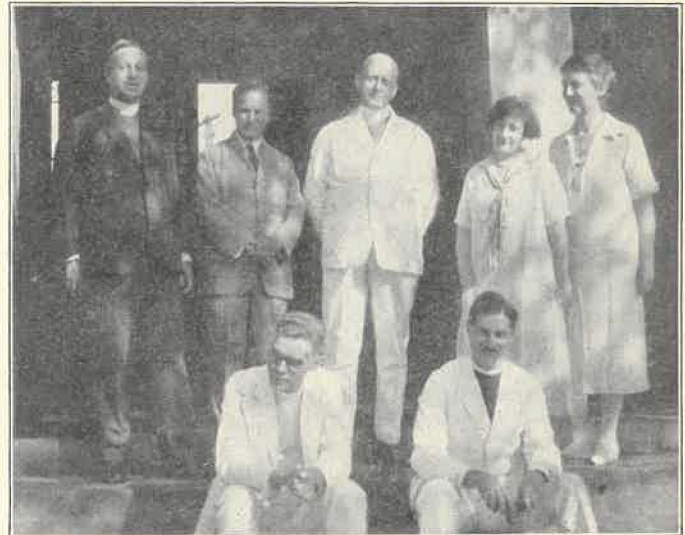
Photographed at the recent regional Catholic Conference in Lebanon, Pa. (See THE LIVING CHURCH of November 26th.)



Keystone Views.

A REAL SKY-PILOT

A Moth D-H airplane has been presented to the Rev. Leonard Daniels, former Royal Air Force flyer. His parish of Wilcannia, diocese of Riverina, Australia, is as large as England.



SOME PHILIPPINE MISSIONARIES

An interesting group photograph, taken on the veranda of "Bishop-sted," the residence of the Rt. Rev. and Mrs. Gouverneur Frank Mosher, Manila, showing the Rev. B. H. Harvey, acting rector of the Cathedral of St. Mary and St. John, Manila; the Rev. A. H. Richardson, Balbalasang (seated); Dr. Harrington S. Littell, of the Hankow, China, mission; the Rev. E. A. Sibley, Bontoc; Bishop Mosher; the correspondent of THE LIVING CHURCH for the Philippine Islands, Mrs. Bayard Stewart; and Mrs. Mosher.



AT THE CONSECRATION OF BISHOP DING ING-ONG

The ceremony took place at All Saints' Church, Shanghai, on All Saints' Day last. Bishop Ding is the second Chinese to be consecrated to the episcopate of the Chinese Catholic Church. Among the prelates seated in the first row are included Bishop Graves of Shanghai, Bishop Sanford of San Joaquin, Bishops Ding and Sing, Bishop Roots of Hankow, and Bishop Huntington of Anking. Bishop Norris of North China, Bishop Hind of Fukien, and Bishop Scott of Shantung complete the group. Dr. John W. Wood, in China with Bishop Sanford on a commission from the National Council, stands in the third row.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

CATHEDRAL SERMONS. By the Very Rev. Howard Chandler Robbins, D.D. New York: Harper & Brothers. \$2.00.

THIS book gives us twenty-one of the many sermons that Dean Robbins has preached in the Cathedral of St. John the Divine during the past sixteen years. The many friends of the preacher will be glad to have a book in which the quiet, humble, high-minded spirit of their friend speaks to them, and in the words of which they can hear his voice. The multitude who worship in the great cathedral, either regularly or occasionally, can read here some of the sermons which have helped them. And all who like to read sermons and find their religion or their preaching helped by reading them will find here true sermons that read well.

They are plainly the sermons of a man who reads and a man who writes. There is history in them and science and poetry, loved and assimilated. They are simple sermons, but predominantly sermons for educated people. The minds with whom the preacher is most in contact, the minds he has before him unconsciously as he prepares his sermons, are predominantly educated and cultivated minds, who know and appreciate history and literature. They are quiet sermons and finished sermons, at times suggesting the essay in their form and temper. There is nothing careless, nothing confused, nothing unpremeditated about them. They have the high values of the written sermon. If there is any lack it is on the side of directness and "drive." Perhaps it would be well if it were more unmistakable that the preacher is not only speaking *about* religion but also speaking *for* God to you. But we are not unmindful of the fact that there are varieties of gifts, and thank God that in a world where there is so much preaching with more "drive" than direction, with more emotion than intelligence, so well furnished a mind and so careful a workman is interpreting the things of God to multitudes of men.

Let no one suppose from anything that has been said that these are not sermons. They are sermons, the work of a man seeking to interpret God to men, to bring men into touch with God. Some future historian of religion reading this book as source material for the kind of Christianity preached in New York City in the early twentieth century would find here a positive, deeply religious, unmistakably Christian message. Those who learn from this man are taught that God is the beginning and the end of all things, the one sure anchorage for human hopes; that man in his personal and his common life is torn between the realm of nature in which he is rooted and the realm of God for which he is destined; that in Christ man finds all that meets his deepest needs, not only the good life and the way of righteousness, but the communion with God which is peace. Of things ecclesiastical the listener will hear little, perhaps because the preacher has learned from Christ that the Church which humbles itself shall be exalted.

The religious interest is central in this preaching, but it is no narrow and specialized interest that rests in the concern with sacred things. It reaches out to all life for the sanctification of all things. The contemporary finds its place. One knows that there has been a war and that there is a League of Nations. But the permanent takes precedence. The range is generous and inclusive, as it should be in a cathedral. The man of one talent is comforted with an assurance of his worth and the man of many talents summoned to a sense of stewardship. Social justice, world peace, family religion find a place beside more individual and inward needs for rebirth.

We can all rejoice that the Cathedral Sermons in our greatest cathedral are such good sermons.

ANGUS DUN.

THE OLD TESTAMENT—AN AMERICAN TRANSLATION. Edited by J. M. Powis Smith. Chicago: The University of Chicago Press. \$7.50.

THIS seems to be the day of Bible translations. Moffatt did the Old and the New Testament quite recently. Shortly before that the Jewish Publication Society of America made a translation. Not long ago Goodspeed issued his translation of the New Testament. The excuse for the translation before us is to be found in the sub-title: *An American Translation*; yet strange to say, parenthetically, only one of the four translators is an American, the others being Canadian and English.

However, the translation on the whole is good, considering the stupendous task, and the translators have been successful in reproducing the meaning and style of the original documents. There are, of course, numerous places where the translations may with ease be seriously criticized, as, for example, in the very first verse of the first book: "When God began to create," and in the numerous places where inconsistencies occur as in Genesis 12:7 and 15:18. Many instances may be enumerated to show inferiority of style (Amos 5:24) and doubtful changing of the original text (Amos 5:26).

But a better knowledge of Hebrew and of textual problems, and a clearer recognition of poetic structure in various portions of the Old Testament have enabled Dr. Smith and his associates to produce a good translation. The translation is more modern than any previous one, except, perhaps, Moffatt's, but it is certainly not truer to the original than the Jewish translation, nor will it ever take the place of the old King James or either of the Revised translations for use in public services.

S. A. B. M.

IT IS DIFFICULT to know to what readers Dr. George M. Gibson's *History of New Testament Times* (Cokesbury Press. \$1.00), will be of value. We wonder whether even the Sunday school teachers mentioned on the wrapper would not be up to something a little more thorough than this extremely slight sketch. However, those appalled by Matthews or Wade will find here a fairly balanced and easily written outline of the subject. They should be warned not to trust to the accuracy of all the details.

WHAT WAS ATTEMPTED in the book mentioned above has been really accomplished by Professor E. F. Scott under another title. His *First Age of Christianity* (Macmillan, \$1.50), may be heartily commended. Scholars have learned to appreciate the depth and insight of Dr. Scott's larger works on New Testament subjects and he shows himself equally capable of popular summary. Here, in untechnical language, clear but never thin or superficial, is an excellent study for the general reader of the historical background of Christianity, of the life and teaching of Christ, and of the growth of the early Church. The section on the theology of St. Paul seems to us particularly good for its size; valuable also is the stress on the many-sided character of what is often loosely lumped together as "New Testament teaching." Professor Scott writes with a full appreciation and application of modern critical results, but without obtruding negatives or indulging in technical discussions.

MAY SINCLAIR, in *The Allinghams* (Macmillan, \$2.50), causes the reader to heave a regretful sigh. She could do so much better. Why, one asks, this haste, this superficial and rapid treatment of the so important and so fascinating subject? And why so many odd, abnormal people in one family? It certainly is not an average family, we are thankful to say. Miss Sinclair has written so many clever books, and this one is not even interesting.

Church Calendar



DECEMBER

- 18. Fourth Sunday in Advent.
- 21. Wednesday. St. Thomas, Apostle.
- 25. Sunday. Christmas Day.
- 26. Monday. St. Stephen, Martyr.
- 27. Tuesday. St. John, Evangelist.
- 28. Wednesday. Holy Innocents.
- 31. Saturday. New Year's Eve.

APPOINTMENTS ACCEPTED

BOGERT, REV. HARRY HOWE, rector of Calvary Church, Burnt Hills, and priest-in-charge of St. Paul's mission, Charlton, and Grace mission, Jonesville, N. Y. (A.); to be rector of Port Tobacco parish, Charles County, Md. (W.). Address La Plata, Md. Effective Dec. 31st.

BOTKIN, REV. WARREN L., formerly rector of St. John's Memorial Church, Parsons, Kans.; to be rector of St. James' Church, Texarkana, Texas (Dallas). Address 619 Wood St.

BRANCH, REV. THEODORE, formerly incumbent of Bancroft, Ont.; to be rector of St. Peter's Church, Sycamore, Ill. (C.)

BRICE, REV. EDGAR E., formerly rector of Christ Church, Sag Harbor, L. I., N. Y.; to be rector of Grace Church, Massapequa, L. I., N. Y. January 1, 1928.

COOK, REV. LUTHER A., formerly rector of Holy Trinity Church, Wallace, Idaho; to be priest-in-charge of Grace Church, Nampa, Idaho. Address, 307 12th Ave. So., Nampa, Idaho.

GUNN, REV. JOSEPH W., formerly priest-in-charge of Grace Church, Nampa, Idaho; to be priest-in-charge of the mission at Rupert, Idaho.

LOLLIS, REV. HARWICK A., formerly rector of Chenango County mission, Norwich, N. Y. (C.N.Y.); to be rector of St. John's Church, Huntingdon, Pa. (Har.)

MONTGOMERY, REV. HUGH E., formerly rector of St. John's Church, Stockton, Calif. (San J.); to be rector of All Souls' Church, Berkeley, Calif. January 1, 1928.

PARCHMENT, REV. WILLOUGHBY M., temporarily in charge of St. Barnabas' Church, Altoona, Pa. (Har.), and formerly rector of St. Philip's Church, Jacksonville, Fla.; to be vicar of St. Augustine's chapel, Youngstown, Ohio. Address, 614 Parmalee Ave.

PHINNEY, REV. ARTHUR, formerly senior curate at Trinity Church, Boston, Mass.; to be rector of St. Paul's Church, Concord, N. H. January, 1928.

PLUMMER, REV. A. HAROLD, formerly priest-in-charge of Central Maine mission, Brownville, Jct., Maine; to be priest-in-charge of St. George's mission, Sanford, Maine.

PURDY, REV. CHARLES E., formerly priest-in-charge of the Church of the Redeemer, Sayre, Pa. (Be.); to be priest-in-charge of Trinity Church, Lansford, and St. Philip's Church, Summit Hill, Pa. (Be.) Address, 7 East Ridge St., Lansford.

PURCHASE, REV. H. G., formerly non-parochial priest of the diocese of Newark; to be assistant at Trinity Cathedral, Newark. Address, 24 Rector St.

OPPEDISANO, REV. V., formerly assistant at Christ Church, Oyster Bay, N. Y. (L. I.); to be priest-in-charge of the Church of the Annunciation, Brooklyn.

TWISS, REV. MALCOLM N., rector of Trinity Church, Trinidad, Colo.; to be rector of St. Alban's mission, El Paso, Tex. (N. Mex.), January 1, 1928.

RESIGNATION

MORRIS, REV. LEWIS G., D.D., as rector of Christ Church, Rochester, N. Y. (W.N.Y.) Effective December 31st.

ORDINATIONS

DEACON

TEXAS—On Tuesday, November 29th, the Rt. Rev. Clinton S. Quin, D.D., Bishop Coadjutor of Texas, ordained **JAMES WHITCOMB EGAN AIREY** to the diaconate in Trinity Church, Marshall.

The candidate was presented by the Rev. James M. Owens, D.D., of Shreveport, La., and the Rev. Dr. Gardiner L. Tucker preached the sermon.

The newly ordained deacon is to be deacon-in-charge of St. John's Church, Columbus, and Christ Church, Eagle Lake, with address at Columbus.

PRIESTS

HANKOW—The Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow, advanced the Rev. Messrs. **NELSON E. P. LIEO**, **FRED S. Y. LIEO**, and **WANG K'ANG-SEN** to the priesthood in St. Paul's Cathedral, Hankow, on October 1st.

The Rev. Nelson Lio is to be one of the chaplains to the Church General Hospital; the Rev. Fred Lio is to be one of the clergy in charge of St. Andrew's, with its great mill population; while the Rev. Mr. K'ang-sen has been appointed to the large farming district of Yuinmeng.

MARYLAND—The Most Rev. John G. Murray, D.D., Bishop of Maryland, advanced the Rev. **HARRY S. WEYRICH** to the priesthood in Emmanuel Church, Sunday, December 4th.

The candidate was presented by the Rev. Dr. Hugh Birkhead of Emmanuel, and the sermon was preached by the Rev. Dr. Wyatt Brown of Baltimore.

Mr. Weyrich will continue on the Emmanuel clergy staff, where he spent his diaconate.

DIED

GRICE—Entered into life eternal, December 4th, **ETTALENE MEANS GRICE**, daughter of William E. Grice, of New Haven, Conn.

"Grant unto her eternal rest, O Lord, and may light perpetual shine upon her."

HIGGS—Miss **MARY H. HIGGS** of Jamaica, L. I., sister of Mrs. William E. Allen, died at Atlantic City, N. J., on November 8th. Interment in Oak Hill Cemetery, Nyack, N. Y., on November 11th.

JOHNSON—Entered into life eternal, at New Canaan, Conn., November 22, 1927, **MARIE DEWOLF JOHNSON**, widow of Theodore Polhemus Johnson, and daughter of the late Sarah Fales Hazard and Charles Henry DeWolf, Jr., of Bristol, and Newport, R. I. Beloved mother of Mrs. Edwin D. Weed.

"Lord, all pitying, Jesu blest
Grant her Thine eternal rest."

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WANTED—PARISH BY PRIEST, AGE 40. Married; two children. Best of credentials. Teacher, preacher, wide experience. Town preferred where much work is to be done. F-951, **LIVING CHURCH**, Milwaukee, Wis.

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YOUNG MARRIED CLERGYMAN, GRADUATE, capable preacher, teacher, experienced, energetic, desires call \$2,100 and house. R-975, **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

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MISSIONS ARRANGED FOR EVERY SEASON in the Church Year. Send for pamphlet entitled "A Mission of Personal Religion." **SOCIETY OF THE NAZARENE**, Mountain Lakes, N. J.

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PURE IRISH LINEN AT WHOLESALE prices for Altar Guilds, rectors, and others. Also handkerchiefs. Samples on request. **MARY FAWCETT**, 350 Broadway, New York City.

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

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" 11:00 A.M. Sung Mass and Sermon.
" 8:00 A.M. Choral Evensong.
Daily Mass at 7:00 A.M., and Thursday at 9:30.
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Children's Mass: 9:15 A.M.
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.
Work Day Services: Mass, 7:00 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:30-5:30; 7:30-9.

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Cathedral of St. John the Divine, New York
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Sundays: The Holy Communion, 8:00 A.M.; Holy Communion (in French), 9:00 A.M.; Morning Service (Church school), 9:30 A.M.; Holy Baptism (except 1st Sun.), 10:15 A.M.; The Holy Communion (with Morning Prayer except 1st Sunday), 11:00 A.M.; Holy Baptism (1st Sunday), 3:00 P.M.; Evening Prayer, 4:00 P.M., Week Days (in Chapel): the Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Mon. and Sat.), 5:00 P.M.

Holy Cross Church, New York
Avenue C between 8d and 4th Streets
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Sundays: Low Masses, 7:30 and 8:15.
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St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court Street car to Carroll street. The church is at the corner of Clinton and Carroll streets, one block to the right.)
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" 9:00 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers, Brief Address, and Benediction.
Masses Daily at 7:00, 7:30, and 9:30.

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KFBU, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 372 meters. Noonday service daily at 12:00 noon, and University Extension programs at 1:30 P.M. daily. Religious service on Fridays at 1:30 P.M. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M. C. S. Time.

KGBU, KETCHIKAN, ALASKA—228 meters—St. John's Church, Sunday, 11:00 A.M., 7:30 P.M. Pacific Standard Time. Wednesday, 9:00 P.M.

WEAF, NEW YORK CITY, 491.5 METERS, 610 kilocycles. St. Paul's Chapel, Trinity parish. Christmas Eve Carol Service. December 24th, at 12:15 P.M. (Noon.) E. S. Time.

WEBB, BUFFALO, N. Y., 244 METERS. St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M. E. S. Time. Sermon and question box by the Rev. James C. Crosson. from Louisville Cathedral every Sunday, 4:30

WHAS, LOUISVILLE, KY., COURIER Journal, 399.8 meters. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

WIBO, EVANSTON, ILL., ST. LUKE'S Church, 226 meters. Sunday mornings, choral Eucharist and sermon by Dr. George Craig Stewart, 11:00 A.M., C. S. Time.

WNBR, MEMPHIS, TENN., 316 METERS. Every Wednesday at 6:00 P.M., C. S. Time. Bible class inaugurated by the Very Rev. T. H. Noe, Dean of St. Mary's Cathedral (Gallor Memorial). In the classes Dean Noe will answer questions mailed to him by the listeners.

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

BOOKS RECEIVED

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

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

Prohibition. Its Economic and Industrial Aspects. By Herman Feldman, Ph.D., assistant professor of Industrial Relations, Amos Tuck School of Administration and Finance, Dartmouth College; author of *The Regularization of Employment.* Price \$2.00.

An Outline History of Japan. By Herbert H. Gowen, D.D., F.R.G.S., professor of Oriental Languages and Literature in the University of Washington; author of *An Outline History of China* (with Josef W. Hall), *Asia—A Short History*, *The Napoleon of the Pacific*, etc. Price \$4.00.

Bobbs-Merrill Co. Indianapolis, Ind.

Adam and Eve: Though He Knew Better. By John Erskine, author of *The Private Life of Helen of Troy.*

Christopher Publishing Co. Boston 20, Mass.

The Calif of Cordova. A Tale of Spain in the Thirteenth Century. By Richard Dobson. Price \$2.50 net.

The Grooming of a Human Spirit. By J. J. Sanders. Price \$2.00 net.

Poems. By Annie Scott Baxter. Price \$1.00 net.

Something of Nothing. The Greatest Murder Trial in Literature. By John William Conway, alumnus Iowa State College. Price \$2.50 net.

George H. Doran Co. 244 Madison Ave., New York City.

Religion and Social Justice. By Sherwood Eddy. Price \$1.50 net. Dollars and World Peace. By Kirby Page, editor *The World Tomorrow.* Price \$1.50 net.

Longmans, Green & Co. 55 Fifth Ave., New York City.

The Cult of Santiago. Traditions, Myths, and Pilgrimages. A Sympathetic Study. By the Rev. James S. Stone, D.D., rector emeritus of St. James' Church, Chicago, and vicar honorarius of St. Mark's Church, Evanston, Ill. Price \$6.00.

Longmans, Green & Co. 55 Fifth Ave., New York City.

Recent Revelations of European Diplomacy. By G. P. Gooch. Price \$3.00.

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

These Changing Times: A Story of Farm Progress During the First Quarter of the Twentieth Century. By E. R. Eastman. Price \$2.50.

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

Thomas March Clark. Fifth Bishop of Rhode Island. A Memoir by his daughter, Mary Clark Sturtevant. Edited by Latta Griswold, M.A., rector of Trinity Church, Lenox, Mass. With Preface by James DeWolf Perry, D.D., LL.D., Bishop of Rhode Island. Price \$3.00.

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

Ideas of Corporate Worship. By Robert Stephenson Simpson, D.D., late minister of the High United Free Church, Edinburgh. Price \$2.00.

S. P. C. K.

The Macmillan Co. 60 Fifth Ave., New York City.
American Agents.*Confirmation, or The Laying on of Hands.*
Volume II. Practical. By various writers.Stanford University Press. Stanford University,
Calif.*Landscape Architecture.* A Series of Letters.
By Stephen Child, Fellow of American
Society of Landscape Architects. Price
\$5.00.

Vanguard Press. 80 Fifth Ave., New York City.

How the Soviets Work. By H. N. Brailsford,
author of *The War of Steel and Gold: A
League of Nations; Shelley, Godwin and
Their Circle*, etc. Price 50 cts.*Village Life Under the Soviets.* By Karl
Borders. Price 50 cts.

W. A. Wilde Co. 131 Clarendon St., Boston, Mass.

Everyday Religion. A Book of Applied Chris-
tianity. By John Timothy Stone, D.D.,
LL.D., Litt.D. Price \$1.50.

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FOUNDER'S DAY AT ILLINOIS SCHOOL

KNOXVILLE, ILL.—Founder's Day at St. Mary's School, Knoxville, held on Monday, December 5th, marked the sixtieth anniversary of the establishment of the school by the Rev. Dr. C. W. Leffingwell. A number of alumnae, some of whom were pupils sixty years ago, and others, members of the first graduating class, attended the celebration.

A beautiful window placed in the school chapel by Dr. Leffingwell in memory of his wife, Elizabeth Leffingwell, housemother of St. Mary's for forty years, who died a year ago, was unveiled by a granddaughter of the founder, and dedicated by the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, and president of the Board of Trustees of the school.

The birthday cake was cut by Mrs. H. M. Chase of Galesburg, one of the first pupils at St. Mary's, who sixty years ago cut the first birthday cake. Her hand was guided by a tiny tot of eight, the youngest pupil of the school.

Special Convocation at Formal Opening of New Anglican Theological College

Diamond Jubilee of Ottawa Church —Consecrate Church On Indian Reserve

The Living Church News Bureau }
Toronto, December 9, 1927 }

AT THE FORMAL OPENING OF THE NEW Anglican Theological College of British Columbia at Point Grey, Vancouver, a special convocation was held in the university auditorium at 3:00 o'clock. The procession was headed by the Most Rev. A. U. dePencier, Metropolitan of the province, and His Grace the Archbishop of Rupert's Land, Primate of All Canada. Following in the procession were the principal and the acting president of the University, Dean Coleman, the Bishops of British Columbia and of Olympia, the warden, and Principal Smith of the Union College, the treasurer and the architect, members of the board of governors, staff, students, and clergy of the province. Prayers were read by the Rev. C. H. Shortt, warden, of the college. Addresses of welcome were given by Dean Coleman on behalf of the university and the Bishop of Olympia on behalf of the sister Church in the United States.

Principal Vance read messages of congratulation from His Excellency the Governor-General, who turned the first sod on April 13th, the B. C. & Y. C. Aid Society of London, eight of the Canadian colleges, and nine Canadian bishops. He also mentioned having received scores of messages of goodwill from synods, rural deaneries, and individuals throughout the province. He thanked the contributors, known and unknown, who had made the erection of the building possible, and drew special attention to the magnificent work of the Woman's Guild, which had completely furnished the building.

The chief address was given by His Grace the Primate, who expressed his surprise and pleasure at the size and beauty of the building, his congratulations to all concerned in its erection, and his hope that God would bountifully use the institution for the training of many men for the ministry in this and future generations. He closed with a word of advice that the institution steer clear of the extremes of either fundamentalism or modernism. A procession then took place to the college. The honorary treasurer, F. L. Beecher, presented a petition to the Primate asking him to open the building. The architect handed him a golden key, with which he unlocked the main door. A service of dedication was conducted by the Archbishop of New Westminster and the benediction was pronounced by the Primate. The building was then thrown open for inspection by the 1,200 people who were present. Students were stationed in various sections of the building to act as guides.

In the evening a banquet for men was held in the Hotel Georgia, when a very representative body of men attended. The Archbishop of New Westminster presided. After the toast to the King, A. McC. Creery, M.L.A., proposed the toast to the college, which was responded to by the Rt. Rev. A. S. Huston, Bishop of Olympia, Dr. Gould, secretary of the M.S.C., and the Primate, who afterwards pronounced the benediction.

DIAMOND JUBILEE OF ST. ALBAN'S, OTTAWA

The Church of St. Alban the Martyr, the oldest Anglican church in Ottawa, celebrated its diamond jubilee with special services. During the morning service every seat was filled, chairs were placed in the aisles, and many stood.

His Excellency the Governor-General and Lady Willingdon occupied a pew very near that which Canada's first Governor-General, Lord Monk, and his lady occupied during the infancy of the young Dominion. In the seat from which Sir John A. Macdonald, Canada's first Prime Minister, worshipped for many years, the present Prime Minister, the Rt. Hon. W. L. Mackenzie King, took part in the service. His Excellency, as a lay reader in the Church of England, read both the first and second lessons.

Dr. Bedford Jones, who was the special preacher at the morning service, is a son of Archdeacon Jones who founded the parish and built the church sixty years ago. In the evening the Rev. F. H. Wimberley, rector of the Church of the Ascension, preached. The Rev. Canon Whalley is the rector.

CONSECRATION OF M'KAY MEMORIAL CHURCH ON INDIAN RESERVE

With impressive ceremonies conducted by the Rt. Rev. G. Exton Lloyd, D.D., Bishop of Saskatchewan, the MacKay Memorial Church at Little Pines Reserve was consecrated. Assisting in the service, which was made particularly impressive by the singing of the hymns, chants, the *Te Deum*, and the responses by the thirty Indian children of the reserve school, directed by Miss Cunningham and Miss Faithful, were the Rev. Edward Abenakew, Chief James Blackman, and the head men of the tribe. The Rev. W. H. English, rural dean of Battleford, read the sentence of consecration and dedicated the furnishings. The bishop signed the instrument of donation. There were present also the Rev. I. J. Jones, North Battleford; the Rev. John Rance, Battleford, and the Rev. A. Cross, Lloydminster. Mr. Ahenakew interpreted the bishop's address in the Cree language for the benefit of the older Indians. Chief Poundmaker from Poundmaker's Reserve, welcomed the visitors.

MEMORIAL WINDOW DEDICATED AT ST. ALBAN'S CATHEDRAL, PRINCE ALBERT

At St. Alban's Cathedral, Prince Albert, a large congregation was present when Bishop Lloyd dedicated a new memorial window in honor of the thirty-four men of the congregation who gave their lives in the Great War.

Among those present was a representative gathering of former service men, many of whom joined in a parade from the Canadian Legion Hall. The Canadian Legion, Imperial Veterans, and R.N.W.M.P. veterans, and the active militia units in Prince Albert, and R. C. M. Police were represented in the gathering.

The names inscribed on the window were read by the Rev. Canon J. I. Strong.

A wreath of poppies and one of maple leaves and poppies were placed on the window as tokens of remembrance by Mrs. G. E. Lloyd on behalf of the congregation of the cathedral, and by J. F.

Perry and L. S. Daynes, D.C.M., on behalf of former service men.

The Rev. Canon Burd was assisted in the service by the Rev. Canon J. I. Strong, the Rev. R. F. Macdougall, the Rev. A. E. Minchin, and the Rev. H. Wallace. Lt.-Col. T. H. Rosser read the lesson.

The St. Alban's Girl Guides and Boy Scout troops, and representatives of the St. Paul's Boy Scouts were present at the service.

MISCELLANEOUS NEWS

Twelve feet of the spire of St. Paul's Church, Rothesay, was knocked off by lightning, and the rest of the spire more or less damaged by fire. The interior of the church was not damaged, but it is expected the upper part of the tower will have to be rebuilt.

The rector, church wardens, and vestry of the parish of Qu'Appelle have decided to place a peal of bells in the tower of St. Peter's Pro-Cathedral to perpetuate the memory of the late Very Rev. John Paine

Sargent, D.D., first Dean of Qu'Appelle.

The regimental colors of the 104th Battalion have been laid up for safe keeping in Trinity Church, St. John. These colors are of more than usual interest because for a time they were laid up on the Wolfe monument in St. Paul's Cathedral in London and were later carried by the 26th Battalion into Germany. Besides four other pairs of regimental colors, Trinity Church has also the Royal Coat of Arms which, until March 17, 1776, was in the State House in Boston and looked down upon the famous tea debate.

After being closed for six months for reconstruction and repair work, the Church of St. James, of Jeddore, in the parish of Musquodoboit Harbor, N. S., was reopened last Sunday, when the beautiful new chancel and belfry, recently built, were dedicated by the Archbishop of Nova Scotia, the Most Rev. Clare M. Worrell, assisted by Archdeacon Watson and the rector of the church, the Rev. John Furlong.

has been entirely redecorated as a memorial to Oscar G. Getzen-Danner, a gift from his widow and daughter, now residing in Paris. Under the direction of the artist, Robert Robbins, a new polychrome ceiling has been installed and on the walls just below the ceiling and over the doors have been painted, in letters of red and black, texts from the Burial Office. A figure of Christ has been painted on the west wall of the chapel.

NEWS ITEMS

The sermon preached in Trinity Church on Sunday, November 6th, by the Bishop of New York, in commemoration of the 100th anniversary of the birth of Dr. Morgan Dix, has been published in booklet form by Trinity Church for distribution.

The preacher tomorrow morning at Trinity Church is the Ven. Archdeacon F. DeW. Lushington, M.A., Hon. C.F., of London, who has come to America under the auspices of the Committee on Interchange of Preachers and Speakers between the Churches of America, Great Britain, and France. The preacher at the noonday services this week is to be the Rev. Dr. Chorley of Garrison.

Bishop Manning, Rabbi Krass, Dr. Cadman, and Fr. E. F. Leonard were the speakers at a good-will dinner given on Thursday evening by E. F. Albee, who is a member of the Advisory Council of the National Conference of Jews and Christians.

The Rev. John Cole McKim, a missionary in Japan for the past forty years, a son of the Bishop of South Tokyo, is to be the guest of honor at a dinner to be given next Monday evening in the parish house of the Church of St. Mary the Virgin.

At the late Eucharist at St. Paul's Chapel tomorrow the sermon by Dr. McComas will commemorate the founding, 102 years ago, of Montgomery Lodge, F. and A. M. General Richard Montgomery, for whom the lodge is named, is buried beneath the altar of St. Paul's.

The new chapel in Holy Rood Church, Fort Washington avenue, is to be dedicated on New Year's Day. An unusually beautiful chapel is being provided by a large number of memorial gifts; it is to occupy the large and formerly unused space beneath the organ.

HARRISON ROCKWELL.

Ground Broken for Women's Transept of Cathedral of St. John the Divine

Convalescent Branch of St. Luke's Hospital Dedicated—Church and Drama Association

The Living Church News Bureau
New York, December 10, 1927

AS ANNOUNCED IN LAST WEEK'S LETTER, the program for the breaking of ground for the north transept of the Cathedral of St. John the Divine was carried out on Monday afternoon, December 5th. Bishop Manning officiated in the presence of a group which included Bishop Lloyd, Bishop Shipman, Dean Robbins, and a number of the members of the women's division of the cathedral builders.

This portion of the great edifice will be known as the women's transept and will be dedicated to the Blessed Virgin Mary, while the south transept will be dedicated to St. John. Thus the two arms of the crossing in the construction of the cathedral will represent the Mother of our Lord and His beloved disciple in the relation to Him in which they stood before the Cross on Calvary. Bishop Manning has stated that he considers this dedication of the north transept to St. Mary to be the most beautiful that could be conceived.

In his address at the outdoor ceremony, the bishop pointed out the marked significance of this undertaking by the women and cited it as an evidence of the influence of the Christian religion in bringing women to their true place and dignity in human life, "a symbol of world progress."

On Sunday afternoon, December 11th, there will be a formal assignment of the bay of the Historical and Patriotic Societies, the first of the nine community groups which are erecting bays in the cathedral nave to complete its fund. Bishop Manning will officiate at this ceremony, at which will be present representatives of the 111 societies who coöperated for this bay. The governments of France, Denmark, Japan, Yugoslavia, Sweden, Czechoslovakia, and Great Britain will also be represented, as each of them has made formal gifts to the cathedral through the Historical and Patriotic Division.

DEDICATION OF ST. LUKE'S HOSPITAL CONVALESCENT INSTITUTION

St. Luke's Hospital, located on Cathedral Heights, opposite St. John the Divine, now has a convalescent branch at Greenwich, Conn. It was dedicated this afternoon at a service in which the participants were the Bishop of New York, the Rev. Dr. Budlong of Greenwich, Stephen Baker, and Dr. Clover, president and superintendent, respectively, of the hospital.

This new institution was made possible by the gift of 250 acres and \$1,000,000 from Mrs. Hicks Arnold, a benefaction said to be the largest individual contribution ever made by a woman to philanthropy.

The main structure is U-shaped, 220 feet by 140 feet; it is three stories in height and has a bed capacity of eighty. A wing provides accommodations for the medical staff and nurses.

CHURCH AND DRAMA ASSOCIATION CAMPAIGN

There was launched this week a campaign in the interests of the newly-formed Church and Drama Association, the objective being to secure at least 50,000 members. Over a thousand people attended a luncheon at the Commodore last Tuesday when the campaign was formally begun. That it has a mission is evident from the rapid growth of the new organization and from the unusual interest manifested by both the Church and the stage in its plans. The Church is recognizing, officially, the dramatic profession's great influence for good; and the stage is welcoming the coöperation of the Church and Synagogue as something essential if it is to be a powerful agency for righteousness in the community. The headquarters of the association are at 475 Fifth avenue, and the membership cost is but \$1.00 a year.

The recommendations this week are the Gilbert and Sullivan operas, *Iolanthe* and *The Pirates of Penzance*; the play, *The Cradle Song*; and the film, *The Gaucho*.

ST. JAMES' MORTUARY CHAPEL

The mortuary chapel at St. James' Church, Madison avenue and 71st street,

CONDUCT LAY CONFERENCE IN ALABAMA

MONTGOMERY, ALA.—Nearly every parish and mission in the diocese of Alabama was represented at the conference on Lay Evangelism held November 30th and December 1st in St. John's Church, Montgomery, the Rev. Dr. Richard Wilkinson, rector.

The conference was conducted by the Rt. Rev. T. G. Darst, D.D., Bishop of East Carolina, and Dr. W. L. Glazebrook, a prominent physician of Washington. The Rt. Rev. William G. McDowell, bishop coadjutor of the diocese, celebrated at the corporate Communion, assisted by Bishop Darst and the rector.

The conference was then opened by Bishop McDowell who introduced the speakers, Mrs. Charles Henderson of Troy, John Ebaugh of Birmingham, and David Fuller of Montgomery. The concluding meeting was held in Ascension Church, Montgomery, which was recently completed and consecrated. The Rev. P. N. McDonald is the rector.

Massachusetts Clergy Hear Report of London Anglo-Catholic Congress

To Use Bequest to Diocese As Loan Fund—Religious Census at Harvard

The Living Church News Bureau
Boston, December 8, 1927

THE DEAN AND FACULTY, ON THEIR own behalf and on that of the trustees of the Episcopal Theological Seminary, were hosts to a large gathering of the diocesan clergy in the seminary in Cambridge on Monday, December 5th, on the occasion of the December meeting of the Massachusetts Clerical Association. A 1 o'clock luncheon was served, after which the business session was opened by the Rev. Francis E. Webster, rector of Christ Church, Waltham, and vice-president of the association, in the absence of the president, the Rev. Dr. van Allen. There being on this occasion very little routine business to demand the attention of the association, almost the entire session was given up to the program of the day, which took the form of a report of the Anglo-Catholic Congress held in July of this year in London, England. This report was given by a member of the association, the Rev. James Malcolm-Smith, rector of Trinity Church, Haverhill, who had himself been present at the Congress sessions, and was, therefore, able to give an interesting and stirring account of all that took place.

At the close of Fr. Malcolm-Smith's paper, the Rev. Spence Burton, S.S.J.E., spoke of some of the reactions to the Congress which had been felt by a number of those others who had been present and had either spoken or written to him of these sessions. After the meeting had been adjourned the clergy present were given ample opportunity of accepting the invitation to go in and out through St. John's Chapel and the other seminary buildings, and meeting with the different members of the faculty and student body.

LAYMEN'S MEETING IN CATHEDRAL CRYPT

By the invitation of a group of laymen of the diocese, about fifty representatives of different men's clubs throughout the diocese met in the cathedral rooms on the evening of Friday, December 2nd, for the discussion of several matters of interest to their several organizations. The meeting was opened by Bishop Slattery who struck the keynote of the meeting and then called for the nomination of a chairman for the evening, Mr. Weed of Newtonville being eventually accorded this honor.

At the close of the evening Bishop Slattery gave some advice as to opportunities and duties of these clubs, stressing especially three important points—the active support of the rector, the creation of friendship among the men of the parish, and regular attendance at the Church services. John Quincy Adams, diocesan leader of men's work under the auspices of the Church Service League, spoke of his experience in visiting various men's clubs, and advised those present when their respective clubs were looking for speakers to keep in touch with the diocesan publicity department. A further suggestion was made that, in the case of clubs which appeared too small to invite outside speakers to address them, the difficulty might often be overcome by inviting the clubs

of neighboring parishes to join with them for the particular occasion.

REQUESTS TO THE DIOCESE TO BE USED AS A LOAN FUND

The bishop and trustees of the diocese have recently accepted a bequest from the late Miss Margaret Bellamy, of St. Mark's parish, Dorchester, of the sum of \$2,000. The terms of the bequest require this sum to be used as a loan fund for such parishes in the diocese as may, from time to time, have occasion to make use of it. This fund has been given as a memorial to Miss Bellamy's mother. The money is to be loaned without interest and the bishop is to set the time when the principal is to be paid, the only other condition being that the parish which borrows from this fund is to give its pledge that it will pay its quota to the diocese and the general Church in full. The stipulation was further made that the parish of St. Mark's Church in Dorchester was to be the first one to have the use of this fund, and, accordingly, the bishop has granted the entire sum to this parish at the present time on the conditions already stated, and ruled that the money is to be returned in sums of \$400 each year until January 1, 1933.

RELIGIOUS CENSUS AT HARVARD UNIVERSITY

According to figures which have recently come to hand in regard to the religious registration of the freshman class at Harvard University this year, 936 men in all have registered this fall, and of this list the Church heads the list in the classification by religious beliefs with 260 students. There appear to have been 157 who made no reply to the questionnaire relative to their religious persuasion. This does not necessarily mean that they have none, for, in some cases at least, it has since been made evident that this failure to answer was due to a reluctance to be called upon definitely to link themselves up with some specific center of their own persuasion. Next in order of strength come the Roman Catholics, of whom we are told there are 126; they are followed by the Jews, who number 100, while there are 80 Unitarians. The remainder are divided as follows: Congregationalists 79, Presbyterians 45, Baptists 25, Methodists 24, miscellaneous 22, while there are some 18 who have put themselves down under a general description of Protestants.

RECTOR OF TRINITY, BOSTON, ADDRESSES LAITY

At a men's supper recently held at Grace Church, New Bedford, the Rev. John M. Groton, rector, the main address of the evening was delivered by the Rev. Henry Knox Sherrill, rector of Trinity Church, Boston, who spoke at some length on Church giving as an evidence of the reality of one's Churchmanship, and the spirit of sacrifice being the sign of one's spirituality. "I am willing," he said, "to talk about the money side of the Church, not because I am materialistic in my point of view, but because I believe that our financial support of the Church is in many ways the acid test of how much we really care about the work of the Church. . . . We speak of the Cross, of service, of sacrifice, and every little while opportunities arise for us to come right down to the matter and show how much service we do give, how much we really do sacrifice. I

believe the whole matter of financial support is not material; it is spiritual."

Referring to the importance of missionary giving, he said: "Then we see in the budget the item about the general work of the Church. Of course we know while we feel a burden at home the gospel of Christ must go everywhere; we are one Church and have responsibility for those in need wherever they may be. I think of personal friends of mine serving in the mission field, and when I think of them in terms of personal service they are rendering, in terms of sacrifice they are making, then it seems to me that we at home should do very much more than we are doing, if only our hearts are moved by what we see and know. . . . What is the place of a layman in the Christian Church? He has just as much responsibility as the rector. The Christian life does not call the clergy as separate from the laity, but all are called to a common task to the work of Christ."

NEWS NOTES

The work of the Bishops' Crusade is still going on apace in Massachusetts, as is evidenced by the missions being conducted in a number of parishes. The members of the Church Army, who so successfully carried out this work in New Bedford during October and November, followed up that work with a preaching mission in the Church of the Good Shepherd, Cortes street, Boston, and Dean Sturges has just completed a week's mission in the parish of St. Paul's Church, Malden, of which church the Rev. Harry Robert Smith is rector. The Rev. James Malcolm-Smith, rector of Trinity Church, Haverhill, is concluding a successful week of services in St. Margaret's Church, Brighton, the Rev. A. C. Larned, rector.

REGINALD H. H. BULTEEL.

ANNIVERSARY OF GREEK CHURCH IN INDIANA

SOUTH BEND, IND.—St. Andrew, the patron saint of St. Andrew's Greek Orthodox Church, South Bend, was honored Sunday, December 4th, on the second anniversary of the establishment of the church by services which began with a celebration of the divine liturgy of St. John Chrysostom by the Rt. Rev. Philaretos Joanides, D.D., Bishop of the Greek Orthodox, diocese of Chicago.

Bishop Philaretos was assisted by the Rev. Philotheos Mazokopakis, S.T.D., rector of St. Andrew's, and the Rev. John Arcadios, deacon. The latter arrived from Greece last week, this being the first service in which he has participated in America. The sermon was preached by Bishop Philaretos. The offering taken amounting to almost \$100 was donated to the Near East Relief.

The service was followed by a banquet in the Pythian Hall. Speakers at the banquet included Bishop Philaretos, the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana; the Rev. Fr. Mazokopakis; the Rev. John M. Francis, rector of St. James' Church, South Bend; Rome C. Stephenson, local banker; George Spanon of Chicago, district governor of the Order of Ahepa; John Simigadalas, president of the Knights of Constantine the Great; and Mrs. S. Gross and Mrs. Diogenes Samacovlis, representing The Good Samaritan, a parochial organization of women. Representatives from all surrounding cities were present and from Benton Harbor and Kalamazoo, Mich.; also a delegation from Chicago of the Knights of Constantine the Great.

CONTRIBUTION OF AMERICAN EDUCATION ABROAD

NEW YORK—The contribution of American Education Abroad was the subject of a one-day conference held in New York on December 3d by the International Institute of Teachers College, Columbia University, in cooperation with the trustees of the Near East College Association. With Dr. Paul Monroe presiding, nine other educators, representing educational interests in the Orient, the Near East, Africa, Europe, and the United States, made brief addresses.

Dr. Frank P. Graves, New York State Commissioner of Education, spoke of the ten foreign institutions, in China, Turkey, Syria, and Brazil, which are officially related to the University of the State of New York.

Dr. P. W. Kuo, a Chinese educator, formerly head of the Southeastern University in Nanking, talked of the influence of American institutions in China and of Chinese students returned from America. The latter, he said, are the backbone and moving spirit of the modern movement in the thought-life of China.

President Caleb F. Gates of Robert College, Constantinople, spoke of the changed constituency of American schools in Turkey, which have been there for nearly 100 years and which until the war received chiefly Christian students but now have many Moslems and other non-Christians, though Christian training is not prohibited.

CLERGY CONFERENCE OF BRAZIL

RIO DE JANEIRO, BRAZIL—The clergy of the northern section of the district of Southern Brazil met for conference at the Church of the Redeemer, Rio de Janeiro. Besides the suffragan bishop, the Rt. Rev. William M. M. Thomas, D.D., at whose call the conference took place, there were present the three rectors of the Rio congregations, and two from the city of Sao Paulo.

During the day, Wednesday, October 5th, there were held six separate and distinct meetings and services. The most interesting of all the sessions was an hour long, with the three vestries of the Rio congregations. Though distances are very great in Rio all the members of all the vestries were present and discussed their particular problems in a way that was most helpful.

After lunch the clergy went to the cemetery to place a wreath of flowers on the tomb of the late Rev. Dr. Meem, for ten years rector of the parish in which the meetings were held.

The Rev. Salamas Ferraz was the preacher at the evening service and the bishop was celebrant at the corporate Communion.

COMPLETES FIFTY YEARS IN MINISTRY

PROVIDENCE, R. I.—On Sunday, December 11th, the Rev. George S. Pine, editor of the *Diocesan Record*, celebrated the completion of fifty years in the ministry at St. Paul's Mission Chapel, where he is missionary.

The Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, gave the principal address in the evening at 7:00 o'clock. The morning service at 11:00 o'clock included Choral Eucharist and a sermon by the Rev. Henry Bassett, rector of the Church of the Epiphany, Providence.

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Campaign for the Father Larrabee Memorial Foundation Progressing

Young People Present Check for Cathedral—Women Discuss Social Service

The Living Church News Bureau
Chicago, December 9, 1927

THE CAMPAIGN FOR THE FATHER LARRABEE Memorial Foundation is progressing. On December 1st, title was taken to 104 feet of property directly south of the Church of the Ascension on North La Salle street. This property, together with the three buildings now standing upon it, will belong to the Foundation. The north building will be renovated and furnished as a parish house, which will be used as a center for work among boys. The south building will be used by the Sisters of St. Anne, and adjoining the convent to the rear it is planned to build, when possible, a dormitory for homeless children. A number of children will also be housed in the convent as soon as it is built. The total cost of these new buildings is estimated at \$250,000. When they are furnished they will constitute a valuable unit for social service work in a most strategic section of the north side.

THE BISHOP AND HIS CATHEDRAL

When the members of the Young People's Association gave a check for \$2,800, the proceeds of their May ball, to the bishop, at an impressive service held recently in the new Church of the Advent, the bishop said:

"The check means another step forward in realization of a cathedral. I appreciate the efforts of these young people beyond expression. If I were to say that their efforts are causing me considerable trouble, you might think that I was contradicting myself. But it is trouble that I covet and enjoy bearing. People are beginning to stop me on the street and ask: 'When will the new cathedral be started?' They want pressure brought to bear for the cathedral at once. And they look to the bishop to press the work so that a cathedral can be started, if not at once, in the near future. It must be impressed upon the people of the diocese, especially the young people, that it will be ten years at least before we can definitely think of building a cathedral.

"Sentiment and funds for the cathedral are steadily growing, but the cathedral idea involves more than a cathedral church. It means a complete cathedral plant, including a diocesan house, and headquarters for all diocesan organizations. It involves more than just buildings. We must think of it in terms of diocesan organization. No one wants a cathedral for this diocese more than I do. It is lonesome for me not to have a church of my own, an altar where I can worship and administer from as my own. I am an orphan when it comes to having a home church."

THE WOMAN'S AUXILIARY

Christian social service was the subject of the December meeting of the diocesan Woman's Auxiliary on Thursday of last week. The Rev. Alfred H. Newbery, rector of the Church of the Atonement, and formerly secretary in the National Department of Social Service, in his address, said that social service exists because of the terribly wrong way we have of doing things. Fr. Newbery stated how necessary and how difficult it is to preserve the personality and integrity of those who are the beneficiaries of social

service. As "members of one of another" we must try to right the things that are wrong.

Miss Pearce of St. Luke's Hospital told of the work being done by the social service department in making contacts with patients who come to the clinics, and with their families. She told, too, of the good work being done in improving social and hygienic conditions in patients' homes.

HERE AND THERE

Bishop Anderson is to preach on Christmas night at the Chicago Sunday Evening Club in Orchestra Hall. For some years the bishop has been preacher at the service held under the auspices of this well known organization. He has generally spoken on some of the great holidays of the year. Last year he was the Christmas preacher.

The total amount of the "gold and silver offering" in this diocese recently sponsored by the Woman's Auxiliary is approximately \$5,000. Bishop Griswold, who recently left the Evanston Hospital after a serious illness of two months, expects to resume his official duties about January 1st.

The Rt. Hon. G. A. Gouilleaux, secretary of the Royal Yacht Club of Melbourne, Australia, was the speaker at the men's council meeting of St. Mary's, Park Ridge, on Friday evening, December 9th. Commodore Gouilleaux is well known as a yachtsman and explorer, and not long ago made a 6,500 mile cruise through the South Sea Islands in a fifty-foot boat. He spoke at Park Ridge of this cruise.

The great new stone reredos in memory of Mr. and Mrs. W. P. Gunthorp is being installed in St. Luke's Church, Evanston.

H. B. GWYN.

IMPROVEMENTS AT ST. LUKE'S HOME, ARIZONA

PHOENIX, ARIZ.—During the year several improvements have been made to St. Luke's Home, Phoenix. Connection with the city sewage system was accomplished at a cost of \$4,000. The pressing need of additional beds has in a measure been met by the erection of an addition to the infirmary at a cost of \$15,000. Twelve beds are thus provided, increasing the capacity of the infirmary to twenty-nine patients and the total capacity to seventy-five, but in spite of the increase there is still a waiting list. The pressing need now is for additional maintenance gifts and an increased endowment.

At St. Luke's in the Desert similar conditions exist. The immediate need is for an addition to the main building to house offices, consulting rooms, and nurses quarters. This would cost \$10,000. Additional gifts for maintenance and endowment also are needed.

ASK PRAYER TO END LYNCHING

NEW YORK—A summons to people of all Churches to penitence and prayer to free our nation from the evils of lynching and mob violence has been issued by the Federal Council of Churches through its Commission on Race Relations. The day chosen for this observance is February 12th, known as Race Relations Sunday.

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BOSTON, MASSACHUSETTS

President of Boone College in China Addresses Mass Meeting of Washington

**Dr. Z. B. T. Phillips Elected Senate
Chaplain—Chapel Cathedral Open
to Visitors**

The Living Church News Bureau
Washington, December 10, 1927

THE ANNUAL MISSIONARY MASS MEETING of the diocese of Washington was held at the Washington auditorium on the evening of the First Sunday in Advent. Extremely bad weather made the attendance much smaller than in previous years, but a splendid spirit pervaded the meeting, and somewhat made up for the lack of numbers. Addresses were made by the Rev. Arthur M. Sherman, president of Boone College in China, and Lewis B. Franklin, vice-president of the National Council.

A combined chorus of the choirs of the city, numbering 300 voices, led in the singing. The Bishop of Washington presided, and he was assisted in the service by the Rt. Rev. Philip M. Rhinelander, D.D., canon of Washington Cathedral and warden of the College of Preachers.

DR. PHILLIPS ELECTED SENATE CHAPLAIN

Much gratification is felt in Church circles at the election of the Rev. Dr. Z. B. T. Phillips, rector of the Church of the Epiphany, to be chaplain of the United States Senate. Many candidates for the post had been mentioned, but the election of Dr. Phillips came as a total surprise to himself. Dr. Phillips' position in Washington, as well as his personal qualities, make him an ideal choice for this honorable position.

(Picture on page 231)

CHAPEL IN CATHEDRAL COMPLETE

The structurally complete Chapel of St. Joseph of Arimathea in the crypt of the Washington Cathedral has been opened regularly to visitors, although the date of its formal dedication has not been determined definitely. Located beneath the crossing and between the four huge piers, which are ultimately to support the weight of the soaring central tower, the Chapel of St. Joseph of Arimathea is a striking example of Norman art and architecture. However, neither in general conception nor in detail does it follow any existing examples of medieval Norman work. Norman architecture is especially adapted by its massiveness to the work of supporting tremendous loads. The lowest arches are circular; the higher ones are pointed. As a result there is a pleasing variety in architectural detail.

All structural members of the chapel are of great size and yet the contours of the moldings are things studied from the delicacy of curves down to the finest point. The light and shadow effects are both mysterious and beautiful. The plan is in the form of a Greek cross. The chapel is approximately 60 feet long and 60 feet wide. The height from floor to vaulted stone ceiling is approximately 24 feet in diameter. The four circular piers are at the intersecting arms of the cross and the cruciform shape is formed by utilizing the space between. Not only are the piers, more than 24 feet in diameter and each capable of sustaining a weight of 16,000,000 pounds, impressive, but the molded stone ribs of the vaulted ceiling are unusually massive as well as beautiful and

refined. They have the effect of springing in clusters off the carved capitals of the four small piers, growing out of the bigger piers. The vaulted ceiling is supported by twelve piers of varied size, each pier having a capital of different design.

The chapel was named after Joseph of Arimathea for historical, sentimental, and religious symbolic reasons. Joseph of Arimathea was the rich man who gave up his garden sepulchre as a place for the entombment of the Crucified Christ. Then the abbey Church of St. Peter and St. Paul in Glastonbury, England, after which Washington Cathedral takes its formal name, was started in the "little lonely church of days of yore," built by Joseph of Arimathea, who came there in the first century of the Christian era. In Washington Cathedral close is a sturdy thorn tree, scion of the famous Glastonbury thorn, sprung, according to legend, from Joseph of Arimathea's staff, which he thrust into the ground upon his arrival in Britain and which took root, flourished, and had a miraculous Christmas blossoming.

CHURCH SCHOOL INSTITUTE MEETS

The diocesan Church school institute meets on Tuesday, December 20th, at Epiphany parish hall. The Rev. Dr. Z. B. T. Phillips, rector of Epiphany parish, will lead those attending in Christmas community singing, and Mrs. Henry T. Cook, president of the Church Periodical Club of the diocese of Washington, will speak on the Romance of Books.

BISHOP OF ABERDEEN TO VISIT WASHINGTON

The Bishop of Aberdeen, who with his Provost is making an extended visit to the United States, will visit Washington during the coming week. The bishop will be the preacher in the cathedral at Evensong on Sunday, December 18th.

OPEN NEW CHAPEL

St. Patrick's Chapel of St. Alban's parish opened its new parish house on Monday, December 5th. Bishop Freeman was present at the opening and congratulated the vicar and members of the congregation on this addition to their equipment for the important work of this chapel.

RAYMOND L. WOLVEN.

**FILIPINO CHURCH SCHOOL
GROWING**

MANILA, P. I.—The Church school of St. Luke's (Filipino) parish has taken a new lease on life. At various times during its existence there have been 150 enrolled at one time but never has there been more than five teachers. Thirty pupils is too many for any teacher. For the past few months two mestiza girls from the House of the Holy Child have been going to St. Luke's regularly and cooperating with Miss Margaret Pond, an old H. H. C. girl and a graduate of St. Luke's Nurses' Training School. These girls are developing a group which numbers over fifty.

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Leon Palmer Speaks at Annual Meeting of Brooklyn Brotherhood of St. Andrew

Joint Meeting of Parish Workers—Campaign of Brooklyn Church

The Living Church News Bureau
Brooklyn, December 6, 1927

THE ANNUAL DINNER MEETING OF THE Brotherhood of St. Andrew in this diocese, usually held on or near St. Andrew's Day, was held this year on Monday evening, December 5th, at the Church of the Resurrection, Richmond Hill. The rector of the parish, the Rev. Arthur R. Cummings, is diocesan chaplain to the Brotherhood. Leon Palmer, author of *The Ministry of Laymen*, spoke at the first assembly at 6:15 on the theme of his book. The attendance was good, and the address interesting and inspiring. Bishop Stires arrived just after the company had been seated for dinner, and was welcomed with enthusiasm. There were no speeches after dinner, except that the president of the brotherhood, William F. Leggo, made a graceful acknowledgment of the courteous hospitality of the ladies of the parish, who had served the dinner to about 150 members of the brotherhood.

Immediately after dinner a service was held in church, beginning with a modified Evensong. The ten graduates of the lay readers' school were called by name from their seats in the choir, and stood, vested in cassock and cotta, before the bishop, who complimented them on their loyalty in volunteering for this service, their faithfulness in pursuing the course of study and exercise laid out for them, and their readiness to give their service now as lay readers. Some of them are at work in their own parishes; some of them will undertake pioneer missionary work in newer places in the diocese. The next term of the school will begin in January, and six candidates are already enrolled.

The bishop then preached, describing a typical new suburban development in Queens Borough, one of many that have rapidly come into existence in that part of the diocese. Rows upon rows of houses, "standardized," almost exactly alike, making a solidly built up town where only three or four years ago were acres devoted to truck-farming. No spires rise heavenward in most of these new communities—nor are there likely to be any soon, if the newly come populace were left to lift them themselves. The great majority of the people have paid out all their savings to secure homes, and have mortgaged their incomes for years to come to maintain their homes. There are insufficient resources to purchase land for a church, or to erect a building or to support a clergyman. Into such communities—and there are many on Long Island—the bishop means to send these newly trained lay readers, under the supervision of the archdeacons.

The bishop appealed most effectively for more volunteers for this important work, and there will certainly be more enlistments.

JOINT MEETING OF WORKERS OF TWO PARISHES

The women workers of St. Mary's parish, Brooklyn, were the guests of those of the Church of the Redeemer on Tuesday, December 6th. After a celebration of Holy

Communion, at which the Rev. Dr. Thomas J. Lacey, rector of the Church of the Redeemer, was celebrant, and the Rev. Dr. J. Clarence Jones, rector of St. Mary's, and his assistant, the Rev. Richard B. Doherty, were present, there was a luncheon in the parish rooms, at which about sixty women of the two parishes sat down. After the meal there was an interesting meeting at which the methods of organization used in the parish of the Redeemer were set forth, representatives of various guilds and societies making brief reports.

The director of the Church Charity Foundation presented the work of that agency, in which all the parishes are interested. Meetings of this sort might well be held in various places; for intercourse of the workers of one parish with those of another might easily disclose new and successful methods, and also stir up a healthy rivalry in good works.

PARISH ACTIVITIES

The Church of St. John the Baptist, under the leadership of the Rev. John Lewis Zacker, is beginning this week a campaign for \$100,000 to build a much-needed new church. The property is finely located on the corner of Ocean parkway and Webster avenue, but the basement church built several years ago is no longer adequate. A number of well known men of Brooklyn, not parishioners, have enlisted to help in this work.

The *Sword and Shield*, organ of St. George's Church, Flushing, contains much appreciation of the late John Norton, organist and choirmaster, whose untimely death recently deprived the parish of a successful officer. Affectionate tribute is paid by the rector, the Rev. George F. Taylor; by the vestry; by fellow musicians, including Dr. T. Tertius Noble of St. Thomas', New York; and by the vestry of St. James' Church, Chicago, where Mr. Norton served before coming to Flushing.

The new St. John's Hospital, for which some 12,000 people in this diocese recently made contributions, has its foundations completed, and the steel work is being assembled rapidly. It is believed that the new hospital will be such a one as Churchpeople may be proud of.

CHAS. HENRY WEBB.

BERKELEY ASSOCIATES MEET IN NEW YORK

NEW YORK—The annual dinner of the Berkeley Associates, alumni, and friends of the Berkeley Divinity School was held in New York on November 29th at the Hotel Ambassador. R. Fulton Cutting presided, and the speakers were the Rev. Elmore M. McKee, pastor of Yale University; the Very Rev. Howard C. Robbins, D.D., Dean of the Cathedral of St. John the Divine; former U. S. Attorney General George W. Wickersham; and Dean William P. Ladd, of Berkeley. During the evening the plan of removing the school from Middletown to New Haven was discussed.

The move will be made next September and, as Dean Ladd pointed out, will come in connection with Connecticut's celebration of the 200th anniversary of Bishop Berkeley's historic voyage to America in September, 1728.

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E'en in the likeness of an outcast child,
O wise men, own your King!"

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PROGRESS OF MICHIGAN CENTENNIAL FUND

DETROIT, MICH.—The final mass meeting of the million dollar centennial fund campaign of the diocese of Michigan was held in the Book-Cadillac Hotel, Detroit, on a recent Monday. Pledges amounting to \$715,000 were recorded as one of the results of a two weeks' effort. This was in addition to nearly \$300,000 represented by the parishes as having been raised toward the budget for 1928. The special gifts committee, represented by Fred Wardell, has expressed confidence that an additional \$100,000 would be immediately raised.

There is a new feeling of community spirit among the men of the diocese, and a confidence in an increased capacity to undertake large tasks. The income from the fund, amounting to over \$50,000 yearly, will be used for advance work among the missions of the diocese; for promoting educational work at Ann Arbor



NEW ST. PHILIP'S, ARDMORE, OKLA.
Where 1928 diocesan convention will be held next month.

and elsewhere; for completing Church endowments; and for a variety of diocesan responsibilities. Edgar A. Guest, the well-known poet of the *Detroit Free Press*, has contributed two poems during the progress of the campaign, one entitled *On a Church Centennial*, and another *On Church Building*.

DEDICATE ASSYRIAN CHURCH IN RHODE ISLAND

CENTRAL FALLS, R. I.—Visible expression of the growing spirit of unity between the Eastern Orthodox and Episcopalian Churches and the dedication of one of the two Assyrian churches in New England was marked by ceremonial at St. Aphraim's Church, Central Falls, the Rev. Peter B. Sevrin, pastor, on Sunday morning, December 11th.

Archbishop Severius A. Barsaum of Syria and Lebanon, who is on an extended tour of the United States in the interest of strengthening the various Assyrian communities of the Jacobite rite, pontificated at the dedication of the church and the blessing of the altar, and was assisted by the Rt. Rev. James De-Wolf Perry, D.D., Bishop of Rhode Island.

Construction and equipment costs of the new church have been in excess of \$15,000. Contributions from the small Assyrian colony in Central Falls completely defrayed the expenses during the entire project.

NEW CHURCH WORK IN UTAH

HELPER, UTAH—A store building on the business street of Helper has been rented and definite Church work in the coal camps now begun under the leadership of the Rev. John Leacher.

Helper is the center of a whole group of coal camps which have been placed under Church direction by the Home Missions Council of Utah. Up to the present there has not been a single center for Church work in the whole section, except for the work of the Mormons.

TO HOLD OKLAHOMA CONVOCATION IN ARDMORE

ARDMORE, OKLA.—The thirty-fourth annual convocation of the district of Oklahoma will be held at St. Philip's Church, Ardmore, on Wednesday and Thursday, January 26th and 27th, having been transferred from Grace Church, Muskogee, so

that it might be held in the new St. Philip's Church, just completed. The first service in the new church will be the midnight Communion service on Christmas Eve.

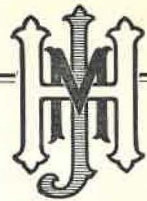
The new church is of stone, and is one of the best examples of early English gothic in the southwest.

WOMEN'S LEAGUE OF SHANGHAI MEETS

SHANGHAI, CHINA—Under present disturbed conditions in China, with parishes in many places invaded by soldiery, it was expected that this year's meeting of the Women's Missionary Service League would probably be a small one. On the contrary, the gathering proved a glad surprise, and St. John's Pro-Cathedral, Shanghai, was filled for the corporate Communion on Thursday morning, October 27th.

The Rt. Rev. Frederick R. Graves, D.D., Bishop of Shanghai, was the celebrant, and with him in the chancel were several of the clergy, including the Rt. Rev. Daniel T. Huntington, D.D., Bishop of Anking. The Rev. T. N. Tong preached the sermon. At the close of the sermon Mr. Tong unveiled a beautiful tablet in memory of Mrs. Graves. The tablet is inscribed in both English and Chinese.

Practically every branch sent an offering, and the largest sums were voted for the Chinese missionary diocese of Shensi and the diocesan board of missions work at Puchen and Quinsan which have suffered so much during the revolution.



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The Church must not fail in this task, and success or failure rests on the result in each individual diocese.

What is the standing of your diocese?

What will it be at the end of the year?

LEWIS B. FRANKLIN,
December 8, 1927. Treasurer.

STUDENT CHAPEL CONSECRATED IN TEXAS

HOUSTON, TEX.—The Edward Albert Palmer Memorial Chapel at Rice Institute, Houston, was consecrated by the Rt. Rev. Clinton S. Quin, D.D., Bishop Coadjutor of Texas, on Sunday morning, November 27th. The Rev. Dr. Peter Gray Sears, rector emeritus of Christ Church, Houston, was the preacher. Assisting Bishop Quin in the service was the Rev. Robert N. MacCallum, student pastor and custodian of the Palmer Chapel.

The chapel is the gift to the diocese of Mrs. E. L. Neville of Houston, who made the gift in memory of her brother, whose name it bears. It is joined to Autry House, student center, by a cloister, and is the second unit to be built. A girls' dormitory is the third unit contemplated.

An unusual feature of the chapel which is said to have won the admiration of the students in particular is the placing of the shields of American colleges and universities at the top of the windows on the south, and of English colleges and universities on the north. A large circular window at the rear of the chapel contains the shield of Canterbury Cathedral and the window at the front the shield of York Cathedral.

JOINT MEETING OF FOND DU LAC Y.P.A.

GREEN BAY, WIS.—On Friday, November 25th, the Young People's Society of the Church of the Blessed Sacrament, Green Bay, was host to the young people of the surrounding parishes.

There was an address on young people's work by A. J. DuBois of Neenah, diocesan president of the young people's societies. After the service there was a cabaret luncheon served in the guild hall. The program consisted of community songs, violin selections, and vocal selections.

Blessed Sacrament Church is known throughout the community as a children's church; of its 180 members 125 are boys and girls under 18 years of age. It is a cosmopolitan church, administering chiefly to the people of foreign birth. It is because it is a children's church that they must depend to some extent on their friends for support. Their parents are poor and many families are supported by the civic organizations of the city.

Plans are under way for a series of joint neighborhood meetings in different places in the diocese during the coming months, under the auspices of the young people's organization.

TO BROADCAST CHRISTMAS CAROLS

NEW YORK—A national radio song service on Christmas Eve, in which the whole country is invited to join in the singing of carols, has been arranged under the auspices of the Federal Council of the Churches with the cooperation of the National Religious Radio Committee. It is the first national broadcasting program to be sponsored by the Federal Council. The National Religious Radio Committee, which is composed of prominent representatives of various Protestant communions, was initiated by the Federal Council to enable the Churches to make a more effective and nation-wide use of the radio.

Leading stations of the country will carry the broadcast, including WEAF, New York City; WGY, Schenectady; WGR, Buffalo; WJAR, Providence; WFI, Philadelphia; WCAE, Pittsburgh; WTIC, Hartford; WWJ, Detroit; WHAS, Louisville; WSB, Atlanta; WTAG, Worcester. It is expected that other stations also will cooperate in the program.

The service begins at 10:30 P.M., and continues until midnight of Saturday, December 24th. "Everyone," states the program, "is invited to join in singing the old familiar carols as led over the radio, thus uniting in a great nationwide chorus of praise and joy on Christmas Eve."

MICHIGAN CHURCH CELEBRATES CENTENNIAL

ANN ARBOR, MICH.—On December 4th was held the celebration of 100 years of work carried on at St. Andrew's Church, Ann Arbor. The celebration included a dinner in Harris Hall, with addresses by Professors Robert A. Wenley, Arthur Cross, and the Rev. Dr. Henry Tatlock, rector emeritus, and the Rt. Rev. Herman Page, D.D., Bishop of Michigan.

An interesting feature of the celebration was a musical service under the direction of R. A. Kempf, organist and choir director at St. Andrew's for thirty years.

St. Andrew's owes its origin to the efforts of the Rev. Richard F. Cadle, one of the pioneer missionaries of Michigan. The present day interests of St. Andrew's, once a tiny mission in a remote country village, is that it represents the Church in the great university town of Ann Arbor. Through its rector, the Rev. Henry Lewis, it seeks to minister to over 800 Church students.

DEAN OF MEXICO CATHEDRAL RESIGNS

MEXICO CITY—The Very Rev. Harold Dobson Peacock, Dean of Christ Church Cathedral, Mexico City, has resigned and will take charge of Christ Church, Norfolk, Va., on Christmas Day.

It will be remembered that last May the dean was arrested on a technical charge of violating his agreement for entry into Mexico. He was also accused of violating the constitutional clause against foreign clergy officiating in services, but after appealing to the British legation was released.

Dean Peacock was formerly a priest of the Canadian Church. He was ordained deacon in 1908 and priest the following year in the Canadian diocese of Qu'Appelle, and before his transfer to Mexico served successively as Canon of Filmore, Saskatchewan; and as rector of Saltcoats and Oldcastle, Saskatchewan. During the war he was a member of the Canadian Expeditionary Force.

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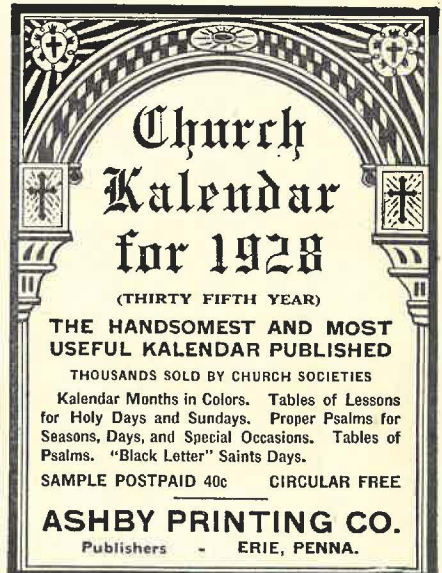
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BISHOP DEMBY VISITS TEXAS

TYLER, TEX.—The Rt. Rev. E. T. Demby, D.D., Suffragan Bishop of Arkansas and the province of the Southwest, visited the colored missions in the diocese of Texas during the month of November, accompanied by Archdeacon Boyce of Tyler.

At Prairie View College, Bishop Demby confirmed two candidates. At St. Luke's, Houston, the mission was fully organized, and pledges were made toward the support of the Church's program. A building committee was selected to secure \$1,000 as a start toward the erection of a place of worship. At Tyler, a solid brass processional cross, and a pair of seven-branched candlesticks, memorials to Fr. Thompson, who established the mission, and to the late Warren Reid, respectively, were consecrated.

ANNIVERSARY OF PENNSYLVANIA CHURCH

SAYRE, PA.—On Saturday, December 4th, the Church of the Redeemer, Sayre, celebrated the fiftieth anniversary of the founding of the mission in 1877. From a very small beginning it has grown into one of the large and important parishes of the diocese.

On Saturday the parish gave a reception to the new rector and his wife, the Rev. and Mrs. Glen B. Walter, and at the same time celebrated the half century of growth. Among the visitors were the Bishop of Bethlehem, the Rt. Rev. Frank W. Sterrett, D.D., the Ven. Harvey P. Walter, Archdeacon of Bethlehem; the Rev. G. A. Harvey and the Rev. W. E. Daw, of Athens; the Rev. L. W. Lunn, of Waverley, N. Y.; and the Rev. F. M. C. Bedell, of Towanda. On Sunday, December 4th, the archdeacon said Evening Prayer, the Rev. Mr. Daw read the lessons, and the bishop preached and instituted the rector.

SCHENECTADY PARISH CELEBRATES ANNIVERSARY

SCHENECTADY, N. Y.—The sixtieth anniversary of Christ Church, Schenectady, was observed November 29th to December 4th, the cornerstone of Christ Church having been laid November 29, 1867. On Sunday, December 4th, there was a corporate Communion at 8 o'clock. At 10:30 choral Eucharist was sung by the Rev. Donald H. Morse, rector of the parish. The sermon was preached by the Rev. David H. Clarkson, who was rector of Christ Church from 1907 to 1915 and also during the years of 1918-1919. The Rev. Pierre McD. Bleecker, a rector of Christ Church in its earlier history and now holding a missionary post in the diocese, attended the celebration.

PLAN CONFERENCE OF THEOLOGICAL STUDENTS

DETROIT—A national conference of theological students will be held in Detroit, December 27th and 28th. Somewhat similar conferences were held in Indianapolis in December, 1923, and at Milwaukee a year ago. To this conference all seminaries and colleges which are training men and women for full time Christian service are invited to send delegates.

The first session will be held at St. John's Church, Detroit, and the rest of the sessions will be held at the Central Methodist Church. The general theme of the conference will be Toward a More United Church.

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BISHOP PERRY SAILS

PROVIDENCE, R. I.—The Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, sailed from New York, December 14th, to spend the Christmas holidays with Mrs. Perry and their two sons in Lausanne, Switzerland.

In Washington, Bishop Perry took part in the sessions of the Army and Navy Commission, the committee on ecclesiastical relations with other Churches, and the Cathedral committee at St. Alban's. He returned to New York Tuesday morning for a meeting with the National Council.

Bishop Perry plans to be abroad for two months, "commuting between Providence and Lausanne," as he expressed it to Bishop Remington. Bishop Perry's sons are attending classes at Lausanne University.

FIRE DESTROYS CHURCH AT PAUL SMITHS, N. Y.

PAUL SMITHS, N. Y.—The church of St. John's-in-the-Wilderness, Paul Smiths, a widely known summer resort and a place associated with the life and work of Dr. Francis B. Trudeau, was completely destroyed by fire on the morning of December 4th. The fire was not discovered until the building was in ashes. It is probable that it had its origin in an electric transformer installed for the organ.

St. John's Church contained many beautiful memorials, a number of which were to Dr. Trudeau, and the church itself was in a measure his memorial. The loss of these may be irreparable, and of course the destruction of the church will be keenly felt because of the associations which had endeared it to the community and to visitors.

PLAN COUNCIL MEETING OF TEXAS

AUSTIN, TEX.—The Rev. Dr. W. Russell Bowie, rector of Grace Church, New York City, will be the council preacher in the diocese of Texas when the council meets in Austin, January 13th to 17th. The rector of St. David's Church, Austin, the host parish, the Rev. L. Valentine Lee, served as curate under Dr. Bowie in St. Paul's Church, Richmond, several years.

The council will be opened by the Young People's Service League, following which the college students council will convene on January 14th.

REVIVAL OF ALABAMA MISSION

BRIDGEPORT, ALA.—Christ Church, Bridgeport, several years ago was a prosperous small town church, but during the past year many people have left and the church was left to function with a very small communicant list. The church grew weaker and services were irregular.

This year, however, the services of the Theological School of the University of the South have been enlisted and one of the professors, the Rev. R. M. Kirkland, goes to the mission regularly to administer the Holy Communion. A student of the school, George W. Ridgway, is lay reader in charge and services are held twice a month. Since September the communicant list has increased, and it is expected that with the renewed activity of this mission the church will grow and be of great influence in the community in the near future.

ANNIVERSARY OF MASSACHUSETTS CHURCH

MARLBOROUGH, MASS.—The First Sunday in Advent marked the fortieth anniversary of the Church of the Holy Trinity, Marlborough. There was an early celebration of the Holy Eucharist, the rector, the Rev. Montgomery M. Goodwin, officiating. At this service several gifts of St. Mary's chapter of the church guild were blessed.

The anniversary sermon was preached in the evening by the Rev. Louis A. Parsons, rector of St. Luke's Church, Hudson. Holy Trinity Church is being enlarged by the addition of a parish hall, parlors, dining room, and kitchen to meet the growing social demands of the church.

CONGREGATION OF VIRGINIA CHURCH SEPARATES

PETERSBURG, VA.—Grace Church, Petersburg, one of the oldest churches of Petersburg, has decided to separate into two congregations; one of which will continue to occupy the old church building at High and Cross streets; the other, to organize a new church and occupy Grace Chapel, on Walnut Hill.

The decision to form two separate congregations was brought about harmoniously and grew out of the fact that Grace Church had expanded its work to another part of the city.

CONVENTION OF OHIO YOUNG PEOPLE

CLEVELAND, OHIO—Over 250 delegates of the diocesan young people's organization met in Trinity Cathedral, Cleveland, Friday and Saturday, November 25th and 26th.

The convention was welcomed by John G. Young, president of the organization, and by the Very Rev. Francis S. White, dean of the cathedral. At a banquet on Friday evening in the cathedral house they were addressed by the bishop coadjutor of the diocese, the Rt. Rev. Warren L. Rogers, D.D.

RARE LACE PRESENTED TO KENTUCKY CHURCH

LEXINGTON, KY.—An exquisite lace cloth, which Prof. Blain Schick of the department of Romance Languages of the University of Kentucky found upon the battlefields of France, has been presented by him to the Church of the Good Shepherd, Lexington, and is now used upon the altar of the church.

Professor Schick found the cloth while seeking shelter in an old church near Chateau Thierry. Sewing the lace in his tunic, he carried it in this way through the war.

PLANS FOR NEW HOSPITAL IN UTAH

SALT LAKE CITY, UTAH—Plans for the new St. Mark's Hospital, Salt Lake City, call for a nine-story building. The architects have toured the country visiting the best hospitals in search of the latest improved ideas. The result will be one of the largest and finest institutions in the inter-mountain area, with 250 beds and an unusually complete lay-out of operating rooms. The estimated cost of the completed structure is \$1,000,000. Contracts have been let and work is to start early in 1928. It is expected that the building will be ready for occupancy early in 1929.

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JAMES E. W. COOK, PRIEST

GREENVILLE, N. C.—The Rev. James E. W. Cook, rector of St. Paul's Church, Greenville, died December 7th, after being critically ill for several weeks. After the funeral service in St. Paul's Church, which was conducted by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, assisted by the Rev. Dr. Robert B. Drane, of Edenton, and the Rev. Stephen Gardner, of Washington, the remains were carried to Wilmington, where interment was made with funeral rites of the Masonic fraternity.

Mr. Cook was born in Tetbury, England, in 1862, and spent the first thirty years of his life in that country. Thirty-five years ago he came to America and engaged in business. At the age of 60 he was accepted as a candidate for Holy Orders; and, after taking the regular examinations including Greek, and without any dispensations, was ordained to the diaconate and finally to the priesthood. His first charge after entering the ministry was that of the Church of the Good Shepherd, Wilmington; and following his ministry there was archdeacon of the diocese, serving mission stations and supplying wherever he was needed. Late in 1923 he accepted a call to the rectorate of St. Paul's Church, Greenville, where he served until his death.

He was one of the national crusaders in New Hampshire during the Bishops' Crusade last February. He was associate editor of the *Mission Herald*, official organ of the diocese, a member of the standing committee of the diocese, and one whose judgment and character were highly esteemed in the many walks of life which he so conspicuously served.

He is survived by his wife, and two sons, B. P. and H. J. Cook, of Camden; and five daughters, Mrs. Harry Lucia, Mrs. M. H. Weppler, of Blackwood, N. J., Mrs. E. L. Johnson of Camden, N. J., Mrs. C. Roger Morse of Wilmington, and Miss Margaret Cook of Greenville.

MURRAY WILDER DEWART, PRIEST

BALTIMORE—The Rev. Murray Wilder Dewart, rector of Christ Church, Baltimore, died on Sunday morning, December 4th. He had just concluded his service on Sunday morning when he was seized with a heart attack. The automobile which was to take him to his home carried him to a hospital, but he died before a stimulant could take effect. He had been suffering with heart disease for about a year.

The Rev. Mr. Dewart came to Baltimore in 1922 from the Church of the Epiphany, Winchester, Mass. He was born in Ohio fifty-two years ago, but spent much of his early life in Minnesota, graduating from the University of Minnesota in 1897. After postgraduate work at Harvard and a period of teaching at the Pomfret School, he prepared for the ministry at the General Seminary and at the Episcopal Theological School, Cambridge. He was ordained to the diaconate in 1901 and to the priesthood in 1902 by Bishop Lawrence.

During the Mexican trouble in 1916 Mr. Dewart went to the border as chaplain of a Massachusetts national guard artillery regiment. He had just returned when his regiment was called into service as a part of the twenty-sixth division. He was at the front for a year, returning for duty on the staff of the training school for chaplains. He went back to his own troops before the armistice and returned with them in 1919.

The funeral service was said in Christ Church, Wednesday, December 7th, the Most Rev. John G. Murray, D.D., Bishop of Maryland, and the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, officiating.

MENARD DOSWELL, JR., PRIEST

JACKSONVILLE, FLA.—The Rev. Menard Doswell, Jr., rector of St. John's Church, Jacksonville, died at the Riverside Hospital early Sunday morning, December 11th, after an operation for appendicitis.

Mr. Doswell was born in New Orleans in 1892, and received his training at the Tulane University and the Virginia Theological Seminary, being ordained priest by Bishop Sessums in 1916. He was priest-in-charge of Trinity Church, Crowley, La., and adjoining missions from 1915 to 1917, leaving there to become rector of St. George's Church, New Orleans. In 1924 he became rector of St. John's Church, Jacksonville. He was a deputy to General Convention in 1919 and again in 1925.

CHAUNCEY C. WILLIAMS, PRIEST

MOBILE, ALA.—A retired priest of the diocese of Georgia, the Rev. Chauncey C. Williams, D.D., died at Mobile, October 29th. Dr. Williams was for thirty years rector of St. Paul's Church, Augusta, Ga., until he retired in 1907. He spent his entire ministry in the diocese of Georgia, having been ordained deacon by Bishop Williams in 1874 and priest in 1875 by Bishop Beckwith.

He was successively assistant minister of St. Philip's Church, Atlanta, rector of Christ Church, Macon, and rector of St. Paul's Church, Augusta. From time to time Dr. Williams held every position of honor and responsibility in his diocese, among them member and president of the standing committee, and deputy to the General Convention.

PEREGRINE WROTH, PRIEST

BALTIMORE—The Rev. Dr. Peregrine Wroth, rector emeritus of the Church of the Messiah, Baltimore, died Friday afternoon, December 9th, in his seventy-ninth year. He had been sick with pneumonia for about a week and his heart was not strong enough to stand the attack.

Dr. Wroth was born on the eastern shore of Maryland, received his training at the Virginia Seminary, and was ordained to the priesthood by Bishop Whitte in 1873. He spent three years in a Virginia parish, and then came to the Church of the Messiah in 1876 as assistant to the Rev. Dr. C. C. Penick, becoming rector when Dr. Penick went as bishop to Cape Palmas, Africa.

Dr. Wroth promptly identified himself with the religious life of Baltimore, and when he celebrated the fiftieth anniversary of his association with the Church of the Messiah it was made a city-wide affair. Dr. Wroth retired last spring and became rector emeritus.

The funeral was held Monday, December 12th, at the Church of the Messiah, the

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Most Rev. John G. Murray, D.D., Bishop of Maryland, his coadjutor, the Rt. Rev. Dr. Helfenstein, and the Rev. James A. Mitchell, rector of the parish, taking the services.

J. K. M'IVER

SAVANNAH, GA.—J. K. McIver, treasurer of the executive council of the diocese of Georgia, died suddenly on Sunday night, December 4th, at his home near Savannah.

Mr. McIver, who was for many years superintendent of the Church school of St. Paul's Church, Savannah, was a devoted member of that parish and of the Church. His work as treasurer of the executive council was marked by loyalty, efficiency, and regularity.

NEWS IN BRIEF

NEW JERSEY—The Rev. Thomas A. Conover, rector of St. Bernard's Church, Bernardsville, has been left a legacy of \$100,000 in the will of William Prescott Bonbright, president of Bonbright and Co., of New York City.

NEW YORK—A mission of personal witness for Christ was held in Calvary Church, New York, the Rev. Samuel M. Shoemaker, Jr., rector. The mission started on Monday, December 4th, and ended on December 11th, with the Rev. Garrett Stearly of New York as the speaker. On the other nights lay men and women spoke from the foot of the pulpit steps.

OHIO—At the last meeting of the diocesan council, the Rev. John E. Carhartt, rector of St. Alban's Church, Cleveland, was appointed to the editorship of *Church Life*, the diocesan paper, to succeed the Very Rev. Francis S. White, D.D.

OKLAHOMA—The Negro mission at Tulsa has been revived under the direction of the Rev. John A. Gardner, who is assistant at Trinity and who has been appointed vicar of the mission by Bishop Casady.—Trinity Church, Tulsa, reports an increase of more than 200 communicants for the year 1927. The parish record shows 1,183 communicants enrolled.—Bishop Casady is very much encouraged by his first survey of the parishes and missions in his district. He recently expressed the opinion that the Church membership of Oklahoma will at least double in the next ten years.

PITTSBURGH—The Rev. Dr. William Porkess, rector of St. Stephen's Church, Wilkesburg, arranged for a series of six addresses on the general theme of Stewardship given each Sunday by a lay member of his parish. Five of the six men were vestrymen, and the sixth was a licensed lay reader. They gave their addresses from the chancel immediately after the announcements on Sunday mornings and evenings.

SPRINGFIELD—St. John's Church, Decatur, the Rev. Stanley Allan Macdonell, rector, is the first parish in the diocese of Springfield to have paid in full by this date every obligation in diocesan assessment and missionary money for the year.

TEXAS—The Rev. F. M. Johnson, Jr., was instituted rector of St. Andrew's parish, Houston, by Bishop Quinn, on November 30th.—St. David's Church, Austin, has voted in congregational meeting to carry through the plan suggested by the vestry to build at once a parish house to cost \$75,000.—Trinity parish, Marshall, the Rev. S. Moylan Bird, rector, is building a parish house to complete the plans by which a church has already been built. It is hoped to have the building completed before Easter.

WESTERN MICHIGAN—The Rev. McVeigh Harrison, O.H.C., was in the diocese the second and third weeks of November. On the evening of November 9th he addressed a gathering in the parish house of the pro-cathedral on missionary work in Liberia. On Thursday he conducted a quiet day for men and women. In Ionia he held an eight day mission in St. John's Church.—On All Saints' Day the Rev. Edwin G. White, rector of St. John's Church, Ionia, celebrated the 17th anniversary of his ordination to the priesthood.

WESTERN NEW YORK—Christ Church, Hornell, has recently received two memorials. The first, a litany desk in memory of Mrs. Mary Elizabeth Sellon given by her husband, Allan Sellon, and her daughter, Miss Ruth Sellon, and the second, new hymnals with words and music for both the choir and congregation in memory of Mrs. Fannie M. Page by her son,

Raymond Page, Hornell, and her daughter, Mrs. Edna Austin, of Upper Montclair, N. J.—The Woman's Auxiliary of St. Paul's Church, Rochester, is sending a box of good reading to the United States Tuberculosis Hospital at Oteen, N. C., for ex-service men.

WESTERN NORTH CAROLINA—By invitation of the rector, the Rev. Clarence Stuart McClellan, Jr., members of the Salvation Army in Western North Carolina took part in the morning service in Calvary Church, Fletcher, on the Sunday before Thanksgiving Day. Addresses were delivered by Captain A. C. Story, Envoy Edward Summers, Mrs. A. C. Story, and Mrs. Summers, relative to the work of the Salvation Army.

WEST MISSOURI—Frederic C. Morehouse of Milwaukee will speak at the annual convention dinner of the diocese at the Kansas City Athletic Club, on January 17, 1928.—The National Council has assigned one of its general secretaries, the Rev. Richard M. Trelease, to reside in Kansas City, and to make it headquarters for his work in the states between the Mississippi and the Rockies.

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