



# The Living Church

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VOL. LXXXII MILWAUKEE, WISCONSIN, DECEMBER 14, 1929

NO. 7

## Entering the New Year

EDITORIAL

## Is the Protestant Episcopal Church a Protestant Church?

REV. FREDERICK LYNCH, D.D.

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# The Living Church

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VOL. LXXXII

MILWAUKEE, WISCONSIN, DECEMBER 14, 1929

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## EDITORIALS & COMMENTS

### Entering the New Year

Being the Editorial in "The Living Church Annual" for 1930 \*

IS the Church gaining in numbers in this country?

It is very difficult to tell.

For the calendar year reported in this issue the figures indicate 1,694 fewer baptized persons but 25,188 more communicants. This seems anomalous; but it should be remembered that the attempt to count membership on a basis of baptized persons instead of communicants goes back only two years, and the reports for the previous years included estimates in a number of places, the exact record not being available. Only gradually can a nationwide count be made complete, and the decrease shown this year is probably not an actual decrease, but rather a closer approximation to exact figures. Our annual count of communicants, though less accurate as a measure of membership strength, is likely to be a more accurate figure for some years to come,

in view of the difficulty in counting baptized persons actually affiliated with parochial units in the Church when these have not been counted heretofore. All we can do is to urge parochial authorities first, and then diocesan authorities, to be as accurate as possible in reporting both these figures, the latter always having in mind that a non-reporting parish should not be reported with a blank but with an estimated figure, so that totals may be as nearly correct as possible. The increase of clergy and of ordinations reported this year is a happy indication, but the continued decrease in baptisms and in pupils in our Church schools shows

our weakest spot. If we do not raise up new communicants to take the place of those who die, what is to be the future of this Church? The question is often asked, officially and unofficially, but the cure for the condition does not suggest itself.

WE ARE unable to secure any statement or even estimate of contributions from Kansas, Utah, or Western Nebraska. The first of these does, indeed, print financial tables in its journal, but in such

wise as to leave the total in grave uncertainty. Does nobody ever contribute to the Church in those fields? If so, it would seem that accounting methods are faulty somewhere. It is simply bad trusteeship on the part of somebody to be unable to render an account of stewardship in this manner. Will not the officials of that diocese and of those missionary

districts see that a proper accounting is made in future? And will not their communicants insist upon it? This is no small matter. The total of contributions here reported includes nothing for these three jurisdictions.

FOR VERY faulty statistics returned from the several China missionary districts the chaotic conditions in that field are a sufficient explanation, and we attach no blame to missionary bishops or other officials. The figures reported from Shanghai are new, but those for Hankow and Anking are largely carried over from last year. When China settles down to normal living we shall hope to be able to make a fresh start. The Dominican Republic is honored with a place in the tables for the first time, and the 1,615 baptized persons, with 634

SUMMARY OF STATISTICS FOR 1929  
AS COMPARED WITH THOSE OF 1928  
INCLUDING THE UNITED STATES AND FOREIGN MISSIONS

	Reported in 1928	Reported in 1929	Increase or Decrease
Clergy .....	6,237	6,290	53
Ordinations—Deacons .....	185	224	39
Ordinations—Priests .....	168	183	15
Candidates for Orders .....	440	439	-1
Postulants .....	462	477	15
Lay Readers .....	3,889	3,660	-229
Parishes and Missions .....	8,269	8,236	-33
Baptisms—Infant .....	55,760	53,813	-1,947
Baptisms—Adult .....	11,176	10,736	-440
Baptisms—Not Specified .....	3,488	2,537	-951
Baptisms—Total .....	70,424	67,086	-3,338
Confirmations .....	66,288	63,261	-2,027
Baptized Persons .....	1,877,313	1,876,119	-1,694
Communicants .....	1,241,328	1,267,016	25,188
Marriages .....	23,320	23,477	157
Burials .....	53,385	57,517	4,132
Church Schools—Teachers .....	58,477	58,068	-409
Church Schools—Scholars .....	487,505	476,964	-10,541
Contributions .....	\$45,928,056.05	\$46,005,492.52	\$77,436.47

\* Now ready. *The Living Church Annual*, The Churchman's Year Book, and American Church Almanac, 1930. Milwaukee: Morehouse Publishing Co. Paper, \$1.00. Cloth, \$1.50.



communicants which they are able to report, afford an ample justification for the work of the four clergy of the mission.

WE HAVE made the usual attempts to explain reported decreases in the dioceses, and have received explanations as follows:

The Bishop of Bethlehem attributes the decrease in his communicants "in the main to the industrial situation in the Northern Convocation where we find most of the anthracite coal field. The slack work in the mines has made it necessary for hundreds of families to move away from some of these mining towns, and this has had its effect on our communicant list." Decrease in figures for the dioceses of Milwaukee and Fond du Lac is due simply to the creation of the new diocese of Eau Claire. Addition of the figures for the three dioceses shows a healthy increase in the several items for the whole state of Wisconsin.

IT IS A pleasure to find the portraits of newly consecrated bishops again in this issue of the *Annual* after a year in which no consecrations meant no portraits. The portrait of the new Presiding Bishop introduces the group printed in this issue. There are also four bishops-elect\* awaiting consecration, whose portraits will adorn next year's *Annual*.

**D**R. FREDERICK LYNCH, Congregationalist, editor, and thinker, who writes on the subject, "Is the Protestant Episcopal Church a Protestant Church," printed on another page, is right in questioning the right of this Church to the word Protestant, which is used in its legal title. Defining Protestantism, he easily shows that the Episcopal Church belongs with the Catholic group of Churches and not with the Protestant group.

The issue of the name of the Church has not been discussed very much of late, having, by common consent, been deferred until after the conclusion of Prayer Book revision. But the discussion over the Christian Unity League necessarily brings the subject to the fore. It would be a strange outcome of the campaign of the thirteen protesting clergymen in New York, and of the Protestant Episcopal League of Dr. Cummins and his associates, if the net result of all their insistence on changing to nature of the Church were to change its name to accord more fully with the facts; but stranger things have happened. Whether the Church is *primarily* Protestant or Catholic is a question of fact. All Catholics agree that there is a sense in which it is Protestant and all Protestants that there is a sense in which it is Catholic, but it ought to be possible for all Churchmen to agree which is the primary sense. Roman propaganda asserts that the Church of England was founded by Henry VIII and is a product of the Reformation. Anglican Protestants, then, are pro-Romans when they help along that slander. Let American Churchmen of the nonpartisan type meet the issue. If the Episcopal Church is primarily Protestant, let us join the thirteen Protestant-protestants and make our canons conform to the fact. If it is primarily Catholic, let the fact be asserted in the name of the Church. Perhaps it is too late for us now to take the title American Catholic, as once we could have

\* This includes the Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor of Fond du Lac, who had not been consecrated when the *Annual* went to press.

done, because that title has been preëmpted by a small sect centering in Chicago, but to drop our present title and substitute simply American Episcopal Church will compel the Protestant world to take notice that this Church is no longer to be aligned with the bodies that are primarily Protestant, and cannot, therefore, be a party toward the creation of a Pan-Protestant Church, based on a theory that priests and non-priests are of equal authority.

True, there is a sense in which we do not repudiate Protestantism. In the sense in which the term was used by Archbishop Laud and his associates we accept it. In the political issue in which the Popes once claimed to be political overlords of all nations, to have the right to depose kings and emperors and to give their thrones to others, we are as protestant as the Protestants. But religiously, to have it assumed that our position is such that a Presbyterian minister can properly officiate at our altars, and that we should cause surprise in the Protestant world when one of our bishops assumes that the Churchly position is real and to be enforced—that is to place the Church in a false position. That Anglo-Catholics will be a unit in desiring to have the position of the Church properly expressed in her title is a matter of course; but will not the whole mass of nonpartisan Churchmen now insist upon the same thing?

Evidently it has waited for a Congregational minister to frame the real issue; and we thank Dr. Lynch for doing it so well.

Let all Protestant protestants at least recognize that their quarrel is not with Bishop Manning but with the American Catholic Church, by whatever name it may be called. If the Protestant Episcopal League's committee that is to raise the issue of Canon 23 in General Convention—the erstwhile Canon 19—wishes to raise that issue, they will find the rest of us ready to meet it.

Is this Church primarily Protestant or primarily Catholic? Let the issue be met and decided.

**I**S ANYBODY interested in the knowledge, printed a couple of weeks ago, of the Christmas vacation conference on the ministry which Dr. Drury and others propose to hold at St. Paul's School, Concord, N. H., early in January?

A Vocational Conference  
It does not look so, since, we understand, the reservations are light. And this is a case where mere announcement in the Church papers is not enough. If a few hundred rectors of parishes would suggest individually to a few hundred young men that they attend, some of them would do so.

What is wrong with our approach to our young men?

We fail, somehow, to arouse in them a sense of the heroism of missions, whether in our American cities or abroad. Is it our fault? Or what is the matter?

Here and there we find a rector who is immensely interested in recruiting for the ministry; but, as a whole, what are we—what is the Church doing about it? Many of our best young men—not all of them—are at college. Do we, at any time, adequately present to them the question of taking orders?

For example, for the past two years no one has made the rounds of the New England colleges speaking on missions. At the last Student Volunteer Convention in Detroit the small number of students from these leading colleges was evidence of the lack of effort on their campuses. The Department of Missions was at



Detroit, but no one asked the students to go to Detroit to meet them. We have missionary education, but who learns from it? Mostly people who are half convinced already. The great floods of new life are never touched by it. We hear missionary sermons in church, but never in college chapels. The average parish is subnormal if it is not zealous for missions; the average college department of religion is considered unscientific if it shows more interest in Christianity than in Buddhism or Humanism.

Steadily our theological seminaries grow out of the poverty of their physical equipment and improve their scholarship, but little is done toward that aggressive recruiting for the ministry without which all the rest is useless. What good are endowments and buildings and learned professors if there are no students? In one of our leading seminaries this fall there are only six men in the entering class.

We have asked that rectors of parishes will bestir themselves in the matter. But we recognize that this is not enough. The world doesn't live in parishes any more. When the parish system was successful in England it was because people were born, lived, and died in their parishes. To act today as if this were still true is futile. The strategy of the Church must be entirely different in an age when many young people go off to school at fourteen and to college at eighteen, and when they usually move to a strange city to begin work after college; and when, in any event, there is constant moving from place to place.

And then our sisterhoods. Who tries to make recruits for them? The day has gone when anybody willing to be known as a Churchman or a Churchwoman "doesn't believe in sisterhoods." They are a part of the normal work of the Church. Yet ask any of them whether they can recruit new Sisters rapidly enough to take the place of those who die, not to say whether they can expand their work, and see how they appraise the condition themselves. Young women of today seek real work to do; here is real work, but nobody wants to do it.

What is the matter with us?

One thing that can be done about the first problem is to recruit young men to attend the conference at Concord, over the week-end of January 3-6. Thorough preparations for it have been made. Associated with Dr. Drury are such men as Bishop Dallas, Father Sill, Dr. Grenfell, and others, and there are promises of winter sports on the side; but it will amount to nothing if we do not recruit the right students to go. And of course attendance commits no man. Nobody pretends that every young man should volunteer for the ministry.

Can we not see that enough young men of ability will attend the conference, and learn what is the problem that it is sought to solve?

**F**AME is proverbially fleeting. This was forcibly borne into us recently when a copy of the Paris edition of the *New York Herald* came to our attention with an excellent picture of our newly elected Presiding Bishop adorned with this inscription: "The Rt. Rev. Charles Palmerston Anderson, Bishop of Chicago, was elected presiding bishop of the Methodist Episcopal Church in the United States at the annual meeting of the north Georgia conference in Washington."

Which suggests the question: How many instances of incorrect association of ideas are represented in that statement, and what brings north Georgia into it?

## ANSWERS TO CORRESPONDENTS

"A PRESBYTERIAN CALVINIST."—The proof that the Anglican "Lord's Table" or "Holy Table" is intended as an altar is that it is used for the sacrificial offering of the Holy Eucharist. It is quite true that during the dark days of ultra-Protestant supremacy in the Church of England the altar was often desecrated and the Eucharist celebrated only at rare intervals in many places, but the Church's official doctrine and position remained unchanged.

## CHRISTMAS AT SAINT JOHNLAND

**I**T WOULD indeed be difficult, if not impossible, to find a place where real Christmas spirit is more prevalent each year than at Saint Johnland. Preparations begin immediately after Thanksgiving. At school the play is selected, parts distributed, and costumes started. In Muhlenberg, the old ladies' cottage, there is great activity, for there it is that the Christmas stockings—two hundred and fifty of them—are made amid much chatting and happy reminiscing. The choir learns the carols as the month goes on. Cedar trees are marked in the woods, and a week before Christmas Day the farm wagon goes off, usually with a load of boys, and the trees and greens are cut and brought in. Some of the cottages develop fussiness, especially Sunbeam, and the girls go off to get better trees and greens. The old men make wreaths and the children take a day to make church and school decorations. As the time shortens, the Christmas spirit gets stronger and a great wave of good behavior spreads over the children's cottages.

The play is usually given two days before Christmas. The actors and actresses range in age from three to fourteen years, and each is most enthusiastic and so well trained that there is a decided lack of self-consciousness. On the next day the full stockings and presents are sent to each cottage, trees are trimmed, and everything made ready. Christmas Eve all gather in the chapel for a short carol service and, kneeling and singing "Silent Night, Holy Night," Bethlehem and the Manger seem very near and very real.

Early on the morning of Christmas Day the choir visits each house. It is a pretty sight to see the little children, rosy and smiling from their warm cribs, greeting the singers and joining in the carols as they troop down the stairs. Stockings and presents and breakfast come after this and then the church bell calls all once more, this time to Communion service. The choir, in spotless cottas with bunches of holly, sings the Christmas hymns most joyfully. A wonderful dinner, made possible by Saint Johnland's many friends, follows, and the day is ended with games on the hill for the children, walks for the old people, and lighted trees for each cottage.

Can you not picture it all and is it not beautiful? Do you not see why our former girls and boys ask to come back year after year for this occasion? Last Christmas our old men had dinner for the first time in the new St. John's Inn, and this will be the first Christmas in the Edwin Gould Cottage for Girls and Boys, so generously provided by Mr. Edwin Gould. In the latter building the society has accommodations for more girls between the ages of seven and ten. Anyone interested in helping this community, situated near Kings Park, Long Island, which cares for two hundred children and old people, either by giving toward its Christmas fund or general work, can do so by sending checks to the New York office, 49 West 20th street, addressed to the Society of St. Johnland. Robert W. B. Elliott is president of the society, and Henry McC. Bangs is treasurer.

## SO-CALLED LIBERAL CHRISTIANITY

LIBERAL Christianity is based on philosophy rather than on faith. By its revelation is set aside for rationalism, and personality is supplanted by the idea of law.

Liberalism would put logic in place of the Holy Spirit and the fatalism of evolution instead of human thought and energy.

It is plain, therefore, that liberal Christianity falls short of satisfactory light and leading. If followed to the limit it would halt progress and disorganize Christianity. It is the antithesis of coöperative effort. It would make Christian union and even Christian unity impossible. It could form no basis upon which people could work together; for by its view every man is both law and canon to himself. For liberalism is mere individualism.

—*Christian-Evangelist.*



# DAILY BIBLE STUDIES

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

## "THE SON OF MAN CAME TO MINISTER"

*Sunday, December 15: Third Sunday in Advent*

READ St. Mark 10:42-45.

IT IS a wonderful revelation of Christianity that Jesus Christ, Son of God and Son of Man, came into the world to serve. He is the King of kings and Lord of lords, Alpha and Omega, the Beginning and the Ending—and yet He is the supreme Minister! His joy is to serve. It is so contrary to human experience that we can scarcely realize it. We look to those who are above us in any human way as bidding us to serve, not to be served. But God the Father, God the Son, and God the Holy Spirit (for what is true of one Person in the Holy Trinity is true of all) find their holy joy in ministering to us human beings. What a precious revelation! We worship, we adore, we love, we obey because of this divine truth. God is unceasingly serving us. Our Father, our Saviour, our Guide have been caring for us from our birth.

*Hymn 99*

*Monday, December 16*

READ St. John 1:1-13.

JESUS Christ came to save us. He came to reveal to us the love of God. His earthly life was the manifestation of His heavenly life. Men did not know God, and they were afraid of Him. Even when He spoke of His tender care they did not understand. The Psalmist, by divine inspiration, wrote: "Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Psalm 103:13), but the full meaning of those words they, and we also today, failed to grasp. But Jesus Christ brought a new message. God's longing was (and is) for His children's salvation. He is love, and His love has planned for our everlasting happiness. Jesus Christ was the Light of the World. He brought the Light of God's love and care, the Light of eternal Truth, into our human life. He would not force men to believe, "but as many as received Him, to them gave He power to become the sons of God" by a new birth.

*Hymn 212*

*Tuesday, December 17*

READ I John 4:9-13.

THIS revelation of God's care for us should be the inspiration of our lives. If Jesus Christ came to minister to us, surely we should minister to one another. That is the full message of this third Advent week. It is not only those who are called to the sacred ministry that we are to consider, though the message is for them in full measure, for their ordination is a failure if they do not find joy in serving with body, mind, and spirit. But all Christians are called to minister. Christianity means following Christ, and if He was Servant of all so should we be servants of all. We cannot, as real Christians, live for ourselves. "If God so loved us, we ought also to love one another," and "love is the fulfilling of the law" (Romans 13:10). "Whosoever of you will be the chiefest shall be servant of all."

*Hymn 499*

*Wednesday, December 18: Ember Day*

READ Acts 10:36-38.

HE WENT about doing good"—that declaration of St. Peter to Cornelius is a wonderful description of the life of Jesus Christ, and indeed it is a revelation of His divine nature; He has been "doing good" through all eternity. If we are to follow Him here is our life's program, and what

a sweeping and inspiring program it is! Life is made very simple in spite of its varying experiences. We are to go about doing good. The first and unceasing service is to lead men to know Christ, by word of mouth, by prayer, and by example. And then we are to help in every way, seeking the opportunity and responding to every call. We are thus fulfilling our ministry and proving ourselves Christ's loyal children.

*Hymn 115*

*Thursday, December 19*

READ St. Luke 10:1-9.

THE absolute and absorbing character of our work for the Master startles us at first and then inspires us to diligence and sacrifice. The Master gave up all the glory of Heaven to come to save us, and His life on earth was a perfect giving of Himself. He gave of His virtue and strength that men might be healed. He kept nothing back. For our sake He became poor (II Corinthians 8:9). Surely it is no hardship to deny ourselves and give up all in the work He asks us to do. And the joy of such service proves how richly He blesses us. We are rich in the pleasure He gives as we tell the Old Story and minister to the sick and suffering and sad. What is wealth, what is ease, and what is physical comfort compared with the blessedness of doing the Master's will!

*Hymn 490*

*Friday, December 20: Ember Day*

READ St. John 17:6-11.

THIS great sacrificial prayer of our Blessed Lord, spoken on the night before His crucifixion, leads us to consider the value of prayer—communion with God about our work for Him. Ministers pray for their people, Christian workers pray for those they are trying to help, and even shut-ins who feel themselves deprived of active service can pray, and their prayers are the best of all. We can talk to the Master about our work, telling Him of those whom we are longing to bring to Him, and the very telling assures us not only of His interest but of the help He will bring. As Christ prayed for His disciples so Church members should pray for their ministers. Prayer is better than criticism and will have splendid results. And oh, how we priests long to have our people pray for us!

*Hymn 451*

*Saturday, December 21: St. Thomas, the Apostle; Ember Day*

READ St. John 20:26-29.

HOW lovingly Christ dealt with the doubting Thomas! He did not condemn him or accuse him, but giving him an opportunity to satisfy himself that he really saw His risen Lord, He left a blessing for all future Christians: "Blessed are they that have not seen, and yet have believed." There is no sin in doubt unless we cherish it and (as some do, alas!) glory in it. The only way to deal with doubt is to come to Christ with it. Let us remember that faith rests upon a Person. We believe because we see Jesus and have heard His voice and are comforted. The eyes and ears of faith are greater and more reliable than those of the body. The body will die, but faith will endure as it sees at last the Christ and cries out with joy, "My Lord and my God!"

*Hymn 270*

Dear Lord, help me to serve gladly, constantly, earnestly. I would hold nothing back in Thy service. Take me and use me. Take all I have and all I am. So only can my ministry receive Thy blessing and be a joy to me. Amen.



# Is the Protestant Episcopal Church a Protestant Church?

By the Rev. Frederick Lynch, D.D.

Editor and Author; Secretary, Anglo-American Committee for International Discussion

THE recent incident in connection with the Conference of the Christian Unity League in St. George's Church, New York, where Bishop Manning admonished the rector, church wardens, and vestrymen of St. George's not to carry out the proposed plan of lending St. George's for a joint Communion service at which a Presbyterian clergyman, Dr. Henry Sloane Coffin, was to have officiated, has awakened widespread discussion. It seems that Dr. Reiland and his church officers offered the church for the joint Communion service without first consulting the Bishop. They claim that they were not violating any canon of the Church in so doing. Bishop Manning, with the chancellor of the diocese concurring, points out that such action directly violates the canon wherein it is expressly stated that "No minister in charge of any congregation of this Church, or in case of vacancy or absence no church wardens, vestrymen, or trustees of the congregation shall permit any person to officiate therein without sufficient evidence of his being duly licensed or ordained to minister in this church." A group of thirteen well-known Churchmen, including Drs. Norwood, Tucker, Opie, Shieler, and Melish, issued a statement sustaining Dr. Reiland's position. There seems to be considerable difference of opinion as to the interpretation of the canon, but the weight of opinion is on Bishop Manning's side. Whether one thinks the canon is wise or not, it is there and, as Dr. Charles E. Jefferson—a prominent Congregationalist—pointed out in a sermon following the Conference, it is the Protestant Episcopal Church that forbade the proposed service and not Bishop Manning. He was simply enforcing the laws of his Church—laws he is pledged to sustain and enforce. The Protestant Episcopal Church League, which is composed of the most "Protestant" element in the Episcopal Church, also seems to take this point of view, for in a communication issued under date of November 20th and signed by Messrs. Wade, Cummins, McCandless, Rogers, Tunk, White, and others, it does not question Bishop Manning's interpretation of the canon, but attacks Canon 23 itself as being "not only a bar to the unity of Protestant Christendom, but an unchristian ordinance" as well . . . "and is based on a theory of apostolic succession which has no warrant in the New Testament." They ask "that a committee of five be appointed to prepare a memorial to the General Convention to repeal the canon, and replace it by one which shall permit, under proper safeguard, the participation in our services of ministers belonging to our sister Protestant Churches." This all looks like an admission, even on the part of the broadest of the Churchmen, that the canon means what it says. If so, then Bishop Manning had no other course to pursue than the one he did.

The whole incident, along with others that are constantly occurring, raises the question as to whether the Episcopal Church in America is a Protestant Church and has any right to the title, "Protestant."

Does it not really belong to the Catholic group—Roman and Greek—and is it not really a continuation of the ancient Catholic Church as it existed in England before Henry VIII: reformed, to be sure, with certain abuses corrected and its allegiance to Rome ended, but maintaining the fundamental and distinguishing marks of the ancient Catholic Church? Is it not a lineal descendant, though changed somewhat, from Catholicism rather than a child of the Protestant Reformation? Does it not, by its own refusal to have any dealing with Protestants, deny its own Protestant character? Here are millions of Protestants—Lutherans, Methodists, Baptists, Presbyterians, Disciples, Congregationalists—who are real, hall-marked, bona fide Protestants, holding to the Protestant theory of orders tenaciously, right from the Reformation down, and holding without deviation the Protestant, and decidedly anti-Catholic, ideas of the Lord's Supper; here they are, all the Protestants in the world,

with the Episcopal Church refusing to have anything to do with them, refusing to recognize the hundreds of thousands of real, bona fide Protestant ministers—the ministers true to the Reformation origins and principles, as on the same equality and possessing the same authority as themselves. Is this not an anomalous position? If you are a Protestant, why refuse to have closest communion and union with those millions who are the true Protestants, acknowledged so the world over, and custodians of the original and universal Protestant principles, politics, and doctrines? If Bishop Manning considers himself Protestant and believes his Church to be Protestant, it is difficult to see how he could refuse to allow his fellow-Protestant ministers to celebrate the Communion in an Episcopal church; he ought logically to invite Dr. Coffin to officiate at the altar of St. John the Divine, for surely he cannot deny that Dr. Coffin is a real Protestant. If he is a Catholic, and holds the Catholic, sacramental view of the Episcopal Church in America, he could not consistently allow Dr. Coffin or any other Protestant to officiate in an Episcopal church. He could not allow him to officiate at the altar of St. John the Divine any more consistently than Cardinal Hayes could permit him to sing Mass at the altar of St. Patrick's. It all comes to this: if you want to call yourself Protestant, then have ecclesiastical fellowship with your Protestant brethren to the fullest; otherwise you are usurping a designation without fulfilling its obligations. If you hold to the Catholic, sacramental theory of the Church, then take the name "Catholic" and have done with it. Become "the American Catholic Church"—if you do not accept the jurisdiction of Rome.

BUT the matter goes much deeper than this. Is the Protestant Episcopal Church in its very nature Protestant, and has it any right to that designation? Protestantism is not non-recognition of Rome, neither does the episcopacy have anything to do with it. The most Protestant Church in the world, more Protestant than Lutheranism is today, namely, the Methodist, is "Episcopal," as are certain Protestant communions on the continent. It is not the rejection of ritualism—the most ritualistic service I have seen was in a Congregational church in London. No, Protestantism is not any of these things. Protestantism is the acceptance of the doctrine of "justification by faith" rather than by achievement or works, *which justification is a matter between the individual and Christ, without the mediation of either priest or sacraments*. It is the rejection of a priesthood of any sort except the priesthood of all believers. There is no provision in any ordination service of any Protestant communion for the ordination of "priests." Protestantism affirms the priesthood—and the equal priesthood—of all believers. Luther shouted it as a slogan, and every Protestant communion has been true to it. Protestants have no "priests"; they have "ministers." But the Episcopal Church has "priests." The candidate for orders is ordained as a "priest," just as he is in the Roman Catholic Church, and as he never is in a Protestant communion. The Episcopal Church holds the Catholic conception of priesthood, absolutely foreign to the whole nature and genius of Protestantism, and holds it as tenaciously as does the Roman Catholic, insisting with the Roman Catholic that only a "priest" can serve at the altar. The Prayer Book of the Church of England provides for a full confession by the sick to the visiting priest, who then addresses the penitent as follows: "Our Lord Jesus Christ, who has left power to His Church to absolve all sinners who truly repent and believe on Him, of His great mercy forgive thee thine offences, and by His authority committed to me I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Of these words Cardinal Newman once said (see the *Apologia*, page 87), "I challenge, in the sight of all England, Evangelical



clergymen to put on paper an interpretation of this form of words, consistent with their sentiments, which shall be less forced than the most objectionable of the interpretations which Tract XC puts upon any passage in the Articles." As Professor Stewart intimates in *A Century of Anglo-Catholicism* (page 119), this challenge was distinctly embarrassing to the Evangelicals. Compare with this form of absolution in the Prayer Book of the Church of England the words used by the Roman Catholic priest in the Ritual of the Sacrament of Penance: "Finally, I absolve thee from thy sins in the name of the Father, and of the Son, and of the Holy Ghost. Amen." (This prayer of absolution, of which this is the close, begins with these words: "I, by His authority, absolve thee," etc. Can anyone imagine a Protestant using these words, as they thus appear in both the Anglican and Roman Catholic Prayer Books? Do Protestants anywhere claim this priestly prerogative? But if only a "priest" can officiate at the altar, of course no Protestant minister can officiate there. He is not a priest, except as all believers are priests, and there is not a bit more logic in a Protestant officiating at a Protestant Episcopal altar than at a Roman Catholic altar. Of course the Roman communion does not believe the Episcopalian priest is a priest, but that is not his fault. He believes himself to be a priest just as his communion believes him a priest. Personally, I believe he has just as good a claim to priesthood as has the Roman Catholic, for there is just as much evidence to support the unbroken apostolic succession in England as there is in Rome—and it is not very absolute anywhere. Yes, the Episcopalian minister is a "priest"—but there are no priests in Protestant Churches.

AGAIN, Protestantism knows nothing of apostolic succession, knows nothing of transmitted powers by laying on of hands, and knows nothing of a ministry set over the congregation from above. Every Protestant minister is ordained by the congregation. It has become customary for ministers generally to ordain the candidate, but the ordination by a group of laymen is just as valid, and has often occurred. A Protestant minister is simply a layman set aside for leadership and the performance of special functions. Generally he officiates at the Communion table, but a layman can, and sometimes does. Only the other day I sat at the table of the Lord in a church belonging to a great communion, and a layman officiated at the table while the pastor and I sat among the people. This would not be common in many Protestant communions, but when the pastor officiates it is not because he has received any special priestly powers from above, but because he has been elected to perform that office by the people. The Episcopalian Church is absolutely right in its thought of Protestant ministers as "laymen"—often eloquent preachers, often wonderful administrators, but "laymen" before the altar possessing no *priestly* gift that would authorize them to administer the sacraments.

Again, the Protestant Churches are not primarily sacramental, while the Episcopal Church is. I know that some of my Presbyterian brethren will rise up and tell me, as they have before, that the Presbyterian Church is a sacramental Church, and my Episcopalian brethren will cry out that the Episcopal Church is as Evangelical as any communion in Christendom. But, if we take the great body of two hundred million Protestants in the world at large, they are not sacramental in the technical sense of that word. Perhaps many Protestants in all communions could subscribe to Articles 25 to 28, yet that subscription would not mean what it has always meant to the Episcopal Church. Among Protestants the Lord's Supper is primarily where Christians come to remember the Lord. They invoke His special presence, and no doubt feel that special presence. The Elements are signs and symbols, they recall Christ's broken body and spilt blood, but after all it is a memorial service, and many and perhaps all Protestants would say that the *chief* determining factor in the sacrament was the spiritual attitude and condition of the recipient. There is absolutely no gain in it from the fact that it is administered by a priest. (It never is, to a Protestant.) On the other hand, in spite of the fact of the rejection of the doctrine of Transubstantiation, except by the Anglo-Catholic group, the Episcopalian thought of the sacrament is nearer the Catholic than the Protestant. Grace comes through the sacrament itself, and this grace is dependent, at least in some degree, on its priestly administration; otherwise, why confine its administration to a "priest"? It is a channel of grace—chief, almost only, channel to the Anglo-Catholic

group, but one of the *chief* channels to even the most Protestant-minded Episcopalian group. Protestantism has never considered the sacrament as the chief channel of Grace, and most Protestants have never thought of it as a channel of Grace at all, apart from what the participants made it by their loving thought of Christ. Is it not fair to say that, on the whole, Protestantism is Evangelical, Catholicism Sacramental, and the Episcopal Church belongs to the latter? How can Protestants and Sacramentalists sit at the same table with two such variant views as to its meaning?

Again, the Protestant conception of the Church is different to that held by the Episcopalians. There are a few Protestants who hold that the Church was constituted by Christ Himself, just as there are Episcopalians who believe that the Church took form after Christ had gone. But the great majority of Protestants believe that the Church came by the voluntary association of those who had been saved. This view was expressed in the words I have just used by Dr. T. Reaverly Glover in *The Free Churches and Re-Union*, and Dr. John Clifford said that Dr. Glover expressed the mind of Protestantism. The Thirty-nine Articles express no opinion one way or another about the creation of the Church, but I am of the opinion that the great majority of the Episcopalians hold the Catholic view, namely, that the Church was divinely appointed by Christ Himself, and not only the Church itself but the Episcopal order of Church government. This is the view eloquently defended by Bishop Gore and the one held by all Anglo-Catholics, but I imagine that *most* Episcopalians hold this view. When it comes to the authority of the Church and the value of tradition, the vast majority of Protestants would emphasize these things very little. The Bible is the sole authority, as the individual interprets it. The creeds carry weight, but the Bible much more weight. One seldom hears the word "Churchman" among Protestants. The Episcopalians differ among themselves on these points, but the Anglo-Catholic group holds the Catholic view of the Church being the first authority, and all Episcopalians think in terms of the Church much more than do the Protestants. It is perfectly natural to call an Episcopalian a "Churchman."

It all comes to this: the Episcopalian Church is much more closely identified with Catholicism than with Protestantism, and every attempt to practise Church Unity with Protestants proves it. I cannot help feeling that the Anglo-Catholic party which wishes to drop the word "Protestant" has not only all of the logic on its side, but all of the evidence, both historical and contemporary. Furthermore, every time the Episcopalian Church refuses to recognize the orders of a Protestant minister as equally valid with that of an Episcopalian priest, or refuses to permit a Protestant minister to officiate at its altars or even refuses to join in a common Communion service with Protestants, it proves this contention. Would not the Episcopal Church be much truer to both history and facts if it dropped the word "Protestant" from its title and called itself what it really is: "The Catholic Church"—Anglo-Catholic in England and American-Catholic in America? Then no Protestant minister would expect to be asked to share in officiating at its altars. He cannot, for the life of him, see why this act should be refused while the Episcopal Church calls itself Protestant.

#### NO MONEY FOR BOOKS

RECENTLY WE RECEIVED a letter from a firm which read: "We cannot pay our account yet as nobody pays us our accounts. Nobody seems to have any money for anything but automobiles."

This was not meant to be a humorous remark. It was a comment made in despair and crystallizes what many readers have thought for some time. Is it true that people do not read as much as they used to? Or is it rather that the trend of fashion has drifted away from books toward newspapers and magazines? This cannot be quite true, for never were there so many biographies read as during the last two years. Popular taste seems to be drifting away from the love novel. But if this is so, then how can we account for our customer's remark? Probably both statements are correct. There is a strong demand for more serious books among those who read books, but not so many people read books at all as formerly.

—Oxford University Press Bulletin.



# The New Prayer Book

A Sermon Preached in the Cathedral of St. John the Divine on the First Sunday in Advent, December 1st

By the Rt. Rev. William T. Manning, D.D., LL.D.

Bishop of New York

"Golden bowls full of incense, which are the prayers of the saints." Revelation 5:8.

THAT is the text which one writer applies to the prayers in the Prayer Book. Those prayers, he tells us, are golden bowls beautiful in form and substance, and wonderful in their history and associations. Every worshipper in the congregation is provided with his golden bowl, but what the bowls contain, as we lift them up to God, depends upon us. The golden bowls of some of the worshippers are empty, and contain nothing; the golden bowls of others may be filled with foolish, unworthy, or unseemly things. But the golden bowls of those who are sincere and real in their worship are full of incense, which is the symbol of the prayers of the saints.

We have waited long for the New Prayer Book. The work of revision was undertaken in 1913, and now the new book is to be used in all our churches. It was one of the last requests of our late Presiding Bishop that its use should begin on Advent Sunday and we are carrying out that request today. And it is most appropriate that on this first Sunday of the Christian Year we should begin the use of this new edition of the Book of Common Prayer, which holds so sacred a place in the life of our own Church, and so important a place in Christian history.

Let us think first, for a few moments of the history of the Prayer Book.

This book which we are putting into use today, and of which we speak popularly as the New Prayer Book is, of course, not a new book at all, but the old Prayer Book with certain changes and revisions.

It is a mistake to suppose that the Prayer Book dates back only to the time of the English Reformation. As the late Dr. George Hodges put it: "This book was not written in the sixteenth century, nor in the sixth. It has grown from the beginning with the growth of the Christian Church."

Its prayer and worship reflect the whole life of the Christian Church both East and West. Its liturgical treasures are drawn from the whole spiritual experience of the Catholic Church on earth.

The first edition of the Prayer Book in its present form was issued in 1549, but that book was formed from the old services which had been in use during a thousand years of English Christianity, and from the ancient liturgies of the whole Christian Church throughout the world. There have been revisions of the Prayer Book from time to time, but the substance of the book has not changed. In the revision of 1552, Unction of the Sick and Prayers for the Departed, in explicit form, were omitted. Both of these are restored in this Revised Book which we are using today.

The Act of Parliament of 1533 declared that the English Church and nation in the Reformation "intended not to decline or vary from the Congregation of Christ's Church in things concerning the Catholic faith of Christendom, or declared by Holy Scripture and the Word of God as necessary to salvation."

The Preface to our own Prayer Book, printed on page vi of this new book, declares that "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require."

That Preface was adopted in 1789 and we should not forget the close relation of the Prayer Book, and the Episcopal Church, with our American life. Fully two-thirds of the signers of the Declaration of Independence, and of the men who adopted the Constitution of the United States, had been brought up in the use and in the teaching of this Prayer Book. It has been truly said that "Its history is part of the warp and woof of the history of the English people, which no one can understand who does not know its story."

NOT only is the Prayer Book a great classic in the realm of prayer and worship, it is one of the greatest examples of pure and noble English speech and, with the King James version of the Bible, has influenced the whole development of English Literature. In his book, *The Nature of Poetry*, Edmund Clarence Stedman says: "Upon its literary and constructive side, I regard the venerable Liturgy of the historic Christian Church as one of the few World-Poems—Poems Universal. I care not which of its rituals you follow—the Oriental, the Alexandrian, the Latin, or the Anglican. The latter, that of the Episcopal Prayer Book, is a version familiar to you of what seems to me the most wonderful symphonic idealization of human faith—certainly the most inclusive—blending in harmonic succession all the cries and longings of the universal human heart invoking a paternal Creator. Its prayers are not only for all sorts and conditions of men, but for every stress of life in which mankind must feel in common—in the household, or isolated, or in tribal or national effort, and in calamity and repentance and thanksgiving. Its wisdom is forever old and perpetually new; its calendar celebrates all seasons of the rolling year; its narrative is of the simplest, the most pathetic, the most rapturous and ennobling life, the world has ever known. There is no malefactor so wretched, no just man so perfect, as not to find his hope, his consolation, his lesson, in this poem of poems. I have called it lyrical; it is dramatic in structure and effect; it is an epic of the age of faith; but in fact as a piece of inclusive literature it has no counterpart and can have no successor."

But although it is still the same book used by our fathers and forefathers, with its hallowed associations and its great history, some very important changes have been made in this revision. Some of these are enrichments, liturgically and spiritually, some are mere changes of phrases which had become archaic, and some are changes to keep the book in close touch with contemporary life and with the needs and conditions of this present time. There is no change in doctrine. Without passing any judgment or criticism upon other Christians and their ways, the Prayer Book holds to the Faith and Order of the Catholic Church throughout the whole world before the present divisions took place, and it is to be remembered that the position held by the Prayer Book as to Holy Orders is still held by seven-tenths of all Christians in the world today, and it would therefore not be a move in the direction of Christian Unity for the Prayer Book to depart from this position. The Prayer Book is the great bond of union between the Anglican Churches throughout the world. No member of the Anglican Church from Canada, Australia, Asia, Africa, or from the Mother Church of England, would find any difficulty in following the service of our New Prayer Book in this cathedral, or in any of the churches of our land.

And it is our hope that the Prayer Book, holding steadfastly the middle ground between Protestantism on the one hand and Roman Catholicism on the other, may help to prepare the way for the coming of Christian Unity; by which we do not mean only a union of Protestants but something vastly wider and greater, the reunion of all Christians of every name both Catholic and Protestant.

It was the Rev. Dr. Shields, of honored memory, a Presbyterian and a professor in Princeton Seminary, who wrote of the Prayer Book: "It would be strange if a work, which thus has its roots in the past, should not be sending forth its branches into the whole Church of the future; and anyone who will take the pains to study its present adaptations, whatever may have been his prejudices, must admit that there is no other extant formulary which is so well fitted to become the rallying-point and standard of modern Christendom. In it are to be found the means—possibly the germs—of a just



reorganization of Protestantism, as well as an ultimate reconciliation with true Catholicism—such a Catholicism as shall have shed everything sectarian and national, and retained only what is common to the whole Church of Christ in all ages and countries." And it was a devout Roman Catholic of France, de Maistre, who wrote: "If ever, and everything invites to it, there should be a movement toward reunion among the Christian bodies, it seems likely that the Church of England should be the one to give it impulse. . . . Between us and those who practise a worship which we think wanting in form and substance there is too wide an interval; we cannot understand one another. But the English Church, which touches us with the one hand, touches with the other those with whom we have no point of contact."

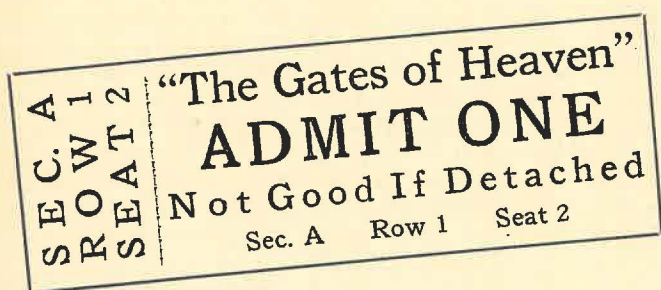
I WISH I could speak at length as to the practical and spiritual value of the Prayer Book and what it should mean to us in our religious lives. The Prayer Book is the Church's Book of Doctrine, Life, and Worship. Here we find not what this or that individual thinks, but what this Church itself holds and teaches as to the truth of Christ and of His Church. Here you will find what the Church itself teaches as to Baptism, Holy Communion, Confirmation, Marriage, Holy Orders. To quote Dr. Hodges again, "The Prayer Book is the guardian of the peoples' rights." The minister may have his preferences or prejudices. "Every religious teacher knows how difficult it is rightly to divide the word of truth, and to preach the whole Gospel of God. But here the Prayer Book is a constant guide and inspiration. Week by week, as the Christian seasons pass, the Church herself, in the Prayer Book, whether the Minister wishes it or not, sets forth the great round of Christian truth. Not one essential or helpful article can be left out." The Prayer Book is not only the Church's book of doctrine, it gives us also the way of life in which the Church calls us to walk. In this Church the teachings and the rules of the Prayer Book are of obligation upon all of us, bishops, clergy, and people. It gives us in practical form those teachings of this Church which we have voluntarily and thankfully accepted, and which we have promised loyally to follow.

Let us in this diocese make this beginning of our use of the New Prayer Book a time of renewed faithfulness to the Church, and to the teachings of her great Book of Doctrine and Worship. Let us study it carefully, understand it intelligently, and use it faithfully, so that its prayers on our lips may be in truth "golden bowls full of incense."

Who can doubt what it will mean if all of us, clergy and people, all over the Church, will now do this?

It will mean such a stirring of faith in Christ, and loyalty to Him, as will make the Church the divine power, and strength, and blessing, in the lives of all of us that it ought to be, and that our Lord expects it to be.

#### NOT GOOD IF DETACHED



YOU HAVE SEEN these words on tickets, hundreds of times, haven't you? I remember seeing them on the last railroad ticket I bought. That ticket had one purpose only, to get me to my destination; but if it was detached it would not fulfill its end. And so man has one main reason for existence, and he has been given a connection by which he can accomplish this end. He was created to glorify God, and the Church was given him through which to work; he can't do this in regular order if he is detached. I don't mean that there are not good men outside of the Church—this is not a question of goodness. I mean that Christ instituted the Church as the regular channel through which man should function in bringing in the Kingdom of God; being detached from it is irregular.

—Pueblo (Colo.) Parish Letter.

## ADVENTURES IN WESTERN OKLAHOMA

BY THE REV. CHARLES L. WIDNEY

RECTOR OF EMMANUEL CHURCH, SHAWNEE, OKLA.

IT was twenty-five years ago that my family moved from Louisiana to Clinton, Oklahoma. Last month I revisited the western railroad center of the state and was the "traveling guest" of Archdeacon Herbert Brooke Morris, a native of our commonwealth, whose middle name is that of the first Bishop of Oklahoma. Homes are now warmed by the easy method of gas heaters in the same town where in my youth I chopped cord upon cord of kindling and carried tons of coal by the scuttleful.

The sole purpose of my trip was to be able to tell my parish what was being done in the principal missionary area of the missionary district of Oklahoma. I can only touch the high spots of the journeys we took in all directions with Clinton as the base of operations.

One afternoon Morris and I drove to Parkersburg. A Sunday school is to be started here in the district school building. About thirty years ago there were a thousand or more people in Parkersburg, and Clinton did not exist. I dimly remember some of the buildings being moved to Clinton. Later the post office was closed. Now it is a town no longer. But if some early sites proved unwise for city building, there can be no doubt now of the progress of the western side of the state. There is a hum of prosperity that beckons the Church to step in while it has the call to give the spiritual life.

To Cheyenne we went over hills by winding road with small towns, the Washita River, and the Cow railroad jumping up at us at sudden turns in the journey. A visit to the courthouse of Roger Mills county and the office of the county superintendent admitted us to the corner where a circulating library of the Church Periodical club is watched over every Saturday, and I don't know how many other days in the week, by a demure little lady of fifteen. There is no other library in Cheyenne.

Another day was fruitful in the discovery of former Indian interpreters of the old Whirlwind mission that flourished once at Fay. "Come out to my granddaughter's birthday party" was the invitation to Morris, "and bring some Prayer Books. There will be a lot of people there, and we can have a fine service." I was not there on the latter date, but the Archdeacon reports that the service was held in a tepee, and twenty Indians were present. He looks upon the incident as the providential opening of another gateway.

Our Archdeacon is the only Christian minister in Clinton who visits the state tubercular sanatorium every week, where many afflicted with that disease are under the care of a most competent and kindly physician. I was present when prayer leaflets were distributed to every ward. "That young fellow is a hustler," was the comment I heard. The "hustler" received and accepted an invitation to a bridge party to be given the following Tuesday night in the "arrested case" section. Then we stood at the front gate, at the brow of the hill, and with eight-power field glasses looked for miles on all sides. In the wooded valley to the east nestled the little white-painted Mennonite chapel, an outpost of that faith and a favorite meeting place with the Indian farmers of the surrounding country. Years ago I remember hearing that church's bell ring out even in the town several miles away.

Also in the Archdeacon's field are Mangum, Hobart, and Altus, where such devotion to the church is manifested that soon there may be several flourishing parishes "in the west."

#### HARVARD BRIDGE

A Memory of Henry Sylvester Nash

OCTOBER'S might swept Harvard Bridge  
When, coming through the blast,  
I saw that slender form adrift,  
And paused as he went past.

The face upturned, the half-sheathed eye,  
As, swaying in the gale,  
He bore the marks of prophecy,  
I felt my spirit quail.

The word to him I could not hear,  
Nor yet discern the throne,  
But one could see the man of God  
In whirlwind to his own.

E. C. M.



# Advent Memories of Father Stanton

More Reminiscences by the Rev. A. Manby Lloyd

Rector of Dewsall, Hereford

I MUST go back twenty years to describe the scene at St. Alban's, Holborn (London), when Father Stanton was preaching. Used as we were to half empty churches, the sight of people scrambling for seats and one side of the church packed with men; an overflow into the chancel, where I have sat with my back resting against the Communion rails—such scenes were regarded in the Church of England as phenomenal. Yet there could not have been more than five hundred people, and round the corner, at the "City Temple," the famous Dr. Joseph Parker was drawing thousands. It is a well known fact that these great men were personal friends and went to hear one another's sermons.

It was probably Advent, 1907, when I rode across London on a pedal bicycle on a Monday evening, at some risk of life and limb, to find the women's side already packed; men rolling in from their offices, and slowly but surely filling the aisle reserved for them. (I have seen a married couple get into the men's side, in despair or ignorance, only to be promptly bundled out; somewhat harshly, it seemed, being Sunday when there was plenty of room; at all events, out they walked, and who knows what harm was done?)

Mr. Adams, the organist, whiles away the time with an impromptu recital. In the dim religious light a surpliced figure appears to read the evening office—this is Father Hogg; perhaps Father Russell flits around, or it may be the vicar himself—all self-effacing in view of the fame of the great preacher whose name is now a household word. Then the clock strikes eight, and all eyes are turned to the vestry, whence a tall, erect figure emerges from out the shadows. You could never mistake that face and figure, bringing to mind memories of Henry Irving as Wolsey or the portraits of Dante. The face is saintly, but not severe; placid, but not sad. The ladies sitting on the pulpit steps make way as the Father mounts—he switches on a light and gives out a hymn. Sometimes he beats time to the tune to keep the people together, for there is no semblance of a choir.

Then the Father opens a New Testament and we sit down thinking the sermon has begun. No such thing. He reads a passage; this time it is from St. John 1:44 onward. Then comes a little commentary. "The disciples left John the Baptist, and went after the Saviour. That's the beauty of John's ministry . . . he didn't get the people *about himself*—'He shall increase and I must decrease'—and he died in prison. If the preacher gets the congregation about himself and not about the Saviour, he's a *thief*, he's stealing."

(Reads again) "'abode with Him the same day.' Ah! He never forgot that day. Andrew first finds his own brother Peter: he wasn't long in getting another recruit; he didn't let the grass grow under *his* feet."

By this time I had whipped out my notebook, thinking the sermon proper has begun. But no. We are bidden to pray, or say an *ave*, or to sing a hymn. Then we settle down once more. The preacher makes great pretense of searching for a text, and announces St. John 1:42. "He brought him to Jesus." The head is thrown back. A silence like death steals over his hearers. The sermon has begun.

\* \* \*

THERE'S a great deal said nowadays," he begins, "about the emptiness of the churches. Statistics show how few people go to church, and the papers try to tell us why. All sorts of devices are suggested, partly spiritual, partly secular. I read of an extraordinary device the other day—a Shakespeare service; and there are doll services, flower services, pleasant Sunday afternoons, and such like. As amusement, they are all very well but, after all, the world can do these things very much better than the Church—is it the work of the Church? What's the use of bringing people to church if that is the end? Some people once got up a joke against us here, and published a story that everybody coming to St. Alban's would receive a loaf of

bread—and the church was packed. Of course (said the Father slyly), they didn't get the loaf." (I am afraid some of us could not resist a smile of a rather audible kind.)

"Well," he went on, "these methods are not evangelical. It's quite a wrong idea that the great object is to *get people to church*. There's a deeper purpose—it is to *bring them to Jesus*—that's the proper end of all Christian endeavor, and the joy of every soul—to know the Master . . . not to fill the church, but to make the soul know and trust the Master. And so my text is so simple, so sublime, and means so much—they brought Him to Jesus.' That's evangelistic work, that's Christian endeavor, that's worth living for, that's worth the preaching of the gospel.

"And best of all workers was St. Andrew. He was a perfectly convinced man. He said, 'We've found the Messiah, which is called the Christ.' John had pointed Him out to Andrew, and Andrew went after Him and found Him, and was found of Him. It was a mutual finding. They found one another. Andrew was a convinced man. You will never persuade people to love and trust the Master till you love and trust Him yourself. How can you say, 'He is altogether lovely,' if you cannot see His beauty yourself? How can you tell other people to lean on Him unless you have leaned on Him yourself? Our religion is not a speculation; it's not a philosophy, but an inward and personal conviction. I *know* and I'm persuaded. There are no 'ifs' and no 'perhapses' and no 'maybes.' Are you *sure* you are resting in Him: we who face death and judgment, heaven and hell! We can only do so if we are resting on the Saviour and trusting Him, still trusting Him. You do not see His ways, but do you trust He'll bring you to the end? Amid all the storm and surf, do you feel the bottom? Is the Saviour a real Saviour tonight? When the Lord calls you, will you go? Is He all in all? Is He all to you in time and in eternity? In each providence, do you trace the beauty and the glory of His Grace? . . .

"St. Andrew was a very young convert. Only one day he had been converted, and he tackled Peter the next. Bad taste, you say perhaps, for such a young convert! But it was his *own* brother and he loved him, and he wanted him to share his own happiness. It was soul to soul work—nothing mental about it—and he couldn't bear to think that Peter should not share his own happiness. That is the supreme point of the theology—to know your Saviour and to be known of Him."

\* \* \*

SO FAR all might have come from a Salvation Army platform, so a story of a Salvationist was not out of place. He told us how he was visiting one of their men and it turned out he could neither read nor write. "No," said the sick man, "but I know He died for me." "Ah," the preacher went on, "you can't limit the Holy Ghost. You can't go to a man and say 'shut up' when the soul's on fire." Here he told the story of a torpedo-boat lad. Someone had been saying the boy ought to be encouraged. "Why," the answer came, 'you can't discourage him, his heart's aflame.' And we who sit so comfortably by our own firesides believe it's all a lie. Why, the Gospel's never sweeter than it is today and it was never better preached.

"Andrew was a very *ordinary* sort of man. He was manly; one who plays the man, that was all. But he wasn't celebrated; he never did anything very great. But he was very useful (see last Sunday's Gospel). When difficulties arose about feeding the five thousand, Philip began making calculations . . . so much money, so many people, two hundred pennies—and while Philip was adding up these figures and doing sums, Andrew, like a man at a pinch, introduced the little coster-boy, with the barley cakes and the fishes. He was the Useful Apostle. When some Greeks wanted to see the Lord they went to Philip because he had a Greek name"—(aside, and with a sly intonation, "I do not mean to say that everybody of the name of Philip can speak Greek," which produced another titter)—"and Philip fetched Andrew, and between them they brought the Greeks to Jesus.



Andrew was the useful man. I wish when we were saying our prayers we'd sometimes say 'Lord, make me useful.' Why not try to exercise the apostleship which is yours in the Kingdom of God! It's simple, but sublime. There's a program for every day and month and year! That's not difficult theology. The Churches have made the Gospel so difficult. *He brought him to Jesus.* Nothing can be shorter or sweeter than that."

\* \* \*

AFTER some further exposition Father Stanton went on, "I should like to tell you how my torpedo boy was converted. He watched another boy kneel down and say his prayers and asked him some questions, and the boy taught him the 'Our Father' and the 'Hail Mary' and the Apostles' Creed, and ever since his soul has been on fire with the love of the Saviour. . . . Only today someone said to me, 'Father, I'm going to bring someone to hear you preach tonight.' Well (here he shrugged his shoulders), I'd rather he *brought him to Jesus.* People are always getting someone to come to 'our church.' All the religionists who are full of zeal will move heaven and earth to make a proselyte—Romans and Protestants and Low Church and High Church—all full of zeal. Well, *they can't all be right.* Don't you see the folly of it? *Bring them to the Saviour.* It doesn't matter much if they are Romans or Anglicans, not if they're resting on the Saviour."

'Tis not for man to trifle. Life is brief,  
And sin is here.  
Our age is but the falling of a leaf,  
A dropping tear.  
We have no time to sport away the hours,  
All must be earnest in a work like ours.

\* \* \*

HOW did St. Andrew do it all? What is the secret of his success? He *used the powers he'd got.* He could speak and he could love. He simply spoke and loved. There's nothing like this personal power, this personal contact with one another. And why cannot *you* do this? You could, and that's where we stand convicted; why don't *we* tell other people about Jesus? Why are *we* not missionaries?

This was the *one-man ministry.* He tackled one man. It's easy enough to tackle a crowd; but to tackle one man, face to face, that's another thing. Then, he *tackled a relation,* and that's harder still. I've found it so myself.

Not to be great, O Lord, I ask

\* \* \*

But simply in Thy smile to bask  
And unacknowledged do my task  
Alone, dear Lord, with Thee, alone.

POLITICAL or ecclesiastical crises, *coups d'état*, burning questions, found little place in Father Stanton's calendar. But the Church seasons, Advent, Lent, and the Mondays in August (when everybody was "out of town"), brought out the very best that was in him. The "Gospel" was the loadstone that brought men in their hundreds to Brook street, but among the minor causes of the unfailing interest that the great preacher created was his capacity for surprise; at one critical period of the ritual troubles a crowded church waited in suppressed excitement, eager for a lead, looking for some slogan, prepared, perhaps, for a prophetic pouring forth of fire and brimstone. . . .

Then came the text: "He giveth snow like wool," and a capital sermon on the *weather*—no allusion in the least to the Privy Council or its works. The gentlemen of the press did not often honor him with a report. On this particular morning they must have gone home empty. The more knowing ones would hie them to St. Margaret's, Westminster, or the City Temple, where Mr. Hensley Henson (a budding canon) or the astute Dr. Joseph Parker were more ready to oblige them.

Always the Gospel . . . you were sure of that at St. Alban's. No wonder that Wesleyan or Baptist ministers were among his hearers and were even known to thrust a "fiver" into his hand for the sick and poor.

So, on my second Monday in Advent, the text was "And God shall wipe away all tears." The very text is winning.

\* \* \*

GOD shall wipe away all tears," he began. ". . . in God's dispensation there is always a happy ending for His people. Notice this—that Advent ends in Christmas and Lent ends

in Easter joy, and we below, who wander through the wilderness of this world, will come at last to the Promised Land, for

"This world is but a lodging; at the best:  
It is not Home and Home could never be,  
For it is far—too far, O Lord, from Thee.

"Then, God shall wipe away *all* tears. Just as our faces are all different, our trials are all different. The heart knowest its own bitterness, but the promise is to all, yours and mine. It is repeated twice, so that you shall not forget it, and it seems to our troubled hearts like a sweet and beautiful Gospel song. We are born to sorrow, as the sparks fly upward. There is sorrow on sea as well as on land; on the sea, where the waves murmur and the winds moan and the birds screech. There is sorrow everywhere, and, young or old, we are all in the way of the wilderness. If you should come to me and say, 'I'm in great trouble,' well, all I could say is, you must expect it, in the way of the wilderness.

"There are the tears of *personal grief* that come as the result of unkindness, misrepresentation, and ingratitude; the tears of David, when he thinks of the treachery of Ahithophel; the tears of Christ as He anticipates the plottings of the traitor Judas. It was not an open enemy; had it been that we could have borne it. So disappointed and 'cut up' we cannot say a word, but creep away like a wounded stag to some quiet spot where we can lie in silence, bleeding from the heart.

"Then there are the tears of *bereavement* and those who are left behind suffer in proportion as they love . . .

So late it seems since Spring's glad moment past,  
And now the leaves change color at the last,  
And the chill mists come creeping up the lea,  
While one by one friends pass me silently  
To the strange rest that ends the toil at last.

\* \* \*

THE preacher rings the changes on his lovely text: ". . . there are those scalding tears—tears distilled by the fires of hell, tears of remorse, tears of anger against God and ourselves . . . times when we say, 'I am cut off from the sight of Thine eyes . . . what is man that thou art mindful of him? . . .'

"Then there are the *tears of Christ* . . . tears of sorrow for the honor of God and His neglected worship, or His disgraced temples. 'Mine eyes run down with water because men keep not Thy Law.' These are beautiful tears—the tears of the broken-hearted, who cannot bear to hear the sweet name of Jesus blasphemed, or the name of God taken in vain. These are the tears which come into our eyes when men speak against His Blessed Mother, Mary, or when they see the way that Christians behave toward one another . . . when they seem ready to tear one another in pieces, or when the conduct of controversy makes you weep.

"These are the simple tears of Christ, simply of Himself. They are the tears of the shortest text in the Bible. 'Jesus wept.' The revisers were quite right to put it by itself, to give that verse a whole line to itself. He who loved Lazarus and Mary and Martha . . . you recollect the message, 'Lord, he whom Thou lovest is sick,' and He wept.

"Was there any Manhood like His; such calm, such courage! Yet He cries because men did not discern the things that belonged to their peace, and He wept over the Holy City, Jerusalem, the Vision of Peace.

"Men come to us in these days and say, 'Look at your preaching, it's so good; and you've got a full church; but look at our empty churches.' A clergyman came broken-hearted to me the other day and said, 'I'm a failure.' What could I say? I told him to remember that when the Lord Jesus came and they shouted their Hosannas, He sobbed aloud. . . . His ministry was over and He was a failure . . . and they crucified Him. He was the Everlasting God, but they rejected Him and made His Message an excuse to kill Him, and many a broken-hearted minister can creep into the Heart of the Saviour, and when the time comes to say 'I'm a failure' then they are very near to the Heart of their Saviour. He saves you, just as you are, troubles and all."

\* \* \*

LASTLY, there are the tears of *repentance*, and these are not the tears of Christ, but they are the tears that Christ loves. When the Grace of God comes into the heart you kneel down, and then the tears of repentance flow down your cheeks and



through those tears you get a glimpse of the Saviour that you never get elsewhere. There are tears in your eyes and tears in His eyes and you are very close to Him. He could hardly see a great crowd and hear them cheer, but it brought tears to His eyes . . . it made Him cry, for it was all to end in death.

Then the preacher tells one of his inimitable stories, about a poor lad who had come to him and said he was starving. The Father sent a message to say he couldn't see him. But the lad said he was really starving, he'd had nothing to eat all day, and he began to cry. "I really couldn't stand that," said the Father, "so I took him in." ("But," he slyly added, in an aside voice, "don't tell that to anybody, or I shall have 'em all crying.")

And we hearers, on the verge of tears ourselves, were fain to suppress our laughter and hide our smiles; the atmosphere became lighter and our nerves less tense. But he ended as he began, on the solemn note. It had been the darkest afternoon they had had that year, but here was a light to dispel all gloom. "God shall wipe away all tears." The preacher, unlike some preachers we had heard, never forgot his text, and he ended with some gem from the poets—and no one could quote the poets with more effect . . .

'Tis not for man to trifle. Life is brief,  
And sin is here.  
Our age is but the falling of a leaf,  
A dropping tear.  
We have no time to sport away the hours,  
All must be earnest in a work like ours.

### MY GORE BOOK SHELF

BY THE RT. REV. CHARLES FISKE, D.D.  
BISHOP OF CENTRAL NEW YORK

**B**OOKS for Christmas? Religious books for different types of people? What would you think of trying out all sorts of people with a single author?

I am a Gore-ite. I think I have read practically everything Bishop Gore has written, since the days of *Lux Mundi*. I have a shelf full of his books, some of them little known here, such as his commentaries on Ephesians, on Romans (Scribner's, \$2.00), etc., some of them books which I suppose have ceased to sell in this country, though I suspect they are still to be secured in England—such as his simple little volume on *The Creed of the Christian* (Morehouse, \$1.25).

Why not make up a Blue Ribbon package of Gore? You would have:

(1) **FOR A CLERGYMAN**—*The New Commentary on Holy Scripture, Including the Apocrypha* (Macmillan, \$3.50), which Gore has edited; all his volumes on *The Reconstruction of Belief* (Scribner's, \$2.75), but especially *Belief in God\** and *Belief in Christ\**, and half a dozen others, if you can afford more.

(2) **FOR A THEOLOGICAL STUDENT** you ought to have the last named book, *Belief in Christ\**; then for teaching about the ministry, *The Church and the Ministry* (Longmans, \$7.00), or (better) *Orders and Unity* (Morehouse, \$.75); for sacramental teaching, *The Body of Christ* (Scribner's, \$2.00); for teaching the truth of the Incarnation, in terms still modern, his *Incarnation of the Son of God* (Scribner's, \$2.00), and *Dissertations on Subjects Connected with the Incarnation* (\$2.00).

(3) **FOR A LAY READER**, who ought to know something of the faith if he is to minister officially as a layman, there is a splendid little book, *The Deity of Christ*,† which gives in four popular addresses the argument of one of the larger books. There is also an admirable book on the life of Christ, *Jesus of Nazareth* (Holt, \$1.00), which follows critical lines and is short enough to be read in a few hours.

(4) **THE SUNDAY SCHOOL TEACHER** ought to have *The Religion of the Church* (Morehouse, \$.60 and \$1.20), and possibly both these last named books, together with Bishop Gore's small volume on the modern view of the Bible, published in this country under Y. M. C. A. press auspices, *The Doctrine of the Infallible Book*.

(5) **THE COLLEGE STUDENT** would find *Jesus of Nazareth* and *The Deity of Christ* well supplemented by two volumes on social questions, *Christ and Society* (Scribner's, \$2.00) and *Dominant Ideas and Corrective Principles* (Morehouse, \$1.40).

\* Out of print in this country, except as a part of *The Reconstruction of Belief* (Scribner's, \$2.75.)

† Out of print in this country; obtainable only by importing.

(6) **THE BUSINESS MAN OR WOMAN** ought to read these last two, and also perhaps another "little book," *Christian Moral Principles*. I think, also, that Gore's commentary on *The Sermon on the Mount* (Scribner's, \$2.00) is the sanest and most sensible interpretation of the Great Sermon to be found anywhere, and is very readable.

(7) **THE INVALID**—Here it is hard to find just the volume by Gore, but I would recommend *Prayer and the Lord's Prayer* (Morehouse, \$1.25).

(8) **FOR THE NEWLY CONFIRMED** there is also the book mentioned above, *The Creed of the Christian* (Morehouse, \$1.25).

(9) **FOR A CHURCHMAN IN GENERAL** some of the above, such as *Jesus of Nazareth*, *The Religion of the Church*, *The Creed of the Christian*, *Prayer and the Lord's Prayer*.

(10) Why not give the **NEWLY MARRIED COUPLE** one of these same books? If they ever have children, they will need to know the Christian faith, if the children are to be trained in "the nurture and admonition of the Lord."

(11) **FOR A GOD-CHILD** to read (when the child is old enough to read it), *Jesus of Nazareth*.

(12) And, for an **AGNOSTIC**, perhaps (if he is an agnostic who really thinks, instead of one who merely "rearranges his prejudices"), *The Reconstruction of Belief*; perhaps, also, *The New Theology and the Old Religion* (\$2.00). If the agnostic is a friend who is not a scholarly man, but a plain person troubled by difficulties which are just as real as the scholar's (e.g., the existence of evil, etc., or doubts about the authenticity of the Gospel story, difficulties about the Bible, etc.), Gore gives us very briefly in his smaller books what is hard to find elsewhere; so, again, his *Jesus of Nazareth*, his *Deity of Christ*, his brochure on the Bible, etc.

It is really amazing how well-furnished a man's mind would be if he realized how much he could learn from the study of just one writer like this—a writer transparently honest, so honest that when Sir Oliver Lodge was asked, "Why do you go to hear Gore preach? Surely, you don't believe all he believes, do you?" he replied, "No, I don't; but he does."

So, along the line of recommendations such as the classicist has in *President Eliot's Five-Foot Book Shelf*, I suggest a *Gore Book Shelf* in every parish for lending purposes. And here you have a list of books to which one could readily make additions.

### MALNUTRITION

**F**OUR EVILS come from lack of food. They are weakness, pain, lowered resistance, and mental depression. All of these things at first make it hard, and then impossible to carry on one's daily work. The energy gradually lessens, unaccountable pain is felt, the body is open to disease, and, because of physical disturbance, the mind is often unable to see things in their true light. Solid nourishment is what is needed. The spirit as well as the body needs food, and many Christians today are suffering spiritually from the lack of it.

The Bible is the right nourishment for the spirit. When it is neglected, spiritual weakness, pain, lowered resistance, and depression are the result. There is no strength for service. If one is asked to speak there is a feeling of emptiness, and one thinks, "I have nothing to give." The thoughtless remarks and perhaps really unkind words of others cause a nagging and lasting pain. Doubts and error that Satan slips into the mind find lodgment, for there is no "It is written" to drive them out. The mind is depressed by shadowy troubles. Relief is often sought in exciting or humorous reading, in a continual rush of work, or in the conversation and companionship of bright and interesting friends. But such cures are temporary and unsatisfying.

The only lasting and sure remedy is offered in the gracious invitation of Isaiah 55: 1, 2—generally understood to be for the unbeliever, but full of truth for the Christian—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

—*Sunday School Times*.

### THE POTENCY OF LESSER THINGS

**A** CROSS is made from slender slabs,  
Stretching high and wide;  
A little word, that stings and stabs,  
Leaves us crucified.

WINNIE LYNCH ROCKETT.



## CHURCH KALENDARS

THE Church Kalendars for 1930 are beginning to make their appearance, and are in every way as attractive as former years.

THE ALASKAN CHURCHMAN CALENDAR (published by the *Alaskan Churchman*, Box 6, Haverford, Pa.) contains the customary photograph for each month portraying the work of those who are struggling to spread Christ's Gospel in the far North. The Calendar sells for 50 cts., and whatever sum remains after necessary expenses are met is sent to Bishop Rowe for the furtherance of his work.

THE BISHOP'S KALENDAR. This Calendar bears a very handsome tinted photograph of the Archbishop's Palace at Canterbury, underneath which are two verses by Bishop A. C. Coxe. On the reverse side of the Calendar is a short account of Canterbury, together with a schedule of the Church's feasts and fasts and the liturgical colors (Church Missions Publishing Co., Hartford, Conn. 35 cts.).

THE CHRISTIAN YEAR AND CHURCH KALENDAR covers the Church year from Advent, 1929, to Advent, 1930. As its title page reads, it contains not only the Kalendar and Tables of Lessons of Holy Scripture to be read throughout the year, but is replete with "historical facts" and information as to "rituals, ceremonies, vestments, ornaments, seasons, feasts, fasts, liturgical colors, ecclesiastical terms, and various other matters appertaining to Catholic worship." The cover is printed in either blue and gold, or red and gold, with appropriately colored ribbon hanger (Church Kalendar Co., Newburgh, N. Y., \$1.50).

A CHURCH CALENDAR, more familiarly known as the "Red and Gold" Calendar, likewise contains the Lectionary and in addition suggestions helpful to altar guilds. The price has been reduced this year from \$1.50 to \$1.00 (Irving P. Fox, Boston).

THE CHURCH KALENDAR has the distinctive mark of printing the months in the appropriate liturgical colors. It also contains the Proper Psalms for seasons, days, and special occasions, and a table of selections of Psalms (Ashby Printing Co., Erie, Pa., 35 cts.).

THE CHURCH MISSIONARY CALENDAR. In addition to the Church's calendar, with Lectionary and liturgical colors, there is given in this Calendar a contribution from practically every missionary bishop in the American Church covering some phase of his work. The Calendar comes in either hanging or booklet form at 50 cts., and is issued by the Mission Study Class Alumnae, Church House, Philadelphia. The proceeds from sales are devoted to the general work of the Church.

THE CHURCHMAN'S CALENDAR OF DAILY BIBLE READINGS is a valuable booklet compiled by a committee of bishops and clergy, of which the Rt. Rev. David L. Ferris, D.D., Bishop of Western New York, is honorary chairman, and is published by the department of religious education of the National Council at 10 cts. a copy.

THE DESK KALENDAR AND LECTIONARY is the usual reprint from *The Living Church Annual*, and is sold by the Morehouse Publishing Co., Milwaukee, at 25 cts.

THE GIRLS' KALENDAR. The Girls' Friendly Society has chosen as illustrations for its kalendar reproductions of masterpieces of the "Saints of Old." There is likewise an admirable selection of quotations on the page for each month (Girls' Friendly Society National Office, New York City, 35 cts.).

THE SCRIPTURE TEXT CALENDAR (Churchman's Edition). As its name implies, this Calendar carries a Scripture text for each day of the year, and for Sundays and Holy Days the text has been chosen from the Gospel or the Epistle for the Day. The cover design is a handsomely colored reproduction of "Worshipping of the Shepherds," by Mathauser, and on each page there is an equally beautiful copy of some famous religious painting (Morehouse, 30 cts.).

## PETITION

SIGN of cross upon my brow—  
 Jesu, guard my thoughts today;  
 On my lips I sign it now—  
 Jesu, direct what I shall say.  
 Upon my breast the cross I make—  
 Keep my heart pure for Thy love's sake.

E. G. ROBINS.

## HOME PASTORS AND COLLEGE STUDENTS

THE Rev. C. Leslie Glenn, secretary for college work of the national Department of Religious Education, sends the following letter recently received from the rector of a church in a college town, with the comment that "he, together with all of the faithful parish priests ministering to young men who come from a distance, needs the help of all in the Church who have boys at college." Here is the letter:

"My dear Mr. Glenn:

"Will you permit me to add my contribution at this time to what you said in your address on college work? I am very frank to say that had you impressed the fact upon the priests that they have a greater responsibility than they bear, there would not be so much need of searching out Church students after they have arrived at college. I am very sure that if the rectors of our various parishes would write to the college pastors, and to the boys and girls themselves two or three times a year, there would be little trouble or complaint about lost Churchmen. I have been here ten years, and every year there have never been less than thirty boys entering college, and most years more than this number. I have kept all the letters which I have received and there are exactly fifty-six. The parents have written me many more times than the rectors. There are about one hundred and sixty Church boys here now, many of whom have never been confirmed. It makes me very wrathful when I think of how so many of our priests are willing to be called 'Father' when they do not seem to know what the word means. They certainly could not be called 'pastors.' There is little need for work like yours unless these home rectors cooperate, and if they did, it would make your work and mine a lot easier.

"To use concrete examples, just a few days ago a popular New York rector called here for a funeral. We were discussing the students and I told him my experience about pastors not writing, and he said he was sure he had no boys here now. Upon looking up the records, I found that he has three here and he did not know it. A year or so ago, a young man came to college from a nearby town. I chanced to meet the rector and asked him if he had any boys here. He puffed up and told me his secretary had searched the records and positively no boys were attending this college. There being but one parish in his city, I asked where so-and-so came from, and very much to his surprise and chagrin, he told me he did not know where the boy was attending college. These are only two of many cases where parish rectors are falling down on their jobs.

"I hope that I have not taken too much time, but I get 'hot' when I think of some of the things that are not done by some of us who have taken upon ourselves the vows of devotion to the Church and have promised to be Shepherds to our flocks."

## POOR HOUSES

I WAS ASTONISHED when I came to Gainesville and could not find the poor house. I thought that every self-respecting county had some place provided for the old folks, or at least a poor farm. And then I found that the county commissioners had a long list of what they called paupers, whom they helped each month with a small check with which to buy groceries. These folks are with relatives and in homes of people they love. How much better it is than a poor house, which might be so miserably managed by a person whose sole recommendation for the job is that he was very active in the last campaign in local politics!

Then I was astonished again when I read Dean Lathrop's report before the last annual Conference of Social Service, in San Francisco, in which he said: "The poor house—the county poor farm—is an antique that has been held over from past generations. It is extravagantly expensive. If the capital invested plus the annual expense were diverted to old age pensions under supervision of social workers, there would be an economy of expense, and a much better situation for the county poor."

But somewhere tucked away in nearly every county is a poor house, or almshouse. And as long as it is there and there are people being cared for within its humble walls, there is a very real call to Christian people to go and minister to them. . . . Those old folks in the county home used to be young and fresh, loved and loving, in the morning of life. Now in the twilight they are lonely, and hungry for an echo from the past. "Inasmuch as ye have done it unto one of the least of these," said the Saviour. I don't know of any poor houses in Palestine, but I know there were many poor and miserable people whom Jesus cheered and comforted in the lovely splendor of His young manhood.

—Rev. William S. Stoney.

No AUTOMOBILE ever took people away from church; it was driven away.—Roy L. Smith.



# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

## MULTIPLICATION OF BISHOPS

To the Editor of *The Living Church*:

THE RECENT ELECTIONS of Bishops Coadjutor for the dioceses of Fond du Lac, Southern Ohio, and Western New York, makes one wonder whether or not bishops are being multiplied altogether too rapidly in the American Church.

The *Living Church Annual* shows no less than twelve small, self-supporting dioceses (with clergy numbering from twenty-six to ninety, and parishes and missions from sixty-nine to one hundred and fifty-four) with two bishops—a Diocesan and a Coadjutor. In eight of these dioceses, the Diocesan is upwards of seventy years of age. The coadjutors have been in office for several years.

Some time ago, the diocese of Lexington endeavored to elect a coadjutor but met with a declination. The Rt. Rev. Dr. Burton, then in his seventy-sixth year, resigned in order that the diocese might elect its Diocesan. Pennsylvania elected five different priests as coadjutors, all of whom declined. The Rev. H. C. Robbins, D.D., recently elected Coadjutor of Southern Ohio, has declined. He possesses gifts which entitle him to a high place in the Church, as do all of those elected in Pennsylvania. One can hardly expect strong men to accept office as coadjutors, especially in small dioceses, unless with an understanding that the Diocesan is to retire within a year, or two years at most.

There are other dioceses in the American Church, with clergy numbering between ninety and one hundred and seventy, which have two bishops—such as Central New York, Chicago, Long Island, New Jersey, Ohio, and Western New York. Why are two bishops required for these dioceses, when other dioceses quite as large, such as Albany with 132 clergy, Connecticut with 211, Los Angeles with 134, Maryland with 124, Michigan with 115, Virginia with 113, and Washington with 111, have only one bishop? Apparently a number of dioceses are able to support two bishops. This being the case, would it not be far better for the Church, when the bishops of a diocese, because of advancing age, infirmity, or illness, feels his inability to carry on properly his work, that he resign rather than ask for a coadjutor? A diocese able to support two bishops should be in a position to provide a retiring allowance for its Diocesan.

The recent division of the diocese of Fond du Lac may have been necessary. It is, however, surprising to find, notwithstanding the division, that a coadjutor has been elected and has been or is about to be consecrated. Multiplication of bishops surely tends to lower the dignity of the office, and in other ways is a detriment to the work of the Church.

O. R. ROWLEY.

Montreal.

## DE VEAUX SCHOOL

To the Editor of *The Living Church*:

IN THE LIVING CHURCH, issue of November 16th, appeared an erroneous article on page 90, the correction of which we shall greatly appreciate.

The article says that "DeVeaux has added many new buildings" and since we have worked for many years now, with the result that we are happily able to begin construction on one unit of a three-unit program, we feel that a correction to this statement will help us. Thanks to a generous subscription of \$50,000, made by Mr. Paul Schoellkopf, our new dormitory, Schoellkopf Hall, is now under construction. But we are still seeking munificent people who can help us build a new gymnasium and heating unit, the plans for which are ready. The present gymnasium is an old wooden structure so worn out that within five years it will have to be condemned.

DeVeaux is in a unique position; it is a Church school with a record of 72 years' continuous service to Church and nation. During this time, though the school was bequeathed by its founder to the fostering care of the Church, with the Bishop of the diocese of Western New York *ex officio* president of the board of trustees, and a priest of the Church for its headmaster, the school has received no financial aid nor material benefit from the Church. The headmaster has made every effort to make the existing plant serve the purpose

for which the school was founded, that is, to train, without charge, orphan boys, sons of widows, and sons of deceased clergymen, U. S. army and naval officers. But the time has come to call on all who may be interested in a project such as this, to assist us in providing building accommodations for the boys whom we have the interest-bearing endowment funds to support and train.

Did you notice that Dr. Cameron Davis, who was recently elected Bishop-Coadjutor of this diocese, received his secondary education at DeVeaux and is an honored graduate?

Niagara Falls, N. Y. (Rev.) WILLIAM S. HUDSON,  
Chaplain.

## THE "AFRICAN ORTHODOX CHURCH"

To the Editor of *The Living Church*:

I WRITE simply as a matter of information. It is not harmful to be in possession of the information that may be needed some time in the future.

On the 28th day of September, 1921, in the city of Chicago, George Alexander McGuire was consecrated "a Bishop of the African Orthodox Church" by "Joseph Rene Vilatte by Divine Providence, and the favor of the Patriarchal See of St. Peter at Antioch, Archbishop and Metropolitan, Exarch of the American Catholic Church." The above quotations are from Bishop McGuire's Certificate of Consecration. And the body of the document further recites: "At the request of and for the African Orthodox Church, and with the assistance of Our Brother, the Rt. Rev. Carl A. Nybladh, Bishop," etc.

The "African Orthodox Church" was organized in the city of New York by Dr. McGuire. Dr. McGuire was brought up a "Moravian" in the West Indies. About 1895 or '96, while engaged as a Methodist minister in Delaware, he was received into the Church, and confirmed by the late Bishop Coleman, who placed him under the pastoral direction of the Rev. Dr. Henry L. Phillips, at that time rector of the Church of the Crucifixion. Shortly afterward, Bishop Vincent of Southern Ohio received him into his diocese, gave him work and, in due season, ordained him deacon, and also advanced him to the priesthood. It is not of importance to trace his record further. Yet it should be stated that Dr. McGuire, some years ago, was transferred to the Church of England, working for a while in Jamaica. Upon the rise of the "Garvey movement" in New York he hastened to this country, and was made the chaplain general of the same. Breaking with this movement, he organized the Church of which he is the present head.

Baltimore, Md. (Rev.) GEORGE F. BRAGG, JR.

## THE ASTERISK IN THE PSALMS

To the Editor of *The Living Church*:

I NOTE in *Answers to Correspondents* in THE LIVING CHURCH of November 30th the statement that "the asterisks which divide each verse of psalms and canticles supersede the colon as formerly used as a musical notation for the convenience of the people in taking part in the chants." Is not the latter part of this statement misleading in the inference that the pause, indicated formerly by the colon, and now (as in the best liturgical texts of the Roman Rite) by the asterisk, primarily a musical pause? Is it not rather intended as a "breath mark" to be observed in the recitation of the psalter whether with or without musical note, in order to avoid the unseemly gobble that has too long disfigured the reading of the psalms in the average congregation? The asterisk, by its greater prominence, ought to catch the eye and halt the reader's speed as the smaller colon could not (or did not) do.

(Rev.) THOMAS J. WILLIAMS.

New York City.

[Yes, the asterisk is undoubtedly intended as a breathing mark whether the psalms are read or sung.—EDITOR, L. C.]

## THE CHURCH CANONS

To the Editor of *The Living Church*:

THE CANONS of the Church are not immutable; they should be irrefragable.

(Rev.) JOHN E. SHEA.

Ada, Oklahoma.



# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

## UNUSUAL BOOKS FOR YOUNG PEOPLE

IT MAY strike the reader as odd to begin a review with the above title by citing Arthur Stanwood Pier's new book, *The Rigor of the Game* (Houghton Mifflin Co. \$2.00); but the book really is unusual. It consists of a series of short stories, in which the same group of characters appear. The scene is Harvard, and the several plots have to do with athletic rivalry! What is unusual here? The incidents, and the ways in which they are worked out: even to a seasoned Cantabrigian they were exciting. More so will they be to the boy who is hoping to go to Harvard.

Another unusual book is the John Newbery Medal Book for 1929, *The Trumpeter of Krakow*, by Eric P. Kelly (Macmillan. \$2.50). This is a tale of the fifteenth century, its scene the ancient town of Krakow, Poland. The famous trumpet, on which was sounded "the Heynal in honor of Our Lady each hour in the tower of the church which bears her name," is still in use—as it was in the days of Joseph, the "Trumpeter" of our story. This book is more than a fine tale; it is a document of the period, true to the color, the rhythm, and the feeling of life in the late Middle Ages and early Renaissance. The illustrations are worthy of the text, done, as they were, by Angela Pruszyńska, with the aid and inspiration of old plates and decorations.

Unusual again is *The Hero of Vincennes*, by Lowell Thomas (Houghton Mifflin Co. \$2.50). The basis of the story is the episode of Clark and his followers and their taking from the British of the fort at Vincennes. It reads here like high adventure, and boys will enjoy it. The unusual point is that American boys will enjoy it no more than British boys. For it is the excitement of the march, the courage within and without the fort that hold the attention. Frederick C. Yohn has made beautiful pictures to illustrate the book; one of these is the design selected by the United States government for the stamp issued to celebrate the Vincennes Sesquicentennial.

*Folk Tales of Brittany*, by Elsie Masson, edited for children by Amana Pendleton (Macrae Smith Co. \$3.00), is unusual by reason of the fact that the folk tales are not those familiar to every student of folklore, and to every child who reads old stories. As Douglas Hyde did in Connaught, so has Elsie Masson done in Brittany: she has collected stories from the countryside. Her collection is made up almost entirely of tales heard at cottage firesides, from the elderly people, who, in turn, had heard them from still earlier elders. Many of the tales have never before been printed. There is an echo of the most ancient traditions, and old friends among the saints and heroes appear; but the stories really are new to students—and to children. Illustrations by Thornton Oakley make the book a gift book.

E. McC.

*The Animal Lover's Knapsack*, edited by Edwin Osgood Grover (Crowell. \$2.50), is a handy little volume with a photogravure frontispiece, and contains an excellent selection of poems about animals, birds, and creeping things (we like the phrase "Little Brothers of the Ground"). Some of the poems are well known, others not so familiar; indeed, there is a refreshing absence of the hackneyed. We think, however, that it would be best, in an anthology of this kind, to omit verses like "The Cattle Train." If, as the compiler says in his foreword, he has tried to make this book available as a companion in knapsack or traveling bag, it should be a cheerful companion, not a harrowing one. By the way, is the blackbird a "minor singer"? Not the English blackbird. There are no less than six poems about him here but he is placed among the sparrows!

E. M. H.

## CHRISTMAS GIFT BOOKS FOR BOYS

LOTHROP, Lee and Shepard Company has recently published three particularly fine books for boys of high school age, about fourteen to eighteen years. The first to be mentioned, in view of the present interest in aviation, is an addition to Francis Rolt-Wheeler's excellent series, this one being entitled *The Boy With the U. S. Aviators* (\$1.75). This book is an absorbing account in story form of the workings of up-to-date planes, with accompanying historical data, and the necessary steps for the young man of today to become a licensed pilot in full standing. Orvie Lee, in addition to passing all his tests successfully, has many exciting adventures, one of which is the preservation of the inhabitants of a Canadian settlement from a raging forest fire.

Nature lovers cannot help being pleased and entertained with Vance Joseph Hoyt's *Silver Boy* (\$2.00), a gripping story at first hand, by a naturalist of keen observation and literary talent, of the adventures of a fox in the California chaparral. Every situation in which Silver Boy finds himself in this book, in his conflicts with raccoon, coyote, condor, and lynx, is founded on actual incident or episode observed by Mr. Hoyt. Of interest to all readers is the hunting partnership into which the fox enters with his neighbors, the badger and the raccoon.

*Escaping the Mohawks* (\$1.75), by Orison Robbins, is the exciting story of a young French nobleman who sails to Montreal about 1750 on his way to visit his uncle at his seignory on the Richelieu River. Louis Dupuy takes part in a vivid battle with the English at sea, joins an expedition of French and Indians to raid the Connecticut valley settlement of Deerfield, and, enduring great hardship in the wilderness, rescues a small girl and boy from the Indians. The story culminates in a hot conflict between the French and the Iroquois Indians.

A set of biographical sketches to use as introductory or supplementary material to a study of American history is J. Walker McSpadden's *Pioneer Heroes* (Crowell. \$2.00). This he has written as a companion for his book of *Indian Heroes*, published in 1928. Among the pioneer heroes are LaSalle, Oglethorpe, George Rogers Clark, Daniel Boone, John Sevier, Marcus Whitman, Davy Crockett, and others whose very names entice the boy who is attracted by history and biography. Each hero has brief treatment (some twenty-five pages), and though the author finds it difficult at times to select from such a wealth of material, nevertheless he has managed to make a choice worthy of animated perusal.

The Crowell Co. is also offering a book which deserves mention as one of the finest boys' books of the year. It is by Inez N. McFee and is called *The Wonderful Story of Science* (\$2.50). If you could select for yourself the most alluring parts of the textbooks you studied in astronomy, geology, biology, chemistry, and physics, and set them down in one volume in an easily understandable style, at the same time bringing all down to the date of 1929, you would attain Mrs. McFee's result. The boy (he must be at least fourteen years of age) will find here the simple explanation of his outboard motor, his father's automobile, the steam engine, electric light, telephone, motion pictures, radio, and television. This is one of those books which the inquisitive boy digests from cover to cover and refers to again and again.

W. S. H.

### "XMAS"

ONE OTHER Christmas suggestion: Of course you are busy, but try to take two extra seconds and spell out C H R I S T M A S in full, when you are sending greetings, rather than the modern X-mas. Christ is not an unknown quantity to you, and so don't express Him by the algebraic X. I don't find this in the Prayer Book: "Hear what our Saviour X saith," or "the mystical union which is between X and His Church."

—Parish Paper.



# The Living Church

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.  
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### OTHER PERIODICALS

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THE LIVING CHURCH ANNUAL. A Church Cyclopedic and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

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

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

Special rates on both of the above in quantities to Church schools or others.

THE BOOKSHELF. An occasional publication. Sent free on request.

Agents also for (London) Church Times, weekly, \$3.50; The Guardian, weekly, to the clergy, \$3.75, to the laity, \$7.50; and the Green Quarterly, the Anglo-Catholic Magazine, \$1.15.

## Church Kalendar



### DECEMBER

15. Third Sunday in Advent.
18. 20, 21. Ember Days.
21. Saturday. St. Thomas.
22. Fourth Sunday in Advent.
25. Wednesday. Christmas Day.
26. Thursday. St. Stephen.
27. Friday. St. John Evangelist.
28. Saturday. Holy Innocents.
29. First Sunday after Christmas.
31. Tuesday. New Year's Eve.

### CALENDAR OF COMING EVENTS

#### DECEMBER

17. Special convention to elect Bishop of Marquette, Grace Church, Ishpeming, Mich.

#### JANUARY

14. Convention of Western Michigan.
15. Conventions of Arkansas and Nebraska. Convocation of Mexico.
19. Convocation of North Texas.
20. Convention of Texas.
21. Conventions of Milwaukee, Mississippi, South Florida, and Upper South Carolina.
22. Conventions of Alabama, Atlanta, Indianapolis, Kentucky, Louisiana, South Virginia, Tennessee, and West Texas. Convocation of Oklahoma.
28. Conventions of Duluth, Fond du Lac, Missouri, Pittsburgh, and Southern Ohio. Convocations of San Joaquin and Liberia.
29. Conventions of Dallas, Los Angeles, Maryland, and Oregon.
- Convention of Florida. Convocations of Porto Rico and Utah.

### CATHOLIC CONGRESS CYCLE OF PRAYER

#### DECEMBER

16. St. Andrew's, Newark, N. J.
17. Our Saviour, Sound Beach, Conn.
18. St. Michael's, Bridgeport, Conn.
19. Trinity, Bristol, Conn.
20. Nativity, Bridgeport, Conn.
21. Nativity, Bridgeport, Conn.

### APPOINTMENTS ACCEPTED

GODFREY, Rev. NORMAN B., associate priest in the Wyoming Genesee County Mission, N. Y. (W.N.Y.); to be rector of St. James' Church, Batavia, N. Y. (W.N.Y.) Address, 14 Tracy Ave., Batavia, N. Y. January 1st.

HALE, Rev. CHARLES STUART, formerly acting dean of Christ Church Cathedral, Lexington, Ky. (Lex.); has become rector of Church of the Good Shepherd, Lexington, Ky. (Lex.) Address, 702 Bullock Ave. Lexington.

KEICHER, Rev. FRANCIS P., formerly rector of St. Paul's Church, Hudson, Wis. (Eau C.); has become priest-in-charge of Holy Innocents' and St. George's Churches, Indianapolis, Ind. Address, 1559 Central Ave., Indianapolis.

KEMPSTER, Rev. FREDERICK, D. O., formerly priest in charge of Trinity Church, Boonville, and Christ Church, Forestport, N. Y. (C.N.Y.); has become priest-in-charge of Calvary Church, Homer, and of the missions at Marathon and McLean, N. Y. (C.N.Y.) Address Calvary Rectory, Homer, N. Y.

MARTIN, Rev. ALFRED, formerly priest-in-charge of Calvary Church, Homer, Zion, McLean, and St. John's, N. Y. (C.N.Y.); has become priest-in-charge of Trinity Church, Boonville, and Christ Church, Forestport, N. Y. (C.N.Y.) Address, Trinity Church Rectory, Boonville, N. Y.

RICHARDS, Rev. ALBERT G., D.D., rector of Emmanuel Church, Athens, Ga. (At.); to be dean of The Du Bose Memorial Church Training School, Monteagle, Tenn. Address, The Deanery, Du Bose School, Monteagle. Effective February 1st.

WELLER, Ven. CHARLES K., formerly Archdeacon of Cairo, Ill. (Sp.); to be archdeacon of West Tennessee. Address, Church and Henning St., Ripley, Tenn. January 1st.

### RESIGNATION

CHAMPLIN, Rev. CHARLES S., as rector of Grace Church, Baldwinsville, N. Y. (C.N.Y.). New address, Red Hook, Dutchess Co., N. Y.

### NEW ADDRESSES

HITCHCOCK, Rev. CARLTON M., 232 N. Euclid Ave., Ontario, Calif., instead of Oakland, Calif., as given in the 1930 Living Church Annual.

RIDGEWAY, Rev. WILLIAM W., Ph.D., formerly 3723 Chestnut St.; 222 St. Mark's Square, Philadelphia.

### ORDINATIONS

#### DEACON

NEW MEXICO—On Saturday, November 30th, St. Andrew's Day, HAROLD T. SHAY was ordained to the diaconate by the Rt. Rev. Fred Ingle, D.D., Bishop Coadjutor of Colorado, acting for the Bishop of New Mexico.

The ordination took place in St. Paul's Church, Fort Morgan, Colo.

The Rev. Samuel E. West of Greeley preached the sermon. The candidate was presented by the Rev. Edward C. Johnson, D.D., professor at St. John's College, Greeley. The litany was read by the Rev. Eric A. C. Smith of Sterling. The Rev. Walter Y. Whitehead of Englewood acted as Bishop's chaplain, and the Rev. Harold B. Whitehead of Fort Lupton read the preface to the ordinal.

The Rev. Mr. Shay, who has had charge of St. Paul's Church, Fort Morgan, since June 1st, will continue in that charge.

#### PRIESTS

CENTRAL NEW YORK—On December 5th the Rt. Rev. E. H. Coley, D.D., Suffragan Bishop of Central New York, advanced the Rev. BRADFORD H. TITE and the Rev. CHARLES NEWKIRK to the priesthood in St. Andrew's Church, Syracuse.

The Rev. Mr. Tite was presented by the Rev. Dr. Francis W. Eason of Watertown, and the Rev. Mr. Newkirk was presented by the Rev. Dr. H. H. Hadley, rector of St. Paul's Church, Syracuse, who also preached the sermon.

### CORRESPONDENTS FOR THE LIVING CHURCH

#### CHANGES AND CORRECTIONS

[See 1930 Living Church Annual, pp. 236-237]  
 EAU CLAIRE—Omit, Rev. F. P. Keicher.

### DIED

SISTER LOUISE (MARY LOUISE MORGAN) entered into rest eternal, November 26th. She had been a Sister in the Sisterhood of The Holy Child Jesus for forty-seven years. Interment was from the Sisters' House, Albany, N. Y.

"Blessed are the dead, who die in the Lord."

LYON—Salem, Mass., November 26th, MARY LOUISE LYON, wife of the Rev. Charles W. Lyon, passed into the life of paradise after an invalidism of eighteen years. The service was conducted by the Rt. Rev. Charles L. Slatery, D.D., Bishop of Massachusetts, the Rev. Nathan Matthews, and the Rev. Cornelius P. Trowbridge. Interment was in Harmony Grove Cemetery in Salem.

"Peace, perfect peace."

PURDY—ANNETTE C. PURDY, age 88, died December 1st in Washington, D. C., at the home of her sister, Mrs. Milford Witts. Miss Purdy taught in the Wisconsin public schools for forty-six years. She was a faithful Churchwoman.

### MAKE YOUR WANTS KNOWN

THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. NO DISCOUNTS FOR TIMES OR SPACE. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.

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

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

### POSITION OFFERED

#### MISCELLANEOUS

WANTED—CURATE FOR GENERAL PAROCHIAL work, state salary expected and nature of training. Address, S-493, care of THE LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED

#### CLERICAL

AN EXPERIENCED MISSIONER AND crusader has a few open dates. Work in former fields strongly endorsed by bishops and other clergy. Unsolicited testimonials sent on application. Address, P. O. Box 25, Chapel Hill, S. C.

CLERGYMAN, DEACON, WANTS SMALL parish or mission about January 15th. Will consider supply. Seminary graduate, single, sane, "Catholic" in sympathies, considers himself a good preacher! Address, T-492, care of LIVING CHURCH, Milwaukee, Wis.

#### MISCELLANEOUS

AN EXPERIENCED, RELIABLE RESEARCH writer living near Boston desires assignments of any length. Reports prepared. Typing. Address, M-491, care LIVING CHURCH, Milwaukee, Wis.



**A** CATHOLIC CHURCH WORKER, OF training and experience, would like a position in the East or South. Having a small personal income, salary is of secondary consideration. Testimonials offered. Address V-496, care of THE LIVING CHURCH, Milwaukee, Wis.

**A** CHURCH WORKER OF EXPERIENCE, with children, decided executive ability, would like to take charge of an institution for children. References supplied. Address, V-497, care of THE LIVING CHURCH, Milwaukee, Wis.

**T**EACHER, TWENTY YEARS' EXPERIENCE, grade, high and college (fifteen in foreign mission field), three years as principal. B.A., M.A., postgraduate work in Teachers' College and Seminary. Lay reader. Age forty. Married, three young children. Wife, twelve years' hospital and school nurse (graduate) experience. Small salary acceptable if opportunity for service to Church. Air mail reply appreciated. Address, STEPHEN GREEN, 1930 Stuart St., Berkeley, Calif.

**W**ANTED TO CORRESPOND WITH PARISH or diocese desiring secretary. Twenty years' experience in parish and diocesan work. Address C, care LIVING CHURCH, Milwaukee, Wis.

#### AGENTS WANTED

**A**MAZING NEW AUTOMATIC OILER STOPS wear, saves gas, oil, repairs. Heat-resisting, dilution-proof. Lengthens motor life. Sensational fire-test. Packard, Hupp, Marmon, other leaders have adopted top-oiling as service equipment on latest models. New cars stay new. Revitalizes used cars. Sample for Free Test. Gold mine for agents. PYR-OIL Co., 122 Main, La Crosse, Wis.

#### UNLEAVENED BREAD

**P**RIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round). S. EDMUND'S GUILD, care of Mrs. H. J. Reilly, 99½ Garfield Ave., Milwaukee, Wis. Telephone: Lincoln 5604.

**S**T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on request.

#### VESTMENTS

**M**ARJORIE BECKH, OF LONDON, ENG. (20 Thurloe Place, S. W. 7.) 'Phone Kensington 8199. Specialist in Textile Decorations, Furnishings, Medieval designs and colours. Artistic Vestments from \$50. the Low Mass set. Everything for the Church sent quickly. Examples of work can be seen in America, addresses on enquiry. Price lists and estimates to clergy.

**C**HURCH 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.

**W**E MAKE CHURCH AND CHOIR VESTMENTS. Give us your order. Proceeds for Building Fund. St. GEORGE'S GUILD, 33 Montgomery Ave., Waynesburg, Pa.

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**W**E IMPORT DIRECT FROM THE WEAVER and specialize in *extra fine* quality Pure Irish Linen for Altar and Vestment use. Lengths cut to order. 10% discount on orders over \$25.00. Samples and prices on request. MARY FAWCETT Co., 350 Broadway, New York.

#### LENDING LIBRARY

**T**HE MARGARET PEABODY LENDING Library for the distribution of Church Literature by mail. Return postage the only expense. For catalogue and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

#### GAMES

**S**HAKESPEARE FOR CHRISTMAS! SEND the game "A Study of Shakespeare" to friends for Christmas! Very interesting! Price 60 cts. Postage 5 cts. THE SHAKESPEARE CLUB, Camden, Maine.

#### MISCELLANEOUS

**M**ONEY FOR CHRISTMAS—LOOK IN THAT old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES, 290 Broadway, New York.

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

#### CHRISTMAS SUGGESTIONS

**O**LD VIRGINIA PLUM PUDDINGS FOR sale by Epiphany Guild, 2 lbs. each, \$1.00, 15 cts. postage. Money with order. Reference: Bank of Middlesex. Address, MRS. ALFRED C. PALMER, Urbana, Va.

#### CHRISTMAS CAKE-CARD

**T**HE BIBLICAL CHRISTMAS CAKE RECIPE, with seasonable quotations, printed on large attractive cards, hand painted design, Original, Unique. Splendid seller at Church affairs, appropriate all the year round. \$10.00 per 100, 15 cts. each. N. C. BETHUNE, Darien, Conn.

#### CHRISTMAS CARDS

**A**NN STARTIN CHRISTMAS CARDS—IN black and white. Original designs of a religious character with appropriate greetings. Something entirely new. Assortment of 25 cards, \$1.50. ANN STARTIN, care of *The Churchman*, 2 West 47th St., New York City.

#### CHURCH LITERATURE FOUNDATION, INC.

**T**HE ABOVE-NAMED CORPORATION, ORGANIZED under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church, according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH they shall be paid from the income of the Foundation, if a majority of the trustees deem that "a suitable medium for the accomplishment of the purpose of Foundation." Three trustees represent THE LIVING CHURCH, six the Church at large. President, Rt. Rev. E. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

Form of bequest: "I give, bequeath and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin, with principal office at 1801-1811 Fond du Lac Avenue, Milwaukee, Wis., the sum of..... the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

#### BOARDING

##### Los Angeles

**E**PISCOPAL DEACONESS HOUSE — beautiful location, sunny, attractive rooms. Excellent board, \$15 and \$18 per week. 542 SOUTH BOYLE AVE., LOS ANGELES.

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

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##### Washington, D. C.

**W**ASHINGTON, D. C.—MRS. KERN'S DELIGHTFUL home for transient guests, 1912 "G" St., N. W., near the White House. Send for folder.

#### THE HOUSE OF THE NAZARENE

**G**UESTS ACCOMMODATED. DAILY chapel services. Restful home atmosphere. Splendid library. Ideally situated. Write for rates. Mountain Lakes, N. J.

#### HEALTH RESORT

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#### TRAVEL

**C**LERGYMAN OF SOME PROMINENCE who has traveled extensively and knows Europe may be engaged to escort small private party to Oberammergau and other places they may wish to visit. Good English introductions. Correspondence solicited. Terms moderate. Address VIATOR, care of THE LIVING CHURCH, Milwaukee, Wis.

#### SISTERS OF THE HOLY NATIVITY

**H**OUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

#### RADIO BROADCASTS

**K**FJZ, FORT WORTH, TEXAS, 1370 KILOCYCLES (218.7). Trinity Church. Morning service every Sunday at 11:00 A.M., C. S. Time.

**K**FOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration), at 11:00 A.M., Pacific Standard Time.

**K**SCJ, SIOUX CITY, IOWA, 1330 KILOCYCLES (225.4). St. Thomas' Church, every Sunday, organ and sermon at 2:30 P.M., and first and third Sundays at 11:00 A.M., C. S. Time.

**W**BBZ, PONCA CITY, OKLAHOMA, 1200 kilocycles (240.9). Grace Church, every third Sunday at 11:00 A.M., C. S. Time.

**W**EBR, BUFFALO, N. Y., 1310 KILOCYCLES (228.9). St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the Rev. James C. Crosson.

**W**HAS, LOUISVILLE, KY., COURIER Journal, 820 kilocycles (365-6). Choral Evensong from Christ Church Cathedral every Sunday, 4:30 P.M., C. S. Time.

**W**IBW, TOPEKA, KANSAS, 1300 KILOCYCLES (230.6). Grace Cathedral Services every second Sunday at 11:00 A.M. Organ recital every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

**W**IP, PHILADELPHIA, PA., 610 KILOCYCLES (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

**W**KBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning service every Sunday at 9:30. E. S. Time.

**W**OV, NEW YORK CITY, 1130 KILOCYCLES (265). Diocese of New York. The Program of the Church (Midday Message). Thursdays from 12:00 to 12:30 P.M. The "Midday Message" period.

**W**RBQ, GREENVILLE, MISS., 1210 KILOCYCLES (247.8). Twilight Bible class lectures by Rev. Phillip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

**W**RC, WASHINGTON, D. C., 50 KILOCYCLES (315.6). Washington Cathedral, the Bethlehem Chapel, every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

**W**RVA, RICHMOND, VA., 1110 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

**W**TAQ, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

TEACHERS in Church schools in the diocese of Long Island are organized in a teachers' fellowship. They offer a suggestion of value to other groups of teachers, a quiet day, meeting in one of the parish churches from 10:30 to 4, on election day when they were free from usual duties. They brought their own lunches, and the parish served coffee. Mr. Suter led their meditations on the subject of Jesus, the Master Teacher.



## Church Services

### District of Columbia

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

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

### Illinois

#### Church of the Ascension, Chicago

1133 N. La Salle Street  
REV. WILLIAM BREWSTER STOSKOPF, Rector  
Sunday Masses: 8:00, 9:15, 11:00 A.M.,  
and Benediction 7:30 P.M. Week Day Mass,  
7:00 A.M.  
Confessions: Saturdays, 4:00-5:30, 7:30-9.

### Massachusetts

#### Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill  
(The Cowley Fathers)  
Sundays: Low Mass and Holy Communion,  
7:30 and 9:30 A.M.  
High Mass and Sermon, 11 A.M.  
Sermon and Benediction, 7:30 P.M.  
Daily Low Mass, 7 and 8 A.M.  
Extra Mass, Thursdays and greater Holy  
Days, 9:30 A.M.  
Confessions: Saturdays, 3 to 5 and 7 to 9 P.M.  
The Mission House, S.S.J.E., 33 Bowdoin St.  
Telephone: Haymarket 6232.

### New York

#### Cathedral of St. John the Divine, New York City

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

#### Church of the Incarnation, New York

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

#### The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"  
REV. RANDOLPH RAY, D.D., Rector  
Sundays: 8:00 and 9:00 A.M. (Daily 7:30)  
11:00 A.M. Missa Cantata and sermon.  
4:00 P.M. Vespers and Adoration.  
Thurs., Fri., and Saints' Days, 2d Mass at 10.

#### Holy Cross Church, New York

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

#### St. Paul's Church, Brooklyn

(To reach the church take subway to Borough  
Hall, then Court Street car to Carroll Street.  
The Church is at the corner of Clinton and  
Carroll Streets, one block to the right.)  
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.  
Rector.

Sundays: 8:00 A.M. Low Mass.  
" 9:30 A.M. Low Mass and Catechism.  
" 11:00 A.M. High Mass and Sermon.  
" 4:00 P.M. Sung Vespers. Brief Ad-  
dress and Benediction.  
Masses daily at 7:30 and 9:30.  
Extra Mass Wednesdays at 7:00.

### Pennsylvania

#### S. Clement's Church, Philadelphia

20th and Cherry Streets  
REV. FRANKLIN JOINER, Rector  
Sunday: Low Mass at 7 and 8.  
High Mass, for Children, at 9:15.  
Solemn Mass and Sermon at 11.  
Solemn Vesper and Sermon at 8.  
Daily: Mass at 7, 8, and 9:30.  
Friday: Sermon and Benediction at 8.  
Confessions: Friday, 3-5; 7-8; Saturday,  
11-12; 3-5; 7-9.  
Priest's Telephone: Rittenhouse, 1876.

### BOOKS RECEIVED

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

Doubleday, Doran & Co., Inc. Garden City, N. Y.  
*Pacifism in the Modern World.* By Devere  
Allen. \$2.00.

Harper and Brothers. 49 E. 33rd St., New York  
City.  
*The Quest of the Ages.* By A. Eustace Hay-  
don. \$2.50.

*The Christian Apprehension of God.* By  
H. R. Mackintosh, D.Phil., D.D., New Col-  
lege, Edinburgh.

Harvard University Press. Cambridge, Mass.

*Why Preach Christ? A Plea for the Holy  
Ministry.* Being the William Belden Noble  
Lectures delivered in Harvard University,  
1928. By G. A. Johnston Ross, M.A.,  
Edinb., Hon. D.D., Harvard; professor  
emeritus and lecturer in Homiletics, Union  
Theological Seminary, New York. \$1.50.

Alfred A. Knopf. 730 Fifth Ave., New York City.

*Urban Sociology.* By Nels Anderson, instruc-  
tor in Sociology, Seth Low College of  
Columbia University, and Eduard C. Linde-  
man, New York School of Social Work.

Little, Brown & Co. 34 Beacon St., Boston, Mass.

*Grandmother Brown's Hundred Years, 1827-  
1927.* By Harriet Connor Brown. With il-  
lustrations. The Atlantic Monthly \$5,000  
Prize Biography. \$3.00 net.

*Dime Novels; or, Following an Old Trail  
in Popular Literature.* By Edmund Pear-  
son. Illustrated. \$3.00 net.

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

*Renewal of Life in the Clergy.* By David  
Jenks, of the Society of the Sacred Mis-  
sion, and hon. canon of Leicester and  
examining chaplain to the Bishop of  
Leicester. \$1.40.

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

*Small Towns.* An Estimate of Their Trade  
and Culture. By Walter Burr. \$2.50.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Ox-  
ford Circus, W. 1, London, England.

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

*The True Lent.* Daily Meditations and Prayers  
from Ash Wednesday to Easter Day.  
Edited by the Rev. P. T. R. Kirk, gen-  
eral director of the Industrial Christian  
Fellowship, and vicar of Christ Church,  
Westminster. \$1.40.

The National Patriotic League. Union Trust Build-  
ing, Washington, D. C.

*The Red Fog.* By Bonnie Busch and Lucia  
Ramsey Maxwell. \$1.25.

Noble and Noble. 76 Fifth Ave., New York City.

*How to Attract and Hold an Audience.* A  
Practical Treatise on the Nature, Prepara-  
tion, and Delivery of Public Addresses.  
With a Course of Exercise Lessons in Pub-  
lic Speaking. By J. Berg Esenwein, A.M.,  
Litt.D., professor of Public Speaking in  
the International Y. M. C. A. College.  
Revised and Enlarged Edition. \$1.50.

Presbyterian Board of Christian Education.  
Witherspoon Building, Philadelphia, Pa.

*The Second Epistle of Paul to the Corin-  
thians.* An Exposition. By Charles R. Erd-  
man, professor of Practical Theology,  
Princeton Theological Seminary; pastor of  
First Presbyterian Church, Princeton, N. J.  
\$1.00 net postpaid.

The Viking Press. 18 East 48th St., New York  
City.

*Homeplace.* By Maristan Chapman. \$2.50.

William Morrow & Co., Inc. 386 Fourth Ave.,  
New York City.

*The Shakespeare Songs.* Being a complete  
collection of the Songs written by or at-  
tributed to William Shakespeare. Edited by  
Tucker Brooke. With an introduction by  
Walter de la Mare. \$1.50.

Yale University Press. New Haven, Conn.

*Symbolism in Medieval Thought and Its Con-  
summation in the Divine Comedy.* By  
H. Flanders Dunbar, M.A., B.D., Ph.D.  
\$5.00.

### PAPER COVERED BOOK

University of California Press. Berkeley, Calif.

*Some Aspects of the Recent Foreign Policy  
in Sweden.* By Eric Cyril Bellquist.

### BULLETIN

The Curtis Institute of Music. Rittenhouse Square,  
Philadelphia, Pa.

Catalogue, 1929-1930.

### PAMPHLET

Sun Publishing Co. Akron, Ohio.

*Counsels of Courage.* By S. N. Watson, D.D.  
M.D.

### YEAR BOOK

Rev. Dr. H. P. Silver. 209 Madison Ave., New  
York City.

*Parish Year Book of the Church of the  
Incarnation.* June 30, 1929. Covering the  
period from June 30, 1928, to June 30,  
1929.

### PHILADELPHIA BROTHERHOOD OBSERVES ST. ANDREW'S DAY

PHILADELPHIA—Two hundred and fifteen  
men and boys, the latter about fifty in  
number, attended the services and meet-  
ings of the Pennsylvania diocesan as-  
sembly in celebration of St. Andrew's Day,  
November 30th, at the Church of the  
Epiphany, in West Philadelphia.

Choral Evening Prayer and sermon  
came at five o'clock, when the Rt. Rev.  
Arthur S. Lloyd, D.D., Suffragan Bishop  
of New York, spoke on the general theme  
of the meeting, *Why We Are Here.*

Supper was served in the parish house,  
and at its close a business meeting at  
which Percival H. Granger was re-  
elected president of the assembly, and  
also as an additional member of the Na-  
tional Council for Pennsylvania. Haydon  
O. Merrill of the Church of the Saviour  
was reelected president of the juniors.

Three twenty-minute addresses were  
given at the large evening conference, Dr.  
A. D. Parker, a layman of the Church  
of the Good Shepherd, Rosemont, speak-  
ing on *God and Man*; the Rt. Rev. Fran-  
cis M. Taitt, S.T.D., Bishop Coadjutor of  
Pennsylvania, on *Man and the Church*; and  
President H. Lawrence Choate of the  
National Brotherhood on *The Place of the  
Brotherhood of St. Andrew.*

A brief service of preparation for the  
Advent corporate Communion was con-  
ducted by the Rev. Dr. Floyd W. Tom-  
kins of the Church of the Holy Trinity.

The observance in all its features was  
the most successful in many years, both  
from the standpoint of attendance and  
representation, and was the culmination of  
many weeks of planning on the part of  
the assembly leaders and the rector and  
Brotherhood men of the Epiphany. Prob-  
ably at no time in recent years have so  
many representative clergy attended an  
assembly meeting.

### NEW DEAN FOR DU BOISE SCHOOL

MONTEAGLE, TENN.—DuBose Memorial  
Church Training School, Monteagle, is to  
have a new dean in the person of the Rev.  
Albert G. Richards, D.D., rector of Em-  
manuel Church, Athens, Ga. The first  
dean of the school, the Rev. Mercer P.  
Logan, D.D., died a year ago, since when  
the school has been in charge of the  
faculty.

Dr. Richards is an alumnus of Hobart  
College and of the General Theological  
Seminary, and has had notably successful  
pastorates in Lake Forest, Ill.; Mobile,  
Ala.; and Athens, Ga. He is chairman of  
the board of examining chaplains of the  
diocese of Atlanta. He will assume charge  
of the school about February 1st.



## Coöperation Urged at Church Assembly In Readjusting System of Education

### The South Indian Reunion Scheme —Liverpool Clergy and Reservation

The Living Church News Bureau  
London, November 22, 1929

THE PROCEEDINGS OF THE CHURCH ASSEMBLY, during the latter part of last week's session, do not call for detailed comment. Two legislative proposals—the Cathedrals and the Patronage Measures—were wisely held up, as both require much more revision before they can expect to meet with general approval. One serious objection to the Cathedrals Measure is the proposed appointment of a commission to draw up statutes for all the cathedrals. As one speaker pointed out, this would mean that the same body of men would have to make statutes for every cathedral, and inevitably they would tend to make statutes on the same general lines. The Archbishop of Canterbury, it is true, pointed out that the proposed commission were only expected to assist chapters in providing their statutes, and in framing new ones they could not take action without consulting such chapters. However, further consideration of the measure was postponed until the spring session of next year.

A similar course was taken with the Patronage Measure, and modifications suggested by the convocation of York, as well as by others, are to be examined before the scheme is submitted again to the assembly. The idea that parishioners should be consulted in regard to the choice of their incumbent is obviously right; and indeed most private patrons already assent to it by their practice. Yet to entrust the average parochial Church council with powers of the kind hitherto proposed by this measure would be a lamentable blunder.

A long and animated debate took place on the report of the Archbishop's Commission on Religious Education, in which the Bishop of Liverpool and the Bishop of Gloucester took leading parts. Without committing themselves prematurely to specific proposals, the speakers made clear the Church's wish to coöperate closely with the State in readjusting the national system of education.

The report of the commission having been received formally by the assembly, the Archbishop of York moved: "That in the opinion of this assembly, managers of non-provided schools are entitled to receive assistance from public funds in their efforts to coöperate with local education authorities in carrying out schemes of reorganization which may be rendered necessary or desirable in the development of post-primary education and in making provision for the raising of the school-leaving age."

The motion was carried unanimously.

A motion by Henry Hobhouse, M.P., for the appointment by the archbishops of a committee to confer with the government and local education authorities regarding these reorganization schemes was also carried.

Final approval was given to the Marriage Measure, which enables marriages to be solemnized in any church which is the usual place of worship of the persons to be married, or of either of them. This

will please Londoners especially, who, as the law now stands, if they desire to be married at their usual church, which is very often not their parish church, have to qualify by a fortnight's residence in the particular district.

#### THE SOUTH INDIAN REUNION SCHEME

Dr. E. J. Palmer, the former Bishop of Bombay, has replied in the columns of *The Times* to some of the objections raised by Dr. Gore and others to the South Indian Reunion Scheme. Dr. Palmer welcomes a change for the better that has taken place in the Anglo-Catholic outlook on reunion, but bids us remember that "the English Church could scarcely expect that its formularies should be accepted as the basis of union, whatever Church it might unite with."

Many people, he says, imagine that what is happening in India is the submission of other religious communities to the Anglican communion; whereas what is really going forward is the erection of a new Church which shall conserve the valuable elements in the different uniting traditions.

Dr. Palmer adds: "Yet it remains true that the proposed scheme is open to one serious objection, namely, that for a long time after the union there will not be in reality one ministry in the United Church, because all the ministers will not be equally available for the charge of any and every congregation, since some of the congregations would on principle refuse to accept some ministers as ministers of the Lord's Supper. Though no appointment involving that difficulty will be made, it would be far better if this difference among the ministers did not exist."

In conclusion, Dr. Palmer remarks that "It is not reasonable for English Churchmen to split the Church of England on account of an attempt at union in India such as is now proposed."

#### LIVERPOOL CLERGY AND RESERVATION

The three Liverpool clergy (the Rev. C. Wilkins, the Rev. A. E. Wykes, and the Rev. Russell D. Marshall) who were declared by the recent diocesan synod to have placed themselves outside the ministerial fellowship of the diocese by their refusal to obey the direction of the Bishop to discontinue certain services connected with Reservation, have addressed to Dr. David a letter explaining their position with regard to "Devotions."

In the course of their letter they say:

"We believe that by virtue of the consecration, the consecrated Sacrament is the Body and Blood of our Lord Jesus Christ, and that He Himself, the Incarnate Son of God, is therefore present with all that He is and does in His Incarnate Life. In the presence of the Blessed Sacrament we are in the same presence as are the holy angels in heaven, only the presence here is veiled. The practice which results immediately from this belief is the one which your lordship would forbid, the adoration of our Lord, as the angels adore. We believe that His presence is vouchsafed to us in this way, that thereby we may receive Him in Holy Communion, but since He is present for this purpose of love, we cannot do other than adore Him so present. This faith of ours we believe to be consonant with the teaching of the English Church. . . . It is right, also, to adore Him in the Sacrament at other times; and if it is right for individuals

to adore with silent prayer, then the corporate adoration of a congregation also is right."

The signatories state that perhaps the most vital reason for non-compliance with the Bishop's direction is that "we are intensely conscious of the lack of the spirit of prayer among Church of England people. It is our own experience that the way of prayer is most difficult for both priests and people, particularly in these times when so much distracts. But we do know, after many years of experience, that by kneeling together before the Holy Sacrament, and expressing our faith and love, our hopes and fears, our joys and sorrows, the way of prayer is being made easier for many thousands of Church of England people today. We must therefore resist any movement to hinder this, even though the movement comes from the more official element in the Church. It certainly does not come from those most in touch with the everyday spiritual need of the people."

GEORGE PARSONS.

### PARISH AT SIOUX CITY, IA., OBSERVES ANNIVERSARY

SIOUX CITY, IA.—During the month of December, St. Thomas' Church, Sioux City, is celebrating the seventy-second anniversary of the founding of its parish. St. Thomas' is one of the oldest established parishes west of the Mississippi,



ST. THOMAS' CHURCH  
Sioux City, Ia.

and has a long history of splendid activities in the diocese of Iowa. It was founded in 1857 by the Rev. McJancton Hoyt, who came with a large family by way of the covered wagon to Sioux City and, after starting the parish here, went on into Dakota territory, where he established a large number of missions.

The Rev. Austin Pardue is the present rector of St. Thomas' Church.

### NEW MUSICAL COMPOSITION HEARD IN PROVIDENCE

PROVIDENCE, R. I.—Christ in the World, a new musical composition for Advent, the joint work of J. Sebastian Matthews, organist and choirmaster of Grace Church, Providence, and his brother, Dr. H. A. Matthews of Philadelphia, was heard last Sunday, December 8th, for the first time in this city, in Grace Church. It was published this year, and several performances of it have already been given in New York, Philadelphia, and other cities. It is devotional in spirit and purpose. There are five parts: Christ's Advent, His Birth, His Ministry and Works, His Suffering and Death, and His Resurrection. Introductory readings are interpolated with each. The lyrical numbers include soprano solo, tenor solo, quartet, and full choruses.



## History of Karlovci, Principal Theological School of Serbian Church

### See of Ipek Established During Reign of Edward III—Life of Modern Serbian Prelate

Living Church European Correspondence  
Belgrade, November 15, 1929

A COUNTRY VILLAGE ON THE VINE-CLAD hills that border the Danube, in those districts that have been Yugoslavia only since the War, but have been Serb lands, and a field of battle since time began, and where every reach of the river seems to bear the name of some great struggle—here rise the quaint eighteenth century buildings of Karlovci, that since their erection have housed the principal theological school of the Serbian Church, and a prelate who claimed to be its Patriarch, for all that both were in the Austrian empire. Even now it is the principal residence of that Bishop, whose strange title is, "Yugoslav Patriarch, and Archbishop of Belgrade, Ipek, and Karlovci." By that title and these facts, there hangs a tale that is worth the telling.

At the time that Edward III ruled in England, Stephen Dushan (a grim title, for it means "the strangler") seemed to be making of Serbia the great and progressive power of the southeast of Europe. Feeling that the Church of his empire should have nothing less than a Patriarch for its ruler, he procured that title for his leading bishop from Constantinople, and established him at Ipek, far in the south of modern Serbia. For a century or so—and for longer than Dushan's kingdom—the throne endured; then, when the Turk conquered, the right was lost, and the Church of conquered Serbia was put under the rule of Greek bishops. They were indeed only too ready to be the instruments of the Turk politically if they could be allowed by him to rule other Churches ecclesiastically. So things remained for a century more, and then in 1557 the patriarchate of the Serbian Church was revived in the strangest of ways.

A Serbian renegade to Islam rose to be Grand Vizier of the Turk. His name was Mohammed Sokolovic, which we may Scotticize as "Mc-Erne," "Son of the Eagle," still a famous Serbian name. Some say that the lad was a Janissary, kidnapped as such were, in childhood; if so, he had kept in touch with his family in a way rare in that military brotherhood, and if he abandoned the faith that brought him undeserved contempt from his conqueror, he had at least not forgotten his own people, which was rare. Normally, none hated his own folk like the renegade. He persuaded the Sultan to restore the suspended patriarchate of Ipek, and to appoint his own brother, Macarius, to dignity. To this day they show you at Ipek the beautiful narthex that is the porch of all three churches of the monastery, the gift of this Serbian Vizier which his episcopal brother accepted, in the hope that such alms-giving might put away the apostate's sin. So the patriarchate of Ipek stood for 130 years more, till disaster fell upon the nation.

In 1688 Austria was at war with Turkey, and invaded the land of the Serbs, whose lot it was then to be trampled on impartially by both parties. According to their usual custom, the Austrians called

on the Serbs to rise, and fight the battle of Christianity against the Crescent, and the Serbs were ready enough to obey. Then again, according to their wont, the Austrians found it convenient to withdraw, and left their hapless allies to the vengeance of the Turk. On this occasion they did at least promise a refuge in Hungary to any Serb who cared to follow their retreat—they did not always do as much as that—and the Patriarch Arsenius of Ipek, with about 40,000 families, sought a new home in lands where the Austrian had promised to give them full self-government, toleration, and the title of Patriarch. Safety and toleration were given indeed, for the Serbs became the garrison of the frontier, and supplied Prince Eugene with his best troops in later wars; the other pledges were forgotten. So this Serb colony on Austrian soil became the main seat of clerical education for the Church of which the bishop who sat in Karlovci still called himself the Patriarch.

#### CONNECTION OF IPEK AND KARLOVCI

But Ipek and Karlovci are connected, not only in the story of the trek of 1688, but also in another, almost more tragic in character. It was from Ipek in 1915 that the unconquerable Serb army started on its Via Dolorosa, the awful retreat to the Adriatic. Thrice they had hurled the invading Austrian back from their country, but when German, Turk, and Bulgar came to his aid, with the best brain of the German general staff to direct them, the odds were too long. The army that would not submit commenced its march over the wintry mountains of Albania to the sea. Guns and vehicles went over a cliff where the main road came to an end, all went afoot, king and private alike. Only the Field Marshal Putnik, that crippled and asthmatic genius for war, was borne in a sedan chair. Those who fell, died, and were left to the wolves, and boys who could walk no further were hurled by their own mothers into the mountain torrents, for the fate of the boy captive in Turkish hands is worse even than that of the maiden. Yet one who was there has said to the writer, "I would not be without that memory; it has taught me what men can do."

From Ipek they started, and by Ipek they passed again three years later, victorious at last. The returning army paused in its triumphant march along the length of the fatherland they had won back, to offer solemn thanks to God where the hopeless retreat had begun. Then they passed on to the north, beyond what had been their northern border of old, to win Karlovci, always their national shrine, as their own heritage now.

There is no people in Europe that has a story so romantic and pathetic as the Serb, and none that can show pages more heroic. They have 500 years of lost time to make up—for the years spent under the Turk are as those that the canker-worm hath eaten, and the memory of them is still fresh. Men who are not yet old can remember days when the crescent floated from the citadel of Belgrade, and when Turkish boys stoned Christians in the streets. But through all, the Church has been the backbone of the nation and, in the episodes that center round Karlovci,

## BOOK CHATS

from Morehouse Publishing Co.

KEEPING up with Christmas orders for the Prayer Book has become almost impossible. Orders pour in in every mail, and it is simply impossible for us to get books from our binders fast enough to keep up with them. The mail on the day this is written (Monday, December 9th) is reported to be the largest in the history of Morehouse Publishing Co., and it consists very largely of Prayer Book orders.

For your guidance in ordering Prayer Books for Christmas, Your Correspondent has today made a rough survey of the situation, and reports as follows: It is useless to send Christmas orders for CLEAR TYPE PRAYER BOOKS Nos. 801, 803, 811, or 813. At the present writing, we are nearly or entirely out of these numbers, and additional stock expected next week will cover only the orders now in hand.

On other numbers, if you are anxious to have delivery in time for Christmas presentation, please signify first and second choices. This is especially important where Durotex bindings are desired, and on No. 815.

Here are the numbers that we can probably supply in time for Christmas (see Prayer Book or Christmas catalog for descriptions):

805. Black Durotex, flexible .....	\$1.50
806. Red Durotex, flexible .....	1.60
815. Red Genuine Morocco, flexible ...	2.25
823X. Black Genuine Morocco, India paper	2.50
827X. Same, with gold roll .....	3.25
828X. Red Genuine Morocco, India paper	3.75
829X. Black Genuine Morocco, gold fillet	4.00
831X. Same, Royal Red Genuine Morocco	5.00
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As to combination and other books of other publishers, we can supply most of them in time for Christmas, but are out of some numbers. Here, again, we suggest indicating first and second choices.

Please also bear in mind that marking books inevitably delays them. We have an entire department doing nothing but marking Prayer Books and Bibles as fast as they can do first class work, but here again we are swamped, and can no longer promise to mark books and deliver them before Christmas.

We are entirely out of cloth and Entomax books. Our presses are running twenty-one hours a day on the second cloth edition, but copies will not be received from the bindery until the latter part of this month.

We'll do the best we can to fill your orders, and if you will cooperate by giving first and second choices from the list printed above, we can almost certainly get books to you in time for Christmas.

And by the way—the Rev. Latta Griswold's new book, THE TEACHING OF THE PRAYER BOOK (\$1.50) is now ready. It is an excellent companion to the New Prayer Book, for it classifies and summarizes in the words of the Prayer Book itself all the doctrinal expressions found therein. The author believes that only in this way can a true picture of the official teachings of the Church be obtained.

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we can see that the romance and heroism are not done, and that the Church is rising to the new work that time has brought her.

Further, she is undertaking it in the right spirit. There is little of luxury, often little enough of what we Westerns, on both sides the ocean, call comfort, in the life of the modern Serbian ecclesiastic.

Go and call upon a bishop resident at the patriarchate, as some of them always are, on their turn of duty in the synod that acts as standing council to the Patriarch. You will be received in a carpetless bed-sitting-room, furnished absolutely on the line of the "prophet's chamber" of Scripture, with a bed, a washstand, and a writing table. No more, unless you count a stove a luxury. When staying at a theological college—not Karlovci, but another—the writer was given accommodation in the room of one of the professors, and has a vivid recollection of the mattress, just stuffed for his reception with absolutely clean, but also absolutely new straw. One had a wicked feeling that, if one could only put some English and American bishops to live for a week, let us say, under the conditions that are habitual for their Yugoslav brethren, the experience would be wholly delightful for us, and for them, most profitable, both for body and soul.\*

W. A. WIGRAM.

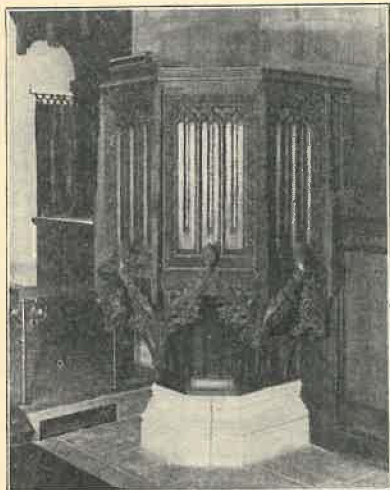
\* What is said here does not apply to conditions at Karlovci itself. When built, that residence was in Austria-Hungary, and Austrian law required a bishop to keep up some state and dignity. The present Bishop lives in two rooms of his palace, and observed to the writer, "It is not only in England that bishops suffer from 'white elephants.'"

#### NEW ALTAR CONSECRATED AT BELVIDERE, ILL.

BELVIDERE, ILL.—The Most Rev. Charles P. Anderson, D.D., Bishop of Chicago and Presiding Bishop of the Church, consecrated the new \$15,000 altar recently installed in Trinity Church, Belvidere, on Sunday, December 1st.

The attendance of Bishop Anderson at the service marked the first occasion that a Presiding Bishop has ever visited Belvidere. Bishop Anderson also confirmed a class of twenty at the service.

The new altar is constructed of white oak and is rich in hand carving. The cost of the altar was \$12,000, the furnishings having cost an additional \$3,000. The Rev. John H. Scambler is rector of the parish.



MEMORIAL PULPIT

Recently placed in St. John's Church, Hartford, Conn., in memory of Mrs. James M. Linton.

#### CANADIAN NOTES

The Living Church News Bureau  
Toronto, December 6, 1929

ON THE FIRST SUNDAY IN ADVENT AN effort was made in many churches to make known the work of Emmanuel College, Saskatoon. In most of the dioceses the clergy were asked in some way to mention Emmanuel College. In the words of the letter which the jubilee committee has sent out they are asked "at least to inform the congregation of the existence of Emmanuel, of the fact that it is celebrating its jubilee, and that it needs the sympathy, prayers, and support of the Canadian Church."

This educational campaign was to be carried on together with the appeal for an endowment fund. In addition to the work which the clergy are doing, copies of a supplement to the college magazine, *The Rotunda*, were mailed extensively throughout the Dominion. This has been made possible by the generosity of the students who have presented the jubilee committee with several thousand copies. It is their contribution, and a very tangible one, to the program of extension which is being carried on.

It is hoped that as the college is better known the task of those who are seeking to raise an endowment fund will be a comparatively easy one. When it is known by Church people that Emmanuel is serving them by supplying clergy for the scattered congregations of the West, it is confidently expected that they will wish to help in the consolidation of its work.

#### CONFIRMATIONS BY VISITING BISHOPS IN HURON

Bishop Newnham has been taking Confirmation services in the diocese of Huron during October and November for the Archbishop who has been ordered by his doctor to take a complete rest for the present. All hope that the Archbishop will observe the doctor's decision and, under God's blessing, be soon restored to health. Bishop Lucas, warden of the Canadian Church Army, has also been taking Confirmation services in the Huron parishes.

#### MISCELLANEOUS

The anniversary services of the Church of England Institute, St. John, N. B., were held in Stone Church, St. John. The preacher was Canon Shatford, Montreal. There was a celebration of the Holy Communion on the following morning in Trinity Church, the celebrant being the Rev. Mackenzie-Naughton, D.D., president of the institute.

The Rev. F. J. LeRoy was reelected president of the St. John Deanery Sunday School Association at the annual meeting in the rooms of the Good Shepherd Church, Fairville. The reports showed the year had been one of greater interest and greater success in the work.

Completely renovated through the earnest work of the A. Y. P. A., St. Mark's Church, London, diocese of Huron, was reopened and dedicated by His Grace, Archbishop Williams.

PEOPLE really don't know much about their own diocesan institutions which they are supposed to be supporting. A New Zealand diocesan paper regularly gives a whole page to a display advertisement describing the institutions of the diocese, under the heading, "Do you know what social work your Church is doing? Are you taking your part in that work?"

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## Interest Centers Around Dedication Of Completed St. James' Church, New York

### Cathedral Receives Gift from Hungarian Government—Anniversary of Dr. Pelton

The Living Church News Bureau  
New York, December 7, 1929

**M**ANY ITEMS IN THESE LETTERS IN the past several years have had to do with the reconstruction of St. James' Church, Madison avenue and 71st street. It has been a task of extraordinary magnitude; it is reasonable to state that nothing approaching it, from an architectural point of view, has been before attempted. But only those who remember St. James' Church as it was can appreciate what has been accomplished. The massive stone walls remain, but the interior and much of the exterior have been so rebuilt as to give little reminder of its former appearance. Today the visitor sees not only what is practically a new church, but one that takes its place with the most beautiful in the country.

Under the directing enthusiasm of the rector, the Rev. Dr. Crowder, over a quarter of a million dollars has been raised and expended in achieving this result. The structural change was a great one. Where had been the chancel became a spacious vestibule for the imposing entrance from Madison avenue, an arrangement which has placed the altars at the eastern end of the edifice. The tower has been completed, and the entire exterior so treated that the stone appears to be that in a new building. But these are items which have to do with that which encloses a magnificent place of worship. The rector has visited great churches here and in England before proceeding with the details of furnishing and decoration with the result that here are to be seen some of the finest of American windows and a decidedly gorgeous effect in color. The great reredos, pictured here some months ago, is properly outstanding, catching and holding attention by its magnificence and, as it were, influencing all within sight, as the reds, blues, and gold from its own detail are reflected in the brilliant colors in the windows and in the rich coloring of the ceiling.

What seems to be a final item in the execution of this remarkable plan is that tomorrow morning, the Second Sunday in Advent, the dedication of the completed church will take place, the Rev. Dr. Crowder officiating.

#### CATHEDRAL RECEIVES CHALICE FROM HUNGARIAN GOVERNMENT

A gold chalice and paten specially made for the purpose have been sent by the royal Hungarian government as a gift to the Cathedral of St. John the Divine.

The chalice and paten which are of beautiful design and workmanship were made for the government by Prof. Stephen Csajka of the royal Hungarian School of Applied Arts in Budapest.

The chalice bears the coat of arms of the Hungarian government and the shield of the United States and has the following inscription engraved upon it both in Hungarian and in English: "This is My blood of the New Testament which is shed for many for the remission of sins"—St. Matthew XXVI, 28.

The paten bears the following inscrip-

tion in Hungarian and in English: "I am that Bread of Life"—St. John VI, 48.

The gift will be presented by the Hungarian Minister at a special service at the cathedral next Sunday, December 8th, at 4 o'clock and will be formally accepted in behalf of the cathedral by Bishop Manning.

The Hungarian Minister will be accompanied by the Hungarian Consul General, George de Chika, and by General Charles H. Sherrill.

Representatives of the various Hungarian societies will attend the service. A detachment of the Old Guard of New York will act as guard of honor and special music will be furnished by the police band of the city.

In the past three years the cathedral has received twelve gifts from foreign countries and they will be placed on exhibition after the service next Sunday. These gifts presented to the cathedral are as follows:

1. From the Japanese government, a magnificent pair of cloisonné vases, some four feet in height.
2. From the kingdom of the Serbs, Croats, and Slovenes, an embroidered gold and white altar cloth, the work on which was done by the war orphans in Belgrade.
3. From the French government a Sevres vase of great beauty and magnificence.
4. From the Church of Denmark a Bible for the lectern in the Danish language.
5. From the government of Czechoslovakia a glass chandelier of great beauty made especially for the cathedral.
6. From the Swedish government an altar cloth for the Chapel of St. Ansgar,

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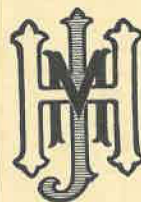
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8. From His Majesty Albert, King of the Belgians, a beautiful porcelain plaque, "The Descent from the Cross," which formerly adorned the private chapel of the King's father.

9. From the Belgian government two ancient lanterns of Flemish design and history.

10. From the Netherlands government and Her Majesty, the Queen of the Netherlands, a Bible for the lectern in the Dutch language.

11. From the royal Italian government through the Prime Minister, His Excellency, Benito Mussolini, a pair of ancient and beautiful silver altar candlesticks.

12. From the royal Hungarian government, a gold chalice and paten made especially for the cathedral by direction of the government. See notes above.

It is believed that no such collection of gifts from the different countries of the world exists anywhere as these with which the Cathedral of St. John the Divine has been honored.

QUARTER-CENTURY ANNIVERSARY OF DR. PELTON

At the services tomorrow in St. James' Church, East 190th street, and at a reception on Tuesday commemoration will be

made of the twenty-fifth anniversary as rector of that parish by the Rev. Dr. DeWitt L. Pelton.

NATIONAL CHURCH CLUB FOR WOMEN

The National Church Club for Women announces that during Lent the Rev. Professor Gavin of the General Seminary will deliver a course of six lectures on Jewish Antecedents of the Christian Sacraments. Captain Mountford of the Church Army is scheduled to speak at the Round Table Monday noon, December 16th. The rooms of this organization are at the Allerton House for Women, 130 East 57th street.

ITEMS

An item of interest, especially to Churchmen who are proficient in French, is that our French congregation, St. Esprit, publishes the only non-Roman French paper in this country. Its circulation has grown to 1,200. Since the sale of their former church in East 27th street, this work has been carried on at 20 East 60th street, pending the erection of a new church. The Rev. Dr. J. A. Maynard, the rector, conducts three services in French each Sunday, one at the cathedral and two at their headquarters.

A successful mission for children was held this last Friday at St. Augustine's Chapel in East Houston street, the Rev. George La Pla Smith, priest-in-charge. The conductor was the Rev. Stratford C. Jones of Trinity Church. HARRISON ROCKWELL.

## Reconstruction of Trinity Church, Haverhill, Mass., Nearing Completion

### Anniversary of Young People's Fellowship—Fire Damages Grace Church, Attleboro

The Living Church News Bureau  
Boston, December 7, 1929

TRINITY CHURCH, HAVERHILL, RECONSTRUCTED and remodeled, will again be in use by a rejoicing congregation tomorrow. Awake to the value of a fabric possessing beauty, as well as space and convenience, the parish under the leadership of the Rev. J. Malcolm-Smith, rector, is bringing to completion a noteworthy project.

What formerly was a wooden building is now finished in stucco and so adroitly changed in contour that its dignity and grace have been enhanced. The high steeple has been replaced by what is known as a fêche spire, of copper. New crosses have been placed on the pinnacles. Structural changes include the raising of the church three feet higher on its foundation so as to allow beneath the building the construction of a parish hall with accommodation for over 500 persons and for an adjoining kitchen and an adequate heating plant; the chapel has been relocated on the northwest corner; the rector's room, choir room, and acolytes' room are on the south; the font has been placed in the northeast corner. Alteration has been made in the style of the windows. A new lighting system has been installed and the interior placed in the hands of the decorators. A window in memory of the Hon. William M. Moody, former active member, will be installed in the chapel. The loyal parish members are expecting the work to proceed to a fitting climax with even the chimes reconditioned and rehung.

Y. P. F. OBSERVES ANNIVERSARY

The tenth birthday of the type of work now known as the Young People's Fellowship was observed last Sunday evening in the Church of the Messiah, Auburndale. This was as it should be, for from the small beginning there in 1919 was launched what has become a national movement, the strong and continuous growth of work for and by young people in diocese and province.


Greetings to the assembled young people were extended by the Rev. Percival M. Wood, rector of the Church of the Messiah and diocesan and provincial advisor to the Y. P. F., and the Rev. William M. Bradner, executive secretary of the diocesan department of religious education. At the evening anniversary service the speakers were all young people.

INSTALL RECTOR OF ADVENT CHURCH

The Rev. J. D. Hamlin was installed as rector of the Church of the Advent last Sunday evening by Bishop Slattery. The Bishop preached the sermon.

The ceremony of institution was an impressive one: taking part in it were George Peabody Gardner, senior warden, and Joseph Grafton Minot, junior warden. The occasion marked the eighty-fifth anniversary of the founding of the parish. The Rev. S. Atmore Caine from St. Timothy's Church, Roxborough, Philadel-

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phia, and the Rev. Clarence O. Hicks, a non-parochial priest of Western Massachusetts, joined for the first time the church staff, of which the Rev. Hugh H. S. Ogden Morton is already a member.

ALUMNI OF G. T. S. MEET

The alumni of the General Theological Seminary, to the number of about twenty residing in this neighborhood, met on November 26th at the Boston City Club. Bishop Slattery presided and the Rev. Dr. Loring W. Batten, acting dean of the seminary, spoke of the effort to raise the endowment. The alumni present voted to form a committee with the Rev. Prescott Everts as chairman and undertook to do their share toward the fund.

FIRE DAMAGES GRACE CHURCH, ATTLEBORO

The parish house and a section of Grace Church, Attleboro, were almost completely destroyed by fire last Monday afternoon; the damage will cost \$200,000 to repair and many memorials were lost. The rector is the Rev. George E. Osgood who has been associated with the parish for forty-eight years. The curate, the Rev. Kirby Webster, saved many of the altar fittings.

MISCELLANEOUS

The *Harvard Alumni Bulletin*, commenting favorably on the general examinations and tutorial system now in operation at the Episcopal Theological School, Cambridge, has said: "President Lowell's re-

form measures have been adopted wholeheartedly in this sister institution, and it is evident that they are producing excellent results. The tutorial plan seems to have found its fullest trial on a professional level in the Episcopal Theological School."

In the series of lectures on religion to be delivered at Phillips Brooks House, Harvard University, for the students in the graduate schools during the current academic year, two are to be given by members of the faculty of the Episcopal Theological School: What is Religion, by Professor Addison; and The Place of Christ in Modern Christianity, by Professor Dun.

The Very Rev. John M. McGann, formerly dean of Christ Church Cathedral, Springfield, Mass., preached in St. Paul's Cathedral last Sunday morning. Dean McGann is now living in Boston and giving his time to preaching and to teaching missions throughout the country.

Bishop Slattery confirmed ninety-seven persons in St. Stephen's Church, Lynn, last Sunday morning. In connection with this large class of candidates, it is interesting to note the possibilities for future years for, with the inclusion of the two missions in East and West Lynn, St. Stephen's parish is in touch with 850 Church school pupils; and working with this great group of children and young people are 105 officers and teachers.

ETHEL M. ROBERTS.

## In What Sense Church Should Be Protestant Discussed By Chicago Clergy

### Cornerstone Laid for Church of Mediator — Bishop Campbell Makes Chicago Visit

The Living Church News Bureau  
Chicago, December 7, 1929

VATICANISM, WITH ITS RIGOROUS ENFORCEMENT of ecclesiastical discipline, has created a mechanistic dependence upon the letter of the law, as distinct from the spirit of the law, the Rev. Edward S. White, rector of the Church of the Redeemer, Hyde Park, told the clergy's round table of the diocese, meeting at St. Paul's-by-the-Lake, Rogers Park, on Monday. He read a paper on In What Sense Our Church Should Be Protestant.

The Rev. Dr. Stephen E. Keeler, newly elected rector of St. Chrysostom's Church, was the guest of honor at the meeting, while the Rev. Charles T. Hull, rector of the Rogers Park parish, acted as host.

"The Anglican Reformation was unique in occupying a somewhat middle ground," declared Fr. White, "and in this setting its very nature carried it from reaction into compromise. Thus, in so far as we find our own Reformation articulated in doctrinal statements, such as the Thirty-nine Articles of Religion or the Catechism, we may expect to discover so plastic a standard as to permit a liberal interpretation of their implications. This, of course, was deliberately arranged. The statements were conceived in compromise and begot compromise.

"There was, however, one position held constantly in the Anglican Reformation. It was the determination to preserve the Catholic ministry. The Catholic ministry involved Catholic faith and worship, and in view of this the revival of Catholic life within the Anglican communion was but effect following cause.

"The word Protestant, as such, is a negative term. Originally it was used to describe a reaction against the various implications of papal absolution. The Protestant was in rebellion against vaticanism. The Protestant Reformation was in definite rebellion against the claims of the Papacy to temporal dominion. It is useless to assert that this is a dead issue. For Roman Catholics in the United States, it may be, but the Pope's present position is graphic witness to the perseverance of his claims. Moreover, the diplomatic interchange between the Papacy and those states which recognize the temporal position of the vatican court frequently bears witness to the fact. We are Protestant in the historical sense that we resist those claims, even though we may be ready to ascribe spiritual primacy to the Pope as chief bishop of Christendom.

"Papal control has served to place an unfortunate damper upon legitimate freedom of theological thought and adaptation. While it is true that the Protestant reaction has carried its adherents too far in the direction of a pronounced individualism, it is not entirely paradoxical to say that, rejecting this, there is still room to assert that the scholarship of the Church must be left free to face current assaults upon the Faith, and to interpret religion in the light of accredited scientific and philosophic thought.

"We have no desire to associate ourselves with the prevalent lack of discipline resultant in Protestant individualism, but neither do we admire the mechanistic regimentation associated with vaticanism. Freedom and discipline are counter dependent. Vaticanism, with its rigorous enforcement of ecclesiastical discipline, has created a mechanistic dependence upon the letter, as distinct from the spirit of law. The safeguard is a maintenance of the proper balance between discipline and freedom, with a strong hold upon the antithesis our Lord draws

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in the Sermon on the Mount between the letter and the spirit of the law."

Commenting on the paper, Bishop Griswold declared the Episcopal Church to be a reconciliation of Church authority with proper freedom of the individual. Dr. Keeler urged the clergy to develop a spirit of brotherhood and good fellowship with leaders in other communions.

#### MEDIATOR LAYS CHURCH CORNERSTONE

The Church of the Mediator, Morgan Park, laid the cornerstone of its new \$75,000 church last Sunday after the morning services. The Rev. G. Carlton Story, rector, officiated at the services.

It was just forty years ago that the cornerstone for the first parish church in Morgan Park was laid. Among those present at last Sunday's services was Miss Ellen Iglehart, who also witnessed the laying of the first stone.

The new church now under construction adjoins the frame church now in use. The new building is immediately to the north of the old and is connected with it. It is being built of Indiana limestone on the exterior and face brick, interior. When completed the church will seat 350.

#### ST. ANSGARIUS' CHURCH BREAKS GROUND

St. Ansgarius' Swedish Church, Chicago, broke ground on Thursday of this week for the first unit of its new plant, which when completed will cost nearly \$75,000. The church is intended as a memorial to Jenny Lind, the "Swedish nightingale," because of her interest and assistance in establishing the parish eighty years ago.

The Rev. William Tullberg, pastor of the church, turned the first sod and officiated at the ceremonies. The unit started is the parish house. It will be so arranged as to provide quarters for regular church services, with a seating capacity of 175. The second story will include living quarters for the pastor. Sunday school and other church activities will be centered in the basement.

Following the ground-breaking ceremony, the large congregation which had gathered for the event adjourned to the temporary chapel at 5648 Lincoln avenue, where a celebration in honor of the starting of the new plant was held.

Jenny Lind contributed \$1,500 to the building fund for the first St. Ansgarius' Church and also gave the parish a chalice which today is valued at several thousand dollars.

#### BISHOP CAMPBELL VISITS CHICAGO

Declaring the two most important features in the present development of the Liberian people are the reorganization of the educational system and the industrial revolution, the Rt. Rev. Robert E. Campbell, O.H.C., Bishop of Liberia, made a plea to America to support the religious work there and place it on a par with other developments in the African Republic while in Chicago this week.

Bishop Campbell was the principal speaker at the monthly meeting of the Woman's Auxiliary on Thursday. Medicine men still rule thousands in Liberia, Bishop Campbell said, and magic plays an important part in the lives of many of the natives.

#### TRIPTYCH INSTALLED AT BERWYN

A triptych of exceptional beauty has been installed in St. Mary's Chapel of St. Michael and All Angels' Church, Berwyn, as a memorial to the Rev. Charles Taylor, former rector of the parish.

The triptych is the work of Mrs. Jean

June Myall of Evanston. It is said to be one of the best examples of this type of art in any Chicago church. The central panel depicts the Blessed Virgin, enthroned, holding the Christ Child; on the gospel side is painted St. Michael, defending the Master with drawn sword, while on the epistle side is St. Gabriel, holding the lilies as a symbol of the Resurrection. The predella beneath has the Incarnation scene on the gospel side, and the Annunciation on the epistle side.

The triptych was dedicated by the Rev. Dr. George Craig Stewart of St. Luke's, Evanston, assisted by the Rev. Harold B. Hoag of Burlington, Ia. The unveiling was by Mrs. Robert Vinter of La Crosse, Wis., daughter of the Rev. Fr. Taylor, and the ornament was accepted by the Rev. Henry Scott Rubel, rector.

#### NEWS NOTES

The Rev. Walter C. Bihler of Christ Church, River Forest, was elected president of the West Side and West Suburban Church School Institute at its quarterly meeting, Monday night, at the Church of the Advent.

Miss Edna Foley, director of the Visiting Nurse Association of Chicago and active in Church social service work, has been appointed to serve on two sub-committees of President Hoover's White House Commission for Child Health Protection, according to announcement received from Dr. Lyman Wilbur, Secretary of the Interior.

City Health Commissioner Arnold Kegel was the principal speaker at a dinner meeting of social workers at Chase House, Wednesday night, in honor of the Rev. Edward S. White, who became rector of the Church of the Redeemer, Hyde Park, this fall. Dean Brown of the cathedral presided.

The Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon, returned to his first charge last Sunday morning when he preached at St. George's Church, Grand Crossing. Bishop Sumner served St. George's before going to the cathedral in 1906.

Bishop Anderson, the Presiding Bishop, left Chicago today for the East. He will be the speaker at a reception in his honor in Brooklyn, Monday night, and will preside at the National Council meeting at the Church Missions House, Wednesday and Thursday.

#### COMMEMORATE HUNDRETH YEAR OF BIBLE

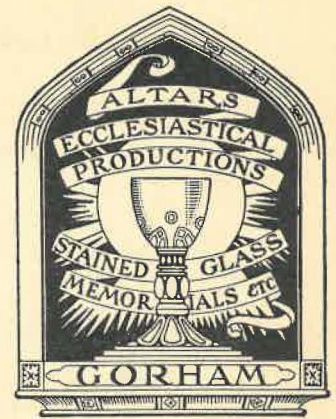
DE SMET, S. D.—Services at St. Stephen's Church, De Smet, on Sunday evening, December 1st, commemorated the hundredth anniversary of the Bible that lies on the lectern of the church. The services also instituted the new Prayer Books which were used for the first time.

The Rev. W. L. Johnson, rector, preached a sermon appropriate to the two occasions.

The Bible has an interesting history, recorded on one of the first leaves of the book as follows:

"This Bible was given to Wm. P. Boardman by St. John's Church in Troy, N. Y., in 1875 to be used in St. Andrew's Mission, West Troy, N. Y. After using it several years the chapel was presented with another. This Bible was returned and presented to Red Hook, N. Y., chapel. After a few years, the Bible was again returned to Mr. Boardman, who now presents it to De Smet, S. D., church. Dated April, 1901, Canaan, Conn."

The Bible was published by Silas Andrus, Hartford, 1829.



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# Pennsylvania Receives Anonymous Gift of \$400,000 for Building of New Church

## Bishop Taitt Honored in Jenkintown — Organ Dedicated at Church Farm School

The Living Church News Bureau  
Philadelphia, December 7, 1929

THE ANNOUNCEMENT THAT AN ANONYMOUS gift of \$400,000 had been made to the diocese to be used for the building of a church and parish house in Philadelphia or vicinity was made by Bishop Garland at the annual meeting of the Church Club, which was held on Wednesday, December 4th, at the Bellevue-Stratford.

Although at the time of the announcement the site for the new church had not been chosen, it is now planned to locate the new building in Haverford township, where it will also be accessible for people living in the communities of Brookline, Llanerch, and Oakmont.

Of the total \$400,000 gift, \$300,000 will be used in the actual building of the church and the purchase of the site, while the remaining \$100,000 will be used as an endowment. It is expected that the contribution will be increased to a total of \$500,000 before the building is started.

The Bishop-elect of Wyoming, the Rev. Dr. Elmer N. Schmuck, and the Rev. Ernest C. Earp, rector of the Church of the Redeemer, Bryn Mawr, also spoke at the meeting. Dr. Earp, who was for twenty-three years a priest of the Church of England, praised Philadelphia for its "solid tradition," which expressed itself particularly along the main line; for the erection of the new art museum, which he described as one of the finest in the world; and for the Philadelphia Orchestra and other cultural institutions. He also remarked on the extent of organization in American churches.

### BISHOP TAITT HONORED AT DINNER IN JENKINTOWN

The Rt. Rev. Francis M. Taitt, S.T.D., who was recently consecrated Bishop Coadjutor of Pennsylvania, was the guest of honor at a dinner and reception held at the Old York Country Club, Jenkintown, which was given by the rector, wardens, and vestrymen of the Church of Our Saviour, Jenkintown, of which the Rev. William B. Beach, D.D., is rector.

In addition to Bishop Taitt, there were also present the Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem; and the Rev. Dr. H. Percy Silver, rector of the Church of the Incarnation, New York, who addressed the meeting. About 300 people attended the dinner.

### NEW ORGAN AT CHURCH FARM SCHOOL DEDICATED

Nearly all Church organists in Philadelphia were present this afternoon at the dedication of a new organ which has been installed in the chapel of the Church Farm School for Boys at Glen Loch, Pa. Under the direction of Harold W. Gilbert, organist and choirmaster of St. Peter's Church, Philadelphia, and director of music at the Farm School, over a hundred boys gave a special musical program. After the service, Archer Gibson, of New York, gave an organ recital on the new organ, which is the gift of Mr. and Mrs. Roland L. Taylor, of Philadelphia, in memory of their son, Roland Leslie Taylor.

### RECENT PROGRESS AT WEST PHILADELPHIA MISSIONS

Of the three missions maintained by the West Philadelphia convocation, two are colored and one is white. The white mission, St. Titus', Elmwood, is now in charge of the Rev. Abraham L. Millet. This mission has already raised a fund to pay for their new Prayer Books.

St. Monica's, under the leadership of the Rev. Richard Bright, moved last year to the property of the Holy Comforter, at 48th and Haverford avenue, the former congregation of which has now moved out to Aronimink Park, Drexel Hill. The Sunday school of St. Monica's Mission has recently raised \$263 as a gift to the new parish. The new property is being put into good condition.

The Rev. Arthur Moore serves St. Cyprian's, the colored mission at Elmwood. Elmwood is below the level of the Delaware River, on which it is situated, and the parish hall, which also serves as a chapel, is not in a very attractive location; but in spite of this and other difficulties, St. Cyprian's is outstanding for its daily vacation Bible school, toward which the convocation of West Philadelphia raised \$174 last summer. It is one of the best in the city and, under Mr. Moore's leadership and that of trained teachers, it has been a wonderful influence at Elmwood.

### HOSPITAL AND CHURCHES RECEIVE GIFTS

Under the will of Miss Blanche Neide, who was a devoted member of St. Mary's Church, Philadelphia, and who died on November 21st, the Episcopal Hospital will receive \$20,000, which will endow a bed in the women's medical ward and also one in the women's surgical ward. St. Mary's Church is bequeathed \$1,000, and Christ Church, Pottstown, will also receive \$1,000. The Home of the Merciful Saviour for Crippled Children, Philadelphia, is to get \$24,000, and the Domestic and Foreign Missionary Society will receive \$20,000.

### MISCELLANEOUS

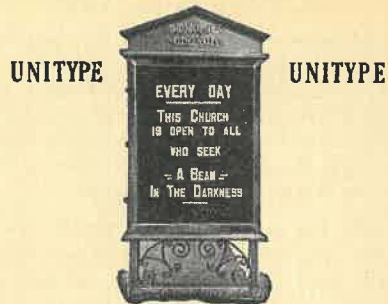
The 130th annual banquet of St. Andrew's Society of Philadelphia was held last Saturday evening at the Bellevue-Stratford. The speakers included the Rev. Philip J. Steinmetz, rector of St. Paul's Church, Ogontz, Philadelphia.

Golden Rule Sunday was observed last week in a number of churches in the city. The Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, is a member of the Pennsylvania committee of the Golden Rule Foundation.

A unique church affair was held recently when the Ushers' Association of Trinity Church, Collingdale, held a "poverty party." No white collars, shined shoes, or creased trousers were allowed. All people appearing in immaculate dress were fined. The participants played games which cost nothing but the effort. More than a hundred poverty-stricken persons were present.

During a two weeks' campaign of concentrated effort, the parish of All Saints' Church, Wynnewood, recently raised \$55,000 to provide for needed repairs. This parish was organized in 1911, and there are now nearly 300 communicants. The Rev. Gibson Bell is rector.

ELEANOR ROBERTS HOWES.



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### NEW RECTORY DEDICATED AT CORVALLIS, ORE.

CORVALLIS, ORE.—With an attendance of over 400 people, which included 100 students of the Oregon State College, the beautiful new rectory of the Church of the Good Samaritan, Corvallis, was dedicated recently by the Rt. Rev. Walter Taylor Sumner, D.D., Bishop of Oregon. The Rev. D. Vincent Gray is rector of the parish and chaplain to the 160 Church students at the college.

The festivities began with a dinner for the students and invited guests, when Bishop and Mrs. Sumner, Dean and Mrs. H. M. Ramsey, and Archdeacon J. C. Black were among the guests of honor as representing the diocese. Professor and Mrs. R. H. Dearborn welcomed the students in behalf of the parish; and Mrs. Kate W. Jameson, dean of women at Ore-



NEW RECTORY, CORVALLIS, OREGON

gon State College and a communicant of this church, spoke in behalf of the college. Winston Williams, a junior in forestry in the college and president of Trinity Club, the Church student organization, acted as toastmaster.

The second part of the program was a public reception for the parish and friends. The formal dedication of the building included prayers and the blessing of the house by Bishop Sumner, some exceptionally apt words from the junior warden, R. A. W. Barfoot, and finally the lighting of the first fire upon the living-room hearth.

The rectory is the first unit in a projected complete new plant or church, parish house, and rectory, all built about a quadrangle. The next unit in the plan is the new church, of which the chancel and sanctuary will be built in a year or so.

### DR. LEWIS B. FRANKLIN VISITS ALBANY

ALBANY, N. Y.—Dr. Lewis B. Franklin, vice-president and treasurer of the National Council, was the speaker at the dinner of St. Paul's Church, Albany, on December 5th. The rector, the Rev. A. R. McKinstry, was host to his parishioners, some 350 attending the dinner in the parish house. Sydney T. Jones was toastmaster, and the subject of the missionary obligation of the Church, to which Mr. Franklin spoke, aroused a fine enthusiasm. It being the eve of the parish every-member canvass, some forty canvassers who were at the dinner received their visiting cards for this work.

### CHRISTIAN UNITY LEAGUE PLANS DEFIANCE

To Have Interdenominational Communion  
at Next Session

NEW YORK—The Christian Unity League, to which permission was refused recently by Bishop Manning to have one of its Presbyterian members, the Rev. Dr. Henry Sloane Coffin, celebrate Holy Communion at an altar of the Episcopal Church, will defy the Bishop's ban next year when it plans again to hold its session at St. George's Church in Stuyvesant square, and to carry out its original intentions of having an interdenominational Communion, it was stated on December 6th in a New York daily paper.

In addition to proceeding with the original plans, the league has revised its Pact of Reconciliation for the second time within two weeks, bearing out more fully the league's purpose in making all Christians equal in respect to belief and practices according to the same source. It is also starting immediately on an expansion drive which will carry its activities to all parts of the country. Branches will be established in all large cities.

Some of the members who met recently here in private sessions to discuss plans for the league were the Rev. Dr. Robert Norwood, rector of St. Bartholomew's; the Rev. Dr. Karl Reiland, rector of St. George's; the Rev. Dr. Finis Idleman, pastor of the Central Church of Disciples; the Rev. Dr. Guy Emery Shieler, editor of the *Churchman*; the Rev. Dr. Peter

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**\$895,263 TO BE COLLECTED IN DECEMBER**

NEW YORK—The dioceses and districts told the National Council early in the year to expect from them payments on quota amounting to \$2,829,693.

Up to December 1st the Council has received \$1,934,430, leaving \$895,263 to be collected in the remaining weeks of the year.

The Council has based its appropriations for 1929 on these reports from the dioceses. For the past three years the dioceses have paid an average of 98.7% of what they told the Council to expect. In order to equal or exceed this record we must collect \$90,000 more in December than was collected in the same period last year, and business conditions are not as good.

Let us prove that the King's business comes first, and that no temporary change in economic conditions can alter our determination to keep our pledges for the extension of His Kingdom.

LEWIS B. FRANKLIN.

Ainslie, rector of Christian Temple, Baltimore; the Rev. Dr. John S. L. Thomas, Methodist, Philadelphia; the Rev. Dr. W. Beatty Jennings, Presbyterian, Philadelphia; and several other clergymen.

The revised pact will be distributed throughout the country on a large scale and will be signed by clergymen wishing to become members. Dr. Ainslie was re-elected chairman of the league, and Dr. Jennings will be secretary. Dr. Ainslie is editor of the *Christian Union Quarterly*. The league hopes to have the national organization complete by next year's meeting, it was said, and the celebration of Holy Communion on an interdenominational basis is expected to be in open defiance to Bishop Manning's recent ban.

**PROGRESS IN RELIGIOUS EDUCATION**

ROANOKE, VA.—Although only one month has passed since the appointment of John M. Garrison as director of religious education in Southwestern Virginia, a great deal of interest is being manifested in all parts of the diocese in plans for the promotion of organizations for young people and for consultation and instruction in Church school management.

At St. John's and Christ Churches, Roanoke, and St. Paul's, Lynchburg, Mr. Garrison has had several meetings with teachers and leaders. In each of these churches Christmas pageants are in course of preparation; that at St. Paul's having as its leader the director of the Little Theater in Lynchburg. Also in each of these churches the young people's work is being reorganized and is gaining new impetus.

Of especial importance is the teacher training institute that opened December 4th in the parish house of St. Paul's, Lynchburg, with forty-five persons present, representing Grace Memorial, St. John's, and St. Paul's at Lynchburg; Ascension at Amherst; St. John's at Bedford; and Emmanuel at Madison Heights. The institute is being held on Wednesday nights, three before and three after Christmas. The Rev. Dr. Thomas D. Lewis of Amherst is teaching a course in the Life of Christ, and Mr. Garrison has two courses: (1) Methods and Plans for Church School Teachers, and (2) Problems of Church School Administration.

It is probable that a similar institute for the teachers in and near Roanoke will be organized at an early date.

As rapidly as possible Mr. Garrison is getting in touch with the other churches in the diocese, in order to assist them in any way possible. On Sunday morning, December 1st, he visited the Sunday school at St. John's, Wytheville. That afternoon, at the request of the rector, the Rev. Devall L. Gwathmey, the teachers and a group of young people met at the church for conference with Mr. Garrison. Notwithstanding it was a bitter cold day, 100 per cent of the teachers were present.

**DR. GLAZEBROOK IN SOUTHERN CALIFORNIA**

LOS ANGELES—Dr. Larkin W. Glazebrook of Washington, D. C., representing the National Commission on Evangelism, arrived in Los Angeles on November 16th for a series of appointments throughout Southern California. He spoke on Personal Evangelism at St. Paul's Cathedral, Los Angeles; St. Stephen's Church, Hollywood; St. Paul's Church, San Diego; St. Luke's Church, Long Beach; and the Church of the Angels, Pasadena. He also addressed a joint meeting of Orange County parishes at St. Michael's Church, Anaheim; the convocation of San Bernardino; the women of the convocation of Los Angeles; and the men of the convocation of Los Angeles.

**A CHINESE SEMI-CENTENNIAL**

SHANGHAI—On November 14th, St. Stephen's Church, San-ting-keu, diocese of Shanghai, celebrated the fiftieth anniversary of its consecration, and at the same time the tenth anniversary of the death of the Rev. H. N. Woo, its founder.

This little country church was filled to the point of bursting with Christians from the farms round about in their rough, dark-blue cotton homespun clothes, and with others who had moved up to Shanghai and prospered, in their handsome figured silk brocade gowns—men and women and little children. Gay streamers of yellow, orange, red, and green festooned the roof, and the altar was beautiful in the white silk frontal, spangled with golden stars borrowed from St. James' Church, Woosung, and with candles and chrysanthemums.

The priest-in-charge, the Rev. T. H. Tai, celebrated the Holy Eucharist, assisted by the Rev. M. H. Throop, formerly in charge, and the Rev. T. P. Yang, who came from this church into the ministry. The latter preached the sermon. After the service the congregation was invited to a neighboring farm house, where a delicious Chinese meal was served, a sort of modern Love Feast.

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### WOMEN AND CHILDREN LEAVE NANKING

NEW YORK—A cable received Tuesday, December 10th, from Bishop Graves announces the safe arrival in Shanghai of the women and children connected with the American Church Mission in the Nanking area, where disturbances have recently been reported.

### OBSERVANCE AT GREEK CHURCH, SOUTH BEND, IND.

SOUTH BEND, IND.—More than 300 persons attended the annual celebration of St. Andrew's Greek Orthodox Church, South Bend, held Sunday, December 1st, in observance of St. Andrew's Day, the patronal festival of the church.

At the divine liturgy Bishop Philaretos, Greek Orthodox Bishop of Chicago, preached the sermon, the officiant being the Rev. Philotheos Mazakopakis, resident priest of St. Andrew's. Bishop Gray and the Russian Orthodox priest of Mishawaka also joined in the service.

The banquet program which followed was conducted in both Greek and English and was marked by the presence of representatives of the Greek and Russian Orthodox, the Roman Catholic, several Protestant churches, and the Episcopal church, whose representatives were Bishop Gray; the Rev. Lawrence C. Ferguson, rector of St. James', South Bend; and the Rev. E. E. Smith, priest in charge of Trinity (Hungarian) Church, South Bend.

At the banquet Bishop Philaretos was the chief speaker, his address in Greek being interpreted in English by the toastmaster, Mr. Volos of Gary, who is the district governor of the Ahepa lodge.

Other speakers were Bishop Gray; Fr. Walsh, former president of Notre Dame University; Dr. Monger of the Methodist Church; Judge Cyrus E. Pattee, judge of circuit court; and Fr. Philotheos. The keynote sounded by all, in addition to that of greater religious unity, was a comparison of the characteristics of St. Andrew and the manner in which they had been carried out by the local congregation.

### BECOMES HONORARY PRESIDENT OF BROTHERHOOD

PHILADELPHIA — The new Presiding Bishop, the Most Rev. Charles P. Anderson, D.D., Bishop of Chicago, has signified his acceptance of the invitation of the Brotherhood of St. Andrew to become its honorary president, as was the late Bishop Murray before him.

Bishop Anderson in his entire ministry has always been in sympathetic and helpful touch with the Brotherhood, and Brotherhood members everywhere are gratified at his cordial and ready acceptance.

### CALLS ATTENTION TO NEW PRAYER BOOK

RENO, NEV.—Two state papers, the *Gazette* and the *Journal*, which circulate throughout the entire state of Nevada, recently printed a large notice, calling attention to the new Prayer Book of the Church and that it would be used for the first time in all Episcopal churches on Advent Sunday, December 1st, at the morning service. The notice also mentioned the fact that the books could be ordered through the clergy or guilds.

### BISHOP AND MRS. CASADY IN AUTO ACCIDENT

SHAWNEE, OKLA.—The Rt. Rev. Thomas Casady, S.T.D., Bishop of Oklahoma, and Mrs. Casady were in a serious auto wreck near Bartlesville on Friday, December 6th. Both Bishop and Mrs. Casady escaped without injury, although their car was completely demolished. The Bishop turned his car into a ditch to keep from colliding with the car ahead of him when its driver had failed to signal for a left turn.

### IMPROVEMENTS AT CATHEDRAL HOUSE, LOUISVILLE, KY.

LOUISVILLE, KY.—Extensive improvements have recently been completed in the Cathedral House because of the growth of the work. The wall between the refectory and men's club room has been removed, giving a large and splendid dining hall which was much needed; folding doors take the place of the wall, making possible a division into two rooms as before, when desirable. The kitchen has been renewed with tables, ventilating fans, electric refrigerator. The billiard tables and other furnishings of the men's club room have been removed to that part of the basement formerly known as the "work shop," which has now been changed to a club for games and other recreation, only such portion of the machinery and work tables being retained as will serve the needs of the daily vacation Bible school. Since manual training has been so generally introduced into the schools, the work shop was no longer used.

The new enlarged dining hall on the first floor has been named "Bayly Memorial Hall" by the clergy and chapter in appreciation of the many years of faithful service rendered by J. W. E. Bayly, chairman of the house and grounds committee.

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The hall was dedicated on a recent Friday evening, when open house was kept for the members and friends of the cathedral, and in connection with this a pageant entitled What Price Youth was given in the Dudley Memorial Hall above by the Y. P. S. L.

**PRESIDING BISHOP DELIVERS FIRST MESSAGE IN BROOKLYN**

BROOKLYN—Bishop Anderson's first message as Presiding Bishop was delivered to a welcoming throng of 2,400 Church people who crowded the Brooklyn Academy of Music on Monday night, December 9th.

Bishop Anderson delivered a magnificent address on the Personal Responsibility of Individual Members to Make Disciples. There was an enthusiastic reception of the new leader and his stirring message.

**NEW CHURCH AT ELIZABETH, N. J.**

ELIZABETH, N. J.—The opening ceremonies for the new church of Grace parish, Elizabeth, now nearing completion, were held on Sunday, November 17th, with a celebration of the Holy Eucharist and a sermon by the rector, the Rev. Harold J. Sweeny. Assisting at the Morning Prayer service at 10:30 were the architect, J. H. M. Dudley, and the Rev. T. B. Penfield, who read the first lesson.

The new building on the same site as the old Grace Church consists of a church seating 250 people, and a parish house built in old English gothic style. In the belfry is hung a 750-pound bell, dating back to the beginning of the parish. Nineteen memorial windows are being installed. A new marble altar and reredos is being donated by Mrs. E. B. Sexton of New York City, in memory of her parents who founded the parish in 1845.

The new plant has been entirely paid for and an endowment fund of \$120,000 has been raised, which places this downtown parish in a self-sustaining position for years to come.

**RENOVATED CHURCH DEDICATED AT MONTCLAIR, N. J.**

MONTCLAIR, N. J.—On November 24th occurred the dedication service of "St. Luke's More Beautiful," following the recent completion of certain alterations to the church and the presentation of numerous gifts in keeping with these changes. Bishop Stearly, who was rector of St. Luke's from 1912 to 1915, officiated and preached the sermon. The Rev. Luke M. White, D.D., is the present rector.

Special mention may be made of two memorials, because of the figures that adorn them. The Bishop's chair, given in memory of Jesse and Amelia A. Platt by their children, Mary Platt Wichman, Amelia E. Solomons, Jessie Platt Webster, and Charles Platt, has the figure of Bishop Stearly. The pulpit, presented as a memorial to the Rev. Frederick B. Carter, rector of the parish for almost twenty-eight years at the time of his retirement, contains figures of Origen St. Chrysostom, Bishop White, Bishop Brooks, Dr. Carter, and St. Paul. The donors of the pulpit are Walter Kidde, Arthur Stonham, and E. A. S. Brown.

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### TRIBUTES PAID TO MEMORY OF BISHOP MURRAY

HAGERSTOWN, Md.—Memorial services were held recently at St. James' School, Maryland's diocesan school for boys, in honor of the late Bishop Murray.

The Rt. Rev. Edward T. Helfenstein, D.D., Bishop of Maryland, outlined briefly the highly dramatic life of Bishop Murray, telling how he left the coal mines to study for the ministry, how the death of his father and the responsibility of providing for his mother and several sisters and brothers drove him into the business world, where he had made enough success to bring him early financial independence and to enable him to carry to completion his boyhood Religious dream.

The Rt. Rev. Philip Cook, D.D., Bishop of Delaware, made the principal address, taking Bishop Murray as the figure and developing the theme of power, impressing on the boys the fact that it is not sheer drive alone that brings success, that progress must be thoroughly thought out as well as willed, and that the intelligent movement toward such a conscious aim as Bishop Murray's is an excellent example to follow.

### CONFERENCE OF SOCIAL WORK TO MEET IN BOSTON

BOSTON—The fifty-seventh annual meeting of the national conference of social work and associate groups will take place in Boston June 6th to 14th. More than forty groups in various fields of social work will meet at that time. The conference will be formally opened on the evening of June 8th by a presidential address given by Dr. Miriam Van Waters, referee of the Los Angeles juvenile court.

Attendance at the conference is open to any who wish to come. Headquarters will be at the Statler Hotel. Evening sessions will be at the Boston Gardens. Requests for further information may be sent to Howard R. Knight, general secretary, National Conference of Social Work, 277 East Long street, Columbus, Ohio.

### NEW BUILDING ADDED TO HOSPITAL IN ARIZONA

TUCSON, ARIZ.—The new administration building of St. Luke's in the Desert, Tucson, was dedicated on Friday, November 29th, by the Rt. Rev. Walter Mitchell, D.D., Bishop of Arizona.

The ceremonies opened with an address by Mrs. W. J. Young, Jr., president of the board of visitors, who spoke of the interest the board had in the development of the work. The new superintendent, H. O. Rasche, and Dr. Norris, the medical director, also addressed the gathering, as did the Rev. C. E. Huntington, chaplain of the hospital, who told of his work. The Rev. B. R. Cocks, superintendent of St. Luke's Home in Phoenix and a member of the Arizona Health League, followed, and then came the address by Bishop Mitchell and the dedication.

In his address, Bishop Mitchell paid tribute to everyone connected with the hospital and told of the difficulties encountered during the raising of the funds. A total of about \$3,200 is still needed to pay for the building, which was erected as a memorial to the first superintendent of the institution, Edward C. Clark.

THE LITTLE diocesan leaflet of the Bishop of London has a circulation of 75,000 copies a month.

## † Necrology †

"May they rest in peace, and may light perpetual shine upon them."

### EDWIN B. RICE, PRIEST

MOUNT VERNON, N. Y.—The Rev. Edwin B. Rice, who was associated with the Church Missions House in New York from 1895 until his retirement in 1927, died suddenly on Monday, December 2d, of heart disease, at his home in Mount Vernon, at the age of 76.

For the last ten years the Rev. Mr. Rice had taken part in the communion service in St. Thomas' Church, New York. He graduated from the Virginia Theological Seminary in 1879, being ordained deacon by Bishop Whittle, and the following year advanced to the priesthood by Bishop Potter. His first appointment was that of assistant at Holy Trinity Church, New York, from 1879 to 1882, when he became rector of Grace Church, Jamaica. He left Jamaica in 1892, and for the next two years was rector of St. Mark's Church, Tarrytown. In 1911 he was secretary and treasurer of the Clergymen's Mutual Insurance League. In 1922 he was registrar of the National Council and custodian of the Archives of the General Convention.

### EUNICE D. PEABODY

LARAMIE, WYO.—Miss Eunice D. Peabody, principal of Iverson Hall, Laramie, died early Thursday morning, December 5th, from an acute attack of pneumonia. Her sudden death is an untimely loss to the Cathedral schools. In the fifteen months in which she has been in charge of Iverson Hall, Miss Peabody has brought a new spiritual emphasis into the school's program. The chapel, which was the direct outcome of her wishes and plans, is a fitting memorial of her services to Iverson Hall.

A memorial service was held in St. Matthew's Cathedral Thursday afternoon, attended by the students and faculty of the Cathedral schools and by friends. Services were conducted by Dean D. W. Thornberry and Canon F. G. Harkness. The body was shipped to New Richmond, Wis., for burial. At the bedside at the time of her death were two sisters, Mrs. Marion Noer, and Miss Mary Peabody of Sioux Falls, S. D., and a nephew, John P. Dale of Downing, Wis.

A sister, Dr. Helen Peabody, formerly principal of All Saints' School, Sioux Falls, S. D., died of the same disease just a month previous to Miss Eunice Peabody's death.

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NEWS IN BRIEF

CENTRAL NEW YORK—Trinity Church, Canastota, has erected a new front end on the present building, including spacious vestibule and entrance to the basement rooms, all of which was dedicated November 24th by the Ven. A. A. Jaynes, Archdeacon of the diocese.—St. Paul's Church, Oxford, has raised \$1,300 in cash for the purpose of clearing off a debt upon the parish.—John Brainard of Auburn, son of the late Rev. John Branard, for some time rector of St. Peter's Church, Auburn, died on December 1st.—The basement of Calvary Church, Syracuse, has been made into an attractive and commodious hall, the work being done by the men of the parish.—The 1930 conference of Church workers among colored people, province of New York, New Jersey, and New England, will be held in St. Philip's (colored) Church, Syracuse, in January.—Plans for a new parish house will be rushed as a result of a meeting of the parish of Zion Church, Rome, on December 2d. The total cost of the project is to exceed \$150,000. Hobart & Upjohn of New York City are architects.

EAST CAROLINA—The convocation of Wilmington met in November at Holy Innocents' Church, Seven Springs. The convocation of Edenton met in St. Luke's Church, Winterville, a rural parish that has given a number of men to the ministry of the Church. The two remaining members of this parish were the hostesses on this occasion. The program of the Church was outlined at each meeting by the executive secretary of the diocese.

GEORGIA—A new organ was recently dedicated by the Rev. Dr. James B. Lawrence, rector of Calvary Church, Americus. The instrument is the gift of the late William Harrold, Misses Anna and Elizabeth Harrold, and Mrs. Thomas Harrold, and was given as a memorial to members of the Harrold family who have sung in Calvary Church choir. The old organ has been given to St. Andrew's Church, Douglas.

KENTUCKY—At the November meeting of the Louisville clericus, the Rev. Charles N. Lathrop of the National Council delivered an address on The Church's Part in Preventing Divorce. The previous afternoon Dean Lathrop made an address at choral Evensong on International Peace and Good Will.—A very successful religious education institute was held in the cathedral house the week preceding Thanksgiving, arranged by the diocesan board when a series of classes for parents, Church school teachers, and workers was conducted by the Rev. Gardner L. Tucker, executive secretary of the department of religious education of the province of Sewanee, and by Miss Annie Morton Stout, field worker in the department of the province.—At the semi-annual meeting of the Woman's Auxiliary, Mrs. Harper Sibley of Rochester, N. Y., one of the national officers of the Auxiliary, was the principal speaker and delivered a masterly address on her experiences as delegate to the Jerusalem conference. Mrs. Sibley was also the principal speaker at the all-day semi-annual meeting of the Interdenominational Missionary Union held the following day at Calvary Church.—A mission of healing and teaching was held in the Church of the Advent, Louisville, of which the Rev. H. S. Musson is rector, conducted by the Rev. Robert B. H. Bell, director of the Life Abundant Movement of the Society of the Nazarene, from November 27th to December 4th, inclusive. The mission was ably assisted by Mrs. Bell who gave a series of classes in the parish house each morning following the daily celebration of the Holy Communion, on dietetics and right living. A children's crusade was held in the afternoons by Mr. Bell and in the evening an evangelistic service with laying on of hands and prayers for the sick.

LOS ANGELES—Over 200 delegates to the convocation of San Diego attended a general Church program dinner at the Cabrillo Cafe, San Diego, on November 21st. Speakers included Bishop Stevens; the Rev. George Davidson, D.D.; and H. Ivor Thomas, diocesan treasurer. Monell Sayre, of the Church Pension Fund, was the guest of honor.—St. Stephen's Church, Hollywood, celebrated the tenth anniversary of the rectorship of the Rev. Philip A. Easley on November 22d with a banquet and presentation of a substantial purse. Bishop Stevens and the Rev. Edwin T. Lewis brought greetings from the diocese.—Advanced junior chapters of the Brotherhood of St. Andrew have just been inaugurated at St. Athanasius' Church, Los Angeles, and St. Cross Church, Hermosa Beach.—A largely attended preaching mission, conducted by Bishop Barnwell of Idaho, was held at Trinity Church, Redlands, from November 17th to 24th. Personal stewardship was the keynote.—The Sunday before

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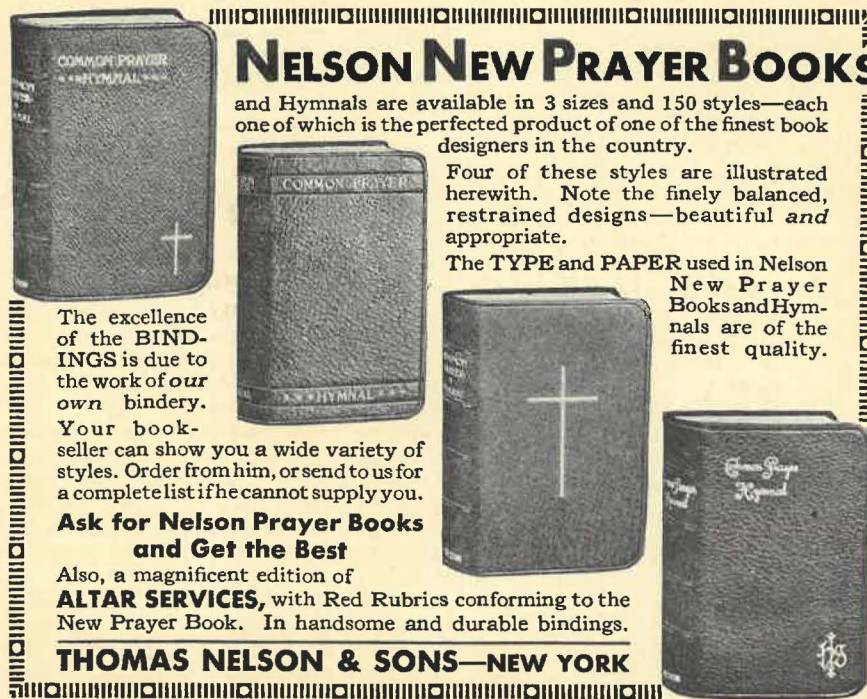
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Thanksgiving Day was widely observed throughout the diocese as Ingathering Day for the Church Home for Children, Pasadena. The fall meeting of the convocation of San Bernardino was held at All Saints' Church, Riverside, on November 26th. The principal speakers were Bishop Barnwell and Dr. Larkin W. Glazebrook of Washington. The Rev. William Gowans was re-elected as rural dean.—The revised Altar Service Book at St. James' Church, South Pasadena, is a handsome memorial to the late Rev. William H. Wotton, second rector of the parish.—The Los Angeles clericus had a highly diversified program at St. Clement's parish house, Huntington Park, on December 2d. Speakers were W. I. Traeger, sheriff of Los Angeles county, and Monell Sayre of New York City.—The annual Advent quiet day for the women of the diocese was conducted at St. Paul's Cathedral, Los Angeles, December 3d, by the Very Rev. Herbert H. Powell, D.D., dean of the Church Divinity School of the Pacific.—Mrs. Erasmus Wilson has just presented to St. John's Church, Los Angeles, two handsome paintings, a copy of Correggio's "Holy Night," for the baptistry, and a copy of Murillo's "Mother and Child," now hung in the Liberty Chapel.—The attractive new stucco church of Trinity Mission, Murrieta, was consecrated by Bishop Stevens on November 24th. The Rev. R. M. Hogarth is the vicar of this mountain field.

MISSISSIPPI—During the rectorship of the present rector, the Rev. Dr. Walter B. Capers, there has been many evidences of growth in St. Andrew's parish, Jackson, numerically and financially, as well as spiritually. Perhaps there has not been a more substantial evidence of the interest of the men of the parish than was exhibited Sunday, December 1st, when in response to the rector's preparation for a corporate Communion, more than a hundred men received the Holy Communion, commemorating St. Andrew's Day.—While there is no chapter of the Brotherhood of St. Andrew in this parish yet, through the committee system of the Men's Bible Class, led by the rector, the work of the Brotherhood is stressed and carried on. The Every Member Canvass made December 1st, to meet the budget of \$24,000 for parochial and extra parochial work, promises to be a success.

NEW HAMPSHIRE—The diocese has been enjoying a visit from the Rt. Rev. Frederick C. Deane, D.D., Bishop of Aberdeen. During his visit he spoke to groups of men, the Woman's Auxiliary, and visited St. Paul's School and Holderness School, where he met a large group at a reception. Bishop Dallas also entertained the Bishop and several of the clergy and their wives at luncheon.

NEWARK—A special service prepared by Bishop Stearly was distributed to the clergy of the diocese for use on November 24th, which, in accordance with the plans of the field department, was the day set for the presentation of the Every Member Canvass pledges. The plan included the reading of a report by the respective parish chairmen on the success of the canvass for the information of the congregations.—Four endowments of \$100 each, the interest of which is to be used every year for twenty-five years to provide altar flowers on a given Sunday, have been presented to St. Paul's Church, Paterson, the Rev. D. Stuart Hamilton, D.D., rector. These memorial gifts follow out a plan developed in that parish, whereby, at the end of the stipulated period, they will go into the endowment fund of St. Paul's.—The altar guild of Christ Church, Ridgewood, has received from Mrs. W. K. Kurth a gift of \$410 to complete the cost of the carpet in the church. This is in addition to a check for \$500 for the same purpose given by Mrs. Kurth last year.

PITTSBURGH—The eulogy at the memorial services of South Brownsville Lodge No. 1344, B. P. O. Elks, held on Sunday afternoon, December 1st, was given by the Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville.—Under the auspices of the diocesan Daughters of the King, a day of intercessory prayer was held at Emmanuel Church, Pittsburgh, on St. Andrew's Day. The day was opened with a celebration of the Holy Communion at 7:30 A.M., and continued throughout the day, two or more persons making intercession. The services were concluded at 7:45 P.M., with a meditation on Prayer by the Rev. H. P. Pullin, rector of St. Stephen's Church, McKeesport, chaplain of the Order.

RHODE ISLAND—The Churchmen's Club of Rhode Island, at its first dinner of the season, on Friday night, December 13th, listened to the Rev. Dr. Howard C. Robbins of the General Theological Seminary. His subject was The Cathedral in Modern Life.—St. Michael's Church, Bristol, has recently received a gift of \$2,000 from the estate of its late senior warden, C. B. Rockwell, to help pay for the completion of the new parish house. The

Rev. A. H. Parshley, who has been rector only a short time, is developing a notable work among the young people. Another feature of his pastoral services is a monthly paper of ten pages carrying a sermon in full for his shut-ins.

RHODE ISLAND—Bishop Perry, who was rector of Christ Church, Fitchburg, Mass., from 1897 to 1904, returned on Tuesday, December 3d, for the consecration and dedication of the Crusaders' Chapel, the new chancel, and the new Church school building. The Bishop preached the sermon at the consecration of the chancel in the morning.

TENNESSEE—On Sunday, November 3d, three beautiful stained glass windows were dedicated in St. Luke's Church, Memphis, the Rev. Charles Noyes Tyndell, S.T.D., rector. The central window was donated by members of the congregation. The two others are the gift of Mr. and Mrs. Isaac Taylor Rhea of New Orleans in memory of Mrs. Rhea's parents, the late Mr. and Mrs. James Lyon Blanker.

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Look, lest ye miss Him! In the wistful eyes,  
And on the mouths unfed by mother kisses,  
Marred, bruised and stained His precious image lies!  
And when ye find Him in the midnight wild,  
Even in the likeness of an outcast child,  
O wise men, own your King!  
Before this cradle bring  
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