

The Living Church



For unto
you is born
this day



In the City of David



a Saviour,
which is Christ
the Lord



P. G. Melbourne

The Gospel of Jesus Christ

COMPILED BY MISS L. L. ROBINSON

NOW the birth of Jesus Christ was on this wise: When His mother, Mary of Nazareth, had been betrothed to Joseph, she was found with child; and Joseph, her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privately. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, "Joseph, thou son of David, fear not to take unto thee Mary, thy wife, for that which is conceived of her is of the Holy Spirit. And she shall bring forth a Son, and thou shalt call His name JESUS; for it is He that shall save His people from their sins."

And Jesus was born in Bethlehem of Judea in the days of Herod the King. But when Herod was dead, Joseph, with the young Child and His mother, came and dwelt in the city called Nazareth. And Jesus grew in wisdom and stature, and in favor with God and man.

Now in the fifteenth year of Tiberius Caesar, Pontius Pilate being Governor of Judea, there came a man sent from God, whose name was John, who baptized in the wilderness, and preached of repentance and remission of sins, saying: "Repent ye, for the Kingdom of Heaven is at hand. I indeed baptize you unto repentance, but there cometh One after me who is mightier than I; He shall baptize you in the Holy Spirit."

Then came Jesus from Galilee, being about thirty years of age, to John, to be baptized of him; and lo, the heavens were opened, and he saw the Spirit of God descending as a dove and a Voice out of the heavens, saying: "This is My beloved Son in whom I am well pleased."

From that time Jesus began to preach, and to say: "Repent ye; for the Kingdom of Heaven is at hand." And He went about in all Galilee, teaching and preaching the Gospel, and healing all manner of sickness and disease among the people. And they brought unto Him all that were sick, possessed with demons, and epileptic, and palsied, and He healed them, and great multitudes followed Him.

And Jesus taught them, saying: "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life. I am come that they might have life, and that they might have it more abundantly. If any man thirst, let him come unto Me; the water that I shall give him shall become in him a well of water, springing up into eternal life. He that believeth and is baptized shall be saved. Come unto Me all ye that labor, and I will refresh you." And the common people heard Him gladly, as he spake these words, and many believed on Him.

And He called unto Him His disciples, and of them He chose twelve, whom He also named Apostles, and said unto them: "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should bring forth fruit, and that your fruit shall remain."

And He said unto them, "Whom do men say that I am?" And when they had given various answers, He said: "But whom say ye that I am?" Then one of them, Simon Peter, answered: "Thou art the Christ, the Son of the living God." Jesus answered and said unto him, "Flesh and blood hath not revealed this unto you, but my Father which is in Heaven. And upon this Rock I will build my Church, and the gates of Hell shall not prevail against it."

And He sent them forth to preach the Kingdom of God, and to heal the sick. And afterward, He appointed seventy others, and sent them forth, saying unto them: "The harvest indeed is plenteous, but the laborers are few; pray ye that the Lord of the harvest send forth more laborers."

And His disciples said unto Him, "Lord, teach us to pray." And He said unto them: "When ye pray, say: Our Father who art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done, On earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For Thine is the kingdom, and the power, and the glory."

And His fame went abroad, and great multitudes followed Him, for He had healed many, insomuch that they thronged about Him when they heard what great things He did unto all who came to Him.

BUT the chief priests and Pharisees called a council, and said: "This man doeth many miracles. If we let Him alone, all men will believe on Him." And they began to take counsel together to put Him to death. But no man laid hands on Him because they feared the people.

Now the Feast which is called the Passover drew near; and when it was evening, Jesus sat down with the Twelve;

and as they were eating, He took bread, and blessed, and brake it, and gave it to them, saying: "Take, eat; this is My body." And He took the cup, and gave thanks, and gave it to them, saying: Drink ye, all, of it; for this is My blood which is shed for the remission of sins. Do this, in remembrance of Me."

And Jesus said: "Let not your heart be troubled. Ye believe in God; believe also in Me. It is expedient for you that I go away; but I will not leave you comfortless. I will pray the Father, and He will give you another Comforter, even the Holy Ghost, and He will abide with you for ever. He will teach you all things, and bring to your remembrance all that I have said unto you."

And when Jesus had spoken these words, He went forth with His disciples to a place called Gethsemane. And there came forth a multitude with swords and staves, from the chief priests and the scribes and the elders. And Jesus said unto them: "Are ye come out as against a thief? I was daily with you in the Temple, and ye laid no hand on Me."

But they bound Him and led Him away to the High Priest.

And the High Priest said to Him: "I adjure Thee by the living God, that Thou tell us whether Thou be the Son of God."

Jesus said: "I AM."

Then the High Priest cried: "Ye have heard His blasphemy. What need we any further witnesses?"

And they all condemned Him to be worthy of death. And they led Him away to Pontius Pilate, the Governor. And Pilate said unto them: "What will ye that I do unto Him?" They cried out: "Crucify Him."

And Pilate said: "Why, what evil hath He done? I find no fault in this Man." And they cried out the more exceedingly: "Crucify Him!" And Pilate, willing to content the people, delivered Jesus to them to be crucified.

AND they bring Him unto the place called Calvary; and there they crucified Him, with two malefactors, the one on the right side, the other on the left.

And as He hung upon the cross, Jesus said: "Father, forgive them; for they know not what they do." And about the sixth hour, a darkness came over the whole land, the sun's light failing. And Jesus cried with a loud voice: "Father, into Thy hands I commend My spirit," and gave up the ghost.

Then the disciples took the body of Jesus and wound it in linen cloths, and laid it in a new tomb, and rolled a great stone to the door.

And very early in the morning of the first day of the week, certain disciples came to the tomb, bringing spices which they had prepared; and behold, they found the stone rolled away; but found not the body of Jesus. And as they were much perplexed, it came to pass that two men stood by them, in shining garments, and said unto them: "Why seek ye the living among the dead? He is not here; He is risen! Remember how He said unto you: 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again?'" And they remembered His words, and returned from the tomb, and told all these things unto others.

And after these things, Jesus showed Himself to the disciples by many infallible proofs, being seen of them forty days, speaking of the things pertaining to the Kingdom of God; but He commanded them that they should not depart from Jerusalem, but wait for the promise, "Ye shall be baptized in the Holy Spirit not many days hence."

And He led them out to the Mount of Olives, and He said to them: "All authority hath been given unto Me. As My Father hath sent Me, so send I you. Go ye, therefore, and make disciples of all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost." And when He had spoken these words, He blessed them, and was received into Heaven. And the disciples went forth, and preached everywhere the Word.

And when the day of Pentecost was come, they were all gathered in one place; and suddenly there came a sound of a rushing, mighty wind; and it filled all the house where they were sitting, and they were all filled with the Holy Ghost, and they began to speak as the Spirit gave them utterance. And they that received the Word were baptized, and there were added in that day three thousand souls.

And there are also many other things which Jesus did in the presence of His disciples, which are not here written; but these are written that ye might believe that He is the Christ, the Son of God; and that believing, you may have life through His Name.

The Living Church

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VOL. LXXXII

MILWAUKEE, WISCONSIN, DECEMBER 21, 1929

NO. 8

Editorials and Comments

Keeping Christmas

PEOPLE of all ages like to hear stories of "Christmas in other lands." Children enjoy the tale of St. Nicholas, and grown-ups delight in the five-branched story of Bracebridge Hall. Historical or fanciful, very ancient or new this year: it is the same, the pleasure taken in Christmas stories of this kind. And there are so many of them, and they are so diverse, that we are apt to think that Christmas is kept in countless different ways. But is it, really? Is it not actually the case that people keep Christmas in one of only two ways?

There is the way which has to do with customs. Perhaps the custom is a family reunion. How happy, above all other earthly customs, that Christmas custom can be! We have all seen it observed; most of us have been, or still are, members in it, parts of it. Then, there is the custom of a celebration the purpose of which is the happiness at this holy season of a goodly number of children who otherwise would, as we say, "have nothing for Christmas." Here, again, most of us are represented; we are on one "Tree Committee" or another. Little need be said about the custom of Christmas presents; we all keep Christmas with that custom. Reading certain things, too; a great many people have that custom. There is a special "Christmas book" on almost every shelf of "dear old books"—or dear new ones. Washington Irving, Dickens, Thackeray, Milton—from these straight down to the *Oxford Book of Carols*, there is a book for every taste. A little while before Christmas, these books come to mind again, and are taken down—the old ones; or the custom finds another follower with one of the new ones. And then, there is the custom of going to church. Most of us have that, too. In all these ways, we, as we say, "keep Christmas."

They are all customs. As such, they change, within themselves, as the years pass. The family reunion does not bring together every year, for a long span, the same members; some are taken away and some are added. It would seem that the celebration for children could never be said to change. But every new rector knows, and so does every new settlement head-resident, that

members of the "Tree Committee" change. The former ones may "feel too melancholy without the dear old rector" to go on with the work; or they may think that "the younger people around the settlement ought to take charge now." This sort of change does not affect the celebration, so far as the children are concerned. But it does vitally touch those who give up their part of the work; their "Christmas custom" has changed. And the books? Surely here there need be no possibility of change! Even if the old volumes are lost, there are plenty of fresh copies of Washington Irving, Dickens, Thackeray, and Milton to be had, as well as new Christmas books. The books may still be on the shelves, or newly at hand on the table. Yet, here, as truly as elsewhere, change will come. For associations cluster around books and the occasions of reading them; let these become dimmed, and the custom will lapse. Going to church; here, at last, do we not find the Christmas custom which can never change? Do we? More quickly than any other is this custom given up—if it be only a custom. A different parish, a strange rector; or the same parish and the same rector, but without the companionship, perhaps, that made the custom significant—and the custom ceases, or loses its zest, its quality of holiday festivity.

OUR Christmas customs: shall we do away with them because they may change? Everyone will answer: "No!" We would all hold to them, as long as we can—as we do. What is our hope about them? That the day may be far distant when we can no longer enjoy them and keep high holiday with them. Our Christmas customs: of course we cherish them; they are good to have, and, when we no longer have them, good to remember. Indeed, remembering them becomes in itself a Christmas custom. The grown-up children of a large and united family, for instance, have, each one of them, a few of their favorite ornaments from the Christmas tree that yearly, for so many years, twinkled and glistened in their childhood home. These ornaments they now put on the several Christmas trees of their several families: telling their small children, the while,

their remembrances. These little things, with the memories they hold, have become a Christmas custom to a later generation of children. So has the Christmas party that a son gives to the neighborhood children, in his interesting old family house. Why? Because his father did it. And he did it in turn, because his father before him had done it. Thus many a Christmas custom takes a newer form, and goes on.

But not all Christmas customs, however beautiful, however dear; nor for always, however lovingly remembered and, in altered shape, continued: not all go on, even thus, so very long. Then, what? We all know well. Those who are impelled to give them up—what do they say? Not that they are changing their Christmas customs. What they say is: "We are not keeping Christmas." Then, they go on to explain that the family circle is broken, the family—the members of it who are left—scattered. "We can no longer keep Christmas," they tell us. Or, it may be, they say: "We cannot keep Christmas this year." Everyone knows what those words mean: that sorrow has come since Christmas of last year. And we all understand. We take care not to wish these friends "A Merry Christmas." For we appreciate and respect their feeling. Sometimes they tell us that they dread the coming of Christmas, "and shall be so glad when it is over." We know how it is with them.

But what is our Christmas greeting to them? Everyone knows the words usually said: "A Joyous Christmas." A good many "Christmas Messages" have been written on this very theme: the possibility of "joy," when "merriment" is unthinkable. So we give the greeting; and, perhaps, until we see one of this very group still "keep Christmas," we do not consider that Christmas is not a festival for the light-hearted—nor for the heavy-hearted; but for all mankind. "Keep Christmas!" We should all "keep" it always; it is the Great Gift, given to us all, to "keep" forever. "I cannot keep Christmas this year"; or: "I can no longer keep Christmas"—surely there is none in the whole world who need say that.

Yet, if we keep Christmas with customs, shall we not inevitably come to a time when we may feel that we can say little else? For even our most deeply-rooted customs are rooted in human life. And this one of the two ways of keeping Christmas, like human life, is subject to change and, finally, "no more is." But the other way of keeping Christmas is rooted in Eternal Life; and it is changeless and undying. What is this way? It is the celebration of every Christmas as the Angels and the Shepherds celebrated the First Christmas. "Glory to God in the highest, and on earth peace, good will toward men." Thus did the Angels rejoice. And the Shepherds, having seen the Holy Child, "returned, glorifying and praising God." The Angels brought to the Shepherds the good tidings of great joy; the Shepherds carried those tidings "abroad." Even yet is the message coming down the ages, from one to another; from that First Christmas to this latest one in time, Christmas has been "kept." Bringing the good tidings: this is "keeping Christmas." There is no year when it cannot be brought; there is no time when it is possible to say that Christmas "can no longer be kept." For what is "keeping Christmas"? It is saying, with great joy: "Christ is born." Saying it to others? Yes; but saying it to oneself first.

A very great many Christian people do. A man may be left without a single one of the customs with which Christmas was made memorable in his experience. But, if these have been only customs—cherished and lovely, but still only customs—he still can "keep Christmas"; for his celebration of it will go on. "Christ is born": he will say this, and be glad. That is to say, he will, if he

has been nurtured in this way of "keeping Christmas." He will "keep Christmas"—holding fast to the good tidings that have come down to him through the ages. And he will tell the glad news to others—to all that he meets: "Christ is born." His very countenance will proclaim it. We have all heard people say of a saintly man who has recently borne great grief, and yet smiles a Christmas greeting: "What a Christian he is! He can actually keep Christmas, even now!" Very often, they mean that he is being cheerful for the sake of others, who have not his cause for sorrow. But his smile means more than that; it means that he will always "keep Christmas"—for how could he lose it? "Christ is born"; nothing can change that.

Or take a woman whose celebration of Christmas has always been associated with the services of the Church, particularly the great service of the Holy Communion: she may chance to be, at Christmas time one year, where she cannot possibly go to any church, still less that one with which her life has long been bound up. But she "keeps Christmas." Some one, noting her happy face, may ask her how she can "keep Christmas," deprived of that which has been its central event for her. Very likely she will reply by speaking of Spiritual Communion. "What faith she has!" This is certain to be said or thought. But what she has is *Christmas*. "Christ is born": the good tidings is hers—to "keep" always. Her very way of "keeping" the glad news spreads it abroad; she has her part in telling it through the ages.

We say: "Consider this man"; and: "Think of this woman." In a sense, they are Everyman and Everywoman. Changes and chances come to each and all. Christ is born, for all. And we all might always "keep Christmas" as did these two.

And, normally we *can* keep our Christmas at the altar. Blessed are they who have been brought up from childhood to realize that there is no other true way to keep Christmas, unless that is unavoidable, and so to have the Holy Communion as one of the most sacred customs of our Christmas. "Let us now go even unto Bethlehem and see this thing which is come to pass," may be our message to each other; for Bethlehem, our "House of Bread," is the place for our highest celebration of the day.

The beginning of "keeping" Christmas must needs be made. Of course, if it be made in early childhood, so much the better. If only we could say it to the children, year after year: "Christ is born!" If we could say it with such fervor, such conviction, that the children would receive the message, and "keep" it! This was how the Angels told the good tidings, and the Shepherds. Then, let the holiday customs be what they may: Christmas will always be "kept." How can this be done? There is only one way: the good tidings must be precious to us, above all other things. And those things which belong to them that truly receive the glad news themselves must be in us, and in our lives. The "Christmas spirit": we hear these words often indeed. What do they mean? Surely, the spirit of good will, the spirit of service, the spirit of adoration of the Most Holy. Those who would bring the good tidings to children must have the "Christmas spirit." And they will, if in truth they are Christians: to whom the good tidings have been given, by whom the glad news has been "kept."

But it is never too late, as it is never too early, to give the message of the Angels and the Shepherds. "Christ is born"—to the happy, to the sorrowful, to the sick, to the well, to the old, to the young—to "all people," this word comes. To say it is to celebrate Christmas, to "keep" it against all adversity.

Shall we not all say it? At the altar in God's House, if we can, let us declare it. Or, looking up at the stars, as the Crusaders did, far away from all houses built with hands—even for God—let us proclaim it. Anywhere, everywhere, all sorts and conditions of men, women, and children, let us "keep Christmas"—keep it forever. For it was given to us to "keep" forever.

A UNIQUE request comes to us from two distinguished physicians—Dr. Cary T. Grayson, rear admiral U. S. N. retired, and Dr. Franklin Martin, officers of the Gorgas Memorial Institute—to give our opinion as to whether they are not justified in claiming the authority of St. Paul's observation (Romans 12:1)—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service"—for *healthy* living as well as for personal purity. "We have recently heard two sermons," say the physicians, "which used Romans 12:1 as the text but emphasized purity of living to the exclusion of healthy living. To our minds the second point is as important as the first and needs preaching to a far greater number of people."

St. Paul
on Health

We believe this exegesis is correct, and we know of nowhere where it is better exemplified than in the fight against tropical diseases which the Gorgas Memorial Institute, following the example of that noble son of the Church, Dr. Gorgas, is doing so well. Their investigations into the influence of various insects upon tropical diseases carry on the beneficent results of Dr. Gorgas' personal work and discoveries, and it is a pleasure to read in their last report of the coöperation being given by the Panama government.

Certainly it is right to say that healthy living is involved in St. Paul's admonition, and that only a body that is made fit and kept fit, so far as the individual is able to make and to keep it, can be considered as fulfilling the terms of the admonition. Only the best approach to physical perfection of which each one is capable can enable any one to make of his body a "living sacrifice, holy, acceptable to God"; and surely those who are devoting their lives to the study of preventing disease are leaders in the fulfilment of the apostle's command.

The Gorgas Memorial Institute of Tropical and Preventive Medicine is an organization for which we have long held the greatest respect, knowing something of the magnificent work that it is doing, and a great deal of the magnificent life it commemorates and the life work that it continues. The religious sanction that the eminent physicians desire for treating "health as a religious expression" is certainly their right.

Answers to Correspondents

ONE INTERESTED.—(1) Our canon admits of the marriage of a divorced person where the divorce was granted "for any cause arising after marriage" only to "the innocent party in a divorce for adultery" when "satisfactory evidence touching the facts in the case, including a copy of the Court's Decree, and Record, if practicable, with proof that the defendant was personally served or appeared in the action, be laid before the Ecclesiastical Authority, and such Ecclesiastical Authority, having taken legal advice thereon, shall have declared in writing that in his judgment the case of the applicant conforms to the requirements of this Canon." It may be added that since very many Churchmen believe that this limited permission to a divorced person to remarry is itself wrong, many bishops refuse to grant the necessary license and many clergy refuse to perform such marriages.—(2) A bishop or priest may not marry a divorced woman except under the foregoing provisions.

Acknowledgments

FOR THE BENEFIT OF AN ALASKA MISSIONARY

L. D. \$ 25.00

Charles Mercer Hall

A Warrior Prince

AS REPORTED in THE LIVING CHURCH, the Rev. Charles Mercer Hall, rector of Trinity Church, Bridgeport, Conn., died at the rectory the evening of Thanksgiving Day, November 28th. He had officiated at the Church services that day, and had been enjoying at home the visits of his children and grand-children, apparently in good health, when God's call came to him to lay down his work on earth and enter into the life beyond the veil.

During a long and active ministry, Fr. Hall has always been a leader of his people. At the three parishes, Holy Cross, of Kingston, New York; St. Mary's, of Asheville, N. C.; and Trinity, Bridgeport, Conn., many hearts will grieve that "a prince is fallen in Israel." Let us keep with loving devotion the armor that he has now laid aside. This is not one of earthly material, a treasure to be preserved and looked upon, subject to decay. Rather is it the spirit that marked his life. Uplifting heart and soul and mind, day in and day out, in love and praise and adoration, to his Father in heaven and to His divine Son, our Saviour, he received from thence his commission, the strengthening of his faith, and the ennobling of his love for man. Then, as he went about doing good and ministering to souls, his spirit shone, his words cheered and comforted, his sword flashed against evil, his every action that of one zealous and happy in his Lord's service, so that those among whom he worked knew that that Lord was present and powerful among them to love and to draw, to heal and to save.

To do the will of our Lord, to teach the whole Catholic truth as He taught it to others, to defend that truth today as the Holy Spirit has revealed it to us, was the chief concern of this, God's faithful servant. So, by means of the preached word ever strengthening and refreshing, and by the printed word in book, pamphlet, and newspaper, through round-table conferences and conferences with individuals, has Fr. Hall sought to save, defend, and carry on that Catholic faith and worship and true life of Christian discipleship which this Church of America, through her English mother, has received.

Fr. Hall's influence was widespread in the communities in which he lived, ever gracious and neighborly to all whom he met, taking up the causes of the poor, the lonely, the young, those in distress and affliction, and that of his country, too, in times of war and peace. And he was loved in many churches throughout the land, where he had ministered and preached and conducted missions.

To this, our affectionate appreciation of him in behalf of our fellow priests, we would add a word received since his death from a bishop of the Church: "He was a prince in the House of David, and a priest forever, and no doubt God has only opened to him a door of wider opportunity and higher exercise of those glorious powers with which he was endowed."

On behalf of the clergy of the diocese and the Church, we would extend our heartfelt sympathy to the family and relatives of Fr. Hall, and to the parishioners of Trinity Church, in this their day of sorrow.

Committee of the Priests' Fellowship,
Diocese of Connecticut.
JAMES B. SILL,
C. CLARK KENNEDY,
JOSEPH A. RACIOPPI.

December 12, 1929.

A Christmas Party

A CHRISTMAS family-party! We know nothing in nature more delightful! There seems a magic in the very name of Christmas. All is kindness and benevolence! Would that Christmas lasted the whole year through, and that the prejudices and passions which deform our better nature were never called into action among those to whom they should ever be strangers!
—Sketches by Boz.

Daily Bible Studies

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

"HEAR THE ANGELS SING"

Sunday, December 22: Fourth Sunday in Advent

READ Isaiah 9: 6-7.

THREE messages come to us today. The first is a great missionary message as we hear the call of the world for peace and realize that only the Prince of Peace can unite men in love and confidence. The second message calls us to be ready to welcome the King: "The Lord is at hand!" And then, since the joy of Christmas goes before and follows after, we hear the angels sing the anthem of the Incarnation, and we lift our hearts and voices in the age-long worship to which they call us. The five great names given by Isaiah seem to unite these messages and make them one. Missions and Faith and the Christ-child—they are all there in the glad cry: "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

Hymn 518

Monday, December 23

READ Job 38: 4-7.

ANGELS singing for joy bring to us a message of the cheer of Heaven. The divine plan for human salvation brought gladness to the angelic hosts as they heard the Almighty's decree and made ready to sing. It is the mysterious and blessed romance of Christmas-tide that attracts us. For just as the Bible account brings poetry and song and touches the imagination, so our happy secrets and planned surprises suggest the unseen yet well attested message which God's messengers sang over the hills of Judea, even as they sang when Jehovah created the earth. The whole precious story lifts us above the real and ordinary to the realm where eternal and spiritual truths are spoken. We greatly need this "Higher Pantheism." Too easily are we bound by chains of weak desire to the temporal things of earth and sense. Thank God, the spiritual opens the gates of glory, and we find cheer and peace in the message which we hear from angels and archangels and all the company of Heaven.

Hymn 79

Tuesday, December 24

READ St. Luke 1: 46-55.

THE *Magnificat*, that holy hymn of the Blessed Virgin Mary, though sung before the birth of Christ is preëminently a hymn of the Incarnation, and brings a Christmas message of joy and faith which we may well cherish. The human and the divine natures were a holy union which brought at once an example and a power, which we need. Jesus Christ was perfect Man and led a perfect life, thus showing us how we should live. Jesus Christ was God—"Emmanuel, God with us" (St. Matthew 1: 23)—and therefore gives us power to become the sons of God (St. John 1: 12). The perfect life would dishearten us in our conscious imperfection did we not know how Christ helps us in our growth. The divine redemption would be a strange mystery did we not know Christ's loving sympathy for us in our daily struggle. Like all the great revealed doctrines, this truth of the Incarnation brings to us a practical message for our daily living.

Hymn 74

Wednesday, December 25: Christmas Day

READ St. Luke 2: 1-14.

EACH year as we read the familiar story some new beauty and some new truth reveal to us its divine message. The Bethlehem manger, the holy Mother, and Joseph, the angels, and the shepherds all gather about the Holy Child with whose birth a new world is created. We silently worship, and then in our joy we join the angelic choir and sing, "Glory to God in the highest, and on earth peace." It is all so wonderful and yet so simple! The birthday of the King in the City of

David aroused no excitement. Herod knew nothing of Bethlehem's glory until the Magi came. Other mothers held their babes in their loving arms, but knew not how holy henceforth was to be their motherhood. Other men were proud of their fatherhood, but knew not how manhood was redeemed and exalted. And the Christ-child, surrounded by the traditional ox and ass, slept in the old world's embrace—a world beloved of God which He came to redeem. O my soul, worship thou, and believe and sing for joy! Thy Deliverer has come! Thy Christ has come unto thee!

Hymn 78

Thursday, December 26: St. Stephen, Deacon and Martyr

READ Acts 7: 54-60.

THE Christmas spirit suggests loving service, and St. Stephen was one of the seven deacons chosen to care for the poor. His message delivered at his trial proves a complete knowledge of the Scriptures and a realization of God's guidance of His chosen people, and his vision of Heaven and his prayer for his persecutors reveal his faith. We are called upon to care for others at Christmas-tide, and our loving gifts are a proof of our belief in God's great gift of His Son. It is a mark of Christianity that the weak and needy are cared for by those who believe. There are many evils which we deplore, but we can thank God that the spirit and example of Jesus Christ have revolutionized our mutual relations and given to men a gentle and sympathetic care for each other. The love of Christ constrains us.

Hymn 497

Friday, December 27: St. John, Apostle and Evangelist

READ I John 3: 18-24.

CHRISTMAS is such a time of love that it seems fitting for us to remember now the Apostle of love and His appeal to all of us as "little children." Christ came to reveal God as Love, and love is the greatest power in the world, because it comes from God. Nothing so truly brings the spirit of Christmas as a loving heart. If at this sacred time there is any bitterness in our hearts toward anyone, or if there is anyone to whom we would not speak, let us earnestly pray to Christ to root out the unkind spirit and fill us with His Spirit. How can we keep the Feast of the Incarnation if we have unkind feelings or angry thoughts concerning anyone? Now is the time to pray for our enemies, if we have any. Now is the time to look for the good in others and to banish words and accusations which would make our dear Lord sad.

Hymn 121

Saturday, December 28: The Holy Innocents

READ St. Matthew 18: 1-5.

WE are all children together at Christmas time. It is the message of the Master that we should have the faith and love and trust of the little ones no matter how old we are or how much we are suffering in body or mind. Tradition tells us that the little child whom Jesus set in the midst of the disciples was St. Ignatius, the second Bishop of Antioch, and he was called Theophorus, because he was held of God. How precious children are, always and everywhere! And how dear is a childlike spirit which is free from suspicion and envy, pure in body and mind, and loving everybody! "Only as little children at last shall we enter the next great Life," wrote one of God's servants.

Hymn 350

Dear Lord, Thou who art ever young in the hearts and faith of Thy children, give me the spirit of holy childhood that unkindness may have no place in my life and that I may love and serve in Thy name. And as this blessed Christmas-tide brings its message of Thy holy childhood, take my hand and lead me, and so I shall be safe and happy. Amen.

The Shepherd King

By Sophie Radford de Meissner

PRINCE NAKEEB was pacing restlessly to and fro upon the flat roof of his stately home in Nazareth. He was evidently deeply troubled, although everything about him betokened wealth and prosperity. So far his life had run along upon pleasant lines and cares had lain but lightly on him.

Descendant of a Persian noble who had been sent as governor of the land when Palestine was a Persian-conquered province, and whose heirs had elected to remain in the country in which they had been born, Nakeeb found himself, upon attaining manhood, the principal personage of the large community of Persians who resided in Nazareth and its vicinity. And this because of his ancestor, the governor, having been in direct line of succession to the Persian throne; tracing his lineage back to no less a potentate than the great King Xerxes himself, and to Queen Esther, a princess of the house of Benjamin.¹

Doubly royal was he therefore. A prince of Israel and a prince of Persia. He was, furthermore, a priest-prince of the Magian order, a Persian by religion! And therein lay the cause of his present torment. For a strange thing had befallen him. He, who so far had held himself aloof from women; had even, when besought so to do, refused to consider the question of his marriage; had now become the adoring slave of one whose religion forbade their union.

Rumors had heretofore reached him of the marvelous beauty and infinite wisdom of the Princess Anna, a descendant of King David, who was a teacher in the temple; her duty being to keep the records and to hand down the unwritten traditions that they might not be lost to posterity. A worthy successor was she said to be of the great prophetess, Huldah.²

But such rumors had made but slight impression on him. Were not all women said to be beautiful? The subject appealed to him in no wise. He had given it no second thought. No second thought—until two days since!

Assuredly it had been a special Providence that had led him then into the Court of the Gentiles—whither he had gone on a matter of business—just as the Princess Anna was passing through on her way to the inner precincts of the temple!

Nothing—absolutely nothing—in what had been told him of her exquisite beauty could approximate the reality! But beyond and above this was the atmosphere of purity and maiden modesty that had seemed to enwrap her as a mantle and which had well nigh brought him to his knees then and there before her. It was but a moment's glimpse, but his whole life had been changed thereby. And Prince Nakeeb, seating himself beside a small table, leaned forward, and burying his face in his uplifted hands, set his mind resolutely upon the task of solving the difficulties of the problem. For two days now had he pondered but on this question! How was he, of the royal house of Persia, to marry the Princess Anna, a descendant of King

Foreword

THE account of Prince Nakeeb's descent from Xerxes (Ahasuerus), and of Anna's descent from Joseph and the Egyptian Princess, Asenath, his wife, are taken from Mme. Lydia von Finkelstein Mountford's book: *Jesus Christ in His Homeland*; and are a part of what that author terms the "Unwritten Traditions of Palestine."

Mme. Mountford, who was born and brought up in the holy city of Jerusalem, claimed descent upon her mother's side from the line of Melchizedek, and on her father's from Ephraim, the son of Joseph. She was well known some twenty years since in this country as a lecturer on the Holy Land; her accounts of the life there being not mere hearsay, but the narratives of one who was to the manner born. As was said at the time of her lecture tour of the United States: "Her lectures are replete with matter that adds living pages to the Bible for the hearers."

Other authorities used in the writing of the following paper are: "The Gospel of the Birth of Mary," attributed to St. Matthew, and received as genuine by several of the ancient Christian sects; and the "Protevangelion," ascribed to St. James the Less. Both of these gospels are among the recently published *Lost Books of the Bible*.

David through Solomon, the royal or Shepherd line? Furthermore, did not the records show that the Princess Anna was, on her mother's side, a descendant of the house of Ephraim; of Ephraim, the son of Joseph, who, when a ruler in Egypt, had married the Princess Asenath, daughter of the priest of the temple of the Sun at Heliopolis; making Ephraim, their son, both a prince of Israel and a prince of Egypt?

Of all this was Prince Nakeeb well aware, but it helped him not a whit. The fact still faced him sternly that the Princess Anna of the house of David was a Jewess and he a Persian, and the law of the land forbade such a marriage.³

Yet, stay! Had not his progenitor, King Xerxes, made of the Jewess, Esther, his queen? And because of that, did there not flow in his own veins Jewish blood? The blood of the great house of Benjamin! And, springing suddenly erect, Nakeeb stood looking afar off toward the western

horizon with a light in his dark eyes which had never there shone before; and his lips fast closed with a determination that betokened some new thought had come to him; some decision had been reached that would admit of no recall. Then, slowly raising both arms high above his head, he bends low toward the great orb of day that is slowly sinking into the waters of the distant sea, and his lips move as though in prayer; or, mayhap, in the registry of some pledge of mighty import.

Again standing erect he turns, with an expression of inflexible resolve upon his darkly handsome face, toward the stairway leading downward to the interior of his lordly dwelling; and summoning the steward of his vast estates, he sets about putting into immediate execution the project that had suggested itself to his mind as the one and only solution of this heretofore apparently insurmountable problem.

PART TWO

THE temple-world was in a turmoil. The great wall enclosing the Court of the Gentiles had been broken down and the adjoining court—forming part of the large property-holding of the Persian Prince Nakeeb—was being added to it.⁴ This prince, it was learned, had changed his faith; had, along with four hundred of his retainers, become a Jew; and had donated this greater space unto the temple in that he and his followers might come thither to pray. His own name even had been changed, and he was now *Joachim*;⁵ no longer Prince Nakeeb; the sacrifice had been complete.

But the Princess Anna had not looked unfavorably upon it; for this wise and beautiful descendant of the royal house of David had consented to become his wife. What mattered it to him by what name he might be called since this princess of the ruddy locks—like her great ancestor of old⁶—was giving her

³ *Jesus Christ in His Homeland*.

⁴ *Ibid.*, p. 17.

⁵ *Ibid.*

⁶ I Sam. 16: 12.

¹ Mme. Mountford, *Jesus Christ in His Homeland*, p. 15.

² II Kings 22: 14.

life into his keeping, was leaving her ancestral home in Bethlehem—where she had lived even while serving in the temple—in that she might listen and brighten the dwelling at Nazareth that had come down to him through a long line of Persian ancestors?

Their lives were "right in the sight of the Lord"; and, filled with gratitude for their own wondrous happiness, they strove to make others happy also. In this intent they divided their riches into three parts: one of which they devoted to the temple; another they distributed amongst the poor and needy; while the third they reserved for themselves and the uses of their family.⁸

But gradually upon the horizon of their felicity rose a cloud; faint and vaporous at first, but darkening as the years went by; this cloud—the calamity most dreaded in Jewish life—that to them no child was born. In vain did they put up daily prayers; in vain make double offerings to the Lord.⁹ Twenty long years passed and they were still childless.

But the climax of their distress was reached when, at the great feast of the Dedication, as all were bringing their gifts to the altar at Jerusalem, the high priest, Issachar, called Joachim apart, and asked how he who had no children could presume to appear among those who had?¹⁰

Confounded with shame at such reproach, Joachim determined to go off into the wilderness and there spend forty days in prayer and fasting;¹¹ when, mayhap, the Lord would remove this stigma from his house.

Disinclined to return home lest those who had overheard the high priest's words "should publicly reproach him in the same manner," he betook himself to the distant pastures, where, amidst the shepherds and their cattle, he resolved to remain—making prayer his only meat and drink—until the Lord should make His face to shine upon him.

In the meantime Anna, heartbroken and perplexed by this apparent desertion, mourned lest she were not only childless, but a widow as well. Forty days had she been alone, when, as she was weeping and praying one evening in the garden, and envying even the earth and its fruits because of their productiveness, there stood beside her an angel who told her that the Lord had heard her prayer, and that she would have a daughter who should be called Mary, and who would be blessed above all women.¹²

And Anna answered: "As the Lord liveth, whether it be male or female that I bear, I will devote it to the Lord, and it shall serve Him in holy things all the days of its life."¹³

And the angel said: "Behold, Joachim, thy husband, is coming with his shepherds";¹⁴ and Anna, running down to the gate stood there watching Joachim as he came, followed by a great company of his shepherds, bringing with them lambs and calves and goats for the temple sacrifices. And Anna, as she put her arms about her husband's neck, said: "Now I know that the Lord hath blessed me: for I am no longer a widow."

The following day Joachim went with his offerings to the temple, and consulting the plate upon the priest's forehead,¹⁵ saw thereby that he had been delivered from all his sins; and he returned to his own home "justified."

And Anna bore a daughter, and according to the angel's command, the parents called her Mary. Then was their cup of happiness filled to its very brim.

PART THREE

WHEN the child was a year old, Joachim gave a great feast to which he invited all the priests, scribes, and elders, and many friends besides. And he brought his little daughter to the chief priests, and they blessed her, saying: "God of our fathers, bless this girl, and give her a name famous through all generations." And all the people replied, "So be it, Amen."¹⁶

When Mary was two years old Joachim proposed taking her to the temple in fulfilment of their vow. But her mother pleaded

that they wait until the child attain her third year, lest they be forgotten.¹⁷ To this Joachim—assuredly nothing loath—agreed. The year sped quickly, and Mary, at the age of three, was taken by her parents to the temple to be dedicated unto the Lord.

From Nazareth they came to the holy city of Jerusalem, and there, having reached the foot of the stairway leading upward to the altar of burnt offering, Joachim and Anna lifted the child down and placed her upon the lowest step, while they paused to exchange their traveling raiment for other more befitting. But Mary, without waiting for anyone to help her, ran up the stairs alone, and was received at their summit by the high priest, who, lifting her in his arms, blessed her, and saying: "Mary, the Lord hath magnified thy name to all generations," set her down upon the third step of the altar, where, the Lord giving her grace, "she danced with her feet, and all the house of Israel loved her."¹⁸

Then, holding her up before those assembled thousands, the high priest dedicated her as a handmaid unto the Lord, "and a virgin unto the Lord, and a candlestick of the house of David."¹⁹

Tradition has it that Joachim, at that time, gave his great estates in trust to the temple;²⁰ but his home in Nazareth, "a beautiful, palatial house," was deeded, as were the rest of his possessions, to Mary, who now belonged to the temple. The temple authorities were henceforth her guardians and trustees.

So Mary was left, with other virgins who were to be brought up in the apartments of the temple; and her parents, having offered up their sacrifice and thus perfected their vow, returned to Nazareth.

Lonely indeed did the spacious house appear without the child, who, for the past three years, had been the very sunshine of their lives; and, unable to bear the dreary solitude, they looked about until, finding another little girl of her age, they adopted her, and called her also Mary. That is why we read of Mary's sister who was likewise Mary.²¹

Tradition tells us that Joachim and Anna survived the parting from their beloved child but for the space of one short year, so that from the age of four Mary became altogether a daughter of the temple; belonged entirely to the Lord!

She was a very beautiful child and, like her mother, of rare intelligence. She was beloved by everyone, and the priests and doctors of the law vied with one another in imparting to her of their learning. The summer months she would spend in the home her father had left her in Nazareth; and the remainder of the year she would pass in the temple, where she was known as the "sweet singer," after her ancestor, David.

When Mary came to her fourteenth year the high priest ordered that all the virgins having public settlements in the temple, who had attained this age, should return to their homes, and, being of proper maturity, should, according to the custom of their country, prepare to be married.

With this command—to which all the other virgins readily yielded obedience—Mary alone answered that she could not comply; assigning as a reason that her parents had devoted her to the service of the Lord; to whom she herself had vowed virginity; a vow she was resolved never to break.²²

Finding himself in a somewhat difficult situation, and being unable, or unwilling, of himself to decide the question, the high priest called together the principal persons of Jerusalem and the neighboring places, in order that they might "ask counsel of the Lord upon this matter."²³

Then, while the others were engaged in prayer, the high priest "went to consult God"; and immediately there came from the Mercy Seat, a Voice which all present heard, saying that it must be "sought out by a prophecy of Isaiah to whom the Virgin should be betrothed."²⁴

Finding the prophecy beginning: "There shall come forth a rod out of the stem of Jesse . . . and the Spirit of the Lord shall rest upon him," the high priest appointed that all the men of the house and family of David who were marriageable should bring their several rods to the altar, and that he, on

⁷ *Jesus Christ in His Homeland*, p. 16.

⁸ Gospel of the Birth of Mary, 1, v. 4 (Attributed to St. Matthew).

⁹ Protevangelion, 1, v. 1.

¹⁰ Birth of Mary, Ch. 1, vv. 8, 9.

¹¹ Protevangelion, 1, v. 6.

¹² Birth of Mary, Ch. 3, v. 2.

¹³ Protevangelion, 6, v. 2.

¹⁴ *Ibid.*, 6, v. 3.

¹⁵ Exod. 28:36 and Protevangelion 5, v. 3.

¹⁶ Protevangelion, 6, v. 5.

¹⁷ *Ibid.*, 7, v. 2.

¹⁸ Protevangelion, 7, v. 5.

¹⁹ *Jesus Christ in His Homeland*, p. 18.

²⁰ *Ibid.*, p. 17.

²¹ St. John 19:25.

²² Birth of Mary, 5, vv. 4-6.

²³ *Ibid.*, 5, v. 11.

²⁴ *Ibid.*, 5, v. 13.

the top of whose rod the Spirit of the Lord should sit in the appearance of a dove, should be the man to whom the Virgin should be given.²⁵

Among those who presented themselves was one Joseph ben Heli, a descendant of David through Nathan. He was a man advanced in years, and, when the others stretched forth their rods, he withdrew his, and no sign in accordance with that foretold by the heavenly Voice appeared.²⁶ Seeing this, the high priest once again consulted the Lord, and was told that "he to whom the Virgin was to be betrothed was the only one of those who had been called together who had not presented his rod."²⁷

Finding himself thus discovered, Joseph produced his rod, when "a dove coming from heaven pitched upon the top of it," showing all present that it was to him the Virgin was to be betrothed.²⁸

Thus seeing it to be the Divine Will, the usual ceremonies of betrothal took place; and immediately upon their conclusion Joseph returned to his own city of Bethlehem, to set his house in order, and make the needful provisions for the marriage.²⁹

But Mary, the Virgin of the Lord, with seven other virgins of the same age who had been appointed by the priest to attend her, returned to her own house in Galilee.³⁰

PART FOUR

AT THAT time it was decided in a council of priests that a new veil should be made for the temple; and the high priest called together seven virgins of the tribe of David—among them may have been some who went with Mary to Galilee—and lots were cast to see who should spin the golden thread; who the blue; who the scarlet; who the fine linen; and who the true purple. Mary, being of the tribe of David, was called with the others. To her fell the lot of spinning the true purple; and taking it with her, she returned again to Nazareth.

There, in her own house it was, that, as she sat spinning the true purple for the veil of the temple, the angel of the Lord appeared to her, saying: "Hail, Mary! Virgin full of Grace! the Lord is with thee; blessed art thou among women."³¹

But the Virgin, who had before beheld the countenances of angels, and to whom such light from heaven was no uncommon thing,³² was neither terrified nor astonished at the vision, but was simply troubled at the angel's words, wondering what so extraordinary a salutation should portend?

But when the heavenly visitor added: "Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS"; she, though not unbelieving, was bewildered; for was she not a virgin of the temple; and she said unto the angel: "How shall this be, seeing I know not a man?"

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren. For with God nothing shall be impossible."³³

Then upon Mary, who from earliest infancy had been instructed in the prophecies and traditions of her race, there flashed a sudden understanding of the wondrous import of these words and, stretching forth her hands and lifting her eyes to heaven, she said: "Behold the handmaid of the Lord; be it unto me according to thy word." And the angel departed from her.³⁴

When Mary had finished her task of spinning the true purple, she took it to the high priest, who blessed her, saying: "Mary, the Lord God hath magnified thy name, and thou shalt be blessed in all the ages of the world."³⁵

Then Mary, filled with joy, determined to go to her cousin, Elisabeth, to ask of her counsel. To a woman she must unburden her heart as to this marvelous matter. The angel had told her that Elisabeth, as well as herself, had been favored

by God in connection with the coming of the Messiah, and she felt that she must see her at once, even though the distance between them was a hundred miles and over.

Just how Mary went to her cousin's we are not told, but it appears highly improbable that a young girl of fourteen, especially one who was a virgin of the temple, would have traveled in that country unattended.

Elisabeth, whom she was going to visit, was the wife of Zacharias, who—tradition says—had been temporarily deposed from his position as high priest of the temple in Jerusalem because of his loss of voice. He was a wealthy man, and the ruins of his palatial residence in the hill country of Judea may be seen by travelers in that land today.³⁶

The meeting between the two women was one of deepest emotion for them both. Greeted by her elderly cousin with the words: "Whence is this to me, that the mother of my Lord should come to me?" Mary replies in the grand words of the *Magnificat*; revealing an intimate acquaintance with the Scriptures and a profound understanding of the sayings of the prophets; an understanding which would later be utilized by her in her early expounding of the sacred writings to her Divine Son.

A happy three months must the Blessed Virgin have passed in the home of Zacharias, who, with Elisabeth, alone knew of her great secret. These three months would have brought her visit up to the time of the birth of John the Baptist; and she was perhaps present on the eighth day when the neighbors—so officiously—objected to the child's being called John.

Terrible indeed must have been the moment for her when Joseph, "being a just man, and not willing to make her a public example, was minded to put her away privily."³⁷ The neighbors she had dreaded; but he, she had supposed, would surely understand! But God protects His own! And as Joseph was thinking—doubtless in an agony of perplexity and distress—upon these things, there came to him a dream wherein an angel revealed unto him the mysterious truth;³⁸ and, relieved of all distrust and anxiety, he immediately took the Blessed Virgin under his protecting care.

PART FIVE

SOME six months later came the time of the great world taxation under Caesar Augustus; and everyone was obliged to register in "his own city." Since both Joseph and Mary owned property in Bethlehem, they were forced to go thither for the enrolment. They went as lineal descendants of the house of David; as representatives of the most renowned family in the country; a family whose members were originally natives of Bethlehem and who still owned property there. For generations past had their ancestors paid the identical land tax which they themselves were then going up to pay. The very inn to which they were refused admittance because of its crowded condition stood upon land that had belonged to their forefathers and still formed part of their taxable possessions.³⁹

The generally prevalent idea of Joseph and Mary having been very poor is, without doubt, largely attributable to the fact of their having found shelter in a stable, although St. Luke distinctly tells us that this was simply "because there was no room for them in the inn." But, all question of wealth apart, there was a reason deeper and more mystical why Jesus should have been born in that stable—or grotto—as it really was. For the history of that Bethlehem inn and stable was linked with the remote past. They had originally been the property of Boaz, who was a wealthy man. Within the inn walls had been born Obed and Jesse and David. The land was settled inalienably upon their descendants.

But the old house had had its vicissitudes! When David, King of Israel, was fleeing before the enmity of his son, Absalom, one Barzillai remained faithful to him, and in recompense for his fidelity David gave him this house which had been transformed into a fortress. Barzillai was an old man at the time and the house shortly became the property of his son, Chim-ham. But—because of the law already mentioned—David could not give the land; so that the inn, as well as the stable

²⁵ *Ibid.*, 5, v. 17.

²⁶ *Ibid.*, 6, v. 2.

²⁷ *Ibid.*, 6, v. 3.

²⁸ *Ibid.*, 6, vv. 4-5.

²⁹ *Ibid.*, 6, v. 6.

³⁰ *Ibid.*, 6, v. 7.

³¹ *Ibid.*, v. 3, and St. Luke 1: 28.

³² *Ibid.*, 7, v. 4.

³³ St. Luke, 1: 35-37.

³⁴ St. Luke 1: 38.

³⁵ Protevangelion, 9, v. 18.

³⁶ *Jesus Christ in His Homeland.*

³⁷ St. Matt. 1: 19.

³⁸ St. Matt. 1: 20.

³⁹ "By Palestinian law all land is entailed and passes in perpetuity from father to son, although the buildings upon the land may be disposed of as desired."—*Jesus Christ in His Homeland.*

into which Joseph and Mary went, stood upon land that was their own property; and Jesus was born on the very spot where, according to Palestinian tradition, David had been crowned king of the shepherds.⁴⁰

Legend says that David, when a child, was seated by the shepherds in the manger in this very grotto, and that it was thereafter called "the Throne of David, King of the Shepherds." In this same manger was the infant Jesus laid. The grotto was his own property by right of inheritance, and "because there was no room in the inn," He was born on that particular spot.⁴¹

"God moves in a mysterious way His wonders to perform."

PART SIX

IT WAS a young woman whose countenance beamed with ineffable joy and anon was tinged with brief flashes of sorrow,⁴² who entered the grotto—which had been hastily cleared of horses, mules, and donkeys, and sprinkled with fresh straw—on that clear December night, and she leaned somewhat wearily on Joseph's supporting arm. The journey from Nazareth, even upon the most gentle-gaited of beasts, was no light ordeal at any time; but at that critical juncture it was indeed a miracle that she had been able to stand it.

Nor was Joseph without anxiety. Therefore, having carried in and unstrapped the heavy saddle-bags so that Mary might come easily at their contents, he left her in the grotto and set forth in search of a Hebrew midwife, if happily he might find one.⁴³

Once alone, Mary proceeded to divest herself of her outer garment, which was of royal blue, woven throughout with golden threads forming the pattern of the candlestick. This she laid across the manger, for He who was now to be born was to be the Candlestick, the Light of the world. Next, with tender care, she took from one of the saddle-bags a garment of silk, embossed with blocks of gold. It was of beautiful workmanship, wrought entirely by hand. This was none other than the plaid of the King of the Shepherds; and tradition affirms that David's swaddling garment was similar to this in which the child Jesus is said to have been wrapped.⁴⁴

While the Blessed Virgin was thus employed in making ready the manger for the coming of its Divine Occupant, Joseph continued his search; and meeting one who was a midwife, they returned together to the cave, which, as they approached, they saw to be overshadowed by a bright cloud. This, as they came nearer, changed to a great and wonderful light, so that "their eyes could not bear it."⁴⁵

Then, as they stood spellbound at the grotto's entrance, the light decreased, and they beheld an Infant lying on the breast of His Mother, Mary. Still standing there, they saw the Virgin Mother wrap her newly born Babe in swaddling clothes like unto those that had been worn by His ancestor according to the flesh; and then watched as she rose and laid Him with loving care in the manger.

"Then the midwife cried out and said, "How glorious a day is this, wherein mine eyes have seen this extraordinary sight!"⁴⁶

PART SEVEN

IT WAS midnight; and upon a hill distant some thousand paces from Bethlehem, a group of shepherds were guarding their flocks. Innumerable stars looked down upon them and on these mountain pastures, dear to every Jewish heart as the scene of David's youth. The deep silence of the Syrian night was broken only by the occasional bleating of the sheep, and the low tones of some shepherd's voice as he spoke a soothing word to a restless member of his flock.

Peace, perfect and profound, reigned over all; when, "lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid."

But their fears were quickly dispelled by the angel's announcement: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the Babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God,

and saying, Glory to God in the highest, and on earth peace, good will toward men."⁴⁷

This is the only recorded instance in which a multitude of the heavenly host show themselves simultaneously to man; proving that the barriers between the spiritual and material spheres were annihilated by the coming of the Saviour to the world. If the shepherds were at first alarmed at beholding the heavenly vision, this alarm in no wise hindered their implicit belief in the truthfulness of the message; and, no sooner had these angelic visitants returned to the celestial realms whence they had come, than they said to one another: "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us."⁴⁸

They lost no time about setting out; for they "came in haste," anxious to behold for themselves the great thing that had happened. As they hurried on their way, they very naturally talked the matter over. The angel had said they were to know the Child by His swaddling clothes! And He was of the house of David! There was nothing difficult about that! Well acquainted was every shepherd with the ensign of the house of David—the Root of Jesse! They were also familiar with the golden squares of the shepherds' plaid! So, full of hope, they strode blithely forward toward the city of David where, they had been told, they should find their King. Find Him by His swaddling clothes! And they came, each carrying three lambs in his bosom, as offerings for the newborn Babe.⁴⁹

Now, in coming up for this official registration, Joseph and Mary had, according to the custom of their country, brought with them the ensign—or insignia—of their house and family; and as the shepherds drew near the grotto, the chief shepherd suddenly exclaimed: "See! there it is! the Root of Jesse!" for before them stood the insignia of the house of David.

Crowding shyly into the grotto, the shepherds bowed low before Joseph and Mary, asking: "May we see the Babe?"

And Mary said: "Enter, you messengers of God!"

So the shepherds brought their offerings and laid all the little lambs down before the Child as He lay in the manger. And one of the men lifted up a tiny lamb and held it before the little Jesus that He might look upon it; and He laid His wee hand upon the lambkin's head and smiled up at the shepherd who had brought it. Then the shepherds, looking at the Infant and at the manger, said: "See; here is the swaddling garment of which the angel spoke; and this is the shepherds' plaid! 'Tis the same as that worn by our great king, David! It is all just as the angel told us!"

Then the chief shepherd, bowing low before Mary, said: "We were just now in the field, and a wonderful light suddenly shone, and a great angel appeared in our midst and told us that today should be born in the city of David a Saviour who is Christ the Lord; and that the sign by which we should know Him would be His swaddling clothes; that we should find Him wrapped in the plaid of the king of the shepherds. And here we find Him, just as the angel said!"

And Mary, a daughter of the temple, made answer: "You know how our great prophet Isaiah foretold of this time when he wrote, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." And so, O Friend Shepherd, you have fulfilled the prophecy. Upon you hath the light shone. To you have the angels appeared to inform you that the Light of the World is come. The Spirit of God has come in His own blessed Son. For the angels revealed to me that He is the Son of God, born of the Holy Spirit. He is the Candle of the Lord. The Light of the World has come, and His name is Jesus."

And all the shepherds bowed down and worshipped Him. And Mary knelt with them in prayer, and they all worshipped the Child Jesus, and sang:

"Immanuel, God with us; Christ is born in Bethlehem."

So the shepherds praised and glorified God; and upon going forth they made known to everyone they met the sayings that had been told them concerning this Child. And all they that heard it wondered at those things which were told them by the shepherds.⁵⁰

⁴⁰ *Jesus in His Homeland*, p. 28.

⁴¹ *Ibid.*

⁴² *Protevangelion*, 12, v. 8.

⁴³ *Protevangelion*, 13, v. 1.

⁴⁴ *Jesus Christ in His Homeland*, p. 34.

⁴⁵ *Protevangelion*, 14, v. 11.

⁴⁶ *Ibid.*, 14, v. 13.

⁴⁷ St. Luke 2:9-14.

⁴⁸ St. Luke 2:15.

⁴⁹ "Every shepherd who comes to pay you a visit" (in Palestine) "must bring you a lamb as a present—but at a birth they must bring three."—*Jesus Christ in His Homeland*.

⁵⁰ St. Luke 2:17, 18.

The Purpose of the Church

An Address Delivered at the Brooklyn Academy of Music on December 9, 1929

By the Most Rev. Charles P. Anderson, D.D.

Presiding Bishop of the Church

WHAT is the mission of the Church in the world? What is the purpose for which it exists? If we were to examine the charters of incorporated societies in our several states, we would find that the objectives and purposes of such societies were stated in their charters. The Church has a charter. The purpose of the Church is stated in the charter: "Go into all the world." That includes Long Island, though Long Island, of course, is not the whole world. Go into all the world and preach the Gospel, evangelize, make disciples, make Christians, baptizing them, receiving them into the Christian fellowship, making them members of the body of Christ, teaching them about God and His love and purposes, about man and his high calling in Christ Jesus, teaching them to do whatsoever things I have commanded: and "Lo, I am with you alway, even unto the end of the world." That is the purpose of the Church. It is to make disciples of Christ.

The primary purpose of the Church is not to build churches and parish houses and rectories. These are admirable means to an end, but no end in themselves. The primary purpose of the Church is not even to build hospitals and homes and benevolent institutions. These all come along naturally and inevitably as the fruit and product of religion; but if we undertake to gather the fruits while neglecting the roots, the fruits will soon shrivel and decay. The primary purpose of the Church is not the multiplication of parochial and diocesan organizations. It is quite possible to have too many organizations and too little organization. It is easy to have so many organizations that one cannot see the woods for the trees.

There is only one organization with which the Church is primarily concerned, and that is the Church itself. It is both an organization and an organism. All other organizations are auxiliary and contributory to the parent organization. If they do not strengthen the parent organization, they should be abandoned. Organization itself is a means to an end. The primary purpose of the Church is to make disciples, to make Christian boys and girls, Christian men and women, Christian homes; to reach out and penetrate society so that society shall be Christian in its structure and principles, to reach out into the world of business and commerce, to establish the Golden Rule and to try to bring it about that business ethics and Christian ethics shall not be divorced from each other, to reach out even into the world of politics which has always been so remote and inaccessible, and to try to make it clear that there is no department of human activity from which the Christian disciple can detach himself from his religion. In a word, the purpose of the Church is to make personal disciples of Christ, to bring them into the fellowship of the Church, to set them to work as leaven until the leaven leaventh the whole of society and the kingdoms of this world become the kingdoms of our Lord and of his Christ.

That is the program. We cannot do it all at once. It takes centuries to do things; but we can begin at the beginning and travel in the right direction.

HOW do we set about to create this personal discipleship? In the last analysis it is by imparting the knowledge of the one God as he is made known in the person of Jesus Christ. That is where Christianity begins. That is our goal. Whether we are teaching little children to lisp the Lord's Prayer, or teaching them their duty toward God and their neighbor, or teaching them the meaning of worship and sacraments, or having them prepared for Confirmation and First Communion, or serving on a vestry, or on some organization whose activities are related to human welfare, or carrying out an every member canvass, or giving money to the parish and the diocese and to the Church at large, or endeavoring to better social condi-

tions or help backward peoples—all these converge at a single point, that boys and girls and men and women may learn to know and love God and serve Him through Christ and His Church. That is the way disciples have always been made. That was the way St. Paul, the great missionary apostle, made converts. His message to the non-Christian world could be summed up in two sentences: "Him whom ye ignorantly worship, Him declare I unto you." "God is in Christ reconciling the world to Himself." When that message was first proclaimed, the world began to be changed. It was not changed all at once. It has not been completely changed yet; but it began to be changed. Liberty, fraternity, and equality began to be born. "Ye shall know the truth, and the truth shall make you free." "God has made of one blood all nations of men to dwell on the face of the whole earth." "In Christ Jesus there is neither Jew nor Greek, Barbarian, Scythian, bond nor free." Those doctrines were revolutionary spiritual forces. When that message was delivered, slavery began to be abolished. It took a long time, and it is not completely abolished yet; but one cannot indoctrinate men and women with the gospel of human brotherhood without creating a state of mind in which slavery becomes impossible. When that message was delivered, war started out on its long, long journey toward extinction. It is not extinguished yet, far from it. Do not delude yourselves, but the fact that so much has been accomplished in our times along the lines of a formulated and articulated internationalism and the fact that our own beloved country has joined with so many others in outlawing war, show that the world does move and that much progress is being made in the direction of peace under the pressure of the religious conscience.

When the gospel message began to be spread over the world guilds and crafts and brotherhoods and sisterhoods and schools and benevolent institutions began to be born. For you cannot indoctrinate people with the gospel of Him who said "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me," without creating a passion for human welfare. When Christ's gospel began to be preached, men acquired higher ideals of home and wife and child and mother and honor and purity and chivalry. We have not entirely lived up to those ideals, but it is something, nevertheless, to have ideals. When Christ's gospel began to be preached, men and women in the depths of sin and hopelessness began to realize that they could be born again and make a fresh start in the Kingdom of God and stand erect upon their feet amongst people of God.

These things were not all done at once. They have not been completely done yet. The Kingdom of God has not fully arrived. It is in the process of beginning, but that which gave punch to progress was the glorious gospel of the blessed God.

Human progress is not something which is inevitable. It only comes about by human endeavor working along right lines. Progress is not something that is guaranteed by evolution. Evolution is the story of ups and downs, of survivals and extinctions. Progress is not assured through the marvelous inventions and discoveries of our wonderful century. These may be turned to man's good or to man's destruction. Human progress consists of an increased ability to receive and transmit Truth, Beauty, and Goodness. These are the attributes of God. Jesus Christ was their greatest exponent. So it is that the Church, in spite of many failings and set-backs, has been identified with those things that pertain to human welfare so long as she has been true to Him who is the Way, the Truth, and the Life. We bask in the sunshine of a civilization that is at least partly Christian. We have inherited more than we have acquired. It is a fair question as to whether we are going to hand down to posterity as much as our ancestors have handed down to us.

WHO are charged with the responsibility of going into all the world and making disciples? At this point I come up against a pernicious heresy which is having a deadening influence on the spiritual vitality of the Church. It is not so much a heresy in doctrine as a heresy in practice. It is this: When I ask who is charged with the responsibility of bringing men to Christ through the Church, many of you would answer that that is the work of the clergy. Of course it is, but it is not their work exclusively. It is no more a minister's work than a layman's. I hold exalted views about the Christian ministry, about the episcopate and priesthood of the Church. Nevertheless, the clergy are not the Church. The Episcopal Church stands for law and order. Like St. Paul, it is a stickler for organization. It is not a Church wherein every man can be a law unto himself. That leads to chaos. There are some things that only bishops can do; some things that only priests can do; some things that only vestries can do. Back of these special duties and responsibilities lies the corporate responsibility of the Church which is the common responsibility of all of us, clergy and laity alike.

If I had to distinguish between the function of the clergy and laity, I might say that it was the special function of the laity to convert people, and the function of the clergy to sustain and edify and employ those whom the laity had converted; though, of course, the laity can have no monopoly in the blessed privilege of converting souls.

The word laity is often used in a purely negative sense. A layman is a man who is not a member of some group in counter-distinction from those who are members of that group. I am a layman in the presence of doctors, lawyers, and bankers; but surely that does not cover the whole ground. Surely the laity of the Church are not willing to be described as negative quantities, simple men who do not belong to the ranks of the clergy. The word laity has a positive spiritual meaning. It is used in the Old Testament in a very conspicuous place. It was on the occasion of giving the Ten Commandments, the moral law, to the world: and God said, "If ye will keep these commandments and these ordinances which I have given ye, I shall be your God and ye shall be My laity" (or "people" as it is in the familiar version). The implication is that if the laity do not promote the Kingdom of God, He will not be their God and they shall not be His laity.

"Go into all the world and make disciples: and, lo, I am with you even unto the end of the world." The implication is that if we are not making disciples, He will not be with us to the end of the world. Over against the laity, in Old Testament language who were the people of God, were the *gentes*, those who were thwarting the purpose of God. The function of the laity, God's people, was to convert those who were enemies of the Kingdom.

The part of the church building which the laity occupy is the nave. The word nave comes from *navis*, a ship. One of the early fathers of the Church described the Church as a ship. The bishop was the captain. Priests were under him in rank and responsibility. Deacons had their assignments. Where did the laity come in? The laity were at the oars. This illustration was used long before the days of turbine steamers when tiers of oarsmen bent their backs to propel the ship through the resisting waters. You who live so near the ocean must know that a ship cannot be steered unless it is in motion. The motion depends on the people at the oars. The Presiding Bishop cannot steer the Church if it has no wind in its sails and no power in its machinery. The bishop cannot steer the diocese. The parish priest cannot steer the parish unless it is in motion and the motion depends on the laity who are in pews, or who ought to be, and who have the oars in their hands.

WHAT instrumentalities can the laity use in making disciples and adding to the Lord daily such as are being saved?

First and foremost the irresistible influence of an exemplary consistent life. When men see the estimate that we put upon spiritual values; when our religion centers at the altar and radiates through our whole life; when we are staunchly identified with the good and great causes to which the Church is committed, when we let our light so shine before men that they may see our good works; they will want to come into the fellowship.

Second. The home must always be the source to which the Church looks for recruits. Nothing can supersede it. The home was the first church, the first school, the first government. All the churches and schools and governments that have come into being do not relieve parents of the responsibilities nor deprive them of the joys of the home. A great injustice has been done to the youth of our day in censuring them for things for which the older generation is responsible.

Third. Another instrument that lies ready to hand for the laity is to invite people to the work and worship and fellowship of the Church and to see to it that it is a real loving fellowship. This is the evangelistic method. It may take on a hundred forms. It covers all the ground from street preaching, which many of our laymen might well do, to the quiet invitation to our friends and neighbors to share in a religion from which we derive so much satisfaction.

Fourth. Another instrument for furthering the Kingdom is prayer. "Thy Kingdom come" is the prayer that our Lord put upon our lips. The Church cannot make headway without prayer. Do you know how reinforcing it is to me to have the assurance of the prayers of many people in the new responsibilities that have been placed upon me? I could not contemplate these responsibilities with any peace of mind or with any hope or buoyancy if I did not have the prayers of the clergy and laity of the Church. Pray for the Church. Stop arguing about it and begin praying for it. Pray for its bishops and other clergy. Pray for its missionary agencies and for its missionaries. Pray for its National Council.

Fifth. There is still another means for spreading the Kingdom which our laity have in abundance. It is money. The Church cannot get on without money any more than any other organization. This conundrum was once given to me: What goes when the Church goes, stops when the Church stops, is no use to the Church, but the Church cannot get on without it? The answer is "Money." Money goes when the Church goes. When the Church is really alive, when spiritual experiences are going on within men's souls, when they are finding peace and joy in believing, they are moved naturally and spontaneously to giving freely and cheerfully to express their gratitude for what God has done for them. Money stops when the Church stops. When the Church is lethargic and indifferent and worldly and merely respectable and wasting time over inconsequential matters the money stops. Money in itself is no use to the Church. All the gold in the world by itself would not advance the Kingdom of God any more than a hammer and saw by themselves could build a house. Nevertheless, the Church cannot get on without it. On the face of it, it must be apparent to every person who stops to think that the Church cannot carry on its work—evangelistic, educational, humanitarian—in all parts of the world as well as at home, often amongst backward peoples and in pioneer places, without vast sums of money; and when so much money is being spent on the things that lie on the circumference, on chewing gum and candy and cigarettes and cigars and cosmetics and a hundred other things, surely the Church is justified in the name of God and humanity in asking for millions for those purposes that directly pertain to human welfare.

OUR National Council meets on Wednesday of this week. It must take one of three courses—go forward, stand still, or go backward. It looks now as if it might have to go backward. Will the laity of the Church allow this?

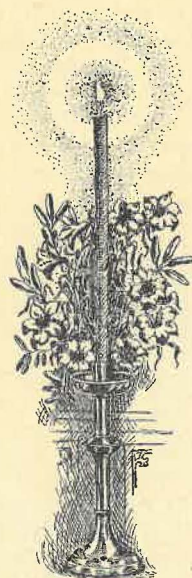
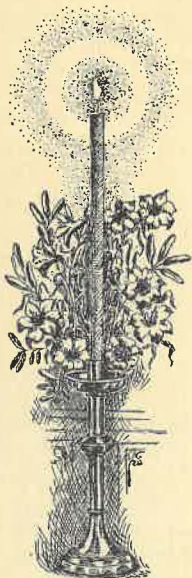
I happen to be a football fan. I hope it is not incompatible with episcopal dignity. I love the teamwork. We need teamwork in the Church—a long pull, and a strong pull, and a pull altogether. This is no time for one to be pulling in one direction and another in an opposite direction. There is too much at stake. Stand back of your parish church. Make it possible to do its own work well, but do not allow it to exhaust all its energy in maintaining its own structure. That would be like a football player who sacrifices victory for his team and college for his own personal glory. Stand back of the Bishop of Long Island and the splendid things that he is trying to do. I won't say stand back of me—that would be too personal—but stand back of the whole Church and its well conceived program.

CHRISTMASTIDE, it is warm and sweet;
A whole world's heart at a Baby's feet.

—Richard Burton.

The Holy Thorn

And Other Christmas Verse



The Holy Thorn

LONG centuries past by lonely barrows grew
 The faery hawthorn boughs of haunted green,
 Beneath whose shade the Danaan gods unseen
 Awoke slain heroes dark with battle-dew;
 Their gilded shields of apple-wood and yew
 In time's deep tumult have lost their sheen,
 Yet where these blossom-laden branches lean
 The faith of vanished ages blooms anew.

One ancient miracle enduring still,
 Though earth's old magic seems a myth outworn,
 Has hallowed Avalon's enchanted hill;
 For when men hymn the Son of God reborn,
 Although December woods are bare and chill,
 At wintry Christ-tide flowers the Holy Thorn.

THOMAS S. JONES, JR.

Welcome

LONG ago, O Babe divine,
 Thou wast cradled into time
 Far away in Bethlehem town
 Came Thy promised Presence down
 Yet I know Thy choice has been
 Any needy heart since then.

Rest Thee here, dear Babe of Time,
 All eternity is Thine
 Mary's arms may pass away
 But their love-estate shall stay
 Cradle down, O Life to be,
 Welcome to humanity!

LILLA VASS SHEPHERD.

Christmas, 1929.

Birth of a Shepherd

BLESSED Baby, you are born
 To staff instead of diadem—
 And you will join the shepherds on
 The singing hills of Bethlehem!

Bravely will you watch with those
 Who gently guide the stumbling dams
 With young, and gather in their arms
 Out of the storm, the little lambs.

As God has shepherded the stars
 Upon the purple hills of heaven,
 Holy Master, shepherd men—
 Till timeless peace is given!

EARL BIGELOW BROWN.

At Morn*

NOT shepherds alone come their King to greet,
 Nor magi from lands of the morn.
 Not angels alone chant of good-will sweet.

For women come today their King to greet,
 The Child in wonder born.
 They help His poor with welcome meet

And reach to souls forlorn
 A guiding hand at morn
 That leads them to His presence sweet.

GRACE LOUISE ROBINSON.

* With a thought of the Sisters, deaconesses, and volunteer women workers of the Church.

The Creche

Holy Child, before Thy crib we kneel,
 As humble shepherds knelt in days of yore,
 When hastening from the starry fields they sought
 Thy lowly manger, eager to adore
 The King, so long foretold, and finding Thee
 A tiny babe still wrapped in swaddling clothes,
 With faith unfaltering, lost in ecstasy
 Accepted Thee, the one true Son of God.

The centuries have passed, and we have known
 Thy birth, Thy life, and tragic sacrifice,
 Thy Resurrection morn, Ascension too.
 And everlasting life in Paradise.
 Our faith that should be strong is oft so weak,
 We bow our heads in shame, and it is then
 We fall so far below the shepherds' faith
 Who came and worshipped Thee in Bethlehem.

HELEN R. STETSON.

Christmas Morning

MARY, Mary,
 Is the Baby asleep,
 Did you lay Him close
 By soft woolly sheep?

Mary, Mary,
 His hair is like down,
 His eyes, are they grey,
 Or blue, or deep brown?

Mary, Mary,
 Might I watch here with you,
 And hold Him myself
 A minute or two?

Mary, Mary,
 May I give Him this—
 Upon His sweet hand,
 The tenderest kiss?

LUCY A. K. ADEE.



LAST GLIMPSE?

This typical view of historic old Trinity Church at the head of Wall street, New York, will no longer be visible in a few weeks. A new building is being erected for the Irving Trust Co., at 1 Wall street, which will obscure the view of one of Manhattan's most famous landmarks. Trinity's spire, once the outstanding guide for ships, is now scarcely visible from the river. This picture was taken from the Stock Exchange Building.



AT BRENT SCHOOL
Interior of St. Nicholas' Chapel, Brent School, Baguio, P. I., which was originally a barn.

Above:

NEW ALTAR

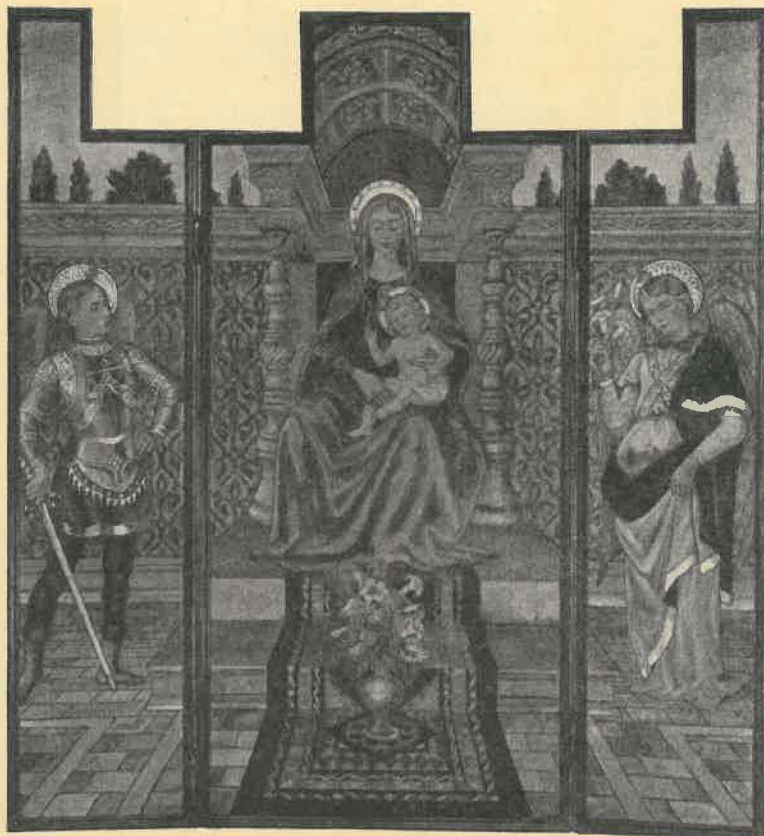
Dedicated November 17th, at Church of St. Matthew and St. Timothy, New York City. [See THE LIVING CHURCH of November 23d.]



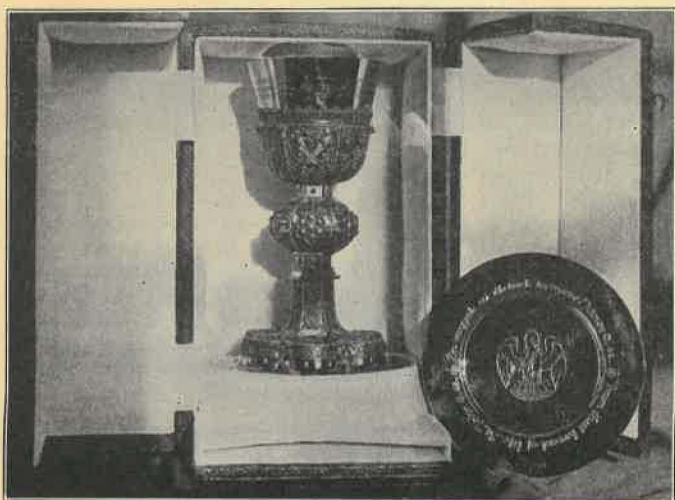
Right:

BLESSED VIRGIN AND CHILD

A triptych painted by Jean June Myall, and recently placed in the chapel of the Church of St. Michael and All Angels, Berwyn, Ill. [See THE LIVING CHURCH of December 14th.]



Church
News
in
Pictures



GOLD CHALICE AND PATEN

Presented by the Hungarian government to the Cathedral of St. John the Divine, New York City. [See New York letter, page 279.]



NEW TRINITY CHURCH, HAVERHILL, MASS.
[See THE LIVING CHURCH of December 14th.]

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.

"Is the Church Protestant?"

To the Editor of *The Living Church*:

CONGRATULATE you most heartily on securing Dr. Lynch's admirable article in *THE LIVING CHURCH* [L. C. December 14th]. Now it is written it seems incredible it was not written long before. There are doubtless many, like myself, who do not relish facing the facts. We have been by nature and by desire trying to reconcile two irreconcilable positions and theses within the Episcopal Church. It cannot be consistently or successfully done. The Episcopal Church cannot be both Protestant and Catholic. That is, it cannot be anti-Roman, non-sacramental, and post-Reformation on the one hand, and on the other retain the primitive, historic, and universal doctrines, rites, and ceremonies of the continuous Church.

Dr. Lynch has clearly stated our position and place in Christendom. We are Catholic—Anglicized and Reformed; but yet Catholic. Our claim to history, our doctrine of sacraments, orders, and ministry, our liturgical services, our observances of feasts and fasts, our "Christian Year," our vestments, our altars, all proclaim it. It is better, much better, to face it, even though many of us do not like the position, or desire to abandon our longing for reunion with the Protestant Churches.

It follows from such an admirably clear statement as Dr. Lynch's that the Episcopal Church is hindering, rather than assisting, the efforts now being made toward reunion. We had better withdraw for the present, and, as Dr. William E. Barton has said more than once in the *Christian Century*, "let those unite who will unite." Our time has not yet come. It will not come until we are united within our own communion.

Meanwhile we are not precluded from being Christians. We may and should cooperate in every possible way with all who will cooperate with us in manifesting a Christian spirit within our churches. We are not called upon to examine meticulously every attempt at fellowship to see what is wrong with it. But we certainly ought to know what sort of Church we are, what sort of ground we stand on. Well, Dr. Lynch has told us, plainly and accurately. (Rev.) HERBERT W. PRINCE.

Lake Forest, Ill.

To the Editor of *The Living Church*:

THE DELIGHTFUL DISREGARD which Dr. Lynch has for certain well-known facts is the sole reason for my writing you; but I believe you will be glad to have my letter, if for no other reason than that you desire to be just and fair. And, after all, nothing is ever gained by misrepresentation.

In his article in last week's issue, Dr. Lynch says, "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. . . . A Protestant minister is simply a layman set aside for leadership and the performance of special functions." No doubt this is perfectly true of Congregationalism and Congregational ministers; but when did this become true of Presbyterianism and Presbyterian ministers? According to the Church of Scotland, the mother of Presbyterianism in these United States, "the Christian ministry derives not from the people but from the pastors, that a scriptural ordinance provides for this ministry being renewed through the ordination of presbyter by presbyter, that this ordinance draws its origin from the Apostles who were themselves presbyters, and that through them it passes to its source in Christ." (See General Assembly for 1911; *Reports*, page 1170.)

This is no new statement of the doctrine as held by Presbyterians. "Our Church doth condemn any doctrine that tends to support the people's power of ordaining their ministers." "We Presbyterians join with the Church of Rome and the Church of England in holding that the persons vested with Church government derive their power not from the people, but from Jesus Christ by His ministers."

In the Presbyterian Church, U. S. A., as in the Church of

Scotland, no congregation has anything, or can have anything, to do with the act of ordination. "The Candidate shall kneel down" and "the presiding Minister shall, by prayer and with the laying on of hands of the Presbytery, according to apostolic example, solemnly ordain him to the holy office of the gospel ministry" (*Government, Discipline, and Worship* (1925), Chapter XIV, page 40). There is this difference between the Church of Scotland and the Presbyterian Church, U. S. A., namely, in the latter communion, in spite of its doctrine, Dr. Lynch would be received as a regularly ordained minister of the gospel; but in the former he would be recognized as being what he claims to be, "simply a layman."

What Dr. Lynch says concerning the sacraments of the Church may be acceptable to all good Congregationalists, but, as being the doctrine held and taught by Presbyterians, never! Indeed, it would seem as if Dr. Lynch knew that he was misrepresenting the Presbyterians when he wrote, "I know that some of my Presbyterian brethren will rise up and tell me," etc.

As for his conception of the Church—that it was not constituted by Christ Himself, but that it came by the voluntary association of those who had been saved—that, too, may be good Congregational doctrine, but among us who are Presbyterians it is heresy. And since when did Dr. John Clifford and Dr. T. Reaverly Glover become authorities to be quoted as to what Presbyterians believe and teach with regard to this matter, either here in America or across the seas? The fact that they are Baptists may qualify them to speak for the Congregationalists, but I beg to protest against their being quoted as defining our position. And it is very evident that Dr. Lynch does not know it, either.

Well, that's that. As for Dr. Lynch's real question, "Is the Protestant Episcopal Church a Protestant Church?", I think we will all admit that he has answered that question, and answered it well. Unfortunately many, like the president of the Christian Unity League, fail to see that your Church is not like theirs at all, just as they seem to be unable to see that the reunion of all Christians, of all communions, Protestant and Catholic, is one thing, while the "union of our divided American Protestants" is another thing entirely.

I pretend to speak for no one but myself, but I know that I am not the only Presbyterian who realizes that the hope of real reunion lies with the Episcopalian Church; and that partial unions, based upon inadequate foundations, instead of promoting unity, must inevitably hinder it and delay its accomplishment. (Rev.) JOHN ROBERTSON McMAHON.

Westminster Church, Grand Rapids, Mich.

The Old Prayer Books

To the Editor of *The Living Church*:

NEXT TO THE BIBLE I have always placed our Book of Common Prayer as the most valuable and helpful to humanity. What to do with the thousands of copies of this valuable book now displaced by the revised Prayer Book is a problem I have locally solved in a way that, I believe, can be of widespread value.

After consultation with the heads of two institutions, a supply of old Prayer Books has been placed in each, with a neat little card, stating: "For Free Distribution—Take One."

The two institutions are the county jail and the county home, or poor house. The long and lonely period of confinement causes men to read most anything that comes to hand. There is great consolation, comfort, and help in the Prayer Book. There is no thought or suggestion of making Churchmen of the readers—only help for them.

Why cannot clergymen or laymen having spiritual oversight of our penitentiaries, jails, poor houses, seamen's institutes, etc., see that supplies of old Prayer Books are thus placed and reserve supplies kept for replacements? I find men in jail reading them with real interest. (Rev.) HENRY F. KLOMAN.

Cumberland, Md.

Books of the Day

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

READERS of *Fear and Victim and Victor* must often have felt the fascination of their author's personality radiating through his fictional characters, and must have wished to come into more direct contact with Dr. John R. Oliver himself. In *Foursquare* (Macmillan, \$2.50) he reveals himself, for the book is an autobiography, and a rarely interesting biography.

The title is drawn from the fact that Dr. Oliver's life falls into four parts. In the mornings he is the official doctor to the criminal courts in Baltimore; in the afternoon he attends to his private practice as a consulting psychiatrist; in the evenings he is a university professor and resident warden of a college dormitory; and week-ends he is a priest on the staff of a Baltimore church. His aim in the book is to show how the four activities fit together into a well-squared life. The first two sections may be called more "objective," the last two more "subjective" in tone, that is to say, in the first two he is describing the life which flows through the courts and the psychiatrist's office, while in the last two he expresses more directly his own inner life as warden and priest. In the last section of all he tells briefly the past history through which, by "many a blow and biting sculpture," he was foursquared for his present life of fourfold service.

It is impossible to describe the book further. To do so would be to describe the man, and it is better to let him speak for himself. There is no need to recommend the book; it will have made its own way from reader to reader long before this review is published. There is only one thing for the reviewer to do, to join the author in thanking God for one more instance of the power of His grace to work through human lives. There is much that is dispiriting in contemporary literature—novels and so-called biographies which divest man of all that is divine and picture him as lower than the beasts. The best antidote to the cynicism or depression begotten by such works is to turn to a book like *Foursquare*. L. H.

Few problems press more insistently on the Christian mind than that of Providence. Every parish priest is being continually asked how one is to reconcile the divine goodness with this, that, or the other actual event. Hence one turns with interest and trembling hope to *Problems of Providence* by the Rev. Charles J. Shebbeare (Longmans, \$1.35). But on the main issue the book is disappointing. Mr. Shebbeare belongs to that Hegelian school of philosophy which uses the criterion, "the rational is the real," not merely as indicating the inadequacy of creation to be the whole of reality, but as a ground for denying the actuality of irrational elements in our here-and-now existence. Hence he is unable to recognize any genuine contingency in the time process, or genuine freedom of choice in human life. The result is that the arguments by which he attempts to show that events may be at the same time both pre-determined and also the result of prayer and human free-will are strangely unconvincing. To the twentieth century mind they read like a kind of verbal fencing which eludes the real issue.

This is a pity, because Mr. Shebbeare is one of the most honest thinkers alive, and his own sincerity would never allow him to elude any difficulty which he recognized as one that ought to be faced. The book abounds in suggestive thoughts, valuable arguments, and examples of penetrating insight. The argument for teleology in the universe from its tendency to produce through human cerebrations some measure of intellectual correctness (pp. 33, 34) is a case in point, and the discussion of the question (so important today) of the relations between science and philosophy in Chapter VIII is admirable. L. H.

RPRESENTATIONS of the Christian Faith in which the evolutionary hypothesis is accepted and interpreted are sometimes criticized by fundamentalists on the ground that they destroy the appeal of Christianity to the "simple faith" of religious people, and make it the private religion of theological specialists. Such criticisms ignore the extent to which men and women, through their week-day education, are becoming "evolution-conscious," so that to the rising generation the religion which presupposes evolution will be the one which appeals to "simple faith." Interesting evidence of this change in lay outlook is provided by L. A. Wight's *Evolution of Consciousness and Spirit* (Christopher Press, \$1.50). Mr. Wight is not a professional scientist, nor a professional philosopher, nor a professional theologian. He is a devout Christian layman, who, during the course of a business career, has kept his eyes and ears open to what scientists, philosophers, and theologians are discovering, and has nourished his spiritual life through prayer, meditation, and communion. As a result of this he has come to find a meaning in human life to which both evolutionary science and Christian experience bear witness.

Those aspirations which dominate the lives of artist and scholar and every seeker after the better unknown—are they the earnest of our being made to seek "a better country," or are they the mark of weaklings seeking escape from reality in self-spun phantasies? Mr. Wight wholeheartedly accepts them as inspiring man's truest activities, and as affording our most significant clue to the nature of the universe. If a man obeys their call, he initiates here on earth a preparatory stage of further development analogous to the stages which preceded definite advances in previous evolutionary progress. Through this central idea Mr. Wight links together in one harmonious system the witness of biologists and mystics.

Mr. Wight is not a professional writer of philosophy, and his thought is not always easy to follow; his life's work has not given him opportunity for practice in that use of language which makes it a ready tool for the clear expression of deep thoughts. Nevertheless his book has a real interest for the professional philosopher. It shows him how meditation on the universe in the light of his own Christian life will lead a thoughtful layman to penetrate to the heart of the problems which form his own daily fare, it helps him to feel that he is not alone in a padded cell solving unnecessary puzzles of his own invention, but that he shares the life and interest of his fellow-men as he strives after insight into the mysteries of human existence.

LUCY MENZIES, the author of *St. Columba of Iona*, has given us a series of studies of holy women down the centuries in *Mirrors of the Holy* (Mowbray, Morehouse, \$5.00). The characteristics of each saint are sketched with a firm hand and the studies show every sign of a sympathetic understanding. Evidently much pains have gone to the making of this book, and the times in which each saint lived and the conditions under which she worked are vividly shown. Here are the Lady Julian of Norwich, St. Catherine of Siena, St. Catherine of Genoa, St. Theresa, as well as others whose lives are not so well known. The book is dedicated to Evelyn Underhill, and is a valuable supplement to Miss Underhill's own studies of the mystics. The bibliography at the end of each chapter is exhaustive and ought to be useful to students of mysticism and its kindred subjects. Only the title of the book seems a little unfortunate; at the first glance it suggests nothing. We prefer the sub-title, *Ten Studies in Sanctity*. E. M. H.

AND the WORD was made flesh, and dwelt among us.

—*St. John 1: 1.*

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.

Managing and News Editor, CLIFFORD P. MOREHOUSE.

Literary Editor, Rev. LEONARD HODGSON, M.A. Social Service, CLINTON ROGERS WOODRUFF. Circulation Manager, HAROLD C. BARLOW. Advertising Manager, CHARLES A. GOODWIN.

Published by the MOREHOUSE PUBLISHING CO., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS, MEXICO, AND BRAZIL: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on subscriptions to Canada and Newfoundland, 50 cts. per year; to other foreign countries, \$1.00.

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Church Kalendar



DECEMBER

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.

KALENDAR OF COMING EVENTS

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, Southern 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

21. Nativity, Bridgeport, Conn.
23. St. Ignatius', New York City.
24. St. Paul's, Brooklyn, N. Y.
30. St. George's, Bridgeport, Conn.
31. St. Clement's, New York City.

APPOINTMENTS ACCEPTED

BOATE, Rev. GEORGE, non-parochial priest of the diocese of New Jersey; to be assistant at Church of the Good Shepherd, Queen Lane Manor, Germantown, Philadelphia. Address, 543 N. 13th St., Philadelphia.

CADRE, Rev. S. ATMORE, formerly rector of St. Timothy's Church, Roxborough, Philadelphia; has become senior curate at Church of the Advent, Boston.

CLOUGH, Rev. CHARLES A., Jr., deacon of diocese of Massachusetts; to be an assistant at Trinity Church, New York City. Address, 161 Henry St., Brooklyn.

FORBES, Rev. KENNETH RIPLEY, formerly rector of St. James' Church, Roxbury, Boston; has become rector of St. Andrew's Church, Stamford, Conn.

GLASS, Ven. JAMES G., D.D., has accepted the charge of St. James' Church, Ormond Beach, Fla. He continues as secretary and actuary of the diocese of South Florida, as well as archdeacon, with address at Ormond Beach, until further notice.

HELMS, Rev. JAMES R., vicar of Thankful Memorial Church, St. Elmo, Chattanooga, Tenn.; to be priest-in-charge of St. Mark's Church, Mesa, Ariz. February 1st.

HOHENSCHILD, Rev. W. W. S., formerly rector of St. Agnes' Church, East Orange, N. J. (N.Y.); has become rector of Church of the Holy Communion, St. Louis, Mo.

MELlichAMPE, Rev. EDWARD W., formerly rector of Otey Memorial Church, Sewanee, Tenn.; to be rector of St. John's Church, Helena, Ark. February 1st.

MILLER, Rev. FRANKLIN H., formerly vicar of St. Simon's Mission, San Fernando, Calif. (L.A.); has become vicar of the Mission of the Holy Spirit, Wilmar, and St. Matthew's Mission, Baldwin Park, Calif. (L.A.) Address, 2010 Rose Villa St., Pasadena, Calif.

MOCKFORD, Rev. A. JULIAN, formerly vicar of St. Mary's Mission, Lompoc, Calif. (L.A.); to be general missionary of the diocese of Sacramento. Address, Sacramento, Calif. January 1st.

OSBORNE, Rev. THOMAS A.; has become vicar of St. Jude's Mission, Burbank, Calif. Address, 1321 Franklin Ave., Santa Monica, Calif.

TYNDELL, Rev. CHARLES NOYES, S.T.D., formerly rector of St. Luke's Church, Memphis, Tenn.; to be rector of St. Stephen's Church, Terre Haute, Ind. Address, St. Stephen's Rectory, 215 N. 7th St., Terre Haute. January 1st.

WILLIAMS, Rev. WILLIAM HALL, formerly assistant at Christ Church, New York City; has become rector of Church of the Good Shepherd, Fairhaven, Mass.

RESIGNATIONS

DAVIS, Rev. FRED J., as missionary at Windsor and Harpursville, N. Y. (C.N.Y.) on account of ill health, and will retire. New address, 24 Vincent St., West Carthage, N. Y.

RUSSELL, Rev. JAMES S., D.D., as principal of St. Paul's Normal and Industrial School, Lawrenceville, Va.; to be principal emeritus of that school.

NEW ADDRESSES

LAWRENCE, Ven. HERBERT L., archdeacon of Nevada, and vicar of St. Mark's Church, Tonopah, formerly Fallon; St. Mark's Vicarage, 205 Prospect St., Tonopah, Nev.

STURTEVANT, Rt. Rev. HARWOOD, D.D., Bishop Coadjutor of Fond du Lac; 629 N. Leminwah St., Appleton, Wis.

CORRECTION

HITCHCOCK, Rev. CARLTON M., retired priest of the diocese of Los Angeles, 232 N. Euclid Ave., Ontario, Calif.; not Oakland, Calif., as given in *The Living Church Annual*.

ORDINATION

EAST CAROLINA—The Rev. WORTH WICKER was advanced to the priesthood in St. James' Church, Belhaven, N. C., on Thursday, December 12th, by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina.

The candidate was presented by the Rev. Robert B. Drane of Edenton, and the sermon was preached by the Rev. Bertram Brown of Tarboro. The Rev. Mr. Wicker is to be rector of St. James' Church, Belhaven, and associate missions.

DIED

BISHOP—MARY WELLS BISHOP, communicant of the Church of the Redeemer, Sayre, Pa., died on Wednesday, October 23d. One of the early members of the Church of the Redeemer, her loyalty and ability strengthened the parish throughout its fifty years of growth. She acted as organist when needed, and was president of the Woman's Auxillary. Three children survive her: Mrs. William M. Kennedy, communicant of her mother's church; Mrs. Frank T. Cady, wife of the rector of Point Pleasant, W. Va.; and Howard E. Bishop, vestryman of Sayre, and member of the council of the diocese of Bethlehem.

MEMORIAL

Louis Byram Carter

In loving memory of LOUIS BYRAM CARTER who entered into rest December 15, 1927. "May light perpetual shine upon him."

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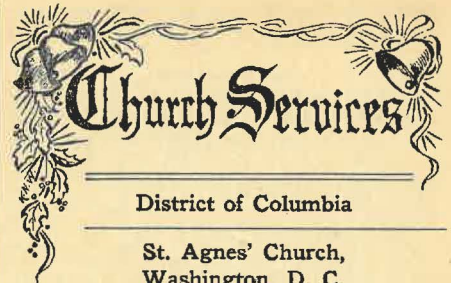


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 Daily: Mass at 7, 8, and 9:30.
 Friday: Sermon and Benediction at 8.
 Confessions: Friday, 3-5; 7-8. Saturday,
 11-12; 3-5; 7-9.
 Priest's Telephone: Rittenhouse, 1876.

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KFJZ, FORT WORTH, TEXAS, 1370 KILO-
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 Standard Time.

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 cycles (225.4). St. Thomas' Church, every
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 Time.

NBC SYSTEM, CHRISTMAS EVE, 7:30-8:30
 P.M. (E. S. Time.) Christmas carol singing
 festival, Graham McNamee announcing.

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

WEBR, BUFFALO, N. Y., 1310 KILO-
 cycles (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.

WHAS, LOUISVILLE, KY., COURIER
 Journal, 820 kilocycles (365.6). Choral
 Evensong from Christ Church Cathedral every
 Sunday, 4:30 P.M., C. S. Time.

WIBW, TOPEKA, KANSAS, 1300 KILO-
 cycles (230.6). Grace Cathedral Services
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 cital every Monday and Thursday from 6:00
 to 6:30 P.M., C. S. Time.

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WKBW, BUFFALO, N. Y., 1470 KILO-
 cycles (204). Church of the Good Shep-
 herd. Morning service every Sunday at 9:30
 E. S. Time.

WOV, NEW YORK CITY, 1130 KILO-
 cycles (265). Diocese of New York. The
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 Thursdays from 12:00 to 12:30 P.M. The
 "Midday Message" period.

WRBQ, GREENVILLE, MISS., 1210 KILO-
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 tures by Rev. Philip Davidson, rector of St.
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 C. S. Time.

WRC, WASHINGTON, D. C., 50 KILO-
 cycles (315.6). Washington Cathedral, the
 Bethlehem Chapel, every Sunday. People's
 Evensong and sermon (usually by the Bishop
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WRVA, RICHMOND, VA., 1110 KILO-
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 evening, 8:00 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILO-
 cycles (225.4). Service from Christ Church
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 days at 11:00 A.M., C. S. Time.

WTMJ, MILWAUKEE, WIS., 620 KILO-
 cycles (483). Christmas carols sung by
 choir of Milwaukee Cathedral, Sunday, Decem-
 ber 22d, 8:15-9:15 P.M. (C. S. Time.) Christ-
 mas carols by cathedral choir on Christmas
 Eve, 8:00-9:30 (C. S. Time), and Christmas
 Day, 9:00-10:30 A.M. (C. S. Time.)

BOOKS RECEIVED

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

Association Press. 347 Madison Ave., New York
 City.

Religion: Whence and Whither. By the Rev.
 Clifton Macon, D.D.

T. & T. Clark, 38 George St., Edinburgh, Scotland.
 Charles Scribner's Sons, 597 Fifth Ave., New York
 City. American Agents.

*Life Indeed. Sermons On the Things That
 Matter Most.* By Harold E. Brierley, min-
 ister of Immanuel Church, Southbourne,
 formerly minister of Highbury Quadrant
 Church, London, \$2.75.

The Idealism of Christian Ethics. Being the
 Baird Lectures for 1928. By the Rev.
 George Walker, M.A., D.D., minister of the
 East Parish of St. Nicholas, Aberdeen.
 2.75.

Cokesbury Press, 810 Broadway, Nashville, Tenn.
Church Publicity. A Complete Treatment of
 Publicity, Opportunities and Methods in
 the Local Church. By Rev. William H.
 Leach, editor of *Church Management*;
 author of *Church Administration, Church
 Finances*, etc. \$2.25.

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

From the Heart of Motherhood. By One
 who Fathomed Its Pain and Its Bliss.
 \$1.25.

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

Vita Nova. By Howard Chandler Robbins,
 author of *Sursum Corda*. 75 cts.

The Living Church Annual, 1930. Cloth, \$1.50;
 paper, \$1.00.

Edwin Valentine Mitchell, 27 Lewis St., Hartford,
 Conn.

What a Modern Church Believes. By Warren
 Seymour Archibald, minister of the Second
 Church of Christ in Hartford. \$2.00.

Fleming H. Revell Co. 158 Fifth Ave., New York
 City

Twice-born Ministers. By S. M. Shoemaker,
 Jr., rector of Calvary Church in New
 York. \$1.50.

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

What Is Christian Education? By George A.
 Coe. \$2.50.

PAPER COVERED BOOK

Cokesbury Press, 810 Broadway, Nashville, Tenn.

*Can Religion Be Taught? Evangelical Reli-
 gion Faces the Question.* By Frank S.
 Hickman, professor of the Psychology of
 Religion, Duke University. Edited by E. B.
 Chappell. 35 cts.

BULLETINS

Hobart College, Geneva, N. Y.

Catalogue, 1929-1930.

Northwestern University. McKinlock Memorial
 Campus, Chicago, Ill.

*Selection of Christmas Hymns and Carols In-
 tended More Especially for Community
 Purposes.* School of Music. Department of
 Church and Choral Music.

CARING FOR THOSE ILL
 WITH TUBERCULOSIS

PHOENIX, ARIZ.—The Arizona Health
 League is the corporation which main-
 tains the work of the Church among those
 ill with tuberculosis, especially St. Luke's
 Home at Phoenix, St. Luke's in the Desert
 at Tucson, and St. Luke's in the Moun-
 tains at Prescott. Bishop Atwood, who re-
 tains the presidency of the corporation
 and who maintains his interest in the in-
 stitutions of which he was the founder,
 reports that it has become necessary to
 add to the staff an associate for Dr.
 Phillips, and that made necessary the
 erection of a new house at a cost of
 \$8,000, of which amount \$2,000 was pro-
 vided by the league and the balance from
 friends of the superintendent. Repairs,
 painting, etc., at the institutions in
 Phoenix and Prescott necessitated the ex-
 penditure of about \$3,000.

An administration building has been
 erected and a steam-heating plant in-
 stalled, as stated in THE LIVING CHURCH
 last week. This provides office rooms for
 the superintendent and medical director,
 waiting rooms, and an entirely new and
 commodious kitchen. The second story
 contains rooms for nurses and assistants.
 This has been accomplished at an ex-
 penditure of \$15,000, \$8,000 of which was

NEWS FROM CHINA

NEW YORK—A cable from Bishop
 Graves announces the safe arrival in
 Shanghai of Mrs. F. Craighill Brown,
 Miss Louise Hammond, and Mrs. John
 C. Magee and children from Nanking.
 All are safe and well. Mr. Brown and
 Mr. Magee are remaining in Nanking
 for the present.

On December 9th the Department of
 Missions cabled Bishop Roots, asking
 for information as to the welfare,
 safety, and whereabouts of Mr. and
 Mrs. Claude Pickens and Deaconess
 Riebs, who, according to the latest in-
 formation, were at Ichang. Press dis-
 patches report that women and chil-
 dren at Ichang have been taken aboard
 steamers in the river.

provided by the Arizona Health League.
 There is still about \$3,000 to be raised.

The Rev. C. E. Huntington has been se-
 cured as chaplain, and is carrying on pas-
 toral work among the sick in Tucson simi-
 lar to that done by the chaplain of St.
 Luke's Home, Phoenix. This work is by
 no means confined to the St. Luke's
 Homes, but covers a wide territory, reach-
 ing out to many friendless and alone who
 have come to Arizona for their health.

There were over 200 patients admitted
 to the three institutions during the year,
 no one paying the actual cost of mainte-
 nance, the majority being taken either at
 reduced rates or entirely free. The deficits
 (St. Luke's, Phoenix, alone will approxi-
 mate \$18,000) must be met by gifts to
 supplement the interest from the all too
 small endowment funds.

Bishop Atwood asks for help in bearing
 this burden and mentions that checks
 should be made payable to A. T. Esgate,
 treasurer, Valley Bank, Phoenix, Ariz.

NATIONAL CHRISTMAS CAROL
 SINGING FESTIVAL PLANNED

NEW YORK—On Christmas Eve, Tues-
 day, December 24th, between the hours of
 7:30 and 8:30 P.M., there will be a nation-
 wide effort to get the entire country to
 join in a Christmas Carol Singing Festi-
 val, through a gigantic radio broadcasting
 hook-up.

The Advertising Club of New York, in
 coöperation with the municipal authori-
 ties, churches, philanthropic societies,
 etc., have perfected arrangements with
 the National Broadcasting Company to
 broadcast this event. About 10,000 singers
 will assemble in Madison Square Park,
 New York, at 7:30, including soloists,
 choir members, glee clubs, and others, who
 will be accompanied in their international
 carol sing by four complete bands already
 engaged.

Several noted singers will sing appropri-
 ate selections, and Albert Stoessel, the fa-
 mous conductor, will lead the carol sing.
 Mayor James J. Walker will open the
 ceremony, the police department will pro-
 vide the necessary stands, and Police Com-
 missioner Grover A. Whalen and many
 other distinguished men and women will
 be present.

The National Broadcasting Company
 will erect the broadcasting equipment and
 Graham McNamee will be the announcer
 in this national hook-up. Every home in
 the land will be asked to join in the sing-
 ing. The six leading motion picture com-
 panies have promised to provide for the
 sound and picture photographing of the
 crowd, so the event will be repeated after-
 ward in thousands of moving picture
 houses to many millions of people.

Bishop of London Defends Scheme For New Church of England Schools

Birthday Festival of Toc H to Be Celebrated—Bishop of London Has Anniversary

The Living Church News Bureau
London, November 29, 1929}

THE BISHOP OF LONDON, SPEAKING ON religious education, in the recent debate thereon in the Church Assembly, emphatically denied that his £50,000 scheme for new Church of England schools was meant in any way to slight council schools. He said he had not one word to say against council schools; he had been a council school manager for years. But the Church of England started the whole business of elementary education, and before 1860, with the exception of a few Wesleyan schools, she had the primary education of the people in her hands. They were absolutely bound to keep up their Church schools, for otherwise they would have no guarantee that the Christian faith would always be taught in the schools. Church of England schools taught the whole undiluted Christian faith, and, what was more important, that faith was taught by people who really believed it to be true. Perhaps if they asked the State to build new Church schools for them they would be asking for more than they could hope to get, but with one voice they were determined to ask for building grants to enable them to bring the Church of England schools up to date.

TOC H OBSERVES FESTIVAL

The fourteenth birthday festival of Toc H will be held at the close of next week. On Friday, December 6th, a guest night at the Albert Hall will be addressed by one of its presidents, the Rt. Hon. Stanley Baldwin, M.P. The Rev. Herbert Dunnico, M.P. (deputy chairman of committees in the House of Commons, and Free Church padre of the House of Commons group of Toc H), will be in the chair. The lighting of rushlights and lamps will be conducted by the founder padre, the Rev. P. B. Clayton. The latter half of the proceedings will take the form of a new nativity play, specially written by Barclay Baron of Toc H, and set to continuous music by Martin Shaw.

Thanksgiving services will be held on Saturday afternoon in Westminster Abbey, St. Margaret's, Westminster, and St. Martin's-in-the-Fields. At the abbey ten crosses from the graves of unknown soldiers who fell in France and Flanders will be handed over to certain branches of Toc H to be preserved by them in their chapels.

On Saturday evening the festival will be continued at the Albert Hall, where the nativity play will again be performed. The patron of Toc H—the Prince of Wales—will light Lamps of Maintenance for forty new branches, including places so widely apart as Yorkshire, London, Valparaiso, and Cawnpore.

On Sunday morning, December 8th, there will be special services in a number of city churches; and in the afternoon an informal family gathering will give members at home an opportunity of meeting and hearing their fellows from overseas.

BISHOP OF LONDON HAS ANNIVERSARY

Dr. Winnington Ingram was consecrated to the suffragan-bishopric of Stepney on St. Andrew's Day, 1897, so that he

enters upon the thirty-third year of his episcopate tomorrow. He is in the twenty-ninth year of being Bishop of London, and has held his see longer than any other living English diocesan. The senior prelate in consecration, however, is Dr. Harmer, Bishop of Rochester, who was consecrated by Archbishop Benson to the see of Adelaide on Ascension Day, May 23, 1895, and returned ten years later to England to be Bishop of Rochester. Dr. George Forrest Browne, late Bishop of Bristol, will keep his ninety-sixth birthday on December 4th.

AT KNUITSFORD TEST SCHOOL, HAWARDEN, CHESHIRE

The principal of the Knutsford Test School, Hawarden, Cheshire, presents a highly encouraging report for the past twelve months. He says that the school has been practically full throughout the year, and that the examination results have been very satisfactory. Eleven men have been sent on for further training to the universities and five to theological colleges. The diocesan training committee has been approached with a view to

closer coöperation, and the Archbishops of Canterbury and York have warmly commended the work of the school to these committees, stating that they believed the school to have proved itself of the greatest value and to be entitled to general support. During the year candidates have been sent to the school from five dioceses, the cost being shared between the school and the diocese concerned.

PLAN CATHEDRAL FOR GUILDFORD

The prospect of a new cathedral for Guildford has been brought appreciably nearer by the report of the representative committee appointed to consider a suitable site. The committee states that the Stag Hill site affords an incomparable situation for a cathedral, and that it is quite practicable and safe to build there. No engineering difficulty need be feared if the foundations are taken down to fifty feet and rest upon the blue clay which is there found.

It has been decided to have an open competition for the appointment of an architect, and Walter Tupper, ex-president of the Royal Institute of British Architects, is to act as assessor. Before a start is made upon the building £40,000 is required, and toward this nearly £20,000 has been received or promised.

GEORGE PARSONS.

New Church Dedicated for Indians on Peguis Indian Reserve in Rupert's Land

Scholarships Won by Trinity College Students—Death of Sister Winifred, St. John's Convent

The Living Church News Bureau
Toronto, December 13, 1929}

SEVENTEEN MONTHS AGO A FEW LOGS LAY in a field at the north end of the Peguis Indian Reserve in the diocese of Rupert's Land.

In the heart of the missionary, the Rev. C. Morris, and of the Indians was a hope that where these logs lay there might stand some day a much needed church. At that time no funds were in sight, but the people had energy as well as hope, and the women of the Woman's Auxiliary held a sale on Treaty Day, 1928, and again at the same time this year. The Junior Woman's Auxiliary also helped, and by the united efforts of all the north people about \$700 was raised. The pile of logs was sold and another \$40 added. Mr. Morris and his wife made known the need to outside friends in Canada and England and received a generous response. The Woman's Auxiliary of the diocese of Rupert's Land contributed \$500, and other societies in Canada and England helped liberally so that an amount of about \$1,650 was raised.

This year the hopes of the people and their minister saw their fulfilment. In the field where eighteen months ago there lay just a pile of logs there now stands a very pretty little frame church. The people who have struggled to make their dream a reality gathered together on a Saturday afternoon to witness the dedication of their church to the service of God. There was a splendid congregation of North Peguis people present. Bad roads prevented the coming of many from the other centers on the reserve, but in spite

of this the church was filled to capacity.

DEATH OF SISTER WINIFRED AT ST. JOHN'S CONVENT

The recent death of Canon Anthony Hart, former rector of the Church of St. Mary the Virgin, was followed by the death of his daughter, Sister Winifred (Winifred Hart), of the Sisterhood of St. John the Divine, which occurred at the convent of St. John yesterday.

She was born in Markham in the year 1884. In July, 1916, she entered the Sisterhood and spent several years in work in St. John's Hospital.

For some years past she had been confined to her room, from which she carried on a vast correspondence, being known to have written several thousand letters yearly. She also filled the position of sister-warden of a large band of her associates connected with the Community, scattered throughout the Dominion, England, and the United States.

Surviving her, besides several cousins, is her sister, Mrs. Cecil Clatworthy.

After a requiem Eucharist in the chapel of St. John's Convent the funeral service was held at the Church of St. Mary the Virgin.

UNIVERSITY SCHOLARSHIPS WON BY TRINITY COLLEGE STUDENTS

The award of the David Dunlap Memorial Scholarship in the University of Toronto to R. S. Jaques of Trinity College reveals the interesting fact that two new scholarships awarded for the first time in 1929 have been won by two brothers, both students of Trinity College.

R. S. Jaques, who graduated in 1928, has been awarded the David Dunlap Memorial Scholarship in psychology open to graduates of not more than one year's standing in the faculties of arts and medi-

ine. Mr. Jaques' study was the psychology of language. He graduated from Trinity College in 1928, with first class honors in philosophy, standing first in his department in the University of Toronto.

Louis B. Jaques, who matriculated into Trinity College this year, was awarded the Gundy Doran Scholarship in Canadian history. This scholarship is open for competition each year by matriculants in the province of Ontario. It requires original work in the field of Canadian history, the results of which are embodied in an essay and a written examination. Mr. Jaques is an honor student in chemistry.

Both the above scholarships have been awarded this year for the first time and it is interesting that they should have been won by two brothers, students of the same college.

A CHRISTMAS CARD FOR NEWCOMERS

The Christmas card sent out by the department of welcome and welfare of the council for social service to some thousand British newcomers who arrived this year is a four page folder bearing on the front Lerolle's *Visit of the Shepherds to the Manger*, and within the story of the Shepherds from St. Luke's Gospel and a Christmas message by the general secretary, Canon Vernon.

RECEPTION OF REGIMENTAL COLORS AT ST. PETER'S, BROCKVILLE

A ceremony of unusual interest took place in Brockville, Ont., when the colors of the 156th Leeds and Grenville Regiment were laid up in St. Peter's Church. The Brockville Rifles, which form the First Battalion of the regiment, paraded in full strength, accompanied by nearly a hundred veterans in mufti.

After a modified form of Evensong was sung, with the *Te Deum*, the sermon was preached by the major, the Rev. A. Beauchamp Payne, C.F., rector of Athens. While the color party advanced up the aisle, *O Canada* was played by the band of the Brockville Rifles. The colors were received from the color party by Lieut. Col. Robert Gill, M.C., the retiring officer in command of the regiment, and by Major F. C. Curry, V.D., who takes his place. The colors were then given into the custody of the chaplain captain, the Rev. Cecil Whalley, D.D., rector of St. Peter's Church, and placed on the holy table. After the blessing, the national anthem was played by the band and Kipling's *Recessional* sung as a concluding hymn.

NEW PRESIDENT OF NOVA SCOTIA COUNCIL FOR SOCIAL SERVICE

The social service council of the diocese of Nova Scotia, which is composed of a number of representative Anglican men from all parts of the province, met at the Church of England Institute, Halifax.

The Rev. Dr. Samuel H. Prince, professor of sociology at King's College, was elected chairman to fill the vacancy caused by the death of Archdeacon Armitage, who had held that position ever since the inception of the council.

The council, after discussion, decided that it was desirable that the Minimum Wage for Women Act be implemented as soon as possible. Deep appreciation was also voiced for the construction of the Home for Mentally Deficient at Truro, a project in which the council has been interested for some time.

The council's sorrow at the loss of Archdeacon Armitage was expressed in a resolution of sympathy to the family.

Bishop Anderson Opens First National Council Meeting Under His Presidency

Report on Church and Industrial Relations—Resignations and Appointments

The Living Church News Bureau
New York, December 14, 1929

I HOPE I MAY BE ABLE TO PERSUADE THE people of the Church generally to speak of our National Council, not the National Council," said the Most Rev. Charles P. Anderson, D.D., Presiding Bishop, in an informal address which he made in opening the National Council meeting on December 11th, the first under his presidency. Speaking further of his newly assumed responsibilities and his study of the work of the departments, he emphasized the welcome sympathy and co-operation which had already been extended to him, and his purpose of furthering and interpreting the work of the Council and departments to the large constituency with which he hopes to establish contact as the days go on.

Proceeding immediately to matters of business, the Presiding Bishop reported that the vice-president, Dr. Lewis B. Franklin, whose office is filled by appointment of the Presiding Bishop, felt that this office had been vacated by the death of Bishop Murray. "It simply did not occur to me that the vice-president's office terminated," said Bishop Anderson, "but he thinks it did, and he is a man of strong opinions. In order to remove any doubts in his mind, I should like to make my first official act as the president of the National Council the reappointment of Dr. Franklin as vice-president of the Council, subject to your confirmation." The Council unanimously confirmed the appointment.

The Presiding Bishop then spoke of his previous appointment of Bishop Burleson as his Assessor and expressed his desire to "make a rather liberal use of my Assessor to assist me in those duties of the Presiding Bishop which pertain to him as president of the Council."

Great satisfaction that the President of the United States has authorized the signing of the protocols looking toward the participation of this country in the World Court, and the earnest hope that the Senate will confirm this action, were expressed in a resolution presented by the Department of Social Service and adopted by the Council.

Yellow fever during the past year wrought havoc in the Church's work in Liberia, the death of Miss Maryland Nichols resulting from it in January, 1929, and in June that of James L. Sibley, whose work as educational adviser to the government was of incalculable benefit. Other foreigners and natives have succumbed to the disease. The Department of Missions reported that the advisory committee on education in Liberia, formed by a number of interested organizations which Mr. Sibley represented, has undertaken, in conference with the United States State Department, to supplement funds provided by the Liberian government to send out a sanitary engineer to combat the disease. Amounts varying from \$2,500 to \$500 have been promised by colonization societies, the Phelps-Stokes Fund, the Methodist and the Lutheran Foreign Mission Boards, and Harvey Firestone. The Department of Missions, with Bishop Campbell's recommendation, has

made an emergency appropriation of \$500. In presenting the need to its constituent societies, the advisory committee emphasized its conviction that the control and elimination of yellow fever in Monrovia is a vital condition of any program for the education and religious development of Liberia.

The Japanese government, through its department of education, has promised St. Paul's University, Tokyo, an annual appropriation of \$12,500 for ten years, beginning in January, 1930. The National Council learned with interest of this appropriation, as also of the fact that Dr. Y. Sugiura, vice-director of St. Paul's, has been requested by the government's home department to deliver a series of lectures on the Church of England, its history, organization, and teachings, to Prince Takamatsu, younger brother of the Emperor. The Prince is to visit England in 1930, and desires to secure knowledge of the religious environment into which he will go.

RESIGNATIONS AND APPOINTMENTS

Nineteen of the twenty-four Council members were present at the meeting. Bishop Lawrence, who for twenty years past has been a member, first of the Board of Missions, then of the National Council, had presented his resignation to Bishop Murray last August, but it had not been acted upon at the October meeting. It was presented at the December meeting and accepted with regret, the Council placing on record its high appreciation of Bishop Lawrence's faithful and notable service.

Bishop Rogers of Ohio was elected to fill the place of Bishop Lawrence until General Convention of 1931. The Rev. Dr. George Craig Stewart was appointed in his place in the Finance Department.

The only other change in the Council membership was the resignation of William J. Tully, who, as member elected by the second province, had presented his resignation to the president of the provincial synod. Bishop Stearly, reporting it to the Council, said that no appointment had yet been made to fill the office.

The episcopate continues to deplete the ranks of the Field Department, Dr. Schmuck, formerly a general secretary, becoming Bishop of Wyoming, and Dr. Sturtevant, formerly an associate secretary, becoming Bishop Coadjutor of Fond du Lac. The Rev. Richard M. Trelease, general secretary, has accepted the rectorship of St. Paul's Church, Kansas City, Mo.

Giving their services free to the National Council, twenty-five clergymen and one layman throughout the country are now serving the Field Department as associate secretaries.

The Rev. Dr. Frank Gavin was appointed a member of the commission on college work.

Dr. Franklin reported the state of general Church finances as of December 5th, an account of which was printed in last week's LIVING CHURCH.

THE CHURCH AND INDUSTRIAL RELATIONS

Spencer Miller, Jr., consultant for the Division of the Church and Industrial Relations, told of his work. He said in part:

"During the last sixteen months, practically, we have been engaged in a study

of the whole background of the Church's responsibility to the problems of developing industrialism in north, east, south, and west.

"We have been trying in a small but, we hope, effective way to relate the labor group more definitely to the work of our Church. We are now engaged in not only coming into definite contact with men and women who are active in labor circles, but are trying to relate them in a functional way to the work of this division. We are not prepared to report just exactly the entire details of that relationship but we do want, as a division, to report that that work is in progress, and I hope by the next meeting of the Council we shall be able to give a more definite account to you.

"I was invited to speak at the synod of the province of Sewanee at Columbia, S. C., on Deepening Industrialism of the South. The problems raised by the situation in Gastonia and Marion have been matters of deep concern to Churchmen in their communities. I spoke on this subject and, growing out of the meeting, came an urgent request from a Churchman and senior warden of an important church in Gastonia that I go there. I stayed a day in that city, interviewing employers, visiting the mills, coming into close touch with the extremely serious condition which had made the waters of that community very turbulent. As a result of my contact there the request has come for a further study of Gastonia County in North Carolina. That request is still before the division, but I speak of it as at least two of the things which have come satisfactorily out of this."

The Rev. Harold Holt, assistant executive secretary, reported on the new project of Family Relations Institutes. In the report of the committee on marriage and divorce it was recommended that the Church take an active part in educating her people for marriage.

The Department of Social Service in going over the matter with groups of clergy from many parts of the country, found that very few of them felt equipped to carry on such education at the present time. To supply this lack and to prepare the clergy for incorporating in their normal educational programs the department is recommending the organization of Institutes on Family Relations in every diocese. These institutes would be in the nature of discussion groups on technique, as well as facts, and would be conducted by such authorities as a physician, mental hygiene expert, domestic economy teacher, and a spiritual leader.

Following the report of the committee on marriage and divorce, the topics to be dealt with are:

- Domestic Finances (Financial tension).
- The Biology of the Family (Sex tension).
- The Parent and Child.
- The Spiritual Nature of the Family.

These institutes will open the topic and, being conducted as much as possible by local people, will give an opportunity for further study and working out within the diocese of an appropriate program for every parish.

The first such institute will be held in the diocese of Erie on January 21st; several other dioceses are planning for them after Easter. All of the clergy who have been approached on the subject are very eager for the institutes.

MR. SUTER ON RELIGIOUS EDUCATION

Reporting on the Department of Religious Education, the Rev. John W. Suter, Jr., said in part:

"The department itself consists of eighteen members. It has engaged the services of ten officers and two part-time consultants. Nine of these twelve are paid

from the budget, but one of the nine receives only \$200 a year. These twelve persons and their assistants do the central and creative thinking and bear the major burdens. The success of the department's whole enterprise stands or falls with the quality of their work. Associated with us are 132 volunteer commissioners who come in from the field two or three times a year in small groups and give us a great lift, incidentally keeping us in touch with opinions and conditions of the field.

"Thousands of children read our stories and look at the pictures and posters we publish in connection with the three national offerings which the National Council has asked us to promote. Thousands of children in Church schools all over the land receive instruction based at least in part upon the Christian Nurture Series, and hundreds of others follow the more flexible curriculum guides which we are always glad to provide."

AMERICAN CHURCH INSTITUTE FOR NEGROES

The Rev. Robert W. Patton, D.D., director of the American Church Institute for Negroes, reported many new and significant features in this great work. The entire community of Mound Bayou, Miss., has united to urge the establishment there of an institute school. The entire community is made up of Negroes and eighty per cent of the population of the county in which Mound Bayou is located are Negroes. Inducements on behalf of the community include generous gifts of land and coöperation in providing necessary buildings and equipment. A careful study of the proposal is under way.

CHURCH PUBLICITY

The Rev. G. Warfield Hobbs, on behalf of the Department of Publicity, reported that on December 1st there remained a

DEAN ABLEWHITE ELECTED BISHOP OF MARQUETTE

ISHPEMING, MICH.—The Very Rev. Hayward S. Ablewhite, dean of St. Paul's Cathedral, Marquette, Mich., was elected Bishop of Marquette at the special convention of the diocese held in Grace Church here Tuesday, December 17th. The election was held to choose a successor to the Rt. Rev. Robert Le Roy Harris, D.D., Bishop of the diocese since 1918, whose resignation was announced at the annual meeting of the House of Bishops.

Dean Ablewhite was born in Cleveland, September 11, 1887, the son of James B. and Annie Seller Ablewhite. He received his education in Cleveland public schools and at Kenyon College and Bexley Hall. Ordained upon his graduation from the latter in 1915, he served in his native diocese of Ohio, notably as rector of St. James' Church, Pequa, until his appointment as dean at Marquette in June, 1928. Dean Ablewhite was married, in 1915, to Miss Inez Fillmore.

gross cash balance in favor of the manufacturing account of the *Spirit of Missions* of \$5,467, a record never before equalled. He reported that orders from the field for the current issue of *The Church at Work* reached a total of 601,927, the highest peak in the history of this national Church publication. He reported the issuance by the department of a text book, *Publicity for the Church*, written by the Rev. John W. Irwin.

Dr. Gates to Be Installed as Dean of New York Cathedral on January 5th

New Organist at Church of Transfiguration—Cathedral Gift From Hungary

The Living Church News Bureau
New York, December 14, 1929

THE REV. DR. MILO HUDSON GATES, vicar of Intercession Chapel, Trinity parish, and dean-elect of the Cathedral of St. John the Divine, will enter upon his new duties on New Year's Day. His formal installation as dean will be conducted by the Bishop of New York at the 11 o'clock service on Sunday, January 5th.

NEW ORGANIST AT "LITTLE CHURCH AROUND THE CORNER"

The Rev. Dr. Randolph Ray, rector of the Church of the Transfiguration, announces the acceptance of Frederick Roche to be organist there. Mr. Roche, who begins his new work tomorrow, obtained his musical training in Dublin. For eight years he was organist and director of music at Albany Cathedral, and during the past thirteen years he has held a like position at St. Peter's, Morristown, N. J. Mr. Roche is a proficient carillonneur, having played on practically all of the world's great carillons. At present he is the carillonneur at Princeton University.

THE CATHEDRAL GIFT FROM HUNGARY

At the presentation of the chalice and paten from the government of Hungary to the Cathedral of St. John the Divine, mentioned in last week's letter, Count

Szechenyi, in his address, remarked that he doubted whether any of the other gifts to the cathedral had better typified the spirit of the donor than the cup, the emblem of sacrifice. He stated that "it comes from a country whose sacred mission has been to mount guard from the year 1000, century after century, on the frontier of Christendom against pagan hordes from the East," and that her greater glory had been experienced in the dark hour of sacrifice.

DR. DELANY CONDEMNS BIRTH CONTROL

A public meeting held a few weeks ago in advocacy of birth control measures was presided over by the Rev. Dr. Prichard of Mt. Kisco parish and a canon of New York Cathedral. Among the sympathetic speakers was the Rev. Dr. Darlington of the Church of the Heavenly Rest. A statement of opposite nature was made last Sunday by the Rev. Dr. Delany at the Church of St. Mary the Virgin. He said that because "some of our official teachers are advocating artificial restriction of the family, the future of the Church looks more dubious. It is an inescapable law of social development that the future belongs to those religious and racial groups which are reproducing themselves in sufficiently large numbers to survive. The result of birth control is extinction."

CATHEDRAL WOMEN'S DIVISION MEETING

The women's division of the cathedral building committee reported continued progress at their meeting of last Monday. Of the \$1,000,000 needed for the north

transept, all but \$120,000 has been raised. It is planned to secure that comparatively small amount by sixty pledges of \$2,000 each. Among recent contributions was one of \$500 from Bishop Manning toward his pledge of \$2,500 for this transept.

The Bishop made mention of the gold book, now being made by the Birmingham Art Guild, and in which will be inscribed the names of all the donors to the cathedral, asking for further contributions of gold and semi-precious stones for the binding of this volume.

CHRISTMAS FOR THE UNFORTUNATE

The reading of the City Mission Society's appeal for \$35,000 to provide Christmas gifts for a host of unfortunate dependents leads one to marvel at the immensity of the task which our society voluntarily assumes. It is a considerable undertaking to care for a hundred or so children in a parochial school, but here are 10,500 men, women, and children, not in one place, of course, or anything approaching such a unit, but scattered throughout sixty-three hospitals, institutions and "homes," in three chapels, two neighborhood centers, and at St. Barnabas' House. That the always busy City Mission Society is willing to add this splendid and tremendous task to its schedule, thereby acting as our agent to these unfortunate ones to whom we cannot go, this information itself is a sufficient appeal to bring the sum needed. It should be stated that this is not to provide something like \$3.00 gifts for each of this great company, but will be used for the relief of families, especially in winter time.

IN MEMORY OF CANON JONES

At the cathedral on Sunday afternoon, December 22d, Bishop Manning will be the speaker at a service held in commemoration of the life and work of the Rev. Dr. Robert Ellis Jones, canon bursar of the cathedral, who died last summer.

JUSTICE CRAIN ON PREACHING

Justice Thomas C. T. Crain, district attorney-elect, and a vestryman of Trinity Church, in a recent address criticized some of the present-day preaching. "Today the pastor's talk is soft and easy," he said. "In the effort to get to the level of the pew, nine times out of ten the preacher gets below that level." He declared that it used to be unnecessary to advertise with posters that a church building is for the worship of God, and recalled that it had been said that "the larger the sign, the weaker the church."

ITEMS

The recent notice of the coming annual exhibition held by the St. Hilda Guild was incorrect as to the hour. This will be at 131 East 47th street, January 22d through the 25th, from 10 A.M. to 6 P.M.

The annual pilgrimage and torch-light procession to the graves of Clement C. Moore and Alfred Tennyson Dickens will be held at Intercession Chapel as usual on Christmas Eve; the hour is 4 P.M. To this the public is invited.

The Rev. Dr. Pelton, whose twenty-fifth anniversary as rector of St. James', Fordham, was observed during this past week, has been granted a year's leave of absence for a trip around the world.

At the noonday service on Christmas Eve at St. Paul's Chapel, Broadway and Fulton street, a festival cope of medieval design will be worn for the first time. This was recently presented to the vicar, the Rev. Dr. McComas, by members of the weekday congregation of business people.

HARRISON ROCKWELL.

Enlarged and Remodeled Church and Parish House Dedicated at Hanover, Mass.

Memorial Service at St. Mary's for Sailors, Boston—Open House at Diocesan Headquarters

The Living Church News Bureau }
Boston, December 14, 1929 }

A BEAUTIFUL EXAMPLE OF THE TYPE OF architecture indigenous to New England and so admirably suited to its environs is now shown by St. Andrew's Church, Hanover, and its adjoining parish house. This parish house, enlarged and



ST. ANDREW'S CHURCH
Hanover, Mass.

remodeled, and the colonial pillared porch of the church itself will be dedicated by Bishop Slattery tomorrow afternoon. Both notable features are the gift of the Sylvester family, Samuel S.; Edmund Q.; and Albert L. Sylvester, and their sister, Mrs. Eliza S. Hatfield; and both gifts are memorials to two persons whose helpful lives aided both their church and their community.

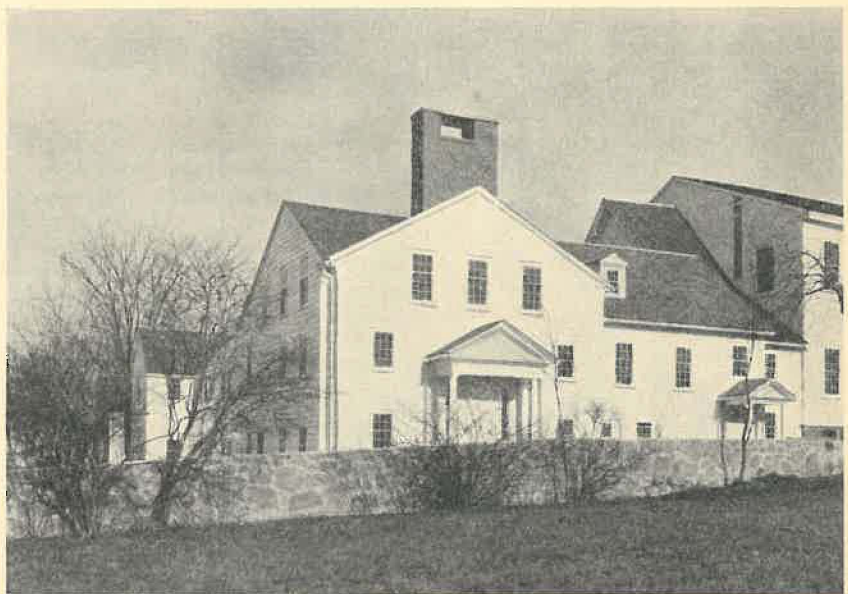
The parish house is in memory of the

mother of the donors, Mrs. E. Q. Sylvester, who was the daughter of Mr. and Mrs. Samuel Salmon, all being closely linked by close association with Hanover. This parish house is connected with the rear of the church but the planning of the little ecclesiastical group has been so skillfully managed that the house is rightfully subordinate to the church, the latter holding a dignified prominence. The parish hall will now seat 200 persons, a necessary requirement when a parish such as this acts as the community center for the scattered rural population of the neighborhood. There are, of course, guild room, kitchen, and most important of all, adequate and convenient quarters for the Church school of 175 pupils.

The pillared porch of the church commemorates the donors' brother, Joseph S. Sylvester, who was warden of the parish for thirty-six years, 1892-1928, and also parish treasurer for thirty-three years of that period. The porch takes the place of an inappropriate one and helps to regain the architectural purity of one of the historic parishes of the diocese. St. Andrew's is the seventh oldest parish organized in Massachusetts, for it had its inception in 1731. The first church building was on Church Hill, a mile from the present site; the present church was consecrated by Bishop Griswold, third Bishop of Massachusetts, in 1811. Preserved in the church is the old Communion table, dating from 1737, whose use is now supplanted by the altar; and on this table in a curiously carved oaken box are the Bible and Prayer Book sent from England so long ago as a gift from the Society for the Propagation of the Gospel. The present rector of St. Andrew's, Hanover, is the Rev. Walter Muir Whitehill.

TABLET DEDICATED AT ST. MARY'S, EAST BOSTON

A tablet to the memory of the Rev. George P. Bentley will be dedicated in St. Mary's for Sailors, East Boston, tomorrow afternoon. Mr. Bentley was rector of St. Mary's for nearly ten years before his death in 1927, and he was a hospital chaplain also, a work for which he had



ST. ANDREW'S PARISH HOUSE
Hanover, Mass.

exceptional genius and in which he was much beloved. Bishop Babcock will dedicate the tablet and also a Prayer Book for altar use, the latter in memory of Constance Bentley, daughter of the former rector. The Rev. George G. Chiera, present rector of the parish, assisted by W. M. Galvin, lay reader, will conduct the service and both Bishop Babcock and the Rev. W. Dewees Roberts, rector of St. John's, East Boston, will give addresses.

**OPEN HOUSE TO BE HELD AT
DIOCESAN HEADQUARTERS**

Open house will be kept at the diocesan headquarters, 1 Joy street, from half past seven until half past nine on Christmas Eve. Rectors have been asked to extend to parishioners and friends an invitation to receive a hearty welcome and to join in the carols and a cup of coffee, and it is hoped that many anonymous donors who have helped by their gifts in the attainment of an enlarged Diocesan House will take this opportunity of seeing what has been accomplished. Men and women studying in the universities and colleges of Boston and its neighborhood have also been invited.

MISCELLANEOUS

A very beautiful rood beam is now in place in St. Margaret's Church, Brighton, as a memorial to the Rev. Augustus Prime, rector of St. Margaret's for twenty-eight years, 1880-1908. This beam is the gift

of Mrs. Prime and a few ladies who were Fr. Prime's parishioners during his pastorate in Brighton. The beam and cross are of oak, the figures of Jesus Christ, His mother Mary, and of St. John are of teak unpainted. The carving of this rood beam was done in Exeter, England.

A rare service was enjoyed in Trinity Church, Newton, last Sunday evening when Cesar Franck's *Solemn Mass in A* was sung by the choir, assisted by harp and violoncello, under the direction of Leland A. Arnold, who has been preparing the work for some time. While recognizing that the Mass was originally written for the service of Holy Communion, everything was prepared so that those attending might receive the message of this service of liturgical music, the program was arranged with the Latin and English text in parallel columns and Mr. Arnold wrote for the parish leaflet a little appreciation of the work and its composer.

Miss Clarissa Townsend, volunteer field secretary for adult education, is now connected with the diocesan department of religious education. Miss Townsend is a graduate of Goucher College, Baltimore, and her home is in Newton. She has been closely connected with this type of work for a number of years and, with a competent knowledge of the field, is now keeping certain office hours and accepting engagements in parishes.

ETHEL M. ROBERTS.

**Contribution of \$25,000 Offered Toward
Completion of Anderson Chapel at W. T. S.**

**Grace Church, Freeport, Observes
Eightieth Anniversary—Church
Club to Entertain Children**

The Living Church News Bureau
Chicago, December 14, 1929

AN OFFER OF A \$25,000 CONTRIBUTION toward completion of the Anderson Chapel at the Western Theological Seminary, provided an additional \$75,000 is raised, has been made by Samuel Insull, Chicago utilities magnate, according to announcement by Angus S. Hibbard. Mr. Hibbard is chairman of a special committee of the seminary trustees which will try to complete the fund within the next few weeks.

Mr. Insull's offer is termed by Mr. Hibbard as a "generous challenge" to Church people of Chicago. It has been followed by two subscriptions of \$5,000 each, to be part of a group of ten subscribing that amount. Other contributions of lesser amounts have been received by the special committee.

The chapel, it will be recalled, is being constructed as part of the new plant of the seminary in Evanston. It is to commemorate thirty years of effort on behalf of Bishop Anderson, new Presiding Bishop of the Church, to the diocese of Chicago.

Erection of the chapel is rapidly going forward, according to the Very Rev. Frederick C. Grant, dean, and it is expected that the edifice will be completed and ready for dedication on Bishop Anderson's thirtieth anniversary in the episcopate, St. Matthias' Day, 1930.

FATHER STOSKOPF HONORED AT RECEPTION

In honor of the completion of twenty years of service at the Church of the Ascension, Chicago, members of the parish on Thursday night held a reception in the

parish house for the Rev. William B. Stoskopf, rector.

Arrangements for the reception were in charge of a committee of women of the parish. Representatives of various parish organizations paid tribute to Father Stoskopf for the work he has accomplished during the twenty years he has been at the Church of the Ascension.

GRACE CHURCH, FREEPORT, CELEBRATES

Grace Church, Freeport, is engaged in celebrating the eightieth anniversary of its founding. It was in the fall of 1849 that the Rev. James Bentley, a missionary, first held services in a room on Galena street in the little Illinois trading village. Seven years before, on August 2, 1842, Bishop Philander Chase had officiated at a marriage service and baptized one child in Freeport, but no regular services were begun then.

On May 22, 1850, six months after Fr. Bentley's arrival in Freeport, he presented a class of three for confirmation. Soon the need of a separate building became apparent. Subscriptions were taken for the erection of such and the subscription book is still preserved. The church was completed two years later and was consecrated on February 27, 1853.

The Rev. John R. Pickells, present rector of the parish, took up his duties in January, 1922.

ST. STEPHEN'S GETS COOLIDGE LETTERS

An autographed copy of the poem which Mrs. Calvin Coolidge, wife of the former President, wrote to her son, Calvin, Jr., together with a personal letter from Mrs. Coolidge to the Rev. Irwin St. John Tucker and a photostatic copy of Calvin's well known letter on the "first boy in the land" was dedicated at St. Stephen's Church, Chicago, last Sunday afternoon. As part of the display, Mrs. Coolidge

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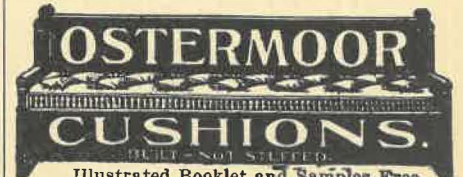
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also sent her favorite photograph of her son who died in the White House. The boy's letter disclaims his right to the title of the first boy in the land in favor of some other lad who accomplished much on his own initiative.

Several paintings and poems also were dedicated at the same time as the Coolidge collection.

CHURCH CLUB TO ENTERTAIN CHILDREN

Five hundred of Chicago's under-privileged children will be entertained at a Christmas party by the Church Club, Monday night, December 23d, at the Hotel Sherman. John D. Allen, president of the club, is in charge of plans for the party.

Groups of children from individual parishes, from Chase House, St. Luke's Hospital, House of Happiness, St. Mary's Home, and other institutions will be entertained. A group of thirty choristers from the Church of the Atonement boys' choir will sing Christmas carols at the affair.

Charles H. Burrows, prominent business man, will preside at the dinner and the Rev. Dr. Edwin J. Randall will speak on the meaning of Christmas. Each child will be presented with appropriate gifts.

LOMBARD MISSION GROWS

Through the efforts of the Rev. F. H. Millett, rector of Trinity Church, Wheaton, a thriving mission, the Church of the Epiphany, has been established at Lombard. A store building has been rented and equipped for Church services, which are held regularly each Sunday morning. A student from the Western Theological Seminary, William McLean, takes the services.

A Sunday school also has been organized with about thirty children. The Woman's Auxiliary is functioning and meets weekly.

A total of twenty-five or thirty Church families have been discovered in Lombard as the nucleus of the mission. The diocesan council has purchased a lot in a strategic location looking toward construction of a church.

NOTES

St. James' parish last Sunday announced completion of its canvass for the 1930 program with the \$65,000 budget underwritten. Dean Browne paid tribute to the business men who were responsible for the raising of the fund.

Bishop Weller was the guest of honor and speaker at the regular meeting of the Catholic Club of Chicago, held at the Church of Our Saviour, Chicago, Wednesday night.

The Chicago chapters of the Daughters of the King have presented a silver chalice and paten, to be loaned to new missions for their use until such time as they are able to purchase communion vessels of their own. The gift has been presented to Bishop Anderson by Mrs. J. G. Hutchinson, president of the order.

Franklin Glynn, organist of Minneapolis, Minn., presided at the opening organ recital on the new Kimball organ at the Church of the Holy Spirit, Lake Forest, Thursday night.

Dr. Stephen E. Keeler, rector of St. Chrysostom's, returned to his former parish, St. Paul's, Akron, Ohio, Sunday, to dedicate a new \$20,000 pipe organ there. The Rev. John C. Evans, associate, took the services in his absence.

The Bishop of Aberdeen is returning to Chicago December 22d, to be the speaker at the Chicago Sunday Evening Club in Orchestra Hall. The Bishop will remain in the city during Christmas week, as the guest of Clifford Barnes of Lake Forest, president of the Sunday Evening Club.

Dr. Elmer N. Schmuck Consecrated Bishop of Wyoming in Philadelphia

St. Mark's Takes Charge of Yeadon Mission—Meeting of Catholic Club

The Living Church News Bureau
Philadelphia, December 14, 1929

THE SECOND CONSECRATION IN PHILADELPHIA within three months was held on Friday morning, December 13th, when the Rev. Dr. Elmer N. Schmuck, D.D., became Missionary Bishop of Wyoming, in the Chapel of the Mediator, West Philadelphia.

The occasion marked the first visit of the new Presiding Bishop, the Most Rev. Charles P. Anderson, D.D., to Philadelphia since his election; and it was also the first time he officiated at a consecration since becoming Presiding Bishop.

The ceremony began when a procession of 200 clergy and bishops, including a delegation from Wyoming, entered the chapel from the parish house, led by the choir of St. Peter's Church, Philadelphia.

The Presiding Bishop was consecrator; the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, and the Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota, were co-consecrators. Other bishops participating in the service were: Bishop Cook of Delaware, who was epistoler; Bishop Reese of Georgia, gospeler; Bishop Rogers of Ohio, who read the

litany; and Bishop Thomas, retired Bishop of Wyoming, who read the certificate of election. Bishop McElwain of Minnesota and Bishop Overs were the presenters.

The Rev. Richard J. Morris, secretary of the convention, was master of ceremonies; and the Rev. Granville Taylor, vicar of the Chapel of the Mediator, was assistant master of ceremonies.

In the consecration sermon, the Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth, stressed the need of a new aggressiveness on the part of the Church generally, especially in missionary districts. In its present state, the Church has become too "genteel," and is too readily accepted as a matter-of-fact institution.

Immediately after the consecration Bishop Schmuck was the guest of honor at a luncheon in the parish house of the Chapel of the Mediator, when he was presented with an episcopal ring. This was given to him by members of St. John's Church, Lansdowne, where he and his family have worshipped during the past four years.

Later in the afternoon another reception was given by Bishop and Mrs. Garland at the Bishop's House, in honor of Bishop Schmuck and the Presiding Bishop.

Tomorrow morning, the Third Sunday in Advent, Bishop Schmuck will preach his first sermon as a Bishop at St. John's Church, Lansdowne, of which the Rev.



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Charles E. Tuke, D.D., is rector. On December 23d he will preach at St. James' Church, Atlantic City. He will leave for Laramie, Wyo., shortly after Christmas.

ST. MARK'S CHURCH TAKES CHARGE OF YEADON MISSION

On Sunday, December 15th, the mission at Yeadon, Delaware county, which has been in charge of the Rev. Charles E. Tuke, rector of St. John's, Lansdowne, will be turned over to the Rev. Dr. Frank L. Vernon, rector of St. Mark's, Philadelphia. This is in accordance with action taken by the bishops of the diocese, the standing committee, and the executive council.

Work in the Yeadon section was initiated about a year ago with the establishment of a Sunday school under the direction of Dr. Tuke. A lot has been purchased in a part of Yeadon known as Longacre Park, and a church has been planned.

The Rev. Frank Williamson, Jr., vicar of St. Michael's Chapel, of St. Mark's parish, will be in charge of the services in the temporary quarters at 714 Church Lane. The congregation of St. Michael's Chapel will henceforth worship in St. Mark's Church. The old building of St. Michael's will be sold, the proceeds from the sale of which will be used to build the new church at Yeadon.

St. Michael's was acquired by St. Mark's in 1906, after having been the old Chapel of the Mediator, now located at 51st and Spruce streets, West Philadelphia.

Father Williamson, who will become vicar of the new St. Michael's at Yeadon, confidently believes that the congregation will become an independent parish soon after the new church is built.

MEETING OF THE CATHOLIC CLUB

The December meeting of the Catholic Club was held on December 3d at St. Luke's Church, Germantown. It was preceded by the regular choral Mass.

The Rev. W. E. Conkling presided over the meeting. Thirty-four priests were present. The Rev. Carl I. Shoemaker, C.S.S.S., was elected secretary of the club.

The Rev. Dr. Marshall B. Stewart, professor of dogmatic theology at the General Theological Seminary, read an extremely interesting and stimulating paper on Some Recent Roman Discussion on Contraception. The reading was followed by a general discussion.

Arrangements were made by which Dr. Stewart would come to Philadelphia once a month to conduct a seminar on Moral Theology for the members of the club who are interested.

CARILLON GIVEN TO BRYN MAWR CHURCH

A carillon of ten bells, a memorial to D. B. Cummins Catherwood, former vestryman, who died last June, was given this week to the Church of the Redeemer, Bryn Mawr, the gift of his widow, Mrs. Jessica Davis Catherwood.

The carillon will be dedicated on or about Christmas. The largest of the bells weighs more than a ton, and the smallest about 300 pounds.

MISCELLANEOUS

The annual service of the Pennsylvania Society of the Sons of the Revolution will be held on Sunday afternoon, December 15th, at St. James' Church, Philadelphia. The chaplain of the society, the Rev. Charles Townsend, rector of the Church of the Good Shepherd, Rosemont, will sing the service. The preacher will be Bishop Taitt.

Christmas dinners for some of the poor members of St. Elisabeth's Church, Philadelphia, will be provided by members of St. James' Church, of which the Rev. Dr. John Mockridge is rector. Many other parishes are also making plans for Christmas gifts to the poor.

ELEANOR ROBERTS HOWES.

Church People Crowd Brooklyn Academy Of Music to Welcome New Presiding Bishop

Fall Assembly of Daughters of King Meet—Parochial and Personal Notes

The Living Church News Bureau
Brooklyn, December 12, 1929

THE WELCOME GIVEN BY THIS DIOCESE to the new Presiding Bishop, the Most Rev. Charles P. Anderson, D.D., of Chicago, was truly an event to be long remembered. The setting was the best that could have been chosen—the beautiful Academy of Music in Brooklyn, with more than double the seating capacity of our largest church. The arrangements were made most efficiently and appropriately, but with a fine care for simplicity. The attendance was such as to fill every seat in the great house, and a good part of the standing room. The introductory address by the Rt. Rev. E. M. Stires, D.D., Bishop of Long Island, was in his most effective style. The address of the Presiding Bishop revealed a greatness of vision and a power of direct appeal that made us all rejoice in the personality of our own leader. (Bishop Anderson's address is printed in full on another page.)

On the great stage were vested choristers from the cathedral and from ten parishes, under the direction of Maurice

Garabrant, choirmaster of the cathedral. At the organ was Ralph Harris, organist of St. Paul's, Flatbush. In front of the choristers only the three bishops: the Presiding Bishop, Bishop Stires, and the Suffragan Bishop, the Rt. Rev. John I. B. Larned, D.D. The twelve boxes were occupied mostly by women prominent in diocesan work, with a few men. In the front and center of the orchestra were the clergy and their wives. The rest of the orchestra, the balcony, and the gallery were entirely filled by parochial delegations from near and far. Bishop Larned read a Scripture lesson; Bishop Stires led in the Creed, and offered the prayers.

The committee on arrangements, of which Raymond F. Barnes was chairman, certainly functioned perfectly. The whole occasion will long remain in the memory of every one who attended.


ASSEMBLY OF DAUGHTERS OF THE KING

The fall assembly of the diocesan Daughters of the King was held in St. Thomas' Church, Brooklyn, on Wednesday, December 11th, beginning with a short service at 4:30. A brief address was made by the Rev. Dr. Duncan M. Genns, rector of the parish. Eighty-two members were present, representing seven senior chapters and one junior chapter. Dinner was served at 6:30. The council and busi-

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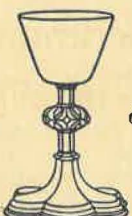
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ness meeting were held in the evening. Mrs. Frederick H. Handsfield, diocesan president, read a message from Bishop Stires regretting that other engagements made it impossible for him to attend, but expressing his warm interest in the work of the Daughters of the King. Miss Edna G. Penniman, national corresponding secretary, and Mrs. Charles S. Wright, diocesan vice-president and national council member, were present.

PAROCHIAL AND PERSONAL

The Presiding Bishop in his Brooklyn address announced the appointment of Raymond F. Barnes of this diocese to be treasurer of the General Convention to fill out the unexpired term of the late William W. Skiddy.

St. John's Church, Huntington, has made a contribution to the Seabury Memorial Cathedral in Aberdeen, to commemorate the fact that Bishop Seabury was catechist and lay reader in Huntington in 1748.

The visit of Bishop Stires to Christ Church, Manhasset, coincided with the fourth anniversary of the Bishop's consecration, November 24th. At the close of the service the rector, the Rev. Charles H. Ricker, presented the Bishop a handsome copy of the new Prayer Book, and Mrs. Stires, who was also present, received a bouquet of pink roses.

A testimonial dinner was given to the Rev. Rockland Tyng Homans, retiring rector of Grace Church, Jamaica, in the Memorial parish house there last night. About 250 were present, including both Bishop Stires and Bishop Larned.

Zion Church, in Douglaston (formerly called Little Neck), celebrates its one hundredth anniversary next year. The cornerstone of the first church was laid August 29, 1829. The building was completed in 1830, and a parish organization was effected June 17, 1830. Bishop John Henry Hobart consecrated the church July 30th the same year. The rector, the Rev. Lester Leake Riley, announces a three-day commemoration of the centenary, June 15-17, 1930.

The Rev. Dr. Frederic W. Norris and Mrs. Margaret Femie Eaton have announced their marriage, which took place November 17th in St. Paul's Church, Summerville, S. C. Dr. Norris is rector emeritus of the Church of St. Matthew, Brooklyn.

On Sunday evening, December 15th, in St. Bartholomew's Church, Brooklyn, there will be a service in memory of the late Bauman Lowe, who was organist and choirmaster of this parish from 1911 until his sudden death in 1928.

A new chapter of the Brotherhood of St. Andrew has been chartered at the Church of St. Matthew, Brooklyn, the Rev. William S. Blackshear, rector.

CHAS. HENRY WEBB.

CHURCHWOMEN KILLED IN VIRGINIA ACCIDENT

LYNCHBURG, VA.—In the afternoon of Friday, December 13th, Mrs. Angus Crawford and Mrs. Hugh Worthington lost their lives and Morton Wright was seriously injured in an automobile accident on the Episcopal School road, just out of Lynchburg.

Mrs. Crawford was the widow of the late Dr. Angus Crawford, for many years professor and dean of Virginia Seminary, and recently has been making her home with her son-in-law and daughter, the Rev. Dr. Oscar de Wolf Randolph and Mrs. Randolph, at the Virginia Episcopal

School, of which Dr. Randolph is the rector.

Mrs. Worthington was the wife of Prof. Hugh Worthington of the faculty of Sweet Briar College, about twelve miles north of Lynchburg.

Morton Wright, 17, a student at the school, is a son of the Rev. Dr. David Cady Wright, rector of Christ Church, Savannah, Ga.

The three left the school at about 3:20 P.M., for Lynchburg, Mrs. Crawford driving the car. Just at the edge of the campus the road crosses a rather high steel bridge over a ravine. It appears that the wheels slipped off the driving rails along the floor of the bridge and that, in steering back onto the rails, Mrs. Crawford was unable to straighten out the wheels quite quickly enough. The machine went across the bridge, crashed through the fencing on the opposite side, hung for a second with the chassis on the edge of the bridge, and then plunged over.

Mrs. Worthington was killed instantly. Mrs. Crawford died two hours and a half later at the Virginia Baptist Hospital. The Wright boy suffered a fracture of the thigh and perhaps internal injuries. As this is written, however, it is thought he may recover.

PHILIPPINE NOTES

MANILA—Bishop Mosher made a special visitation to Balbalasang in order to confirm a class before the Rev. A. H. Richardson's departure on furlough. This was the fourth class confirmed there, the figures being 10, 12, 18, and 20. The Bishop found much evidence of a deeper understanding of all that the Church means. Mr. Richardson's furlough was due and it was necessary for him to take it, but there is no priest to appoint in his place and apparently Deaconess Massey may be left alone there for eight months.

Another vacancy exists at Zamboanga, where Canon Harvey has been filling in for several months instead of doing his special work as missionary, discovering and ministering to isolated Americans throughout the islands. The important work among the Moslems is at Zamboanga, results from which are slow and difficult to secure. Some one writes of it:

"When recruits to the personnel staff and gifts of money seem to go more readily to those phases of the work of the Philippine Mission which produce the larger number of baptized and confirmed persons, we who work among the Mohammedans wonder if the Church at large is not losing sight of the command of our Lord to tell the Gospel to all men irrespective of their apparent or immediate response to it."

The work in Upi is developing in unforeseen directions. It was at first expected that this would be almost if not entirely confined to the Tirurai tribe, but the whole Cotabato valley is opening and new people are crowding in, taking up land, and settling permanently. Non-Christians who come to the church are being baptized and confirmed, some who have been confirmed are being received. The entire number presented to the Bishop at his last visitation was forty-one, of four or five races or racial mixtures.

St. Stephen's Chinese Mission, Manila, suffers by the death of a Chinese gentleman who in the past twenty years developed from a non-Christian boy into one of the finest Christian characters ever known to Mr. Studley, the head of the mission. Lo Fo Hing was a trusted adviser and co-laborer for more than fifteen years: treasurer of the mission for more

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than eleven years of that time, delegate to various synods, including the triennial synod of the Chinese Church in 1924; a lay reader who gathered the congregation, read the services, interpreted the sermons when he did not deliver the address himself. He brought his wife, ten children, and at least six cousins to baptism, as well as many others.

Brent School, Baguio, was visited recently by the governor general of Hongkong, Sir Cecil Clementi, and Lady Clementi. The school is full, and has many urgent needs of larger equipment as well as endowment.

February 10th to 14th are the dates of the twenty-second annual convocation of the Philippine Mission, with its accompanying conference, to be built around the theme, The Evangelistic Work of the Mission.

BISHOP FISKE ADDRESSES STUDENTS AT DARTMOUTH

HANOVER, N. H.—The Bishop of Central New York, the Rt. Rev. Charles Fiske, D.D., has been spending five days at Dartmouth College, preaching at the college chapel on Sunday and at two week-day services, preaching also to students in St. Thomas' Church, Hanover (Bishop Dallas' old parish, of which the Rev. A. W. Clark is now rector), and holding fellowship conferences with student groups.

His most important engagement has been as lecturer in a special senior course in the department of biography as one of ten speakers who give, each of them, a lecture on Representative American Careers, followed by conferences and discussions with the students. Bishop Fiske has spoken on The Ministry: Its Work Its Discouragements, Its Joy and Satisfaction. The course includes lectures by leading representatives of law, diplomacy, teaching, etc.

NEW PARISH HOUSE AT SOUTH BEND, IND., DEDICATED

SOUTH BEND, IND.—The new parish house constructed under St. James' Church, South Bend, was formally opened at the annual bazaar and supper Saturday night, December 7th. Dedication services were held the following Sunday morning with the Rev. L. C. Ferguson, rector, officiating.

The parish house was begun six months ago and has been completed at the cost of approximately \$35,000. It includes a large auditorium with stage, acolyte, guild, choir, and kindergarten rooms and kitchen.

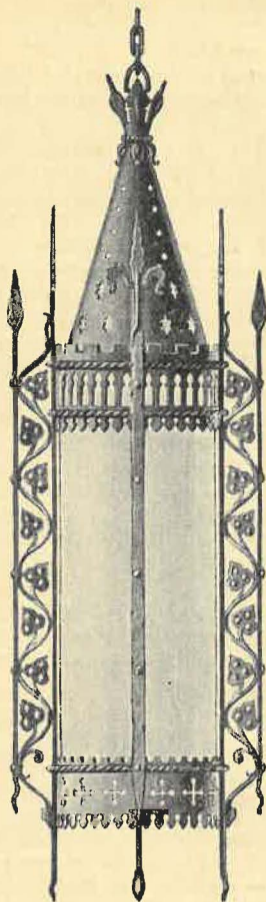
Other changes effected in the church are the installation of new heating, ventilating, and lighting systems and the construction of a rector's study.

Plans are now being made for the beautifying of the Bishop White Memorial Chapel which, when completed, will be used for the reservation of the Blessed Sacrament and for daily Mass.

DECLINES CALL TO CHRIST CHURCH, CAMBRIDGE

UNIVERSITY, VA.—The Rev. Noble C. Powell, rector of St. Paul's Memorial Church at the University of Virginia, has declined the call recently extended him to become rector of Christ Church, Cambridge, Mass., in succession to the Rev. Prescott Evarts, recently retired.

Mr. Powell felt that the work which he is doing at the university was a greater call to him just now than the one to undertake this new work.



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should have a distinct message and contribute elements of real value in any consideration of this subject. . . . The author of this book has given us what was needed. It would not be fair to him to attempt to present his conclusions without the background of the evidence that he brings forward, but we would say that his book is one which the clergy as well as laymen who are interested in this subject should carefully read and study.

FIRE DESTROYS DORMITORY AT ST. JOHN'S, DELAFIELD, WIS.

DELAFIELD, Wis.—Fire broke out on the third floor of Scott Johnson Hall, a dormitory at St. John's Military Academy, Delafield, shortly after eight o'clock Sunday morning, December 15th, while the cadets were at mess.

Fire departments were summoned from Delafield, Okauchee, Dousman, Hartland, and Waukesha, but were unable to prevent the flames from spreading to the second floor.

The loss is estimated at about seventy per cent. It was possible to save almost all the contents of the lower floor and part of the furnishings in the second story rooms.

Temporary provision is being made for those cadets rendered homeless. The school will continue as usual for the remainder of the term.

Scott Johnson Hall is a frame building, constructed for temporary use during the crowded years of the war.

Origin of the fire was attributed to crossed wiring. The dormitory, which housed from 125 to 130 cadets, probably will be replaced. No one was injured in the blaze.

RESIGNS AS HEAD OF SCHOOL AT LAWRENCEVILLE, VA.

LAWRENCEVILLE, Va.—The Ven. James S. Russell, D.D., founder of St. Paul's School, Lawrenceville, tendered his resignation as principal of the school, which was accepted by the trustees at a meeting held on December 13th.

A resolution was adopted at the meeting, expressing regret at Dr. Russell's decision, but complying with his request for relief from active management.

Dr. Russell will continue his residence at the school in Lawrenceville, having received the title of principal emeritus, and will maintain his contacts with the host of friends he has made for the school all over the land.

His son, the Rev. J. Alvin Russell, has been elected the new principal of the school.

PARISH AT ALLENTOWN, PA., RECEIVES RECTORY AS GIFT

ALLENTOWN, Pa.—The Church of the Mediator, Allentown, is rejoicing that after waiting for twenty-five years they at last have a rectory. Mrs. Jennie C. Foster, who died October 1st, left her beautiful residence within about two blocks of the church, to the Mediator, with a further bequest that the Church of the Mediator shall receive \$1,000 in cash, and also Trinity Church, Carbondale, where the late Mrs. Foster was formerly a member. Immediate possession was given to the Church of the Mediator, and the rector, the Rev. R. N. Merriman, and his wife are planning to move as soon as Mrs. Merriman recovers from an operation which was performed on November 29th in the Allentown Hospital.

BISHOP BRATTON APPOINTED CHAPLAIN GENERAL

JACKSON, Miss.—The Rt. Rev. Theodore Du Bose Bratton, D.D., Bishop of Mississippi, was appointed chaplain general of the United Confederate Veterans of America by Gen. Richard A. Sneed, commander-in-chief.

MILWAUKEE CATHEDRAL CHOIR TO BROADCAST CAROLS

MILWAUKEE—The choir of All Saints' Cathedral, Milwaukee, will be heard in three special Yuletide programs over the *Milwaukee Journal* station, WTMJ, one on Sunday, December 22d, from 8:15 to 9:15 P.M., another on Christmas eve, from 8 to 9:30 P.M., and the third on Christmas Day, from 9 to 10:30 A.M.

On Sunday the choir will be heard in a pre-Christmas program of holiday music from many countries. The program will include parts of a new Mass written by Milton Rush, organist and choirmaster at the cathedral, and presented at All Saints' Cathedral for the first time last year.

The other two programs will consist of well-known Christmas carols. Many of the carols to be printed in the special Christmas carol color section of the *Sunday Journal* on December 22d are to be sung by the cathedral choir, and WTMJ listeners are invited to keep this section before them and join in the singing. An especially augmented WTMJ orchestra, playing special holiday musical arrangements, will complete the two programs.

MONUMENT TO BE MEMORIAL TO BISHOP BRENT

BUFFALO, N. Y.—The diocesan committee on the Bishop Brent memorial have designated the first Sunday in the New Year, January 5th, as that day upon which the people of the diocese will make their offering toward the monument which is to be erected at the grave of Bishop Brent, in the Bois de Vaux Cemetery, Lausanne.

The monument which will mark the grave has been designed by Ralph Adams

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Cram, a godson of Bishop Brent, and is being executed under his personal direction. To the diocese of Western New York is given the privilege of placing this monument. In order that all may have a share in this privilege, individual subscriptions are limited to \$1.00, and it is hoped that many, especially the children whom Bishop Brent loved and who cannot afford this sum, will give a smaller amount.

January 5th will mark approximately the twenty-ninth anniversary of Bishop Brent's consecration and the twelfth anniversary of his becoming Bishop of Western New York.

G. F. S. REPRESENTED AT WHITE HOUSE CONFERENCE

NEW YORK—The contribution which the Girls' Friendly Society is making to girls' work recently received recognition outside the Church when it was asked to send a representative to the White House Conference on Child Health and Protection, Miss Florence L. Newbold, executive secretary of the national G. F. S., was appointed to represent the society at the meeting of the conference committee on recreation and physical education held in Washington, December 6th. The White House Conference has twenty-one committees composed altogether of 500 people. It is significant that President Hoover is sufficiently interested in the nurture and training of the youth of this country to call a conference to study the problems of their education, play time, work, and protection.

NEW ORGAN AT SHIPPENSBURG, PA.

SHIPPENSBURG, PA.—A fine new pipe organ has been installed in St. Andrew's Church, Shippensburg, the Rev. George D. Graeff, vicar. It was built by the Möller Organ Company, of Hagerstown, Md., and was first used at a special service held on the afternoon of the first Sunday in Advent. The choir of Trinity Church, Chambersburg, led the singing. The service was read by the vicar of the parish, the Ven. A. A. Hughes reading the lessons and making a special address.

The new organ will be a great asset to the services of the parish. The rectory was converted several years ago into the Episcopal Home for the Aged, and this institution is in a flourishing condition with an ever increasing field of usefulness. The Home adjoins the church, the latter serving as its chapel.

CHURCH AT PATERSON, N. J., OBSERVES ANNIVERSARY

PATERSON, N. J.—Signalizing their fiftieth anniversary as a parish by an offering of gold toward the building of a new church, the members of Trinity Church, Paterson, celebrated that event on December 1st. It is estimated that the new structure will cost about \$60,000.

From small beginnings and services held first in a private residence and then in a schoolhouse, Trinity Church has grown to a communicant strength of nearly 600, with a Church school of 250 members, and has been the founder of Christ Mission in Totowa Borough nearby. In 1882 the present church building was finished and the first service held there. The entire property—church, rectory, and parish house—has been free from debt for ten years.

The present rector, the Rev. Charles J. Child, has been in charge for more than seven years.

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

GEORGE MORRILL BABCOCK, PRIEST

MEDFIELD, MASS.—The Rev. George Morrill Babcock, non-parochial priest, died on December 7th at the age of 54 years at the Medfield Hospital, where he had been a patient for some time.

Funeral services were conducted by the Rt. Rev. Charles L. Slattery, D.D., Bishop of Massachusetts, assisted by the Rev. Albert C. Larned, rector, in St. Margaret's Church, Brighton, a parish of which the Rev. Mr. Babcock was rector from 1923 to 1926. Burial was in Lyndon, Vt.

The late Rev. Mr. Babcock was born in Springfield, Mass., in 1875. He received his education at the University of Wisconsin, Nashotah Theological Seminary, and the Western Theological Seminary, being ordained deacon in 1901 and priest later in the same year by Bishop Nicholson. Parishes served by Mr. Babcock before he came to Massachusetts were in Chicago; Fond du Lac and Marinette, Wis.; and Lewisburg, Pa. He served as a deputy to General Convention in 1923.

WILLIAM BEACH OLMSTED, PRIEST

POMFRET, CONN.—The Rev. Dr. William Beach Olmsted, headmaster of the Pomfret Preparatory School for thirty-two years, died at his home here on Wednesday, December 11th. He was 56 years old.

Dr. Olmsted was born in New York City February 26, 1864. He was ordained deacon in 1909, and priest the following year by Bishop Olmsted. He was master of St. Mark's School, Southboro, Mass., from 1887 to 1897, then becoming headmaster of Pomfret Preparatory School.

Dr. Olmsted is survived by a widow, a daughter, and two sons.

WALLACE DELAFIELD SIMMONS

ST. LOUIS, MO.—Wallace Delafield Simmons, former president of the Simmons Hardware Company, and a member of the company's board of trustees since its reorganization, died of an acute heart attack, December 7th, at his home in St. Louis. The end was very sudden as Mr. Simmons apparently was in excellent health a few hours before his death.

Mr. Simmons was born in St. Louis on November 24, 1867, and succeeded his father, the late Edward C. Simmons, as president of the firm in 1897, and held the office until 1922, when he retired upon the merging of the company with the Winchester Company. Since that time he maintained offices as a trustee of the firm and other enterprises, being a director of the First National Bank and the St. Louis Union Trust Company, and was also a director of the Philadelphia (Pa.) National Bank.

Mr. Simmons was active in Church work and was senior warden of the Church of the Redeemer, which was built by his father as a memorial to a daughter who died early in life. Mr. Simmons was for many years president of the Missionary Host, which was organized under Bishop Tuttle as the children's missionary effort

in the diocese of Missouri. He was a member of a number of clubs, not only in St. Louis, but of the Yale Club of New York, and the Graduates' Club of New Haven, Conn.

The funeral was held at the Church of the Redeemer with the Rt. Rev. Frederick F. Johnson, D.D., Bishop of Missouri, officiating, and assisted by the Rev. George Lloyd.

Mr. Simmons is survived by his widow, formerly Miss Jessamine Barstow; a son, Edward C. Simmons, II; and a daughter, Mrs. Carl J. Koehler; also two brothers, George W., and Edward H. Simmons.

AGNES E. M. BEACH

JENKINTOWN, PA.—Mrs. Agnes E. M. Beach, wife of the Rev. William B. Beach, rector of the Church of Our Saviour, Jenkintown, died on December 12th in the rectory, after a brief illness.

She was born in Brighton, England, and had lived in this country with her husband for many years. Prior to coming here three years ago Dr. and Mrs. Beach had lived in Scranton, Pa., for twenty years.

She was active in the Woman's Auxiliary in Jenkintown, which work she had also done for many years in Scranton.

Mrs. Beach is survived by her mother and a sister, who live in England; her

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husband; and two sons, William J., and Harold B. Beach.

Funeral services will be held on Monday, December 16th, at the Church of Our Saviour, Jenkintown. The Rt. Rev. Thomas J. Garland, D.D., Bishop of the diocese, will officiate, and will be assisted by the Very Rev. D. Wilmot Gateson, dean of the Bethlehem Pro-Cathedral.

LAVINIA SPENCER SPALDING

DENVER, COLO.—Mrs. Lavinia Spencer Spalding, widow of the Rt. Rev. John Franklin Spalding, first diocesan Bishop of Colorado, died at St. Luke's Hospital, Denver, recently, as a result of an accident suffered in her home a short while ago.

When Mrs. Spalding was removed to the hospital, which had been founded through her efforts, confidence was expressed that with patience and a long period of rest she had a better than even chance for recovery in spite of her advanced age. Years of unselfish service for others had, however, taken a toll of strength and endurance which left her unfortified to meet the last conqueror save in peaceful acquiescence.

She was born in Erie, Pa., where she later met the Rev. John F. Spalding, rector of St. Paul's Church at Erie, and on his appointment as Missionary Bishop to the far-flung western diocese they were married and came into the New West together.

It was in 1874 that the Spaldings came to Denver. Mrs. Spalding started many Denver organizations, an important one being St. Luke's Hospital. While on her own missionary work among the sick, she was convinced that Denver's great need was an adequately equipped hospital. Unflagging interest and perseverance won others to the cause she made her own.

Funeral services were held at St. Mark's Church, Denver, with the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, and the Rt. Rev. Fred Ingle, Bishop Coadjutor, officiating, assisted by the rector, the Rev. Thomas Haldeman. Interment was in Riverside Cemetery, where Bishop Spalding was buried. One son and two daughters survive her.

BESSIE CAMPBELL VERNON

TORONTO—Bessie Campbell Vernon, wife of Canon Charles William Vernon, general secretary of the council for social service of the Church of England in Canada, and mother of Arthur, Harold, Alice, and Dorothy Vernon, passed quietly to her rest after a long illness from heart disease, in the presence of her family at her residence in Toronto, at midnight, December 13th. The funeral was held on Monday afternoon, December 16th, at St. Alban's Cathedral, interment at Prospect Cemetery.

Mrs. Vernon was the daughter of the late Joseph McNeil of Windsor Forks, Hants county, Nova Scotia; her mother being Eleanor Palmer, a descendant of early settlers in Nova Scotia. She was married at St. Michael's Church, Windsor Forks, in 1899. Mrs. Vernon was always deeply interested in the work of the Church, and through a happy married life of over thirty years was a very real helpmeet to her husband. Canon and Mrs. Vernon resided after their marriage successively at North Sydney and Dartmouth, Nova Scotia; and in Toronto.

At North Sydney, where she went as a bride, and where all her children were born,

she took an active interest in the work of St. John's Church. While residing in Dartmouth, she was vice-president of the Woman's Auxiliary of the Church of England Institute, Halifax, of which Canon Vernon was at that time secretary, and was also the Extra-cent-a-day fund treasurer of the Nova Scotia diocesan Woman's Auxiliary, of which she was made a life member in 1919. In Dartmouth she was president of the women's association of Emmanuel Church, North Dartmouth, and through the war she was the president of the North Dartmouth Red Cross Society.

In Toronto she was a regular worshipper at St. Alban's Cathedral, while health permitted, and was vice-president of the senior Woman's Auxiliary, and actively interested in the women's association. Her home was always the happy gathering place of students and nurses, and other friends of her children.

NEWS IN BRIEF

ALABAMA—A preaching mission was held in St. John's parish, Ensley, by the Rev. F. J. Mallett of Chapel Hill, N. C., opening November 3d, and closing Sunday, November 10th.

ALBANY—At St. George's Church, Schenectady, the Rev. G. F. Bambach, rector, an Advent mission was conducted by the Rev. Dr. John Henry Hopkins of Grand Isle, Vt., from December 1st to 8th, inclusive. The attendance was very large.

CENTRAL NEW YORK—The Rev. Donald Aldrich, rector of the Church of the Ascension, New York, gave an address before the Utica Clerical Union on December 9th. On the preceding day he preached before the Young People's Fellowship of Utica and vicinity in Calvary Church.—St. Matthew's Church, South New Berlin, has a new organ, the gift of Arthur G. Hayes.—A portrait of Bishop Huntington, first Bishop of this diocese, has been presented to St. Paul's Church, Warner. The picture is mounted in a frame which has been in Mrs. Mary C. Rogers' family for more than half a century.—St. George's Church, Utica, is raising a fund to provide a memorial for the Rev. William B. Coleman, rector of the parish for twenty-one years. The memorial is to take the form of the sanctuary and altar for a new church which is some day to be built.—During Advent a series of noon-day devotional services are being held in St. Paul's Church, Syracuse. The services are exactly twelve minutes long at noontime, consisting of hymns and prayers without address. These services are conducted by the clergy of the Church in Syracuse and vicinity.—Advent Sunday was observed generally throughout the diocese by corporate Communion of the men and boys. Bishop Fiske was the celebrant at the early service in St. Luke's Church, Utica, when fifteen junior and three senior members were received into the Brotherhood of St. Andrew.—Each year Bishop Fiske, Bishop Coley, and Archdeacon Jaynes send messages to all the isolated Church people in the diocese. A large list has been gathered by Miss Maude Hinsdell, secretary of the League for the Isolated.—A silver lavabo bowl and new cruets have been given to St. George's Church, Utica, in memory of the late Agnes Stuart Higgins, wife of the Rev. Jesse Higgins.—The Student Christian Movement of Great Britain has made an offer by radiogram for the publication rights of *Calvary To-Day* by Bishop Fiske, in Eng-

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land and the British Dominions.—A house party of the First Century Christian Fellowship will be held in Calvary Church, Syracuse. The event is being arranged by the staff of Calvary Church, New York. Under the leadership of the Rev. Samuel Shoemaker, the group will arrange for a week's series of meetings in the early part of January.

GEORGIA—The congregation of St. Michael and All Angels' parish, Savannah, gave a reception recently in honor of their new rector, the Rev. Joseph Burton, and his family.—Holy Trinity Church, Blakeley, the Rev. H. Scott-Smith, vicar, has been presented with the new Prayer Books by Dr. and Mrs. W. B. Standifer of that parish.

LONG ISLAND—The Rev. Rockland Tyng Homans, until recently rector of Grace Church, Jamaica, was tendered a farewell dinner by the vestry and parishioners on Wednesday evening, December 11th, in the parish house. Mr. Homans resigned last summer to become an assistant to Bishop Stires in the work of the Long Island diocese. Bishop Stires and Bishop Larned were both present at the dinner.

NEWARK—Mr. and Mrs. R. R. Atterbury have presented to St. Paul's Church, Paterson, an oak and bronze door with a leaded stained glass window, leading into the pulpit. The rector, the Rev. Dr. D. S. Hamilton, dedicated the gift on Thanksgiving Day.—Mrs. Fanny Simonson, who died recently, has made two bequests to Christ Church, Newton, the Rev. Oscar Meyer, rector. One, of \$1,000, is to supply an income for altar flowers, principally at Christmas time; the other amounts to \$10,000.—The Rev. John H. Rosebaugh, rector of the Church of the Atonement, Tenafly, was the special preacher at a well attended service and conference under the auspices of the Young People's Fellowship of St. Agnes' Church, Little Falls, on December 8th. Young people from the local Reformed, Methodist, and Congregational churches were present, as were also branches of the Young People's Fellowship from the neighboring parishes.—The Rev. and Mrs. James A. McCleary are now occupying the new rectory built for St. Matthew's Church, Jersey City. Of gothic design, and equipped with all modern improvements, the new building is well constructed and attractive. Its cost was in the neighborhood of \$15,000.—Among recent anniversaries may be mentioned that of St. John's Church, Passaic, the Rev. Albert J. M. Wilson, rector. This church celebrated the completion of its seventieth year on December 1st.—On December 1st Bishop Stearly officiated at the dedication of the new Church of the Incarnation, Jersey City, the Rev. William N. Harper, M.D., vicar. This is one of the colored congregations of the diocese, and is thriving and well organized. The principal speaker was the Rev. Robert D. Brown, former vicar, who is now rector of Holy Cross Church, Pittsburgh, Pa.

NORTHERN INDIANA—Reports from all diocesan organizations of women were given at the executive board meeting of the Woman's Auxiliary held at the Bishop's House, Mishawaka, on Wednesday, December 11th. The report of the United Thank Offering custodian showed a larger offering for 1929 than any one previous year has shown. The item of especial interest in the work of the educational secretary was the part the Woman's Auxiliary has taken in the furthering of Church school work.—How to teach the life of Christ for adolescents and to seniors was the basis of discussion for the teachers' institute held at St. John's, Elkhart, Sunday, December 8th, the discussion being led by Mrs. Robert Happ, diocesan Auxiliary educational secretary. The Rev. W. J. Lockton, rector of St. John's, welcomed the teachers and spoke earnestly of the privilege of helping to carry on the teacher training work. A series of drills suitable for various ages was given by Bishop Gray, the teachers being taught the drills by doing them.

WESTERN NEW YORK—The annual mass meeting and service for the Girls' Friendly Society in the western end of the diocese was held in St. Paul's Cathedral, Buffalo, on Sunday, December 1st. The Rev. Dr. George E. Norton, rector of St. Paul's Church, Rochester, was the preacher.—The Young People's Fellowship of the diocese is conducting regional conferences on Personal Evangelism. The Rochester section met in Christ Church in that city where the Rev. H. W. Donegan, rector of Christ Church, Baltimore, spoke on Personal Evangelism. In Buffalo more than 100 young people met in St. John's Church, where the Rev. Dr. J. Cameron Davis, Bishop Coadjutor-elect, preached on Personal Evangelism.—The Church of the Epiphany, Niagara Falls, recently received some very splendid memorials in the form of a beautiful white marble altar, given by Mrs. Frederick Wallis in memory of

her husband; a white marble pulpit, given by Mrs. Elias Nable; and a marble altar rail, given by Mrs. Edward H. Hahan. The parish has also received a gift of new Prayer Books, altar books, and Prayer Books for the use of the rector and visiting clergy.—Mrs. Williams Sinclair of Christ Church, Corning, presented the parish branch of the Woman's Auxiliary with \$1,000, the interest of which is to be used for work in the diocese and in the Church at large.

WESTERN NEW YORK—A farewell dinner was given at St. Luke's Church, Fairport, to the Rev. R. Ridgley Lytell, priest-in-charge, who was also head of the Rochester Church Extension Society. Bishop Ferris and many of the Rochester clergy attended the dinner.—Marcel Dupre, the famous French organist, recently gave a recital at St. Paul's Church, Rochester. The members of St. Paul's parish and their friends were guests at the concert which was arranged by Warren Gehrken, organist and master of choristers at St. Paul's Church.—On the first Sunday in Advent, in St. Luke's Church, Brockport, there was blessed and used for the first time a new altar missal, the gift of Mr. and Mrs. Thomas H. Dobson in memory of their son, Lieut. Rodney Hiram Dobson, U. S. N., who lost his life in the S-51 submarine accident of 1925. Mr. and Mrs. George K. Staples have presented to St. Luke's parish 200 copies of the new Prayer Book, bound in red. These books were given in memory of Charles Lewis Raymond.

BISHOP BRENT, it seems, was godfather to Ralph Adams Cram.

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For the maintenance of the work of the General Church in 1929, General Convention approved a Budget of.....	\$4,224,670.00
General Convention instructed the National Council to adjust appropriations to meet expected income. In February, 1929, the National Council reduced appropriations approved by General Convention under this "Pay-as-You-Go" Plan by the sum of.....	\$ 193,061.00
This left net appropriations at.....	\$4,031,609.00
By action of the National Council restoration of cuts and new appropriations were made amounting to.....	\$ 27,405.00
Total appropriations now in effect.....	\$4,059,014.00
The National Council estimates that it will be able to save during the year on these appropriations because of vacancies in the staff and other savings, the sum of...	\$ 250,000.00
This leaves estimated expenses of the National Council for year 1929 at.....	\$3,809,014.00
Towards these expenses the Council will have from interest on its endowment funds and from the United Thank Offering of the women of the Church an amount estimated at.....	\$ 718,870.00
The Council appropriated to meet the 1929 expenses, \$32,539.09, being unappropriated balance surplus 1927 and \$100,000 of the surplus of 1928.....	\$ 132,539.09
The Council appropriated to meet the 1929 expenses from unused Contingent fund of 1928.....	\$ 25,654.00
The Council expects from gifts not applicable to quota and from other sources the sum of.....	\$ 102,257.91
This gives a total income other than gifts on the quotas of.....	\$ 979,321.00
The Council therefore needs from the Dioceses to meet its estimated expenditures....	\$2,829,693.00

NOTE: THIS IS THE EXACT AMOUNT WHICH THE DIOCESES TOLD THE COUNCIL IT MIGHT EXPECT TO RECEIVE DURING THE YEAR.

The Dioceses have paid to December 1st.....	\$1,934,430.00
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And on the mouths unfed by mother kisses,
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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
Your gold to raise and bless,
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