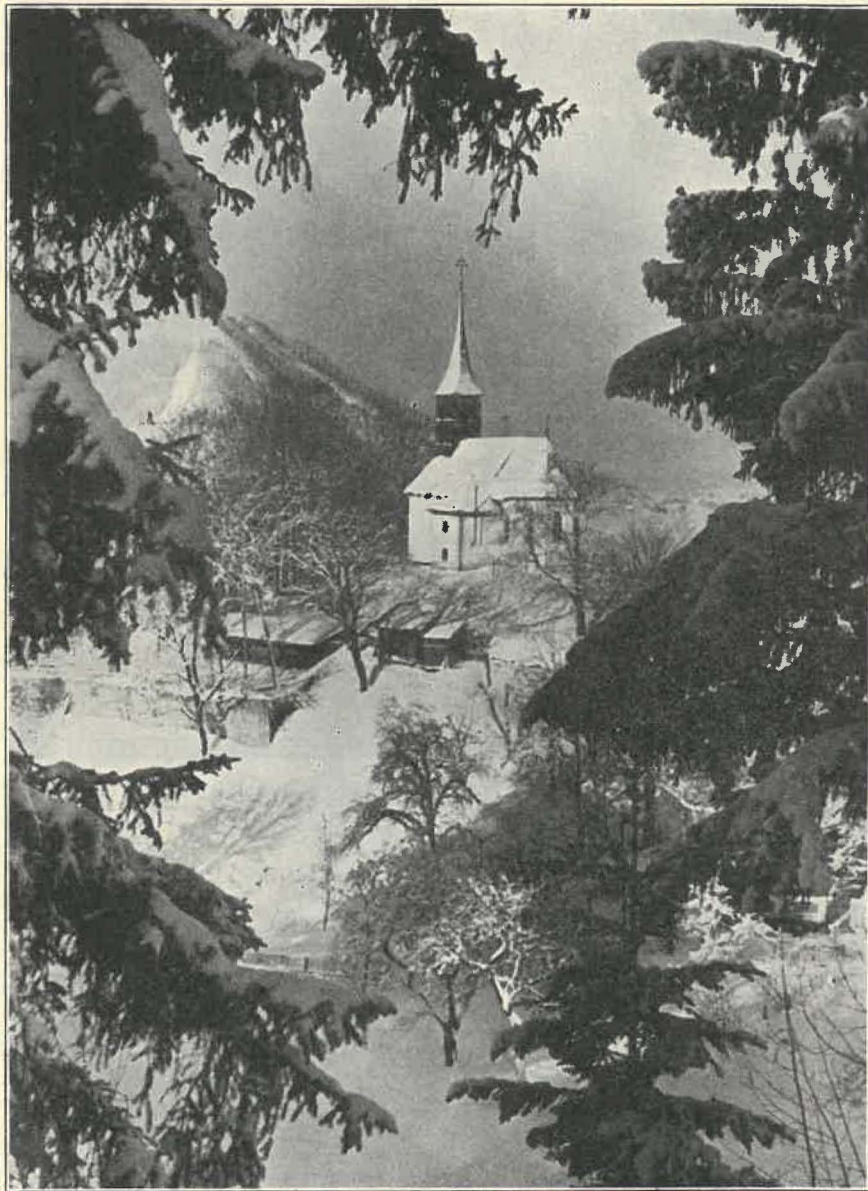


January 19, 1938

# The Living Church



*Ewing Galloway Photo.*

**A BAVARIAN TOWN CHURCH IN WINTER**

**Vol. XCVIII, No. 3**

**Price 10 Cents**



# 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.

## Primitive Sacramental Doctrine

TO THE EDITOR: Dr. Easton's review of *The American Prayer Book* [L. C., December 11th], valuable as it is, contains some suggestions that cannot be permitted to pass unchallenged. Such is the suggestion of the "strong evidence" that baptism in the first ages of Christianity was self-administered; "that, as among the Jews, the candidate 'immersed himself' in the presence of a proper witness," with the conclusion of Fr. Dix, mentioned with apparent approval, that "it is because baptism has this self-administration element that the Church allows anyone, man or woman, Christian or pagan, to baptize validly—and, in emergencies, even licitly."

Now as far as the form of words goes, it is true that there are occasional passages in the New Testament where the middle voice is used—where the candidate "immersed himself." But this does not prove that the other person, representing the Church, was there merely as a "proper witness," rather than as the minister of the rite, any more than the fact that we "make our Communion," or "make our Confession" implies that the priest is a mere witness or that we give ourselves absolution.

If anything, it would seem that an excessive importance was attributed in early days to the minister of the rite, so much so that St. Paul can thank God that he baptized only a few of the Corinthians, lest one should say that he had baptized in his own name! (1 Corinthians 1: 14, 15.) This false type of "sacerdotalism" could scarcely arise, unless a true "sacerdotalism" were already, at that early day, firmly established—unless a very great importance indeed was attributed to the minister, far in excess of that of a mere witness. And what are we to say of the evident uneasiness of the Evangelists—or of early Christians—at the fact that Jesus had been baptized by John the Baptizer, a fact which caused them serious apologetic difficulties, in relation to the Baptist sect, and which they felt it necessary to attempt to explain. The early Christians would hardly have invented such an uncomfortable fact. Only the presence of primitive and overwhelming evidence of the fact that John was the "minister" of the rite, and the knowledge that the minister was far more than "a proper witness," could have given rise to this apologetic concern.

The suggestion that everyone can be his own minister in baptism, and admit himself to the Church, is one which might easily arise on the background of the immanentist individualism of today, or rather of yesterday, but scarcely in the setting of the strongly transcendental, mediatorial, social, and organic outlook of the early Church.

Moreover it is simply not true that "the Church allows anyone, Christian or pagan, to baptize validly and, in emergencies, even licitly." It is true that the Roman Church, since the ninth century, has allowed this, but that is another matter. The idea that a pagan or an unbaptized Jew can, by the mere combination of certain sounds and acts (in which he does not believe), admit to the Church by baptism strikes the Eastern Orthodox as sheer magic, and has never been accepted by our own Church, or for that matter, by the (Presbyterian) Church of Scotland. It receives no countenance either from Anglican tradition, or from our own Office of Baptism,

which insists, even in an emergency, that the minister of this Sacrament must be a "baptized person" (p. 281).

Moreover, I venture to think that Dr. Easton draws too sharp an antithesis between the primitive view of consecration of the Eucharist "solely by thanksgiving as an act" and the view, embedded in the American Prayer Book and the Eastern liturgies, of consecration (in liturgies of their type) by a prayer that God will send His Holy Spirit upon the elements. He is, of course, right in his remarks about the so-called Words of Institution—no one for centuries imagined that the mere recital of these effected the consecration, a view which lends itself rather readily to quasi-magical conceptions. But we must remember that the Eastern and the American invocation of the Holy Spirit is the climax of a great act of thanksgiving and blessing, while the primitive thanksgiving always had as its background Christ's Institution and Passion, of which indeed the Eucharist was the objective Memorial (before God).

The development was, it appears, something like this. The consecration is effected by an act of thanksgiving or blessing—there is the primitive doctrine, which persists in latent form at least, to this day. At first, in Jewish fashion this is thought of as the blessing of God over the elements, the giving thanks to Him, thus releasing the power of the divine Name. When this is transposed from Jewish to Gentile terms, the same thought is preserved in the idea of the blessing of the elements themselves, in the course of the great Thanksgiving. Later, with the development of the theology of the person and work of the Holy Spirit, especially in the fourth and fifth centuries, His place as the One by whom the blessing, and thus the consecration is effected is clearly recognized, in the Eastern and even in the Roman Liturgy of that time, by a clear-cut prayer that God will send His Holy Spirit for that purpose.

Of course, the blessing of the Name of God in thanksgiving, and the blessing of the elements themselves (by the power of the Holy Spirit) are one and the same thing, viewed from two sides. Even so good a first-century Jew as St. Paul can speak of the "cup of blessing which we bless," and in the Liturgy of St. John Chrysostom to this day, while the priest blesses the bread and wine and implores God to make them the Body and Blood of Christ, "changing them by Thy Holy Spirit," the choir sings "we praise Thee, we bless Thee, we give thanks unto Thee, O Lord, and we pray unto Thee, our God," words which recall those immediately following the *Sursum corda* (but which seem to have been curiously neglected by liturgical scholars). The conclusion is obvious.

(Rev.) WILLIAM H. DUNPHY.  
Philadelphia.

## "Open Communion"

TO THE EDITOR: While reading the December issue of the *Duluth Churchman* I came across a very interesting statement which claimed my serious attention since I have recently been confronted with the same attitude in the seminary class room.

"The Episcopal Church everywhere has 'open' Communion and we urge baptized persons of other communions to receive of the sacrament of the Lord's Supper in fellowship with us when they are in attendance at our services of worship."

Is this not a direct violation of the Prayer Book rubric, and if so, thereby grounds for trial and deposition? The interpretation which we receive here in seminary is that the rubric cited only applies to baptized Episcopalians who ever they may be. This article—an open invitation—is but an extension of this seminary training. It would seem that some authoritative statement as to the meaning of the rubric at the conclusion of the Confirmation Service is seriously needed. It takes a great deal of time and effort to prepare a confirmation class and apparently it is really becoming rather unnecessary.

If the confusion of thought within the Church at large is as great as that found within the hallowed walls of our seminaries, it would seem that difficult days are ahead indeed. Does the rubric mean what it says or not? If its historical background causes this loose interpretation, why not say so openly so that all of us may teach it publicly? It is no wonder that young men despair of meeting the religious needs of our world when they leave the Church's educational institutions in such a complete state of religious confusion and internal discord. Are we to interpret the "spirit" of the law so loosely that nothing is either true or false?  
EDMUND M. RINGLAND.

Evanston, Ill.

TO THE EDITOR: You say that you are "as dogmatic as the Holy Catholic Church" [L. C., December 11th]. OK, but this is not a complete answer to our question.

The issue is Church unity. We believe most of, if not all, the non-Roman Churches are desirous to meet the day when we can truly say, "We are not divided, all one Body we, one in hope and doctrine, one in charity."

We cannot truly say so now. We are divided. Just how far and how much are we

(Continued on page 86)

## The Living Church

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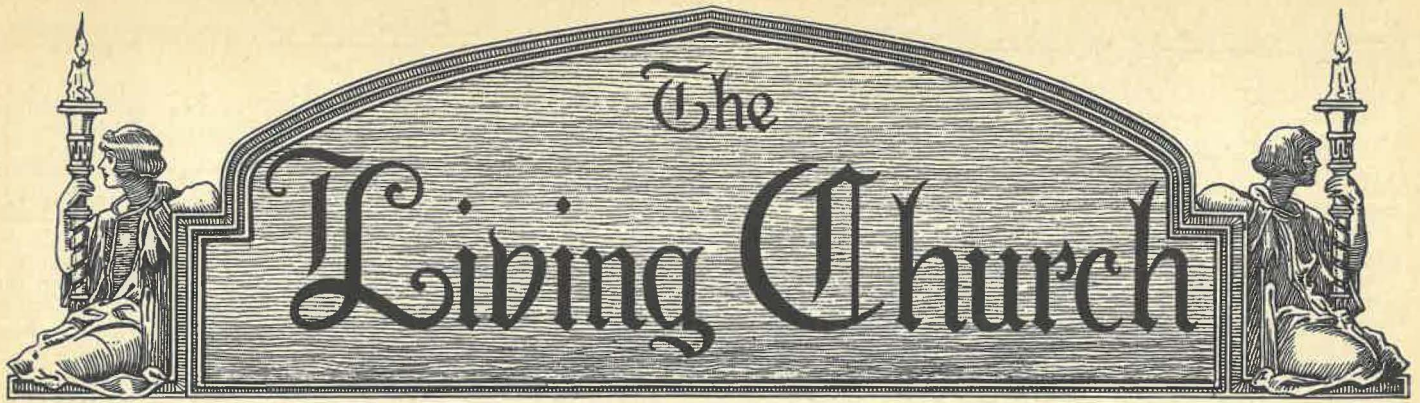
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## EDITORIALS AND COMMENTS

### The Case Against Joint Communion Services

**T**HE QUESTION of joint Communion services is a hardy perennial. It is particularly to the fore at the present time as a result of the conferences held last summer at Oxford and Edinburgh. At the former a joint Communion service was held in which Anglicans and Protestants participated, though the Eastern Orthodox held aloof. As we feared at the time, this has been taken as a precedent for a number of similar services in this country, several of which have been reported in our columns during recent months. The latest example is the service held at Washington Cathedral last week, when the Bishop and Dean invited all attending the conference of Oxford and Edinburgh delegates to participate in a Communion service.

Intercommunion is the goal of the Christian unity movement. The ultimate success of that movement must mean that eventually any Christian who is entitled to Communion in his own parish church will equally be entitled to receive the Sacrament at any Altar in reunited Christendom. With the desirability of that goal we fully agree. All of us who feel keenly the tragedy of the disunion of Christian believers must have the deepest sympathy for the many efforts made to move more rapidly toward the unity we all desire. We ask for a like sympathetic understanding in our disagreement with those who would make intercommunion a means to Christian unity rather than its goal. We propose in this editorial to give the principal reasons for that disagreement, and plead for a charitable consideration of the convictions which lead us to conclusions which the advocates of immediate intercommunion may at first thought regard as narrow and illiberal.

So far as members of our own Church are concerned, joint Communion services are of three kinds: (1) An Anglican celebration of the Holy Communion to which a general invitation is extended and in which ministers and laymen of other communions receive the Sacrament; (2) A celebration by a minister or ministers of other religious bodies to which members of the Episcopal Church are invited and in which Anglican priests and lay people participate; and (3) a joint celebration in which clergymen of the Episcopal Church and ministers of other religious bodies jointly officiate and at which Episcopalians and non-Episcopalians make their Communion.

The first of these is the least objectionable of the three; indeed it might be condoned if it were not for the misunderstandings that inevitably arise from it. But the other two are, we believe, destructive of Catholic faith and order; and in the present state of Christendom we believe that all three are undesirable so far as the participation of members of the Episcopal Church is concerned. We say this fully conscious of the statement in the message of the Oxford Conference Report to the effect that when members of one communion exclude others from participation in their sacraments they should do so not with a feeling of superiority but sympathetically and sorrowfully. We have no wish to be uncharitable to any fellow Christian or to any Christian religious body. We respect them for their convictions; for that very reason we hope to receive from them a like respect for our convictions on this fundamental matter.

The case against Anglican participation in joint Communion services may be classified in two groups of reasons—practical and doctrinal. The latter are, of course, the more important ones but the former are by no means negligible and it may clear up some misunderstandings if we begin with these.

#### I. PRACTICAL REASONS

(1) *Anglican participation in joint Communion services is contrary to the discipline of the Episcopal Church.*

**T**HE RUBRICAL prohibition against reception of the Holy Communion in the Episcopal Church by non-confirmed persons, except those who are ready and desirous to be confirmed (Prayer Book, p. 299), is in the Prayer Book as a guard against the admission to Communion of persons who do not believe in the traditional doctrine of the ministry and sacraments. The argument often advanced that this prohibition is meant to apply only to the children of the Church does not impress us as a sound one, since if it is important for the Church's children to be properly instructed before being admitted to communicant status it is even more important for those whose entire background is different from and often antagonistic or at least unsympathetic to the teaching of the Church. Since this is just what is done in joint Communion



services celebrated by an Anglican priest, such services are unquestionably in disobedience of the rubric. If the rubric is wrong, let it be repealed. But until it is repealed it should be obeyed.

Conversely, when Anglicans participate in a joint Communion service celebrated by a Protestant minister, they disobey the injunction in the preface to the Ordinal that "No man shall be accounted or taken to be a lawful bishop, priest, or deacon in this Church or suffered to execute any of the said functions except he be called, tried, examined, and admitted thereto according to the form hereafter following, or hath had episcopal consecration or ordination."

Of course, there is a danger that obedience to the Church's discipline may lead to misunderstanding on the part of the great body of devout Protestants. On the other hand, deliberate disobedience of rubrical and canonical provisions may and indeed does disturb and distress our own devout communicants. Nothing is gained by seeking union with other Christian bodies at the expense of disunion in the Church to which we have given allegiance.

Indeed, is not the lack of discipline within our own Church a real danger today? Lawlessness at home is not the way to secure better understanding from those outside. "Liberality" is not always a blessing. Chesterton reminded us that liberalty in religion was carried to such a point in the Roman empire that it ended in the death of religion. Nobody had any convictions and in the end belief ceased to be vital.

(2) *This brings us to our second point. Unregulated intercommunion is disturbing to the faith of the faithful.*

CHURCHMEN are properly instructed in the church school, in confirmation classes, in sermons, and elsewhere, that the Episcopal Church has always maintained its witness to the truth of the Catholic faith. Participation in joint Communion services obscures this distinctive and important witness of the Church. Moreover, it seemingly shows forth a unity between the Church and Protestant bodies that does not actually exist. The average layman cannot reconcile the apparent conflict between the teaching that he has received and the practice of the clergy who participate in joint Communion services. There is no question that this is disturbing to the faith of many devout Church people.

The Anglican communion is in itself a unique example of Christian unity. Within its folds are to be found both Catholics and Protestants, Liberals and Conservatives, "High," "Low," and "Broad" Churchmen. They are united in loyalty to a common body of Scripture, a common Creed, a common ministry, and a Book of Common Prayer. When any of these bonds of unity are tampered with, as is the case in a joint Communion service, the unity within the Anglican communion is subjected to a strain that might, if persisted in, break that bond.

(3) *It fosters the idea that the Church is "just another sect."*

THIS is exactly what the Roman Catholic Church teaches in regard to the Episcopal Church. To foster that teaching by engaging in joint Communion services with Protestants is sheer Romanism! Not only is it playing into the hands of Rome but it is fostering the widespread misunderstanding of our Church on the part of the general public and even of many of her own members. If the Episcopal Church is just a sect, the sooner we abandon it the better. But the fact is that our Church is an integral part of the one, holy, Catholic, Apostolic Church.

(4) *It gravely endangers our relations with the Eastern Orthodox and Old Catholics.*

THE ANGLICAN communion has already achieved intercommunion with the Rome-free Catholic Churches of Europe on the basis of our common Catholicity. On the same basis the Anglican and Eastern Orthodox communions have drawn increasingly close to one another in recent years. Most of the historic Orthodox patriarchates have recognized the validity of Anglican Orders and the orthodoxy of Anglican doctrines. How can they continue to recognize this bond of catholicity if we obscure it by our participation with Protestants in joint Communion services?

All of these are practical reasons why Anglicans should refuse to unite with Protestants in joint Communion services. They are of great importance and in themselves ought to be sufficient to cause Churchmen to hesitate before embarking in any such ventures. Nevertheless, they are based mainly upon practical considerations rather than fundamental convictions and might properly be discounted if they conflicted with the latter.

We believe, however, that the doctrinal and theological reasons against Anglican participation in joint Communion services are even more overwhelming than the pragmatic reasons. Since they are concerned with fundamental principals they ought to be the deciding factors.

## II. DOCTRINAL REASONS

BEFORE we enumerate the doctrinal reasons, a preliminary statement as to the Catholic doctrine of the Holy Communion is in order. When the Holy Communion is celebrated at any Altar in the Catholic Church, including our own communion, the priest offers a sacrifice both for the living and the dead which is one with the sacrifice on the Cross, Christ being the priest and victim both on Calvary and in the Eucharist. By this offering we commemorate and show forth the "one, full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world" made by our Lord on the Cross. But this is no mere memorial; it is the appointed channel of grace through which under the forms of bread and wine our Lord is really and objectively present, not carnally but after a spiritual, mystical, and supernatural manner. Christ is present to be worshiped and adored as well as to be received into our life. Here too is the mystical trysting place in which the Communion of Saints becomes a living reality, for in the Holy Sacrifice of the Altar we unite with angels and archangels, with the saints who sing their praises to God in the nearer presence of the Church Triumphant, and with the departed souls who worship Him in the Church Expectant, as well as with the whole body of baptized Christians who make up the Church Militant.

This is the traditional Catholic doctrine of the Holy Communion. We believe it to be dominical and scriptural and its truth is borne out by the experience of the Holy Catholic Church for nearly 2,000 years. We are aware that there are priests and even bishops within our fold who do not hold that faith in its fulness, but we believe it to be nevertheless the faith to which the Anglican communion, together with the rest of Catholic Christendom, is committed.

With rare exceptions Protestants do not hold this concept of the Holy Communion. Indeed, historically Protestantism is largely a protest against it. Thus the observance of the Lord's Supper, as practiced by most Protestant Churches, is at best a partial observance of our Lord's injunction on that Thursday in the first Holy Week. It is an attempt to carry out the command "This do in remembrance of Me" without accepting the



full significance of the tremendous statement "This is My Body . . . this is My Blood." Unless the institution of the Holy Communion was the birth of a great sacrament by means of which our Lord gives His very life to the devout believer, it was a rather minor spot in the crowded events of the first Holy Week. As such it might be taken to imply little more than that Christians should say grace at meals in remembrance of our Lord. The subordinate place to which this Sacrament is frequently relegated in Protestant communions and the infrequency with which it is observed are logical developments of this point of view.

Moreover, in Protestantism not only is the teaching in regard to the Blessed Sacrament inadequate but there is widespread disbelief in the fundamental doctrine of the Holy Trinity and thus an inadequate belief in the divinity of our Lord. If one does not believe that Jesus Christ is God, how can he discern His body and His real presence in the Sacrament of the Altar? Yet in modern Protestantism the assumption is frequently made that intelligent men and women can no longer literally believe in this and other great doctrines set forth in the historic creeds.

The principal doctrinal reasons against Anglican participation in joint Communion services seem to us to be the following:

(1) *It is morally dubious, if not sacrilegious, on our part because we invite those "not discerning the Lord's body" to receive the Blessed Sacrament.*

**N**OTE that the risk of sacrilege is *on our part*. Protestants who accept Anglican invitations to intercommunion do so in good faith and there is no sacrilege on their part. The Holy Communion in the Anglican Church means to them exactly what the Lord's Supper means in their own respective communions. In some cases that means the real and objective presence of our Lord under the form of bread and wine; but in the vast majority of cases it means a fellowship meal in remembrance of an event that took place over 1900 years ago. Certainly Protestants who hold that concept of the Holy Communion approach the Lord's table "not discerning the Lord's body." In view of what St. Paul had to say about this, the bishop or priest who issues such an invitation is certainly assuming a very grave risk. In effect he is saying:

"We invite you to come and take part in doing something you do not understand, or with which you do not agree; something which has been expressly forbidden by the highest authority of the Episcopal Church; something against which St. Paul warned, saying that you would do it unto your own condemnation; we invite you to this illustration of the profoundest disagreement between Catholic and Protestant Churches, to make what is after all but a kindly pretense that we agree."

(2) *It is a denial of the necessity of a sacrificing priesthood for the proper celebration of the Holy Communion.*

**W**E HAVE purposely used the word "proper" rather than "valid" since the latter has been such a fruitful cause of misunderstanding among Christians of different communions. The teaching of the Church is that the ministry of bishops, priest, and deacons was instituted as the normal method of safeguarding the faith of the Church and administering her sacraments. The celebration of the Holy Communion is a sacrificial act that is properly performed by a sacrificing priest ordained to that function. It is not necessary to trace the three-fold ministry in its present form back to its origin in the

New Testament to support this belief. It is sufficient that by the end of the second century the three-fold ministry had emerged and that it was not seriously challenged for over a thousand years of the Church's history.

Nor does this belief require the passing of judgment upon the administration of the sacraments in denominations that have abandoned the historic ministry. Certainly "God is not bound by his ordinances," and whatever may have been the case of those who deliberately broke away from the historic Church we cannot deny the abundant evidences of His grace among their present-day descendants. Nevertheless, the fact remains that Anglicans are committed to belief in the historic ministry and to the jealous preservation of it for the reunited Church of the future. If we practically deny this, we lose our real reason for being. Actually we are selling our birthright at the very time when some of the finest minds in Protestantism are beginning to appreciate the Church's position, after long years of misunderstanding.

(3) *It is an admission that human fellowship can be a substitute for the Divine Society.*

**T**HE CATHOLIC concept of the Church is that of a living organism instituted by our Lord Himself composed of all baptized persons, existing both in this world and in the world to come as a manifestation of His Kingdom. It is the Body of Christ, the Divine Society, the Communion of Saints. It is one and indivisible as well as Holy, Catholic, and Apostolic.

The Protestant concept of the Church is historically quite different. In historic Protestant theology the Church is a voluntary fellowship of believers. It makes its own rules and it defines its own membership. Thus it is possible for any individual or group that does not agree with the Church's rules to secede and form a new Church. This concept carries within itself the seed of disunity and its fruit is to be seen in the hundreds of present-day sects that profess and call themselves Christian.

It is true that the concept of the Church within Protestantism today is more and more approaching the Catholic concept. Nevertheless, when Protestants insist upon the perpetuation of a ministry and fellowship that have been set up in opposition to that of the Catholic Church they are making a demand to which Catholics cannot yield however much they might wish to do so. The surrender of fundamental principles is not an act of Christian charity but one of unChristian surrender.

(4) *It substitutes unity in action for unity in faith.*

**T**HE HOUSE OF BISHOPS in its most recent pastoral letter urges that the disunited communions must cooperate, warning that cooperation entails sacrifices. We agree earnestly with this statement, but we must confess to a higher conception of the Holy Communion than is envisaged in the word "cooperation." The Holy Communion is the great Sacrament of Christian fellowship and unity. The highest, holiest, and most intimate act of the Christian life cannot be entered upon until the necessary preliminary acquaintanceship, agreement, and vows have been accomplished. It would be well if Churchmen would try to understand more fully the marriage of Christ to His Church in terms of the marriage of man and wife. The aim of unity cannot be made the means to unity in either marriage, nor justified as premarital "cooperation."

We have no right to invite our Protestant brethren to presume an intimacy which does not exist; to a high and holy moment of our lives which they cannot fully share; to a



unity of action which violates the unity of faith both of their communion and of ours; to a unity of word which violates the unity of the spirit; to an act where disunity is most profound only to join in a pretense that we are united.

We long for, and pray for unity as earnestly as do others. We believe that real unity will come only by a return to the full faith of the ages; we believe that it must be a unity of government and worship under an apostolic ministry; we believe that with this as a basis we can have a unity without uniformity. Further, we believe that the Episcopal Church has a unique opportunity to promote such unity—an opportunity which no other branch of the Catholic Church inherits. We have been described as the "Bridge Church," and we rejoice in that description; but a bridge cannot serve its purpose if it be wrenched from its moorings on either bank.

We have shown the world that with such a unity of fundamentals as we have in our own body, there may yet be many diversities in practice. We do not further the cause of unity by pretending that we have it already. We make our best contribution to "the Church that is to be" by patient teaching of the truths we hold dear.

### Through the Editor's Window

**W**E DON'T like to pick on Christ Church, Cambridge, Mass., which furnished us with the delightful donkey episode a year ago, but we do feel that we ought to share with our readers the following paragraph from the weekly leaflet of that church: "Coats and hats may be hung up in the parish house during the crowded 11 o'clock service Sundays, where they will be watched. Go through the door passing the organ pipes through which the choir comes and leave them there." We have heard of many novel ways of getting the choir into church, but this is the first time that we have heard of one being piped in.

**A**NOTHER surprising bit of information in the secular press is this headline in the Dallas (Texas) *News*: "TEXAS GIRL MADE EPISCOPAL PRIEST." The story is an AP one with a Chicago dateline and starts out: "One young woman and four men were ordained Tuesday into the ministry by Bishop George Craig Stewart of the Protestant Episcopal Church." What actually happened, of course, was that the lady in question was set apart as a deaconess.

**A**ND NO LESS an authority than the Chicago *Tribune*, self-styled "greatest newspaper in the world," begins a story: "Awakening of the Episcopalian laity to dangers of Christianity will be the theme of services to be held throughout the diocese of Chicago." Perhaps the *Tribune* is right; properly understood Christianity is the most dangerous religion in the world.

**T**HE *Building Materials Digest* observes: "The Walnut man who married the Red Oak girl wasn't Charlie McCarthy, we understand. But a Mr. Stump married a Miss Post in Maryland. The ceremony was performed at the Garrison Forest Episcopal Church, and the service was conducted by the Rev. Mr. Lockwood." May the happy couple lumber gayly through life!

**S**OME anonymous admirer has sent *Livy*, the Office Cat, the following verse:

#### THE CATHEDRAL CAT

The cat stays in the Catacombs,  
 (As everybody knows)  
 Studying his catechism  
 (Not combing his hair, as you'd suppose),  
 Sometimes he strolls within the church  
 (He's always very brave),  
 He uses all his surplice time  
 To see who stole the nave.

## CHURCH MUSIC

Rev. John W. Norris, Editor

### Confirmation Music

**I**S IT POSSIBLE for one to have a confirmation service without using the hymn "O Jesus I have promised"? The answer is definitely "yes" for it has been done successfully and without a single word of regret that this traditional appendix to the rite had been omitted. The objection to its use comes not so much from clergy and laity as from the bishops who must hear it sung at almost every service which they attend. In some of our larger dioceses this means as frequently as three times on a Sunday and at least once a day during the intervening week. Even the loveliest of melodies and the most appropriate of words become distasteful if heard constantly.

Yes, it is the bishops who must suffer. One bishop told us that he had issued a threat to his clergy that if any of them employed this hymn for a period of one year they would promptly be placed in his "black book." Another bishop informed us that two things he could count on when he went to a church for confirmation were "O Jesus I have promised," as part of the service; and chicken at the meal in the rectory afterwards.

There are many fine hymns that can be used which are just as suitable as the one in question. Since confirmation implies the gift of the Holy Spirit through the laying on of hands, almost any of the hymns now placed in the category of Whitsuntide are usable. They invoke the Holy Spirit. Under the heading of Confirmation are a number of suitable hymns, one of the most appropriate being No. 380, "Breathe on me, breath of God." It is not difficult to select enough familiar hymns for a confirmation service without resorting to "O Jesus I have promised."

It is quite natural that this hymn should be popular. Its history shows that it was written by the Rev. John E. Bode for the occasion of his own children's confirmation. It is thus primarily a confirmation hymn. The tune has aided to popularize it. Yet its use is not restricted to confirmation and it can well be employed at some other time than when the bishop visits the parish.

There is much good choir music that may be used for such a service. Here again the music of Whitsunday comes to our aid. Bennett's "God is a spirit" is very appropriate. If one has a choir capable of doing four-part unaccompanied singing (although the provided accompaniment may be used), there is Palestrina's "Come, Holy Ghost." This work is the source of the Easter Hymn "The strife is o'er." Familiarity with the hymn makes the teaching of this anthem fairly easy, although there are differences in rhythm which must be observed. Then too, in Palestrina there is opportunity for expression enhancing the work, which otherwise might have a tendency to dulness. Palestrina is never "easy," but this is one of the easier works. Other four-part anthems appropriate to the rite of confirmation are "Jesu, thou joy of loving hearts," by Whitehead; "Oh for a closer walk with God," by Stanford; "O thou sweetest source," by Charles Wood.

For less experienced or balanced choirs there are two union anthems which may be effectively used. They are "Eternal Ruler of the ceaseless round" by Eric Thiman, and "Your songs to Jesus raise" by R. Walker Robson. This last is suitable for junior choirs as well as for the senior choir of a church.



# Widening Horizons In The American Church

By the Rev. Edmund S. Middleton, D.D.

IT IS BECOMING apparent, as time goes on, that this branch of the Church Catholic is undergoing a process of change—gradual but none the less real. The first stage of the transition began in a general way during the '60's and '70's of the last century and affected what may be called the interior fabric of the Church. Under the leadership of such pioneer parishes as St. Ignatius' and St. Mary the Virgin's, New York, St. Clement's, Philadelphia, the Church of the Advent, Boston, and the Ascension, Chicago, a new beauty, dignity, and meaning began to be given to worship on the Lord's day. Instead of the first Sunday in the month Holy Communion, these parishes inaugurated weekly and even daily celebrations of the one service instituted by our Blessed Lord, thus seeking to restore in this Church the practice which obtains everywhere else in the Catholic world.

Incidental to this recovery, the unseemly tables for Holy Communion began to be replaced by Altars with the proper adornments of Cross and candles, eucharistic vestments in the appropriate colors for the seasons of the Church year were encouraged instead of the simple black stole and voluminous surplice used for Morning Prayer, and from chancel walls here and there were removed the somber display of the Ten Commandments. Priests at celebrations, which an increasing number of people now had the courage to call by the Catholic name of Mass, were served by acolytes fitly clothed, and vested choirs lent an additional beauty to the services.

In the decades which followed, religious orders for men and women began to be founded, retreats for clergy and laity were held in many places, and in a general way the Catholic life was taught and lived to a greater extent than ever before was thought possible in the Protestant Episcopal Church. It may be said without exaggeration that the Catholic leaven thus introduced into the Church has raised to a noticeable degree the general tone of American Churchmanship, though, of course, some sections of the country and particular parishes, here and there, have lagged behind. Notable gains are the increasing number of fasting Communion and more people each year make their confessions, though confessions are not obligatory in this Church. Undoubtedly the most valuable advance has been in the number of parishes which now have at least one Holy Eucharist every Sunday and on Saints' Days, and many priests celebrate Mass daily. There are, however, still a majority of Episcopal churches where Morning Prayer is used for the late service on Sunday. The next step, it is hoped, will be the realization by the Church as a whole that its members are entitled to a Mass as the chief service on the Lord's Day and that they are being deprived of an inherent right as Christians when they are offered Morning Prayer instead. Then Episcopal Church members may come to know that there is a solemn obligation to attend church on Sunday and holy days, when possible, and the service offered them must be the Mass, as everywhere else in the Catholic Church, East and West. There is nothing in Morning Prayer that entails a sense of obligation to attend it. Christ did not institute it and there is behind it no apostolic sanction.

There is, however, another significant element in the process of change under way in the American Church and it has to do with what may be termed the exterior fabric of the Church, that is, those things which affect the Church as a whole in its official set-up and as it functions in a larger sense.

It began when parochialism caught a diocesan view of the Church and dioceses in turn caught the vision of a national Church, which in its corporate capacity was superior to any of its parts.

The advance in this direction is marked by sign-posts along the way. Perhaps the first of these was the foundation of the Domestic and Foreign Missionary Society in 1835, now a Department of the National Council, whose establishment is another sign of the awakening of a national consciousness in the American Church. The overtures toward the Eastern Churches evince a desire to be recognized by those undoubted Catholic communions as a Church in like standing. The setting forth of the Quadrilateral in 1886 served notice on Christianity at large of this Church's conception of its own character and of the conditions required for Church unity on a Catholic basis. The Commission on Faith and Order further emphasized the trend toward unity.

WITHIN the American Church itself in recent years there are signs of a growing aspiration to align itself on traditional lines with other Catholic bodies. Outspoken dissatisfaction with the illogical and ponderous name of the Church indicates a further advance in the Catholic direction. By the recent General Convention at Cincinnati the Church in the Philippines was tacitly authorized to drop the word "Protestant" from its official title on the ground that it hindered the Church's work there. A similar custom already prevails in the Church in Brazil and the Church in Mexico. Rather a strange situation, one would say, for these missionary offshoots to be freed of the offensive word "Protestant," while the parent Church in America continues to labor under the incubus. The absurdity of this situation will doubtless bring remedies in the course of time.

The Conferences at Oxford and Edinburgh during the past summer disclosed an additional widening of the horizon for this American Church. These meetings of sectarian delegates with Anglican and Eastern Churchmen are signs of a better day among Christians of differing views. The mere rubbing up against one another in these great conferences is bound to do good in the promotion of a sense of brotherhood. Probably the greatest gain from the conferences is that they have made the divided communions unity-conscious with some growing realization of the losses incurred from the present divisions. Perhaps, if the sense of sin in disunity comes to be understood, the guiding power of the Holy Ghost will bring about the unity for which Christ prayed. In the meantime let us pray that this American Church will more and more perceive the light dawning on its widening horizon.

## ACKNOWLEDGMENTS

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# Nature

From an Alaskan Note Book

By Margaret Betticher

"It is His garment, and unto them  
Who touch in faith its utmost hem,  
He turning, says again: 'I see  
That virtue has gone out of me.'"

FATHER TABB.

OUT OF DOORS the wide darkness above was lighted with myriads of stars, and the light veil of an aurora moved and folded upon itself like a curtain blown between.

O, glorious Christ within the veil,  
The mystery of the Northern Light,  
Shine through the shifting curtain of our lives—  
As stars at night unwavering pierce this wonder of the sky,  
O, Morning Star shine through, that man may see  
Through our fleeting shadow, Thy still Majesty.

Inside the Church, every window pane was carved in deep patterns of frost—some like forests of slender trees, and others a pattern of delicate grasses and ferns. The fan tracery on the pointed panes seemed a master's drawing for some cloister ceiling.

The hospital and church are close together so the fires were kept up by the night nurse. We put heavy logs into the furnace, and then went across the path into the church to fill the big stove and watch the pipes.

The trail was covered with new snow, so one of the Indian boys went ahead of the dogs, and another at the handle bars. It was a luxury to ride and look across the unpeopled stretches of river valley and hillsides. The horizontal rays of the sun made the little trees and bushes glisten. The smooth snow was luminous against the long blue shadows cast ahead.

Everywhere tracks of little creatures criss-crossed; tiny footprints, and the deep tracks of a moose, and the tracks of scurrying rabbits and many other marks. All these characters written on the white page of snow, the boy at the handle bars could read. Suddenly, he said: "White Man!" "How do you know that he is white, David?" I asked, "he's wearing moccasins." He mimicked to perfection: "White man walks like this:



Indian like this:



The summer birds are in the South. The brown feathers of the ptarmigan are white now. It was hard to see them flying to cover, against the snow, when the twilight fell. Are not five sparrows sold for two farthings, valued by God? These little hunted birds, also, are not forgotten.

The warm sun shone long hours; on the white mountain range the low hills were showing green, and great patches of blue crocuses opened their little fur coats and gave a welcome to the spring. The river still was locked in ice. What will

break it? Ah! the sun on the mountain tops has added to the streams underneath, ice cannot hold. So it is with the power of the love of God. Against it, the powers of darkness cannot hold.

Stephen died. He had been baptised in early days by Bishop Bompas on the Yukon, but had since then lived without the care of the Church. He was a medicine man and this old way possessed him. We were friends; many evenings in the Mission cabin we told each other folk tales. I bet on the guile of my Brer Rabbit, against his Crow!

During his illness I visited him, and he wanted the prayers for the sick, and asked for Christian burial. Perhaps he wanted the old and the new, to leave nothing undone!

The ground was covered with snow. We stood on a hillside overlooking a wide lake and mountains beyond. The grave was lined with new Hudson Bay blankets, and many folded around the coffin for Stephen's long journey. I read the Burial Service. My heart ached for the anxious people. So many explained, "Now I have two thinks in my head; bye and bye I'll have just one think."

As we turned away from the grave, an Indian shouted and ran leaping down the hill. Excitement reigned. Someone would catch the spirit and take Stephen's place. There is just one think in *my mind*—the power of darkness is *positive*, and like the power of evil, must be overcome.

I was mushing on the village trail and stepped aside in the deep snow to let a dog team pass. There was no mail service, so travelers were reckoned an event. It was Charles Betticher; his sled was loaded with an enormous tent, (the size of St. Matthews Church!) for us to use for the Christmas gathering of Indians. It made a heavy load, so he had mushed all the way. He planned to spend two days with us, so we could make our Christmas Communion. It was December 1st and his calendar was marked for Salcheket, Chena, and Fairbanks on Christmas Day, then Nenana on the 28th.

As we turned the bend through the woods, out into the open, St. Timothy's Mission was ahead. Orion was riding high above us, and a clear star low over the roof. I remember asking which star it was, and his boyish laugh: "I can't see the stars for the light in the window, it looks like home!"

There were tow women in the mission, the other equaled three-in-one. A ridge pole was found for the great tent and it was ready. Little tents were everywhere—it was a wonderful sight. Straight columns of smoke went up, holding the glow of the many campfires. Instead of stillness, there was now bedlam with the howling dogs. Luke was charged to count the people by families and villages—it was Christmas Eve. There were one hundred and eighty-six Indians—it was like the going up to Jerusalem. Late in the evening he came in and said, "there is *one more*," a baby was born at 17 mile cabin, they will be here, *tomorrow*. It was Christmas Day.

Greater than the changing seasons, greater than the spacious sky, is—God focused in the Baby of Bethlehem, and it is ours to tell with joy, the beginning of each Christian year.

"Fairest Lord Jesus  
Ruler of all Nature,  
O, Thou of God and Man the Son;  
Thee will I cherish, Thee will I honor,  
Thou, my soul's glory, joy, and crown."



# Now! Now!

By Vida D. Scudder

**T**HE WORDS of Fr. Peck in a recent issue of *THE LIVING CHURCH* ring through the mind: "If you are opposed to war today, you must be opposed to the present economic and financial system. You must seek a new world order. . . . There is much to be said for the contention that whether what the Church does in the next war matters two cents to the world, depends on what the Church proceeds to do *now*."

Now—now—! At the early Eucharist Thanksgiving morning, try as I would to give thanks, I could not silence in my inward ears the sound of bombs dropping in China.

Impatient radicals are forever adjured not to be in such a hurry, forever reminded of the long-suffering of the Almighty. But sometimes the Almighty is in a hurry Himself. There is no use in slurring over the catastrophic and apocalyptic element in the Christian *Welt Anschauung*, after the comfortable fashion of modern liberalism. It is there, salient, important, an unmistakable factor in the mind of Jesus. The Church never lets us forget this, never allows us to look back to the Incarnation without looking forward to judgment. Moreover judgment is not only a consummation for which we look at the end of time; it is an episode recurrent in time, a destined element in history. Acceleration and retards; the ever repeated *Kairos*, to use Dr. Tillich's phrase. And here it is upon us. There are periods when cultures are relatively stable, when the work of the Church may be serene, invisible, purely personal, leading individual souls through high and gentle disciplines into fellowship with the Eternal; when the flow of time bears us quietly on, lulling us into false security. And there are other periods when civilization rushes helplessly on suicide.

At Adelynrood last summer, I met the superior of the Order of the Holy Cross, and opened conversation with the conventional remark that the tranquil beauty of our surroundings must be a contrast to his life in Africa. His response came quick and sharp, to the effect that compared to conditions at home, life among primitive tribes offered a haven of peace. Whereupon we fell into antiphonal recitation of the 21st chapter of Luke: Wars and rumors of wars; nation rising against nation; men fainting for fear and for expectation of the things that are coming on the world; distress of nations, in perplexity. And we were interrupted by the chapel bell, ringing for retreat to begin.

What of Christian duty under these circumstances? What of the Church? "The Church should prepare to utter the boldest word she has spoken for many centuries," says Fr. Peck again. We agree; our minds inevitably leap forward. What would he like that word to be? He does not tell us; perhaps nobody can tell us. It behooves us to get down on our knees, and think, and pray.

Negative answers are clear enough. What we ask of the Church is not a program, economic or political. Christians to be sure ought to be tremendously busy with practical programs and formulae, unless they are willing to accept the melancholy defeatist attitude that their religion is a utopia of escape, a sort of invisible monastery wherein the absolutist can rest passive, intoning eternal values, while this poor world of compromises and relativities goes to smash. Yes, Christians should be very busy with programs and propaganda, I think. But in the nature of things they won't agree. Let us

assume that they all follow in docility the Spirit's guidance; but the queer fact, which we must accept, is that the Spirit seems to lead honest people to an extraordinary variety of convictions. Every passing month shows more plainly the complexity of the issues we face as we grope on our way. In the question for instance of boycotting Japanese goods. The Church has no right to give us instructions as to a question like that.

Well then—is there any definite help that she can give us? Anything beyond such reiteration of ideals as lures us into the shadowy land of platitude, which is the home of the dead?

"Oh that my way were made so direct that I might keep Thy statutes!" cries the great Benedictine psalm which some of us often repeat at Prime. It is a searching prayer. For our way is not direct today, it is obscured, lost in a tangled maze. Can the Church show us the direct way?

There is one and one only; the way of the most holy Cross. Always the individual Christian has known this; how many thousand souls have found their comfort in this knowledge, have echoed out of full experience the piercing words of a Kempis! "In the Cross is salvation, in the Cross is life, in the Cross is strength of mind, in the Cross is joy of spirit. . . . Take up therefore thy Cross and follow Jesus, and thou shalt go into life everlasting." The noble rhythm shapes their days. But perhaps only now has the time come to see the full force of the law of the Cross in its social application; and perhaps to make this application is the chief opportunity and duty of the Church today. One could write on this motif at length; showing why neither under the Roman empire nor in the middle ages could this duty be clear to the Church; but pointing out that when the time was ripe, the democratic ideal which is the spiritual correlative to democracy demands such application for its fulfilment. But space fails. Be it said merely that a rich and untried field for the teaching of the Church is just here; in bearing relentless witness to the Christian law of sacrifice for class and nation as well as for individual, as the only way of life and peace. Unless the Church drives home to all Christian hearts and minds the truth that business and politics must conform at cost to the law of sacrificial love instead of to national defense or to class interest, she will remain helpless and inept while the suicide of civilization goes on.

**W**ILL her message fall on deaf ears? Very likely; she may even be crucified with her Lord; that does not concern her. Here is the "bold word" which she might speak; a word which might inaugurate that "better economic order" demanded by a recent Forward Movement pamphlet. It is a word which may involve a new reading of history. Vistas full of perplexities open before us; it is easy to point out how intricate are the problems of group morality; many a religious thinker will tell us that a high level of Christian motivation can never be expected from the masses of men, even from the Church at large. But here and there someone will hear and heed. A business man will choose disaster rather than a sub-Christian policy in his affairs; a statesman will subordinate the prosperity of his own nation to international well being. Already such men are found; let the Church hail them as pioneers. For again we stress the ancient phrase, "God has yet new truth to show out of His holy Word"; the time has



come to present Christianity as a working principle in the most indirect and remote relationships of men.

Applications to the organic life are useless unless based on long interior and individual disciplines; but such disciplines might appear as preparatory to deeper penetration into the social structure. Christianity lives; witness the thrilling reports from Christians in China. The religion of the Cross has always worked best in transfiguration of suffering; the time has come for it to transfigure action, corporate and personal, as never before, and for the Church to present it as the dynamic and informing force in the whole social order. Nor should she feel discouraged in this hour of judgment; does not her Master tell her that the times of judgment are the Springtide of the world? When catastrophe befalls, let her lift up her eyes to the Sign of the Son of Man in the heavens; for her redemption draweth nigh.

## EVERYDAY RELIGION

### "Have a Chair"

I CAN ALWAYS tell when they are coming in by the look on my secretary's face. She is a nice girl—good as they make them, but she hasn't lived as long as I have.

It beats all about these nice girls, and good women generally. When I hired her she was so meek you'd think butter wouldn't melt in her mouth. In six months she had the upper hand of me. She straightens up my desk and I can't find a thing. She files away all the letters I guess I was going to study once more; puts my pipes all in a row—and all that. Without her, my office would become a boar's nest; and with her I've got to walk a chalk line. She has installed a geranium, and now I'm pestered wondering if the thing will survive the winter. Shouldn't be surprised if she brought me a bowl of tropical gold-fish some day.

Good women seem to want to *manage* a man.

But I put my foot down when she announced that there was a certain undesirable class of visitor which she could easily turn away without my being bothered. I said, "Positively No! Let 'em all come in—even insurance men."

All I need is one look at her face. If it's the wrong kind according to her, I know it. She has one look which means, "Crank"; another look for, "Hasn't shaved"; another look for, "Don't give him anything."

I say, "Have a chair! Have a chair!" and then the way her skirt whisks into her office is a whole oration against Cataline. There is nothing a man wears which can be eloquent like that.

Hope I'm not a fool for taking all comers. Pretty well placed in memory are the times when I had to get into an office or two, or it wouldn't go so well with me. Then again, it's like sifting chaff. You get quite a few good grains. And quite a lot of people jump off bridges after not getting into a certain unbroken number of offices.

I guess I'm jealous of the Salvation Army.

There's another thing Miss Ruthann doesn't like. I throw my hat and coat over the filing cases, when we have a perfectly good steel wardrobe to match. Well, you see, the wardrobe is full of old clothes—a regular compressed rummage sale of coats, pants, socks, shoes, shirts, and the like.

Sometimes I put my finger up to my mouth to warn my visitor. Then I break out in a loud farrago of technical stuff

that doesn't mean a thing, while I tip-toe over to Ruthann's door and slide the bolt like a gentleman burglar. More loud palaver with whispers in between: "Try 'em on. Maybe they'll fit you." Under a barrage of good loud nonsense my visitor makes good his escape, with the old ones rolled up under his arm.

The trouble is, I suspect that some of my visitors break their word. They go and tell some other fellow. I believe they did the same in gospel times.

It isn't always a matter of something to eat or something to wear. So many of my visitors want to tell me something. They have a story. This kind has taught me something. At first I thought I would have to draw them out and ask skilful questions. I thought I would have to be a judge and search my brains for wisdom, and point out the exact course to take.

Not at all. What they want me to do, is listen. They go on and on. Often they get lost down an alley and then I put them back on Main street again. When they are through, they seem relieved; they're different. The tension seems to be gone.

I fear I'm not always listening keenly. A fellow gets to see what's coming before it unwinds. There are certain patterns. Times like that, I'm what may be called praying, so to speak. I concentrate on the torn corner of my blotter. When I look up, sometimes something has happened. They brighten up and thank me profusely.

I say, "Not at all. Not at all. Come in again sometime." This last pretty loud, just to bedevil good little Ruthann.

\* \* \*

Well Lord, You know your servant isn't much of a business man. A small line: mostly three for a cent; some a penny apiece; nothing over three for a dime. I can take on the customers You send, even if once in a while they do get me in the red.

## Dumb Birds

### A Parable

By Elizabeth Eckel

BITTER COLD outside! But inside, the rectory seemed unusually warm and cozy. With a grateful sense of this I moved about the little study, emptied the amber ash trays, gathered into neat piles the papers littering the desk, spread a clean blotter, a warm woodsy brown in color, put fresh orange candles in the brass sticks on the mantel. From the center of the room I surveyed the totality of cheeriness. My eyes wandered from the bookcases which lined one wall to the magazine-covered radiator opposite.

There were pictures on the window pane beyond the radiator, etchings in gray and silver. There bloomed a flower garden, crystal bright. Outside, on the window sill, behind the silver frost-flowers, something stirred. Huddled in the lee of the storm window was a little mouse-colored bird, its feathers all fluffed up like the fur of a kitten when a dog approaches. It must have been a sparrow, for all its extraordinary appearance, but I can never be sure, for in a moment it was gone, frightened by my investigating approach.

"The dumb thing!" I mentally ejaculated, moved to slang by the misinterpretation of my kindly impulse. "Why I was only going to open the window, so that the warmth from the radiator might flow out over the sill."

Meditatively scattering crumbs on the ledge against the

(Continued on page 76)



# BOOKS OF THE DAY

Edited by

Elizabeth McCracken

## A Record of Brilliant Achievement

**APOSTLE OF CHINA:** Samuel Isaac Joseph Schereschewsky. 1831-1906. By James Arthur Muller. Morehouse. Pp. 279. \$2.50.

**H**UMAN NATURE ever thrills to the tale of brilliant achievement in the face of well-nigh insuperable difficulties. Of such character is the life-history of Bishop Schereschewsky (pronounced Sher-re-sheff'-sky), a converted Russian Jew, whose fundamental relation to the Chinese translation of the Bible is similar to that of Tyndale and Coverdale to all English versions following their initial work. Joseph Schereschewsky had the characteristic Russian talent for languages and the Jewish inheritance of phenomenal memory. As a youth he acquired a mastery of Hebrew, a language which he declared later in life he knew best of any. While a student in Germany he learned to speak German like a native and later gained almost equal facility in English. He is said to have spoken 13 languages and to have had reading knowledge of 20. He spent a number of laborious years in the study of Chinese. "No man of that day equaled him in idiomatic command of the spoken Mandarin." His translations of the Bible based on the original tongues are in the Shantung dialect of the common people of that district, in the Mandarin dialect, the speech of educated people throughout China, and in Wenli, the literary language of the country.

The story of Bishop Schereschewsky's life reads like a romance. The beginning of his conversion he dated from the reading of a translation of the New Testament into Hebrew, which fell into his hands in Germany. The process was completed during the early years of his life in the United States, whither he emigrated in 1854. At the close of his training in the General Theological Seminary he offered himself for the mission field and sailed for China in 1859. Thus in the providence of God he found his life-work. The story of that work in China and his brief but fruitful career as bishop is too full for condensation in a review. When 50 years of age he was stricken with paralysis as result of a sun-stroke. His mind was unimpaired, but his active vigorous body became completely helpless. For the remaining 25 years of his life he never walked again and had little use of his hands. He resigned his bishopric and perforce remained in America. Undaunted, however, he undertook the great task of translation of the Bible into Wenli, without the aid of a Chinese scribe, or even of an American secretary. With one finger he pounded out on a typewriter the many thousand words of an English transliteration. As the work approached completion the Bible Society in 1895 sent him back to China, where he could have the assistance of competent Chinese scholars for the revision of the text and its transcribing in Chinese characters. After this Bible was published, he worked on reference Bibles first in Mandarin, and then in Wenli. These were completed at the end of the first week of October, 1906, and on October 15th his long, heroic life came to a peaceful end. No account of the Bishop would be complete without mention of his gifted and devoted wife, and to her the biographer gives a well-deserved tribute.

An introductory chapter tells of the author's search for sources for his volume, the following of clues, and the lucky finds. It seems incredible that the authorities concerned should have allowed correspondence and other papers likely to be of historical value to be disposed of to the junk man, or relegated to dusty vaults, there to lie forgotten. It makes sorry reading. Fortunately the vaults yielded unexpected treasures and the finds were fruitful. The result is a most inspiring chronicle of a remarkable life.

MOTHER MARY MAUDE, CSM.

## Dr. William Adams Brown on the Ministry

**THE MINISTER:** His World and His Work. By William Adams Brown. Cokesbury Press. \$2.00.

**D**R. BROWN does not of course write for the clergy of our own communion; indeed, the sharp antithesis that he draws between "Protestant" and "Catholic" comes from identifying the latter term with pure Ultramontanist. But the very fact that his point of view is so different gives to what he has to say a

value by which we may profit. And he has a good many things to say on a great many subjects; some of them, perhaps, not very germane to his theme. But Dr. Brown is always worth listening to. B.S.E.

## The Drew Lectures for 1937

**MEN OF THE OUTPOSTS:** The Romance of the Modern Christian Movement. By Herbert Welch. Abingdon Press. Pp. 261. \$2.00.

**T**HIS readable volume represents the fifth group of lectures given under the Drew Lectureship in Biography endowed in 1928. In view of Bishop Welch's long experience as a Methodist bishop in the Far East, it is not strange that he should look to foreign missions for his subjects.

The author's aim is to pick a dozen characters and to present, through appraisal of their characters and careers, an outline of the origins, the motives, and the progress of this modern missionary expansion. Rather than treating his portraits as unrelated items he has skilfully tied them together as successive variations of one common theme. He chooses each character as illustrative of some typical agency or tendency contributing to the recent extension of the kingdom of God.

Contending that one must look back at least 500 years to understand the background of the modern missionary movement, the author begins with the romantic figure of St. Francis Xavier. He includes but one living person, John R. Mott; and between these sketches two examples each of the pioneer, the evangelist, the educator, the healer, the social reformer, and the missionary administrator. Three women are included among the twelve. Although the types of personality and temperament are completely diverse each is characterized by an unquenchable devotion to Jesus Christ.

The treatment is fresh and vigorous, with an attractive variety of approach. The most interesting sketches are those of John Wesley and Albert Schweitzer. There is frank appreciation of both individual and social values in the Christian Faith. "The social half of the Gospel has had a belated recognition and is now taking its rightful position alongside individual redemption." "Christian missions are a big game, because the missionary is setting in motion forces which will change individuals, it is true, but ultimately are bound also to transform the social order. The method may be evolutionary; the effects will be revolutionary."

Real interest attaches to one of Bishop Welch's blunt comments on his own communion. "Methodism has too often—sometimes, I fear, because of a certain rigidity of organization—lost men of originality and dash, the cavalymen of the Lord's army, and seemed to have use only for the infantrymen who will march in line."

C. RANKIN BARNES.

## A Defense of Hays in Hollywood

**HOLLYWOOD'S MOVIE COMMANDMENTS:** A Handbook for Motion Picture Writers and Reviewers. By Olga J. Martin. H. W. Wilson. \$2.75.

**T**HIS is far more than a technical book on motion pictures as its sub-title would seem to indicate. It is really a defense of the Hays policies in Hollywood. It is more interesting than convincing, especially when it declares that "the moral element appears to have won the war for decency in films." This is not entirely in harmony with the experience of some of us. True there is a lot of lip service to morality, but there are many pictures that are far from free of subtle suggestion of evil.

The code, to a description and elucidation of which the book is devoted, is reproduced in full. It is full of such obvious injunctions as: "No picture should lower the standards of those who see it." Again: "As far as possible life should not be misrepresented, at least in such a way as to place in the minds of youth false values of truth." "No plot should definitely side with evil and against the good."

There is one especially sound piece of advice for the reader



and that is that the public must remain wide awake to secure itself against a return of the abuses which brought on the crisis. In other words, eternal vigilance is necessary on the part of those who care, if the dangers of the motion picture are to be curtailed.

CLINTON ROGERS WOODRUFF.

#### Source Material for Sermons on "Social Saints"

SAINTS AND REBELS. By Eloise Lownsbury. Longmans, Green. \$2.50.

HERE ARE brief, but not too brief, biographies of 12 people who for love of God invested their lives in the service of His poor brethren and in demand for justice toward the dispossessed. Of these, four were Catholics (St. Don Bosco, St. Vincent de Paul, Christine de Pisan, and Fra Antonio of Venice). Five were Protestants (Malwida von Meysenburg, Lord Shaftsbury, Hannah More, Sarah Hale, and William Wilberforce). One, Catherine Breshkovsky, was a Russian Orthodox; one, Thomas Paine, called himself an atheist, and one, Henrietta Szold, is that American Jewess who has been the chief strength of Zionism in Palestine.

These essays, all of which have a certain eager earnestness that goes far to compensate for an almost complete lack of literary distinction, vary in merit. The women seem more understood by Miss Lownsbury than do the men. St. Vincent de Paul here turns out to be almost as great a bore as William Wilberforce, which is saying a good deal. The treatment of Christine de Pisan is much better, and makes one long for that book on medieval feminism which must be written but which nobody takes in hand. The biography of Baboushka (Mme. Breshkovsky) is the best in the volume, though that of Henrietta Szold runs it a close second. Both are magnificent women.

The chief defect in this book (a valuable book as source material for sermons on "social saints," and not without a more general interest) is that Miss Lownsbury is so anxious to glorify liberal sanctity that she fails to discriminate between spiritual geniuses and persons of no particular virtue beyond good will. The same sort of noble phrase she wastes on a pleasant nobody like Fraulein von Meysenburg as is bestowed on Baboushka; while Hannah More and Christine de Pisan here appear as cousins-german across the centuries, a picture which would have horrified both of them. Nor does Miss Lownsbury apparently understand the essential difference between an Italian saint like Don Bosco and a gentleman British Victorian like Mr. Wilberforce. The people in this book are too much of a muchness. To say that all men and women who give themselves to succor of their fellow man are of one piece, is too greatly to simplify the problem of human analysis. These 12 people were human, many of them eccentrically so. They deserve better treatment than to be made stock-figures in a moral homily. To have used a greater discrimination in telling their tales would have made the homily less obvious, perhaps, but more persuasive.

BERNARD IDDINGS BELL.

#### A Spiritual Biography

MY WAY OF FAITH. By Maude D. Petre. Dutton. Pp. xxv-342. \$3.00.

THIS BOOK would interest many of us immediately if for no other reason than that Miss Petre was a close friend of Baron von Hügel, Fr. Tyrrell, Loisy, and the Abbe Bremond, and took an active part in the Roman Catholic Modernist Movement—a role from which she still suffers, for her Church has never since accorded her full rights as a communicant member, if reports from those who know her are to be trusted. But there are many other things about the book which make it interesting, even exciting reading. For Miss Petre, representative of one of the oldest of the "old Catholic" families in England, tells us here why she remains—and intends to remain—loyal to the Roman Church, despite her worries and trials as a Roman Catholic.

Opening chapters give us an unforgettable picture of the life of a well-born Roman Catholic family in the England of the 1850's and afterward. Then comes a discussion of her growing interest in religion, in theology, in mysticism; and the problems which inevitably raised themselves—chiefest, perhaps, "eternal punishment." A long section is devoted to Modernism, with special attention to Bremond, Tyrrell, and von Hügel. It is obvious that Miss Petre feels that the Baron deserted his earlier position as he

grew older and better known; but unless a man may not change his mind, it surely seems right to allow that the Baron saw clearly where certain of the immanentist trends in the Modernism of the Roman Church would lead, and drew back into a stronger emphasis on transcendence.

Miss Petre's relations with Tyrrell are treated with delicacy and a restrained beauty. It was a friendship in things of the Spirit, and it is refreshing to read the frank account of their growing intimacy on this high level of Christian fellowship.

Final chapters discuss contemporary problems. And the book concludes with a tribute to the Church and all that it has meant to her: "In one word, she has taught me how to seek God. I believe that God's ways are not our ways and God's thoughts are not ours; that He can and does reveal Himself in countless ways. But to me He gave that way and showed no better one; and thus, however imperfectly, I have followed it, and shall do so until my limbs carry me no further and the path, for me, is ended."

If one were to make any criticisms of a book which is too intimate and personal really to be criticized, it would be that the story is told in too discursive a manner, with too many irrelevant discussions. It is hardly a great book; but it is fascinating reading, and of quite compelling interest to those who are concerned with the readjustment of Christian theology and modern life—even if one feels that Miss Petre and her friends were not always working along the right lines in that readjustment.

W. NORMAN PITTENGER.

#### The Christian Hope for the World

CHRISTIAN HOPE FOR WORLD SOCIETY. By John T. McNeill. Willett, Clark. Pp. vi-278. \$2.50.

PROFESSOR MCNEILL of Chicago Divinity School has given us a carefully written volume tracing the development of the Christian hope for a better world. Beginning with the eschatological preaching of the early Church, he shows how along with the notion of eternity, and that of a future life, there has grown up the conviction that the course of this world can, by God's help and through the spreading of Christian principles, be ordered by God's governance, so that a Christian society can be developed among men.

The historical sketch is detailed, replete with quotation from the great writers of the past like Augustine, Gerson, Marsiglio, and others, and also Luther, Calvin, as well as the less known "sectarians" of the Reformation and following ages.

A concluding section discusses the present state of this "Christian hope for world society." Admitting that the outlook is dark, with the totalitarian state, the growth of the war spirit, international hatred, social injustice, and a despair of the future, Dr. McNeill yet retains his confidence that there is a Christian message for society, and that in the long run, through pain and trial, there can be built up on earth a state of things where men will be able to worship God and live among themselves more peaceably and Christianly. He is not sanguine enough to speak of a perfect society, but he has not lost his belief in a better society. We may thank him for this assertion of confidence, in a day which is very dark indeed, and in which many of the prophets seem to see no ray of hope on the horizon.

W. NORMAN PITTENGER.

#### Dumb Birds

(Continued from page 74)

return of the little creature, I began to sense the feeling which prompted its flight. Through the dark void of the window there had loomed suddenly a shadowy, mysterious presence. It knew not what. Would I, a small bird in a vast, uncomprehended world, have tarried? I thought not.

"Sermons in stones . . . in running brooks," surely one may glean sermons from birds, our "little sisters." Sisters? Yes truly, does not this very fright establish our kinship? So are we affrighted when the Giver of all good approaches in mystery. So we flee from the presence of God, viewed "through a glass darkly."



# NEWS OF THE CHURCH

## "Open Communion" is Held in Washington

Some Decline to Attend Service for Oxford and Edinburgh Delegates at Electoral Conference

WASHINGTON—In accordance with the invitation issued recently by Bishop Freeman of Washington and the Very Rev. Noble C. Powell, Dean of the Washington Cathedral, an open Communion service was held here for Catholic and Protestant clergy and laity attending last week's electoral conference of delegates to the Oxford and Edinburgh conferences.

Some Anglicans who did not feel that they could conscientiously take part in the service attended the regular 7:30 celebration of the Holy Communion in the Bethlehem Chapel of the cathedral instead. A number of Protestant ministers also refrained from attending, for reasons of conscience. One of these was Dr. Robert Ashworth, Northern Baptist, who is executive secretary of the National Conference of Jews and Christians.

Bishop Freeman of Washington was the celebrant at the service, assisted by Dean Powell and Canon Stokes.

## Vitality of Movements Shown

By FRANCIS J. BLOODGOOD

WASHINGTON—The most important facts about the Oxford and Edinburgh conferences is that they are not events in the past. This Washington conference testifies to the vitality of the two movements: Oxford (Life and Work), which seeks a Christian social order; and Edinburgh (Faith and Order), which seeks the reunion of the Holy Catholic Church.

We are enjoying the gracious hospitality of the Bishop and the Dean of Washington. Our conference opened with a reception at the Bishop's home. This gave a most agreeable atmosphere in which to renew the friendships begun at Oxford and Edinburgh.

The reports show that the most notable achievements, to date, in the ecumenical movement have taken place in the state of Connecticut, where a leader is the Rev. J. Quinter Miller of Hartford, and in the city of Evanston, Ill., concerning which we heard a provocative account by the Rev. Ernest G. Guthrie of Chicago.

### ORTHODOX IN AMERICA REPRESENTED

Bishop Oldham of Albany and Clifford P. Morehouse, Editor of THE LIVING CHURCH, have been appointed to the continuation work of this Washington conference. Bishop Perry of Rhode Island has been selected to represent the Episcopal

(Continued on page 84)

## Martin Niemöller Among 13 Still Held in Nazi Prison

BERLIN—On January 9th Nazi authorities informed 50 Protestant pastors paroled over Christmas that they need not return to jail. Following this action 31 other prisoners not freed for Christmas had been liberated in small groups, with the result that 13 of the original group jailed for opposing Nazi Church control remained imprisoned.

Among the 13 are the Rev. Martin Niemöller, held since July 1st without trial. There was no word of what is to be done with him.

## Appoint Bishop Perry to Visit American Churches in Europe This Summer

NEW YORK—The Presiding Bishop, the Rt. Rev. Henry St. George Tucker, D.D., announced that he has appointed his predecessor, Bishop Perry of Rhode Island, to make the annual visitation to the American Churches in Europe this year, a five-weeks' tour starting in the early summer. This visitation is financed by the income from the Williams bequest, a fund established in 1920 for the specific purpose of providing administrative care of these churches.

Bishop Tucker desires to take advantage of Bishop Perry's intimate acquaintance with the churches in France, Switzerland, Italy, and Germany, gained through his previous visits and continuing close association, an experience of special value at this time when these centers are gravely affected by European political and social situations.

Another official announcement was the appointment of Bishop Cook of Delaware, former president of the National Council, as assessor to the Presiding Bishop, as provided for in the Rules of Order of the House of Bishops.

## Give Thanks for Happy Marriage

LONDON—Four hundred married couples knelt with the Bishop of Lancaster and the Rev. M. Gresford Jones in Holy Trinity Church, Blackpool, on a recent Sunday night, to give thanks for a happy married life. All had been married in the church, and they renewed the vows they had taken there on their wedding day.

## Chicago Bishop to Broadcast

CHICAGO—Bishop Stewart of Chicago will speak on a radio program over Chicago station WENR Wednesday evening, January 26th from 8:30 to 9 o'clock. Under auspices of the Bishop's Pence, the broadcast will include musical numbers and a message from the Bishop to the entire diocese.

## Rev. William A. Brown Elected to Episcopate

Rector of Portsmouth, Va., Church and Diocesan Secretary Chosen by Southern Virginia

PETERSBURG, VA.—The Rev. Dr. William Ambrose Brown, rector of St. John's Church here since 1904, and secretary of the diocese since 1909, was elected Bishop of Southern Virginia on the eighth ballot at the diocesan convention, January 11th.

Mr. Brown was born in Albemarle county, Va., on January 3, 1878, the son of Henry William Brown and Sarah Slade Runyard Brown. He attended Roanoke college, Salem, where he obtained the degree of Bachelor of Arts in 1898, and Master of Arts in 1901. In 1901 he was graduated from the Virginia Theological Seminary, from which he received the degree of Bachelor of Divinity in 1902 and Doctor of Divinity in 1917.

Ordained to the diaconate in 1901, he was advanced to the priesthood in 1902 by Bishop Randolph. On October 29, 1902, he married Miss Mary Ramsay of Alexandria.

His first appointment, in 1901, was that of deacon in charge of Christ Church, Blacksburg, where he served for one year, after which he was rector of the Macgill Memorial Church, Pulaski, until 1904.

The Rev. Mr. Brown has served as dean of the Norfolk convocation, and as deputy to the General Convention in 1919, 1922, 1925, 1928, 1931, and 1934. He has been a member of the diocesan executive board; and a trustee of Chatham Hall, of the Boys' Home, of the Children's Home Society of Virginia, and of the Virginia Theological Seminary. He is also a member of the Rotary club.

## Dr. Hobbs Leaves on Visit to Puerto Rico, Virgin Islands

NEW YORK—At the request of Bishop Colmore of Puerto Rico, the Rev. Dr. G. Warfield Hobbs, executive secretary of the National Council's Department of Publicity, and editor of the *Spirit of Missions*, is visiting Puerto Rico and the Virgin Islands this month.

While in the United States to attend General Convention last fall, Bishop Colmore expressed the belief that in his field there is much to interest Church people at home—many things that need to be told—and that his facilities do not permit proper dissemination of such news. He urged that Dr. Hobbs should visit his field, study the situation, and organize methods to present the Church's Mission in Puerto Rico and the Virgin Islands more adequately and graphically to the people of the Church. Dr. Hobbs sailed on the *Borinquen*, January 6th.



## Sees Trend Toward Student Orthodoxy

Commission on Theological Trends Notes Supernaturalistic Tendency in Conference Report

**O**XFORD, OHIO (RNS)—A trend toward supernaturalism or orthodoxy in the thinking of theological students was noted by the commission on theological trends in a report before the sixth annual theological conference of the Interseminary Movement which met here in connection with the national assembly of Student Christian Associations.

A recognition of the orthodox outlook was also suggested by the commission on the Church which asserted:

"There are elements of value in the Roman Catholic, Anglo-Catholic, Lutheran, and Reformed high conceptions of the Church which are ill-realized by those who look upon the Church as a purely human association of isolated individuals who are sufficiently like-minded to come together occasionally for worship and recreation."

A report of the commission on steps toward a united Church was believed to reflect the views of the 200 students, who represented seminaries of many denominations, when it said:

"We, as theological students, individually and collectively, will attempt to break down all racial and class barriers, not only in Christian worship, but in ordinary daily contact.

"We, as theological students and as future ministers of the Church, will make known, individually and collectively, our united conviction and program of activity in the direction and principle of Church unity to all clergy and laity we contact.

"We pledge ourselves, as clergymen in our work in the pastorate, to see that the cause of Church unity finds adequate recognition in the program and budget of our churches."

### PLEDGE AID TO LABOR

The commission on the Church and labor urged the setting up of chapters of the Religion and Labor Foundation in the theological schools, to give students an opportunity to become acquainted with labor philosophy, objectives, and strategy. The hope is that "the labor movement may be implemented by the dynamic and ideals of prophetic religion."

An exchange of speakers between student and labor groups was also suggested, as was the support of unions in legal and ethical rights to strike, the circulation of literature on labor problems to the Churches, and the investigation of labor conditions, particularly on labor campuses.

The commission asked that courses on labor problems be included at all theological seminaries, that the regional conferences of seminary students be devoted this year to a study of the relationship between religion and economics, and that a national conference of seminary students be held sometime during 1938-39 to study the problems of industrial and agricultural labor.

Moving pictures, newspapers, deputations, radio programs, questionnaires, and forums were suggested as means of educating the public on labor matters.



WAYSIDE CATHEDRAL FONT

Bishop Hobson shows the large shell used as a font to Hocking Valley children.

## Wayside Cathedral Visits Ohio Mining Area During Christmas Holiday Season

**CINCINNATI**—Miners and their families in Carbondale, the Hocking Valley mining area near Athens, were visited during the Christmas holidays by St. Paul's Wayside Cathedral and Bishop Hobson of Southern Ohio. The Neighborhood House, where Miss Eleanor Gifford is carrying on the work of the Church's program among underprivileged families, was crowded during the afternoon and evening of the Bishop's visit.

The youngest member of the pageant group was Beverly Kay McDonald, six weeks old, who took the part of the Christ Child.

Bishop Hobson was accompanied on this trip by two members of the diocesan staff, the Rev. Smythe H. Lindsay and Charles E. Ayers. On the way to Carbondale, the cathedral stopped at Tranquility, a small community, where the Bishop baptized three children. The mother of one of the children now has a weekly church school class of 12 children meeting in her home. She is carrying on the work with the assistance of the Wayside Cathedral correspondence church school.

The cathedral was brought back to Hillsboro and placed in the public square Christmas Eve for a carol program.



BAPTISM IN TRAILER CATHEDRAL

The little girl lives in the isolated village of Tranquility, Ohio.

## Bishop Repeats Plea for Cathedral Funds

Bishop Manning's Message Appeals for \$1,000,000 to Complete Chancel Before 1939 World's Fair

BY ELIZABETH MCCrackEN

**N**EW YORK—In his New Year's sermon entitled *The Message of the New Year to New York*, at the Cathedral of St. John the Divine on January 2d, Bishop Manning concluded with an appeal for \$1,000,000, to complete the sanctuary and choir of the Cathedral before the World's Fair of 1939, when thousands of visitors will be in the city.

The Bishop had made a similar appeal to the Friends of the Cathedral at their annual service on December 19th [L. C., January 5th]. Besides completing the choir and sanctuary, such a gift would mean work for men who need it urgently at this time of economic recession. The sermon was in part as follows:

"What is the message, the chief and most important message, which this New Year brings to us who live in New York and to our fellow citizens all over the land?"

"First: The New Year brings us a message of confidence and reassurance as citizens of this land. In spite of the tremendous strain and stress of these years of depression, and the great political and moral dangers resulting from these conditions, we still live in a land of liberty. The overwhelming majority of our people still believe in those great principles of justice, brotherhood, and liberty for which democracy stands and on which our nation is founded.

"Second: This New Year brings us a message of courage and confidence because in the light of what is happening in other lands we see more clearly the issues which are at stake. We see that we must stand with our whole strength for our democratic institutions of liberty, and against the present world tendency toward the regimentation and tyranny of totalitarian rule. We want in our land no propagation of what is called 'class struggle,' and no arraying of one group of our people against another. We want capital and labor to realize that their interests are one, and to cooperate with mutual understanding and mutual responsibility for their own welfare and for the welfare of the whole of our people.

"Third: As the New Year opens we have reason for confidence because the people of our land still believe in God. Although many are careless and indifferent, the vast majority of our people believe in God and know that belief in Him and reverence for His laws is the only foundation for human life and for moral character, and the only foundation on which democracy will endure. In this great metropolitan city of New York religion is a mighty power. We all know of things in our community life which are evil and ought not to exist; we know of things in our social life which should give us grave concern and which are contrary to true standards of moral and spiritual living. But no city in the world offers to its people greater opportunities. In no city anywhere are there greater institutions of philanthropy and of ministry to human welfare and to human suffering and need. And in the light of my own personal ministerial experience in five different states, I believe there is no city in our land in which interest in religion is as great as it is here."



## 115 at New Hampshire Ministry Conference

Colleges, Schools, and Business World Represented in Group at St. Paul's School, Concord

CONCORD, N. H.—One hundred and fifteen men assembled at St. Paul's School from January 1st to 4th, for a New Year's conference on the ministry. About 60 were college students, half of that number were from preparatory and high schools, and the remainder were leaders and men in business and the professions. The colleges and schools represented were all of the northeast, Princeton being the farthest south, and Hobart the farthest west, but there were men present from at least a third of the dioceses east of the Mississippi.

In welcoming the conference to St. Paul's, Dr. Samuel S. Drury announced the general theme as Studying the Ministry, emphasized the informality of the gathering, made it clear that no pledges to become candidates were wanted or even allowed, and expressed the hope that one outcome of the conference would be a group of better laymen.

### AID TO POOR EMPHASIZED

Bishop Dallas of New Hampshire spoke of a need for a ministry to the poor and to those who need to be rescued from "the distortion of the flesh,"—which means most people—helping them to see God in poverty and in human nature. Dr. Arthur L. Kinsolving, rector of Trinity Church, Boston, speaking on Why We Need a Religious Interpretation of Life, said that people are not generally vicious but spiritually immature, and that it was the work of the minister to help them grow up to the stature of Christ. The minister is important, he said, because people are important. The Rev. Elmore McKee gave a case study of a city parish of the institutional type by describing the many-sided work of St. George's Church, New York City, and analyzing the principles which lay behind it. The Rev. Gardner Monks, headmaster of Lenox School, presented The Church in Education, and emphasized that the work of the minister-teacher is not limited to the classroom. By the impact of life upon life he helps to make Christian values the standard for every activity of his pupils.

### FR. CROCKER STRESSES PRIESTHOOD

At the Monday afternoon session of the conference the Rev. E. Fay Campbell of Dwight Hall, Yale University, in an address on Foreign Missions, said that the 19th century would be remembered for the fact that in that century Christianity literally spread round the world. A talk on The Priesthood was presented by the Rev. John Crocker, chaplain at Princeton. Grounding his plea on the Incarnation, which he spoke of as the dividing point in human history, he differentiated between the priesthood of all Christians and the representative ministerial priesthood.

The closing addresses were by two lay-

### Thank Offering Gift of Church Doors Dedicated

NEW YORK—The new doors of the Church of the Ascension, given by Miss Maud I. Price as a thank offering, were dedicated and opened on January 2d by the rector, the Rev. Dr. Donald B. Aldrich. Since the doors are to remain always open, the beautiful carving is on the inside instead of the outside. The doors swing out, and are fastened back in the deep recesses of the doorway. There is no key-hole nor key.

When Dr. Aldrich came to the Ascension in 1925, he fastened back the old doors and threw away the key. To many men, women, and children in the Washington Square neighborhood, the Ascension has become the "Church of the Open Door" and is often so called.

men, Prof. Carl J. Friedrich, of the department of government, Harvard University, and Frank Ashburn, headmaster of Brook School.

The chairman of the conference, the Rev. Leslie Glenn, rector of Christ Church, Cambridge, Mass., introduced the speakers and led the discussions.

### Dr. Wei Sees World Chaos as Result of Oriental War

CHICAGO—World chaos was seen as a possible outcome of the present undeclared warfare between Japan and China by Dr. Francis C. M. Wei, president of Central China College, in a series of addresses in Chicago. Dr. Wei spoke at a mass meeting of Church people in St. James' Church, before the Sunday Evening Club, the Woman's Auxiliary, and the Yale-in-China Association, and at St. Mark's, Evanston.

Dr. Wei expressed the belief that the warfare has gone too far to be brought to an early close. He predicted the collapse of the military party in Japan and sees the conflict going on until China is exhausted. "Pray for China and Japan both," pleaded Dr. Wei. "Pray for the military leaders."

The distinguished Chinese educator called upon the Church to redouble her efforts in the Orient during the next 10 years, saying the destruction wrought by the warfare in both countries will demand an aggressive Christian policy if the East is to be saved for Christ.

Bishop Stewart introduced Dr. Wei at the St. James' meeting, paying high tribute to him and calling upon Churchmen in Chicago to contribute to the Chinese relief fund.

### Form Choral Club

NEW YORK—A choral club is being formed in historic Grace Church on lower Broadway for those people in New York who like to sing and yet have no definite means of affiliating themselves with groups such as this. The club is now in a formative stage but is growing rapidly each week.

Rehearsals are held each Wednesday night during the season from September to June in Grace house art room.

## S. H. Warnock, Noted Church Editor, Dies

Pennsylvania Publicity Expert Was Famous for Work with Dailies as Well as Diocesan Magazine

PHILADELPHIA—Samuel H. Warnock, managing editor of the *Church News* of the diocese of Pennsylvania, died in the Episcopal Hospital, Philadelphia, on the evening of Thursday, January 6th. The burial service was held at the Chapel of the Mediator, Philadelphia, on Monday, January 10th, at 2 P.M. Bishop Taitt officiated at the service, assisted by the Rev. Granville Taylor, vicar of the chapel, and the Rev. George H. Toop, rector of the parish.

In addition to his duties as managing editor of the diocesan magazine Mr. Warnock handled all of the publicity for the diocese to the city newspapers. He had been associated with this kind of work all of his life, having been employed for a while by the Associated Press and with newspapers.

As a result of his contacts and knowledge of the field the religious news of the Church in the Philadelphia papers was always interesting, authentic, and complete in detail. In 1936 the Young People's Fellowship of the diocese bestowed on him their layman's award for service to the youth of the diocese. In 1937 THE LIVING CHURCH cited him as one of the "men of the year."

Not many years ago in a fight against ill health he had both legs amputated. In spite of this great handicap he went on with his work and from a desk in the Church House discerned many and great opportunities where the Church could lead. Complete and systematic files of news of the Church pertaining to parishes and persons of the diocese were kept under his direction and will prove of lasting and valuable aid in the annals of the Church.

He was ill for only a few hours before his death and died of a heart attack while physicians were preparing to give him a blood transfusion. His widow, Mrs. Catharine Eckard Warnock, survives.

### Dr. Hobbs to Preach at First of Missionary Meeting Series

ELKTON, MD.—The Rev. Dr. G. Warfield Hobbs, editor of the *Spirit of Missions* and chairman of National Council Department of Publicity, will preach at the first of a series of missionary mass meetings to be held at Trinity Church, here, on the evening of January 28th.

Sponsored by the Cecil county cooperative parish, of which the Rev. Dr. J. Warren Albinson is rector, the series of missionary services is expected to attract visitors from other congregations within the cooperative group. Cooperating with Dr. Albinson in sponsoring the project are the Rev. Edward H. Ehart, vicar of St. James' Church, Port Deposit, and the Rev. J. Randolph Field, rector of St. Stephen's, Cecilton.



## 1,000 at Missionary Rally in Cathedral

Bishop Tucker, Bishop Manning, and Ambassador to Japan Speak at Impressive Service

NEW YORK—Over 1,000 persons assembled in the Cathedral of St. John the Divine on January 9th for the missionary rally instituted by Bishop Manning to express the loyalty of the diocese of New York to the missionary enterprise of the Church. Many of the clergy were in the procession, which included both the men and women of the Church Army Training Center. The churches which have evening services omitted these in order that their people might attend the rally. The speakers were Bishop Tucker, Bishop Manning, and the Hon. William R. Castle, formerly Under-Secretary of State and United States Ambassador to Japan.

Bishop Tucker said in part:

"As one who has worked in the mission field, I know what the diocese of New York has so nobly done for missions. It is a great inspiration to me, as I begin my work as Presiding Bishop, to know that this diocese will, as always, spare no effort to further the missionary endeavor of the Church.

### MISSIONARY WORK CONTINUOUS

"When our Lord ordained His disciples and sent them forth, He typified what the Church has done through the ages ever since. Those disciples had been with Christ; they went out into the world from Him. They brought other disciples to Him; and these in turn went out from Him. Missionary work means that people are brought to Christ in order that, after being with Him, they may go out from Him and bring others. It has been continuous, from the very day when Christ Himself sent forth the first disciples, to today.

"The fulness of time came to the age in which Christ was born on earth. To many other ages the fulness of time has come. It

has come to our own age. In the most literal sense, we are called to go forth into the whole world.

"The 'whole world' in the age of the first disciples was small. It was surrounded by natural barriers. For many centuries, the world into which Christ sent His first disciples was limited to this enclosed area. In the 15th century men began to pierce those barriers, until now the barriers no longer exist. 'All the world' now means a vastly greater field.

"The breaking down of barriers gives us an opportunity to apply Christian principles literally to the whole world; and it constitutes a clear call from God. The fulness of time has come, and Christ is sending us as God sent Him and as He sent His first disciples. Never was the Gospel more needed. St. Paul: 'I must also see Rome.' God sent him to that powerful city, to make manifest the power of God unto salvation. So must we carry the Gospel to the seats of the mighty today.

### JAPANESE CHRISTIANITY

"People speak of the failure of missionary work. At the present time they instance Japan. I was in Japan for many years. For 250 years Christianity was a proscribed religion in Japan. If you went there now, you would see the results of the work done by our missionaries. People say the Japanese are not acting like Christians now. But often what we call Christian nations do not act like Christians. In Japan there is everywhere the acceptance of the Christian principles of morality. The Japanese are a highly moral people. Some fall below the standard, just as some do in Christian lands. In governmental matters, the Japanese are less Christian than in personal and social and industrial matters. The reason is largely because they have seen that the Christian nations are not decidedly Christian in their governments.

"We cannot neglect any non-Christian country in the whole world. The nations are closer and closer together. Never was it more necessary that they should all meet at the feet of Christ."

Bishop Manning, after welcoming Bishop Tucker and expressing his pleasure in seeing so great a company gathered in the cathedral, said in part:

"Let me simply put before you three facts. First: There was never a time when the power of Christ was more needed in this

## Canon Symons to Begin Broadcasts in February

CINCINNATI—Canon Gilbert P. Symons has accepted an invitation to make six broadcasts over station WKRC on the Monday, Wednesday, and Friday of two weeks, beginning February 28th, and ending March 11th, at 9:30 A.M. EST. His subject will be The Christian Churches Getting Together (Oxford and Edinburgh).

This broadcast program is under the auspices of the Federation of Churches, Cincinnati. Response to fan mail will be the gift of a 16-page booklet on the Oxford and Edinburgh conferences and information as to what to do about it.

Canon Symons, a member of the Forward Movement Commission staff, attended both the Oxford and Edinburgh conferences last summer.

world than it is now. We see it in the conditions now existing in Russia, in Germany, in Spain, in China and Japan, and in our own land.

### "AWAKENING" NEEDED

"Second: We need a great awakening, the whole Church needs a great awakening, to faith in Jesus Christ. Faith in Christ doesn't mean only believing in the ideals of Christ, or in the teachings of Christ. This is good as far as it goes, but it doesn't go far enough. The New Testament does not call us to come and kneel in the presence of Christ's ideals, it calls us to come and kneel at the feet of Christ Himself. In our Creed, the glorious Creed of the whole Christian Church from the beginning, we do not say, 'I believe in Christ's ideals,' or 'I believe in the Christian Way of Life,' but, 'I believe in Christ Himself.' This is an infinitely greater faith and carries all the rest with it.

### THE CHURCH'S MISSION

"Third: If the Church is to do Christ's work in this world, the Church must fully believe in her divine mission and commission, and in the means of grace entrusted to her for the carrying out of her mission. Christ said: 'All power is given unto Me in heaven and earth, therefore go ye.' Note well that word 'therefore.' It is vital to the missionary cause. That is the commission of the Church. 'Lo, I am with you,' Christ said. That is the faith which gives meaning and power to missionary work. Christ sends us, His power sustains us, He is with us."

Mr. Castle's subject was The Influence of Christian Missions. He emphasized the change in individuals, nations, and peoples to whom the knowledge of the Gospel of Christ has been given, and declared that to be successful the Church must hold to her own field of work and not venture into the field of politics. Mr. Castle said in part:

"Today, almost more than ever before, the call for guidance is insistent. Politically, economically, and spiritually, men are groping for sanity and light. Old standards have been destroyed and still older fallacies have been revived under new names. What is Communism but reversion to a primitive state of society long antedating the dawn of what we call civilization? What are Fascism and the Nazi system of government except a return to the government of men that liberalism replaced by a government of law under which individual liberty might flower? Treaties are no longer sacred; the word of a nation seems to be kept only if convenient. The world

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striving for peace has been made a mockery and war gods ride abroad in full panoply. "In such times mankind looks for the consolations, for the safeguards and the supports which can be found only in the high morality and sense of obligation inherent in the Christian religion—looks for them without quite knowing what they are or where they are to be found. We believe that from the Founder of Christianity we have received that system of morals and of life which enables us to offer to a restless world the security that it needs.

**MUST SUPPORT PRINCIPLES**

"If we are to be successful—and for the Church to be successful means to be of the highest service to humanity—we must hold fast to our own field of work. We must support the best moral principles, but we must not sit in judgment on political principles. We must never condemn a whole nation because of the mistakes of some individuals in the nation. We must always insist on the highest standards of civic and national virtue but must not ostracize a whole people for the sins of a few. Often and often our own government is hindered in the work it is trying to do because some Church or group of Churches presumes publicly to proclaim, generally on inadequate information, what it ought to do in a specific political way. We must remember that our judgment is not infallible.

**MISSIONARY MOTIVE NECESSARY**

"We should remember also that our support of Christian missions and their usefulness in this troubled world are not in the least dependent upon whether we approve or disapprove of the actions of the government of the country where the missions are established. A human being is just as likely to suffer in a totalitarian state as in a democratic state; is just as likely to have high aspirations in the one as in the other. The Christian missionary should be a nurse of aspiration just as he often has to be the nurse of the aching body. He must be many-sided in his knowledge and in his sympathies. All that he does must be a conduit through which may pass the stream of human and spiritual service that only the Church can give."

**Canon A. J. Dubois Accepts Washington, D. C., Rectorship**

FOND DU LAC, WIS.—The Rev. Canon A. J. Dubois, pastor of St. Paul's Cathedral, has resigned to accept the rectorship of St. Agnes' parish in Washington, D. C. His resignation was accepted on January 7th.

The resignation had previously been rejected at a meeting of the chapter but at the request of Fr. Dubois it was accepted at a special meeting.

Fr. Dubois came to the cathedral in 1935 from Waupaca, where he had been rector of St. Mary's Church.

**Dedicate Memorial Window**

SOUTH AMBOY, N. J.—A stained glass window designed and executed by Valentine d'Ogries, New Hope, Pa., given in memory of Allimonia Gordon and William Frederic Nehrkorn, was dedicated in Christ Church on December 19th by the rector, the Rev. Harry Stansbury Weyrich.

The motif of the window is a representation of the Doane Memorial Chapel built by the late John Conover in memory of Rt. Rev. George Washington Doane, second Bishop of New Jersey.

**Clergymen Organize Oxford Study Group**

**Milwaukee and Waukesha County Church Leaders Unite to Present Oxford, Edinburgh Movements**

MILWAUKEE—The clergy of Milwaukee and Waukesha counties at recent preliminary meetings have established organizations for the sole purpose of studying and discussing the Oxford and Edinburgh conference reports.

A meeting of the Waukesha group under the chairmanship of the Rev. Dr. Sherman E. Johnson, of Nashotah House, will be held January 17th at either Nashotah House or Carroll College, the subject of discussion being chapter two of the Edinburgh report, The Grace of Our Lord Jesus Christ. The Rev. Ernest W. Wright, Presbyterian, of Waukesha, and the Rev. O. Warren Smith, Congregationalist, of Oconomowoc, have been invited to present papers. Further plans will be determined at that time.

Meetings of the Milwaukee group will be held in the city of Milwaukee: January 23d, Summerfield Methodist Church, subject, The Christian World Moving Toward Unity; January 30th, First Baptist Church, The Church Essential to the World; February 6th, Immanuel Presbyterian Church, Common Foundation for Church Unity; and February 13th, All Saints' Cathedral, Need for Christian Unity.

The list of leaders and speakers includes the Rev. Dr. Robinson, McCormick Theological Seminary, Chicago; the Rev. Dr. James, Garrett Biblical Institute, Evanston, Ill.; the Rev. Stephen C. Peabody, First Congregational Church, Ripon; the Very Rev. Dr. Frederick C. Grant, Dean of Seabury-Western Theological Seminary; the Rev. C. H. Heimsath, First Baptist Church, Evanston, Ill.; the Rev. Francis J. Bloodgood, St. Andrew's Church, Madison, dean of the Madison convocation; the Rev. Dr. Horace B. Smith, president of Garrett Biblical Institute, Evanston, and Clifford P. Morehouse, Milwaukee, Editor of THE LIVING CHURCH.

It is hoped that groups may be established in other counties.

Clifford P. Morehouse and Fr. Bloodgood are among those attending the meeting at the College of Preachers to work on further Oxford and Edinburgh training.

**Salem, Va., Memorials Dedicated**

SALEM, VA.—On December 19th Bishop Jett of Southwestern Virginia dedicated several memorials in St. Paul's Church, the Rev. Roland Moncure, rector. Among the gifts were a reredos, given by Mrs. Frank C. Wiley in memory of her parents, James C. and Annie M. Langhorne, and her brother, Lewis W. Langhorne; a clergy stall, given by the Woman's Auxiliary in memory of William E. Wolfenden, and oak paneling also given by the Woman's Auxiliary in gratitude for the lives and work of the 10 clergymen who served the parish since its organization.

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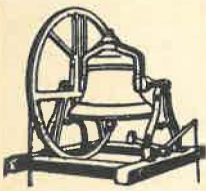
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## Newly-Baptized University Students at Tokyo Follow Christmas Lighting Custom

TOKYO—Thirty-two university students went one by one to the chancel steps at the annual Christmas service at St. Paul's University Chapel on December 20th and lit candles. The 32 students were baptized since the current school year began last April by the Rev. Dr. Takaharu Takamatsu, University chaplain. Each year the newly-baptized students follow this custom of lighting special candles at the Christmas service.

On December 5th, Bishop Reifsnider of North Tokyo, confirmed 10 college students, two middle school pupils, and two girls in the chapel.

The annual Mobilization for Christ Week climaxing on St. Andrew's Day, conducted by the leaders of the 10 University chapters of the Brotherhood of St. Andrew, proved to be one of the most successful evangelistic missions held on the campus this school year. Seven senior college men who will graduate next March spoke at the special noonday services in the University chapel, each telling his own simple experiences with Christianity. This annual autumn mission is in its seventh year and is specialized for the students in the three years of the University proper. A similar mission is held each May for freshmen and members of the junior college. These missions result each year in a number of baptisms.

## 600 Young People Attend Third Detroit Youth Worship Service

DETROIT—Between 600 and 700 young people from parishes and missions in the metropolitan Detroit area attended the third annual Youth Worship Service, in St. Matthias' Church on January 9th. About 20 of the Detroit clergy were also in attendance. The service, arranged under the direction of Bishop Page, by Allan L. Ramsay, diocesan director of boys' and young people's work, was planned to provide opportunity for praise and prayer in this corporate way.

Clergy, layreaders, woman field workers of the diocese, massed choirs, flags of the nations, and various Church banners made up the long procession.

Following the service, a reception was held in the parish house, in honor of Bishop Page and the special preacher, the Rev. Herman Page.

### Bishop Freeman to Write for RNS

NEW YORK (RNS)—Bishop Freeman of Washington, D. C., will write a weekly column for Religious News Service beginning January 15th, it was announced by Dr. Robert A. Ashworth, editor. Bishop Freeman will discuss current trends from the religious and moral point of view.

### Change of Address

PHILADELPHIA—Deaconess Miriam B. Allen is to be addressed at 1125 South 48th street, Philadelphia, instead of the address listed in the 1938 *Living Church Annual*.

## 30 Governors to Act as NCJC Celebration Heads

NEW YORK (RNS)—Thirty governors have agreed to act as honorary chairman of their state committees in the 10th anniversary celebration of the National Conference of Jews and Christians, Everett Ross Clinchy, director of the Conference, announced. In connection with the celebration, a campaign is under way to increase the number of "round tables" in which Anglicans, Evangelical Protestants, Greek Catholics, Jews, Mormons, Roman Catholics, Quakers, and Unitarians meet to discuss matters of common concern to all American citizens.

Under each state's honorary chairman will be an active committee consisting of a Protestant, a Catholic, and a Jew as co-chairmen, and a pyramid of similar groups of assistants. In this way it is expected that the entire country will be covered by leaders of these three major groups.

## GFS Begins Nation-Wide Members Month Program

NEW YORK—On January 9th the Girls' Friendly Society began its nation-wide celebration of Members Month which will continue to February 6th. The activities of the month began with a corporate Communion in every branch on January 9th. The purpose of the month is to awaken the entire membership to new opportunities and horizons in the society today; to bring more candidates (juniors under 12) and teen-age girls into the fellowship of the GFS; and to inform Church people of the modern program of the society.

During the month specially planned meetings are being held by all the GFS branches throughout the country and in Puerto Rico, the Virgin Islands, Hawaii, Japan, and the Philippines. On February 6th every branch will hold a recognition service to welcome new members gained during the month and to rededicate the entire branch. During the next three months, from February 6th to April 24th, new members will have a chance to know the GFS "in action" through taking part in varied and interesting programs. On April 24th there will be a festival admission service, specially planned for the occasion, when new members all over the country will be admitted.

The honors will go to the branch with the largest proportional increase in candidates and teen-age members. Their last membership reports will be used as a basis for comparison.

### Rural Worker Appointed

PORTLAND, ORE.—Effective January 1st, Miss Jane K. Chase was appointed second UTO worker in the diocese of Oregon, Miss Mary Louise Hohn having been appointed last fall as student worker under the UTO. Miss Chase, who for two years has been secretary in the diocesan office, will have charge of rural work and religious education throughout the diocese with headquarters in the diocesan office.



## Brotherhood Marks Feast of St. Andrew

**"Order Tries to Carry on Witness for Christ and Service to Nippon Seikokwai," Says Tadao Kaneko**

**T**OKYO—Tadao Kaneko, secretary to the National Council of the Brotherhood of St. Andrew in Japan, prefaced his report at the St. Andrew's Day meeting with the statement:

"Bearing always in mind the condition of the times, the Brotherhood of St. Andrew in Japan has tried to carry on in its sixth year as an autonomous national body its witness for Christ and its service to the Nippon Seikokwai. We have learned new ways to be of use. Especially have we tried to harmonize our activities with the great theme of the 50th anniversary celebration of the Church, Thy Kingdom Come, and in this spirit we have tried to contribute what we could to the forward movement of the Church which has been affecting all faithful members, from bishops to catechumens.

"We have attempted to bring this reality into all we do. In April the three days of festival services brought great inspiration to all of us, and it has been our concern to apply this inspiration in our daily cares for the Brotherhood, as all in the Church have done for their particular work, we believe.

"The memory of our fifth anniversary in the auditorium of Waseda University last St. Andrew's Day has been a continuing help to us to press on with our motto, '100,000 new members of the Nippon Seikokwai to be won to Christ through His Church by earnest prayer and service.'"

### PROGRAM ADVANCES

In this anxious year of crisis the whole program of the Brotherhood has been carried forward, with a continuing spread of chapter groups throughout the nation. At the annual service of thanksgiving and rededication held on November 30th in the Pro-Cathedral of St. Andrew, Shiba, Tokyo, 515.52 yen was received as the 1937 Thank Offering, just 85 yen short of the 1937 offering. This was gratifying, for it was believed this year's offering would fall down to half owing to the war situation. This year's offering was given to the Bishop of Kyushu for extension work in that southernmost diocese of the Church. Thus year by year is growing the idea of the men and boys of the Japanese Church giving a special St. Andrew's Day thank offering to be given in turn to the 10 dioceses for missionary extension.

A large choir of young men sang the annual service and the Rev. Enkichi Kan officiated. In the procession were Dr. Heaslett, Presiding Bishop of the Nippon Seikokwai; Dr. Matsui, Bishop of Tokyo; Dr. Reifsnider, Bishop of North Tokyo, and Bishop Mann of Kyushu. The Rev. Yokichi Hirose of Nagano conducted the annual rededication vows and the Bishop of Kyushu preached the annual sermon. Mr. Tsumoru Matsuura, national president, Yokohama, read the lessons. A similar service was held for the Osaka, Kobe, and Kyoto district on Advent Sunday evening at Christ Church, Osaka.

The greatest gains in chapter growth are taking place in the dioceses of Hokkaido

and Kyushu, while new boys' groups are showing the greatest expansion in North Tokyo and Tohoku dioceses. Numbered among the 61 chapters are two composed of lepers and two of Ainu, young men of the vanishing race in northern Japan. About 67,000 copies of the Japanese version of the *Forward—day by day* booklets have been issued to Advent and a complete plan is under way to carry on their publication another year. More attention is now being given to the regular publication of a more simplified series of the booklets for farmers and village folk. Definite rural Christian experimental centers in six of the 10 dioceses were given partial support during 1937 by the Brotherhood's budget, and the Rural Workers' Training Institute, begun last August, will be carried on annually.

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Continued from page 77

Church at the provisional meeting of the World Council of Churches which is to be held at Utrecht, Holland, in May. Assurances have been given that the Orthodox and Old Catholics will have a representative from North America in addition to their European representatives.

**RECONSIDER LUTHERAN CHOICE**

The president of the Augustana Synod of the Lutheran Church (which is in communion with the national Church of Sweden), the Rev. Dr. R. G. Bersell, raised an objection to the meeting, held on January 10th, when the representatives for the Utrecht conference were chosen. Dr. Bersell said he had not received notice of this date. It was therefore decided to give reconsideration to the Lutheran delegation so that the Augustana Synod could express itself through its president.

Mrs. E. A. Stebbins, who presided at the triennial meeting of the Woman's Auxiliary of the Episcopal Church, made an important distinction between interdenominationalism and ecumenicity, in an address to the conference here.

**ROMANISTS DISCUSSING CONFERENCES**

Dr. Ashworth reported that one-third of the Roman Catholic journals were carrying information about the Oxford and Edinburgh conferences.

The purpose of the Washington meeting is, in the words of Dr. E. G. Guthrie, “to domesticate the Life and Work and the Faith and Order movements.”

Although the Catholics and Protestants here assembled cannot pretend to have made more than a small beginning, we do know that the movements headed up at Oxford and Edinburgh are new facts in Christendom, and we face our own failures with a new sense of the operation of the Holy Spirit throughout the whole Christian Church.

**Christ or State Issue in  
1938, Says Dr. Darlington**

NEW YORK—“Shall our religion be the worship of Jesus Christ or the worship of the State? This is the great dilemma which we must face in 1938,” declared the Rev. Dr. Henry Darlington, rector of the Church of the Heavenly Rest, in his sermon on January 2d.

Though the world seems to be in complete chaos, Dr. Darlington pointed out that this does not mean that God has abandoned the people of the earth.

“The present situation of world affairs,” he said, “proves conclusively and convincingly the existence of God, because the groups which have ignored Him and His teachings today find themselves resorting to every means and method of violence against human rights to perpetuate their existence.

“Through the coming year let us strive to ‘hold fast’ to that which is good, and to build up within ourselves an appreciation for the worthwhile; let us hold fast to our moorings and to the faith as we have received it, for that alone is good,” he concluded.

**Anglican General Synod  
of Australia Condemns  
Private Arms Production**

SYDNEY, AUSTRALIA (RNS)—Condemnation of the private manufacture of arms which “produces a large number of persons who become interested in war scares and war mongering,” was expressed by the Anglican General Synod of Australia in a motion carried by a large majority. The resolution was as follows:

“That this synod affirms that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ, and realizing that the sense of injustice is a most fruitful cause of war, appeals to our governments and people to pursue policies which look to the welfare and prosperity of our neighbors as well as ourselves, and in no case to allow vested interests in armaments to group up among the private citizens of Australia.”

In another resolution, the Synod expressed opposition to state aid for denominational schools. It was pointed out by Canon D. J. Garland, of Brisbane, that the Church of England would always be willing to enter into negotiations with other religious denominations to seek ways of raising educational standards, but expressed the view that the granting of the Roman Catholic Church's demand for state aid would be a retrograde step in the general educational policy of the states.

**\$500 Donation Received  
for Japanese Camp House**

NEW YORK—Prof. Paul Rusch of St. Paul's University, Tokyo, executive vice president of the Brotherhood of St. Andrew in Japan, now in this country for a leave of absence, announced the receipt of \$500 from Miss Elizabeth E. Smith, Detroit Churchwoman, toward the building of the central camp house for the proposed national leadership training conference plant in Japan.

\$4,810 is still required to assure the camp's being available for the opening of the three national leadership camps to be held by the Japanese Brotherhood beginning early in July. Professor Rusch is spending the remaining two months of his leave in an effort to interest Churchmen in the dioceses of New York, Long Island, Massachusetts, New Hampshire, Pennsylvania, Washington, Southern Ohio, Michigan, and Chicago in the building of this first national conference center for the young Church of Japan.

Bishop Reifsnider of North Tokyo, has written Mr. Rusch stressing that greater effort be put in the realization of this urgently needed training center for the whole Church.

**Bishop Confirms 45**

BOISE, IDAHO—On the Fourth Sunday in Advent, Bishop Bartlett visited St. Michael's Cathedral and confirmed a class of 45 persons, two-thirds of whom were adults. This is the third class confirmed in the Cathedral this year, with a total of 84 persons, and brings the total confirmations in Idaho for 1937 well above the 200 mark.



# NECROLOGY

† May they rest in peace. †

## CHARLES W. BROOKS, PRIEST

BIRMINGHAM, ALA.—The Rev. Charles Wesley Brooks, rector of St. Mark's Church since 1898 and principal of St. Mark's school, died of heart trouble on December 1, 1937.

He was born in Baltimore county, Md., in 1870, the son of Albert A. Brooks and Sarah E. O'Bryan Brooks. He attended the public and normal school at Petersburg, Va., and later attended Howard University and King Hall at Washington, D. C.

Ordained to the diaconate in 1896, he was advanced to the priesthood in 1898 by Bishop Paret. That same year he married Miss Caroline Ockerme. He had served as priest in charge of St. Philip's Chapel, Annapolis, Md., from 1896 to 1898. In his nearly 40 years of service he developed St. Mark's from a small parochial school into one of the fine schools of the American Church Institute for Negroes.

His funeral was held at St. Mark's Church on December 3d, with Bishop McDowell and members of the Birmingham clergy participating in the service.

## HERMAN B. GOLDSMITH, PRIEST

BOISE, IDAHO—The Rev. Herman B. Goldsmith, vicar of the Church of the Redeemer, Salmon, died in St. Luke's hospital on December 19th after an illness of several weeks. Burial was in Salmon, on December 21st, Bishop Bartlett reading the office.

Mr. Goldsmith was born October 28, 1874. He served as lay reader in Eastern Idaho for 25 years, and was ordained deacon in St. Michael's Cathedral, Boise, June 3, 1935, by Bishop Barnwell. He was advanced to the priesthood September 26, 1937, by Bishop Bartlett in St. Michael's.

Mrs. Goldsmith and a daughter survive.

## JAMES RICE, DEACON

SAUK CENTER, MINN.—The Rev. James Rice, Indian worker, died on December 26th after a long illness. He was deacon in charge of the Indian mission at Onigum. Sixty-nine years old, he had served as lay reader in the mission field more than 20 years before entering the ministry.

Since his ordination to the diaconate in 1922 by Bishop Bennett, he served at St. Philip's at Naytahwaush. Breck Memorial mission at Ponsford, St. Colomba's at White Earth, and at St. John's, Onigum.

Burial was at Naytahwaush on December 30th. The Requiem Eucharist was celebrated by Bishop Kemerer of Duluth, with the Ven. W. K. Boyle, Archdeacon of Indian work, assisting.

Mr. Rice is survived by his wife, a daughter, and two sons, William, now a deacon in charge of the mission at Ponsford, and Robert, a lay reader at Naytahwaush.

"Mr. Rice," his bishop writes, "was one

of the traditionally massive and dignified figures among the Chippewas, and his loss is keenly felt among his people."

## GEORGE EDWARD STUBBS

NEW YORK—Dr. George Edward Stubbs, organist and choirmaster for 45 years at St. Agnes' Chapel, Trinity parish, died on December 26th at his home in New York City. He was 80 years old. Funeral services were held in St. Agnes' Chapel on December 29th, and interment was in Princeton, N. J.

George Edward Stubbs was born in 1857 in New Brunswick, N. J., the son of the Rev. Dr. Alfred Stubbs, who was rector for over 50 years of Christ Church, New Brunswick. In 1867 he began his study of Church music with Dr. Henry S. Cutler, organist of Trinity parish. Following this work, he studied with George F. LeJeune, organist of St. John's Chapel, Trinity parish. He was graduated from Rutgers University in 1878. His first work in the field of Church music was done in Connecticut, where it is said that he organized the first boys' choir in the state. He later was choirmaster of St. James' Church, New York City. Last May, the choir of that parish, organized by Dr. Stubbs and one of the best choirs in the country, observed its 50th anniversary.

Dr. Stubbs also served as organist at the Church of the Heavenly Rest. For 13 years he was instructor of music in the General Theological Seminary. He was the author of several books and the composer of a number of hymns and anthems. In 1906 the University of the South awarded him the degree of Doctor of Music. From 1892, when St. Agnes' Chapel



REV. JAMES RICE

opened, until his death, he was organist and choirmaster.

Dr. Stubbs was married in 1879 to Miss Maud LeJeune, a sister of George F. LeJeune, who survives him. Also surviving are a son, Eric Walter Stubbs, and a daughter, Miss Violet Houghton Stubbs.

## Divinity School Bequeathed \$1,000

NEW HAVEN, CONN.—The Berkeley Divinity School received a bequest of \$1,000 under the will of the late Rev. Cranston Brenton, former chaplain and secretary to the Bishop of Long Island and distinguished Berkeley alumnus.

# EDUCATIONAL

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## Correspondence

Continued from page 66

willing to sacrifice that Church unity may be a fact?

Remember that the first three Gospels are quite in agreement as to the words of Jesus during the period of the Last Supper; however the Gospel of St. John differs materially, in that the spirit of humility was stressed and the coming betrayal of Judas was proclaimed, while the procedure at the partaking and participation of our Lord's Last Supper was given no stress. To us the key-note in the service of Holy Communion is that section which begins with the words, "Ye who do truly and earnestly repent of your sins and are in love and charity with your neighbor—"

We believe that the item which divides both Church and State is the false idea that each one of us believes that we alone are in

possession of the Truth. The round table, coupled with the spirit of concession and cooperation in every phase of human endeavor, is the only "spirit" that will save the human world from going on the rocks which many of us see looming ahead. Maybe we are wrong—we think not, but are willing to debate the question. OSCAR T. PECK.  
Roselle Park, N. J.

"Fr." and "Mr."

**T**O THE EDITOR: A few years ago a high school senior, a boy who led his class in scholarship and played on the football team, suddenly became conscious that life is not complete without the Church. I had the pleasure of presenting him for Confirmation. During the instruction period he once said to me, "What shall I call you? You have no doctor's degree, so I cannot call you 'Dr.' 'Rev.' is incorrect English, and 'Mr.'

is not distinctive enough." The answer is obvious, "Fr."

(Rev.) ELDRED C. SIMKINS.  
New Smyrna Beach, Fla.

## CALENDAR OF COMING EVENTS

### JANUARY

- 19. Conventions of Oklahoma, Tennessee.
- 19-20. Convention of Nebraska.
- 23. Social Service Sunday. Convention of West Texas.
- 23-25. Convention of Texas.
- 24. Convocation of Haiti.
- 25. Conventions of Milwaukee, Pittsburgh, Convocation of San Joaquin, Consecration of Rev. R. F. Wilner to be Suffragan of the Philippines.
- 25-26. Convention of Southern Ohio.
- 26. Conventions of Atlanta, Louisiana, Maryland.
- 26-27. Conventions of Dallas, Los Angeles.
- 27-28. Convention of Florida.



# CLASSIFIED



## ANNOUNCEMENTS

### Died

**METZ**—WILLIAM THOMAS METZ, son of the Rev. William Thomas and Jessie May Metz, died December 31st. His Requiem was said by Fr. Conkling at St. Gabriel's Church on January 5th. The interment took place the same day at St. James the Less, Philadelphia. Fr. Martin of the Episcopal Academy committed the body.

**ROBERTS**—On December 2, 1937, in Washington, D. C., ANNIE SUTHERLAND ROBERTS, beloved daughter of the late Rev. Edmund and Helen Lispenard Nicholson Roberts of Philadelphia, and granddaughter of Major Augustus A. Nicholson, U.S.M.C., of Washington, D. C.

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

"Jesus the very thought of Thee  
With sweetness fills the breast;  
But greater far Thy face to see,  
And in Thy presence rest."

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## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

**ARMSTRONG, REV. FREDERICK S.**, formerly in charge of Trinity Church, Weymouth, Mass.; is vicar of the Church of the Redeemer, South Boston, Mass. Address, 928 E. Fourth St.

**BARTON, REV. LANE W.**, formerly rector of St. Paul's Church, Flint, Mich.; to be rector of Grace Church, Orange, N. J. (N'k), effective February 1st.

**BARTOW, REV. HOWARD K.**, formerly rector of Christ Church, Quincy, Mass.; is archdeacon of the Archdeaconry of New Bedford, with address at Cohasset, Mass.

**FRITZ, REV. CHARLES E.**, to be rector of Trinity Church, Menlo Park, Calif., effective March 1st.

**HILL, REV. WILLIAM S.**, formerly assistant at St. John's Church, Detroit, Mich.; is rector of Grace Church, Hopkinsville, Ky.

**JONES, REV. CECIL B.**, formerly in charge of Calvary Church, Cleveland, Miss.; is rector of St. Paul's Church, Meridian, Miss.

**KINGS, REV. WALTER G.**, on January 1st, became assistant to the Rev. Edward G. Heini, in charge of St. Saviour's Church, Maspeth, N. Y.

**SCHAEFER, REV. DAVID A.**, formerly rector of the Church of the Holy Communion, Lake Geneva, Wis. (Mil.); is in charge of All Saints' Church, Waveland, and of St. Mary's, Stuart, Fla. (S.F.). Address, Stuart, Fla.

**SHUMAKER, REV. EDWIN F.**, formerly rector of Grace Church, Galion, Ohio; to be rector of Trinity Church, Sharpsburg, Pa. (P.), effective January 23d. Address, 120 Ivy St., Edgewood Sta., Pittsburgh, Pa.

**WHITTLE, REV. WILLIAM**, formerly in charge of St. Paul's Church, Ashippun, Wis. (Mil.); is in charge of St. Mark's Church, Beaver Dam, Wis. (Mil.). Address, 310 Front St.

### ORDINATIONS

#### PRIESTS

**COLORADO**—The Rev. GEORGE EDWARD GOODERHAM was ordained to the priesthood by Bishop Ingle, Coadjutor of Colorado, in All Saints' Church, Denver, January 2d. The Rev. Winfred Douglas presented the ordinand and also preached the sermon. The Rev. Mr. Gooderham continues in charge of All Saints', Sterling, Colo., with address at 205 Phelps St.

**IDAHO**—The Rev. HERMAN B. GOLDSMITH was advanced to the priesthood by Bishop Bartlett of Idaho in St. Michael's Cathedral, Boise, September 26th. The ordinand was presented by the Rev. Walter Ashton, and is vicar of the Church of the Redeemer, Salmon, Idaho. The Bishop preached the sermon.

**MINNESOTA**—The Rev. RICHARD R. EMERY was ordained to the priesthood by Bishop Keeler, Coadjutor of Minnesota, in the Church of the Good Shepherd, Windom, December 17th. The ordinand was presented by the Rev. P. M. Gilfillan and is in charge of the churches at Windom and at Worthington, Minn. The Rev. E. Croft Gear preached the sermon.

The Rev. J. THURLOW BAKER was advanced to the priesthood by Bishop Keeler in St. James' Church, Marshall, Minn., December 30th. He was presented by the Rev. Frank Zoubek, and is in charge of the churches at Marshall and at Tracy, Minn. The Rev. R. L. Harbour preached the sermon.

**NEWARK**—The Rev. ISSAC NORTHUP was advanced to the priesthood by Bishop Washburn of Newark on December 19th. He was presented by the Rev. Arthur Dumper, and the Rev. Dr. Burton S. Easton preached the sermon.

In Christ Church, Glen Ridge, N. J., on December 21st, Bishop Washburn ordained the following to the priesthood: The Rev. RUDOLPH ROELL, presented by the Rev. E. S. Carson; the Rev. OTHO S. HOOFNAGLE, presented by the Rev. John J. Kirkpatrick; and the Rev. GEORGE BOWDEN, presented by the Rev. Oscar Meyer.

**SOUTH DAKOTA**—The Rev. PERCY DOUGLAS GOUGH, associate priest in the Madison-Howard-Flandreau field, was ordained to the priesthood by Bishop Roberts of South Dakota in the Church of the Redeemer, Flandreau, December 21st. The Rev. Henry Praed presented the ordinand and also preached the sermon.

## CHURCH CALENDAR

### JANUARY

- 23. Third Sunday after the Epiphany.
- 25. Conversion of St. Paul. (Tuesday.)
- 30. Fourth Sunday after the Epiphany.
- 31. (Monday.)

### FEBRUARY

- 1. (Tuesday.)
- 2. Purification of B. V. M. (Wednesday.)
- 6. Fifth Sunday after the Epiphany.
- 13. Septuagesima Sunday.
- 20. Sexagesima Sunday.
- 24. St. Matthias. (Thursday.)

- 27. Quinquagesima Sunday.
- 28. (Monday.)

## AMERICAN CHURCH UNION CYCLE OF PRAYER

### JANUARY

- 24. Transfiguration, Baltimore.
- 25. Holy Cross, Jersey City, N. J.
- 26. Grace Church, Ridgway, Pa.
- 27. St. James', Cleveland.
- 28. St. James', Bradley Beach, N. J.
- 29. Advent, Baltimore.

# CHURCH SERVICES

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 Rev. WILLIAM BREWSTER STOSKOPF, D.D., Rector  
 Sunday Masses: 8:00, 9:15, 11:00 A.M., and  
 Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.  
 Confessions: Saturdays: 4:30-5:30, 7:30-8:30.

### MASSACHUSETTS

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

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 THE COWLEY FATHERS  
 Sunday Masses: 7:30, 9:30, and 11 A.M.  
 Weekday Masses: 7 A.M. Thursdays and Holy  
 Days 7:00 and 9:30 A.M.  
 Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

### NEW YORK

#### The Cathedral of St. John the Divine

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 Prayer. 11, Holy Communion and Sermon. 4,  
 Evening Prayer and Sermon.  
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 days, 7:30 and 10). 9:30, Morning Prayer. 5,  
 Evening Prayer.  
 Saturdays: Organ Recital at 4:30.

#### The Church of the Ascension

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 Rev. DONALD B. ALDRICH, D.D., Rector  
 Sunday  
 8 A.M., Holy Communion  
 11 A.M., Morning Prayer and Sermon  
 8 P.M., Evensong and Sermon  
 Week-Days  
 8 A.M., Holy Communion  
 5:30 P.M., Vespers

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 9:30 A.M., Children's Service and Church School  
 11:00 A.M., Morning Prayer and Sermon  
 7:30 P.M., Organ Recital  
 8:00 P.M., Choral Evensong and Sermon  
 Holy Communion, 8 A.M., Monday, Wednesday,  
 and Friday; 12 Noon, Thursdays and Holy  
 Days.

#### St. Thomas' Church, New York

Fifth Avenue and 53d Street  
 Rev. ROELIF H. BROOKS, S.T.D., Rector  
 Sunday Services: 8 A.M., 11 A.M., and 4 P.M.  
 Daily Services: 8:30 A.M., Holy Communion.  
 Noonday Service: 12:05 to 12:35.  
 Thursdays: 11 A.M., Holy Communion.

### NEW YORK—Continued

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 11:00 A.M., Morning Service and Sermon.  
 9:30 and 11:00 A.M., Junior Congregation.  
 4:00 P.M., Evensong.  
 Holy Communion, Thursdays and Saints' Days,  
 10:30 A.M.

#### Church of the Incarnation, New York

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 at 10 A.M.  
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 7 to 8; Saturdays, 3 to 5 and 8 to 9.

### PENNSYLVANIA

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 4 P.M.  
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 Mass and Sermon).  
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 Confessions: Saturdays, 4:15-5:00, 7:15-8:00.





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