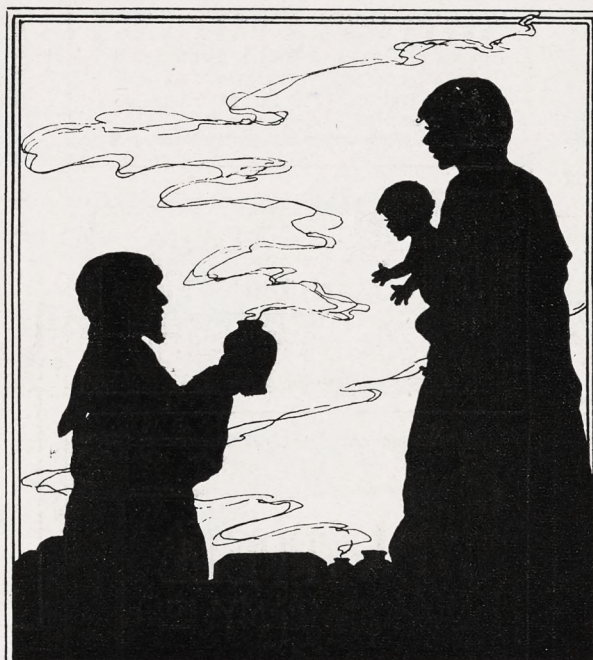


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Christmas

An Editorial by
BISHOP JOHNSON

THE Gospels record the life of Christ. The Creed epitomizes His life. The Christian year commemorates the specific events. Why? Because the Church believes that Christ is the way, the truth and the life. In this particular the Christian faith differs from all other religions and philosophies. It is founded upon the belief that God entered into personal relations with us when "the word became flesh and dwelt among us."

Christian teaching is saturated with the idea that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life" for "in Him was life."

It is this fundamental idea that has made the Gospel so dear to children and to humble folk and so difficult for those who would substitute a realm of ideas for one of relationships. We are to love God because Christ is the revelation of God to man. "He that hath seen me hath seen the Father." Thus it becomes possible to love God as well as to believe in Him. It is the Christ that has made God loveable.

To the intelligentsia God is merely a force, a thing to be demonstrated. To the humble and meek He is a person to be loved. And so love and not analysis is the fulfilling of the law. It is not difficult for the child to put love first, but it is the tendency of scholars to substitute rationalizing for love.

"I thank thee O Father," said the Master, "because

thou hast hid these things from the wise and prudent and hast revealed them unto babes." Which is another way of saying that if you are to find God you must put first things first and so put love before reasoning.

Since our religion is primarily the love of a person the Church has set forth one day in the year to commemorate Christ's birth, and that day has inevitably become a children's day and also a day in which adults become as little children. One wishes that it might be kept as a day for bringing joy to children, and that it had not been secularized and commercialized. The world is prone to take whatever Christ gave and to snub the giver. Witness the secular Christmas cards in which the Christ is carefully left out. Note the Christmas festivities in which there is no place for Christ in the inn. Observe the lavish gifts which prosperous adults bestow upon prosperous adults. All of this is quite foreign to the spirit of Christ.

The world keeps Christmas by leaving Christ out, and consequently the world misses the joy that it is always seeking and never finds. Surely the Christian will select this day on which to do that

which the Lord has commanded him to do. It surely is not Christmas without Christ's Mass, for it is that which gives its name to the day.

Surely the Christian will be eager to do something for the poor on that day for the Master said that if "we do it unto the least of these we do it unto Him."



Surely the Christian will see to it that he takes his part in making children happy on that day, for in their glee "their angels do behold the face of their Father which is in heaven."

Now this all means very little to the rationalist to whom Christ is merely Santa Claus; His birth is a myth and angels are the fictions of superstitious people. Yet the imagination is as legitimate a part of man's personality as the intellect and far more interesting. A man without imagination is less than human.

It is perfectly true that Christ was handicapped in teaching the things pertaining to the Kingdom of Heaven by the limited vocabulary of His immediate hearers. It may be therefore that He taught them as children are taught, through the imagination. What can be more unattractive than a child lacking in imagination?

The whole realm of art and poetry and music is a development of the imagination and far more attractive than a world of microbes, electrons and syllogisms. It may be that much of Holy Scripture is the use of

oriental imagery, but if so the symbols represent realities beyond the letter, whereas the literalist is debarred from any vision beyond the facts that are already observed, and therefore incapable of progress.

It is true that the date of the Nativity was probably selected about the beginning of the 3rd Century and Christ may have been born on some other day than December 25th. But the joyous reality is that Christ was born and that His Nativity brought joy and love into a drab and dreary world.

We are to judge causes by their fruits. That is tenable which produces the desired results and so we keep Christmas Day as the feast on which we show our gratitude to our Heavenly Father for the gift of Jesus Christ to a self-centered world.

It is better for us to observe the day regardless of its literal accuracy than for the selfish world to let the year go round without praising God for the birth of Him who brought peace on earth to men of goodwill.

The Foundations of Christmas

By

W. G. PECK,

of Manchester, England

THE mists of late November are lurking in these Manchester streets, and the nights grow cold. No more am I disturbed by the riot of the children's evening games outside my windows. But I know that very soon the boys and girls will be here again to inform me that Christmas is coming. They will arrive night after night in small groups, singing the same carols with unvarying technique. They will commence slowly and with emphasis, "While shepherds watched," but soon they will be racing at break-neck speed, their voices cracking and wavering upon the high notes. So it has been for years in my experience of northern towns and cities; and so, I suppose, it will be this year.

It is probable that the interest of these children is not chiefly either religious or musical, but pecuniary. It is certain that the average householder regards them with hostility—specially if they have awakened his baby. When he expostulates, upon his door step, he will discover, not angels, but cheeky young imps who will laugh at his protests and clatter off to the next house. And yet, in a fashion, these girls and boys are as symbolic of Christmas, are as genuine a proof and witness of Christmas, as the very angels who sang the Gloria in Excelsis. They stand for the undying tradition and testimony that Christmas is somehow associated with music and mirth and generosity; and they are thus buoyed with the belief that at this season it is faintly possible to obtain pennies for making a noise.

THERE are some cynics who say that Christmas was invented by Charles Dickens. That, of course, is nonsense. Dickens did something in England to rescue the festival from the flood of modern rationalism and utilitarianism. But if one seeks for the public history of all this feasting and gaiety, he has only to look at the two words joined in one, Christ Mass. One glance is enough to remind us of a tradition of joy and brotherhood coming down long centuries.

Nearly two thousand years ago, something happened. Some very modern gentlemen who cannot see the wood for the trees, have examined the origins of the Christian faith, and have demonstrated to their own satisfaction that nothing happened. The Faith, they say, is a synthetic complex of ideas which were bound to assimilate, in the unifying culture of the Graeco-Roman world; and by some accident this synthesis of thought and superstition became attached to the obscure tradition of a Jewish teacher named Jesus.

I sometimes wonder what these people do on Christmas Day. Do they refuse all Christmas gifts, and dine on cold mutton? Or do they go about wishing their friends "A Merry Saturnalia"? And if their wives insist upon a turkey and a party, do they explain the proceedings as a totem feast? But I do not know that the ordinary, non-religious thousands of modern England are in much better logical case, at Christmastide. They certainly make a feast. They fill their children's stockings and pull crackers. And

they positively have no intelligent reason for doing so. They indulge in this annual outbreak without rational cause: with less real purpose than they go to Brighton or Blackpool in August. But the memory of the race is stronger than their flippant worldliness. They keep a birthday party and forget whose it is. Yet, if they have forgotten Christ, they have remembered jollity and kindness. Their mirth is still the echo of the angel's song; and the flutter of their million letters and Christmas cards is the echo of the rustle of wonderful wings.

THERE is only one satisfactory reason for keeping Christmas, and that is a highly dogmatic one. It is the dogma that an amazing piece of good fortune has happened to the human race. That is not the language of conciliar definition, but it will be understood. On the 24th of December I shall probably say to a tram conductor or to a policeman whom I have never seen before in my life: "A Merry Christmas," and he will say: "The same to you, sir"—adding the "sir" as a token of respect for my dog-collar and black coat. And the only earthly reason for that exchange of greetings must be a heavenly one. We two strange men, looking into each other's eyes and saying: "A Merry Christmas," are congratulating our common manhood. We are acknowledging that our humanity has received a strange blessing, a cosmic dignity. This sudden practice of goodwill to all mankind must mean that all mankind has received some token of a good will prior to itself. Before man could be loved by men, he must have been loved by God. Before all men could have felt friendly toward each man, God must have befriended all men. The humanity of Christmas rests ultimately upon faith in the cosmic value of a man.

NOW, there are two explanations offered for such faith in the meaning of human existence. One is that humanity in itself is somehow ultimate. It is God. But if that is the true explanation, then it is all up with Christmas; for we have no great cause for cheerfulness. That this blundering human race, its hands red with blood, its eyes hard with selfishness, its history crowded with failure, is the veritable mode of the Absolute: is the supremely wise and worshipful, is a sorry speculation. If we could believe it, we should be at once paralyzed. The other explanation is that we are made in the image of God, to be workers together with God; and that the divine love which created us has not forsaken us in the disaster of our disloyalty, but that the Eternal God has entered our race, our history, our society, to provide a new centre of cohesion, a new basis of brotherhood, a new consolidation of the human endeavour.

The single truth of the Incarnation has a thousand facets; but one principle of tremendous significance needs our emphasis at this time. The Incarnation of the Eternal Son of God involves as its pre-supposition the organic unity of the human race. If by being born

a babe, in a corner of the Roman world, at a certain moment of time, God could do something for all men in all times and places, then it follows that the deep divisions and fierce oppositions between men are fundamentally false and dangerous, for the underlying truth must be that mankind is one organic structure. Our wars and hatreds and rivalries are not normal to our humanity. We are suffering, as one body, from locomotor ataxia.

But if this is the presupposition of the Incarnation, its intended effect must be the restoration of a working unity. And God proposes that, in order to restore us one to another, He shall restore us first to Himself. The City of Man must be the City of God, and the foundation of our human peace must be the Peace of God which passeth all understanding. His divine humiliation, His sacrificial poverty, the lowliness of the manger and the shamefulness of the Cross, are our way back to honour and decency in politics and economics. The Gospel is the only beginning of a true world order. We who proclaim these things are sometimes accused of confusing the laws of different spheres; but we reply that upon a secular social foundation it is impossible to build anything that will endure. There is no sanction for fellowship in the "economic interpretation of history," and a secular communism is a contradiction in terms which needs only time to display its impossibility.

IF WE are going to believe in the dignity of humanity, we must believe that it is divinely bestowed. And that faith will be found to involve the restoration of a City of Man which is also one Holy Catholic Church of God. That is what God meant, when Jesus lay on Mary's breast. Our manhood is worth having, because God has placed an amazing valuation upon it. He intends to bring us into deathless co-operation with the eternal love of the Blessed Trinity. To this end, He shared our nature, joined our history to His own creative activity and stood in earthly time and space: the Word was made flesh. And as one grows older, it seems ever more certain that apart from this holy Faith, there is little cause for gaiety, little reason for hope. Either the Christmas joy, or little joy for any of us! Either we shall discover the glory of our manhood in the Holy Babe, in love and service, in consecrated and constructive purpose toward the common good, or we shall find the glory of our manhood in the selfish exercise of power, the selfish enjoyment of pleasure. That way lies anarchy, at last, and the end of the human story. But as long as men want to be merry on Christmas Day, there is hope. If a man merely wants to get drunk on Christmas Day, it is a sign, for those who know how to read. Or is a sign that somehow the darkened mind of man remembers that his happiness is with God: that God is the Giver of all jolly good gifts: that the way home for all of us lies through the stable where the Child in the manger is God, come to bring us that lost thing which we could never find—Peace on earth, Goodwill to men.

We Have Seen His Star

By

HOPE HENRY LUMPKIN

IT WAS upon a world hopeless in many ways that that Star first dawned.

Roman power of government and organization had built great roads, fostered great enterprises, created a mobile army and navy, capable of forcing their rule upon the world. But Roman power had become rapacious, and Roman organization had degenerated into dominance, and pride of Roman name and birth could be bought for a price.

Greek philosophy and cultural creativeness had enlightened men. Centuries before, Greek learning had spread its beneficent influence into the farther provinces. Tarsus, Alexandria, Antioch, held the torch aloft. But philosophy had degenerated, and instead of Socratic wisdom, and Aristotelian insight, and Platonic perception, had come vain quibbling over words, and refining of phrases, and the quintessential search for new and newer ways. Superficiality had displaced the profoundness of elemental truth.

Hebraic concepts of God had enriched the world. Fostered by prophetic insight, and poetic longing, a God of justice, mercy and pity had dawned upon the hearts of men. Davidic hopes had struck a harp of many tones, and the glad notes resounded in rejoicing acclaim, "Lift up your heads O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in." Prophets and sages had caught the vision of Jehovah's presence, and in a clear consciousness of His majestic meaning for man, had added their voices to swell the music of the age, "What doth the Lord require of thee O man, but to do justly and to love mercy, and to walk humbly with thy God."

And then Hebraic concepts had lost their pristine purity and power, and the while, in the Temple courts, the Altar flames roared round about the daily sacrifice, and the priestly chorus intoned the prayers, as up-kilted, the ministrants paddled with bare feet in the blood which flowed down from the daily hecatomb, learned doctors of the law disputed minor points and haggled over Sabbath laws and minatory ablutions.

ON SUCH a world, thoughtless, forgetful, seeking mainly pleasure, power or pelf, regardless of human hopes and human values, there dawned a Star.

It was no great thing, that Star. It did not sweep the sky with flashing beams. It did not cast its light on golden thrones, or costly vestments, or robes of state, splendidly caparisoned and bedight.

But it came and stood over a humble place where lay a little child.

And somehow, from those Baby fingers, there went out a blessing to the world. From the shadowy depths of the rock-hewn stable, there came, growing in power and intensity, glowing in ever greating beauty, the thing that would answer the world's despairing cry, and fill its hungering, empty soul.

Today, the world looks back to that momentous

hour. Imagination, fervent belief perhaps, pictures anew that Star, and re-creates in hopeful longing the glory of that hour.

"We have seen His Star!" His Star! The Star that brought hope to the empty heart of the world near two thousand years ago. The only thing that can bring hope to the empty heart of the world today.

Power! Pleasure! Pelf! How the old pagan dominances throng in upon our life today! How we ring the changes on the same old insistent desires which have ever allured and charmed and deceived and broken life!

ONCE again, organization rules the world. Once again, learning, thinking, has degenerated into vain quibbling, rehearsing and refining of the real thinking of the past. Once again pleasure raises its piping voice and cries "on with the dance!" And its vain votaries flit incessantly through the fleeting hours.

And once again, eyes, weary eyes, look up, and searching through the skies, seek to know if past the world's vain foibles and vainer promises, the Star still shines.

It does shine! There are hopeful hearts who have sensed its beams afar. There is a living faith which can say, "We have come to worship."

It does shine! Even though men are yet willing to use the lives of others solely for their gain, and to prostitute the high purposes of life to their own malign desires.

It does shine! Even though the subtle sorceries of wealth yet work their weird alchemies, changing hearts to ice and souls to stone.

It does shine! Out of our weariness and woe; out of the vain dance of pleasure which promises so much and fulfils so little; out of our foibles and failures, the Star still shines. Still it beckons and leads. Still it governs and guides.

It guides to Him who can promise and fulfill. Whose Baby fingers so long ago beckoned a waiting world to His side. Whose presence, all-loving and all-powerful, dominates the ages, and bends in benediction and in healing over our weary, wasted world today.

"We have seen His Star!"

"We have come to Worship!"

Christmas Customs

By

SARAH CADOO LEIDT

THERE are various customs associated with Christmas which may be adapted to individual circumstances in order that the main feature of the season may be the joyful remembrance of the birth of our Lord Jesus Christ. Children are most keenly interested in those things in the preparation of which they share. Therefore let us provide ways in which the children can help. With this in mind a re-thinking of traditional events will suggest many customs which,

with little change, will contribute to the desired result. For instance, children who help to trim their own Christmas tree will have the same breathless thrill at its sight, and also the pleasure of doing something vital in the Christmas plans. Even little children can plan and make simple trimmings and help to put them in place.

Children should have the pleasures of knowing at least some of the stories connected with the Christmas tree in its beginnings. The story of St. Winfield (often called Boniface) who hewed down a giant oak sacred to the god Thor, and urged the people to remember instead the evergreen fir tree as a symbol of the living Christ, is told in full in Henry Van Dyke's *The First Christmas Tree*. An interesting tale of much later date is told of Martin Luther. He is reported to have been attempting to explain to his wife and children the beauty of a snow-covered forest under the glittering stars. Being unable to describe what he meant he rushed out into the garden and cut off a little fir tree which he brought into the house and covered with lighted candles. This happened on Christmas Eve, and ever since has been remembered in Germany.

The same principle is true of decorations in the home: wreaths for doors or windows, and holly and mistletoe. These ornaments are more meaningful if the significance of the materials used is known. The earliest decoration associated with this winter festival was mistletoe, used by the pagan Druids. They regarded it as the gift of the gods to ward off evil. So people cut the mistletoe and hung it over the entrances to their homes. In Christian times its use was continued as a beautiful and ancient ornament. Christians also adopted the use of laurel, which to the ancient Romans meant peace, joy, and victory. In early Christian usage the laurel was placed in windows to indicate that Christ had entered there. Holly also has been used as a Christmas decoration because it has a number of interesting features: the holly blossom is a white flower, representing the purity of Jesus; the holly berry is red like drops of blood; the prickles of the holly are sharp as a thorn; the bark of the holly is bitter like gall. The holly wreath is thought to represent the crown of thorns which Christ wore on the Cross, and the red berries symbolize the drops of blood.

The many lights used at Christmas also have their ancient significance, and the open fire with its Yule-log may have its place in this day as of old. The lights represent primarily the joy and gladness of the occasion. Innumerable candles have been used in every possible place as an expression of the happiness of the day. Possibly the origin of this custom is found in the fact that Christmas is celebrated approximately at the winter solstice, when the sun turns northward again. This date was always celebrated in pagan times as the birthday of the sun, and lights were then used as the symbol of the day. This may have been carried over to the Christian celebration when Christ's birthday superseded that of the sun.

For many days before Christmas these preparations

will be going on. For little children plenty of time may be used to carry out various simple plans. Children who have seen a creche in the Church are quite likely to want one at home. Perhaps the family may desire to have it as one of the tangible evidences of the meaning of Christmas. Figures of Mary and Joseph, the shepherds, wisemen, and angels, as well as of the animals, may be bought or made and set up in a stablelike background. Children may easily learn to care for it and to treat it with interest and reverence.

Christmas carols will be part of the preparation for the celebration. Children who are older will hear them many times on the radio, but there is great advantage in singing them for oneself. Informal practice-sings may be held so that at Church and at home each member of the family may join heartily in the music. For very small children the simple carols should be sung, and they may learn them even more quickly than we think. *Silent night* (Hymn No. 546) and *Away in a manger* are good ones to begin with.

In the development of children's ideas about Christmas, Santa Claus may be either an asset or a liability. There is little question that the myth now popular in the United States found its origin in the old observances, in northern Europe, of St. Nicholas's Day, which comes on December 6. The legend of St. Nicholas, or San Nicholaas, seems to have been brought to America by the Dutch settlers in New York. Quite likely the corruption of the name to Santa Claus was made either here or in England in those early days. This saint, who was Bishop of Myra and died in the year 343, was famed for his kindness and his love of children and his desire to make them happy. In some places gifts were given to children in his memory on his day. Santa Claus would be more worthwhile today if some of these old stories of St. Nicholas were told to our children. They would understand why many people represent in this personal form the spirit of kindness and good cheer. They would like to play St. Nicholas themselves and bring joy and happiness to others somewhat in the way they see grown-ups doing in toy-shops and on street corners. Parents then would not be inclined to use Santa Claus as a moral power, threatening his failure to appear where children misbehave. Let Santa Claus, then, be no mystery, but a legend of joy and good-will which children and grown-ups alike may help to make true.

The custom connected with our modern Christmas observance which often occupies the most attention, time, and energy is that of giving Christmas gifts. Much formality and many beautiful and interesting practices have been connected with gift-giving, but more questionable elements also have found their way in. It is well to consider this custom and to find a wise and thoroughly Christian basis for a practice which may contain so much beauty or so much unhappiness and strain. Often we think of our gifts as imitations of the great gift God gave in His Son. If they are, then they must always be given in a spirit of love and out of a desire to share the joy we have. Little chil-

dren rarely need to be taught to give to those they love; it is a spontaneous impulse and needs only guidance. Let the adult tendency to gifts of convenience, or so-called obligation, be cleansed of its un-Christian flavor and subordinated to the children's test of love and need. Let us plan gifts carefully and well in ad-

vance, so that the children may share in the preparation, and have them ready with time to spare at the end for other things which also will help make the Christmas spirit vivid.

From "Findings in Religious Education" and reprinted by the kind permission of the editors.

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

YOU have many uses, no doubt, for your spare cash. Yet you will forgive me I am sure for calling attention on this Christmas Day to a few places that can make your Christmas a more joyful one since it is more blessed to give than to receive. Last week this paper told you of the relief work being carried on this winter by the City Mission Society of New York. It was, it seems to me, a thrilling Christian story. The authorities of the society told you definitely just what a few of your dollars would do. A square meal is literally a life and death matter with many of the people to whom they are ministering. Turn back to last week's paper and read again their announcement. Then help if you can.

An equally strong appeal was that of St. Edmund's Home for Boys in Glendale, Ohio. The head of that institution last week invited you to become an "aunt" or an "uncle" to one of the many boys being cared for there. It means writing him occasionally; sending him a good book; sending him a box on his birthday, or at Thanksgiving or Christmas. Your life will be fuller if you act upon this suggestion.

Then there are a number of appeals that appear in this issue on page ten. All of these are Church institutions that are worthy of your generous support. Aiding them will surely bring God's blessing to you.

There are other National Council matters which were not reported to you last week; Dr. John W. Wood, secretary of foreign missions, was voted a salary of \$7,500 "in recognition of the invaluable service so faithfully and devotedly rendered for more than thirty years."

General Convention has a joint commission on adapting the office of deaconess to the present tasks of the Church. That commission, at the last meeting of General Convention, asked the Council, through the department of religious education, "to take whatever steps seem advisable



REV. GEORGE W. DOW
Head of City Missions, Washington

looking toward a nation-wide study of opportunities for women's work in the Church." The Council, at this December meeting, asked the Presiding Bishop to appoint a special committee to make this study, the membership to be drawn from the department of religious education and the Woman's Auxiliary. The Committee, whose membership is not yet announced, is to report to the joint commission.

Word was received from Bishop Thomas in southern Brazil that the Church's missions had not suffered in recent revolutionary troubles in that land and that he believes the country will go forward in better condition under the new regime.

Dr. Rudolf B. Teusler, head of St. Luke's Hospital, Tokyo, made a detailed report on the present progress of the hospital building. Funds in hand are sufficient to go ahead with certain units and Dr. Teusler was authorized to proceed with them.

For other units, money is still to be secured. Dr. Teusler is now in the United States endeavoring to secure it, but no further general appeal is to be made.

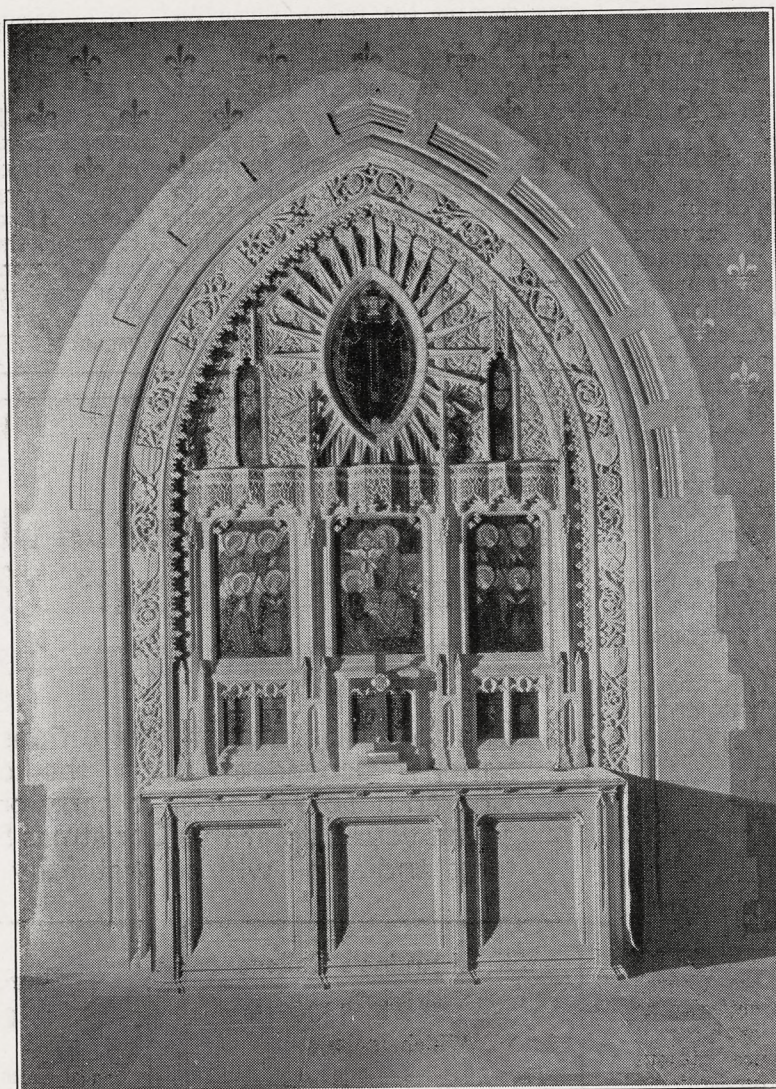
Various leaders in the South have been urging a special effort to renew and extend the honorable work which many southern dioceses have done in carrying forward the Church's mission. In this connection, it was reported to the Council that the synod of the fourth province authorized an extensive teaching mission, to be held within the next eighteen months. Plans are under way. The Church's mission is to be the main theme of this educational enterprise.

The Rev. Carroll M. Davis was present for the last time in the official capacity as secretary for domestic missions, as he retires at the end of the year. After Dr. Davis reported on some needs among the domestic missions, Bishop Burleson, commenting on the report, said that it was marked with the same deep devotion which had characterized all Dr. Davis's many years of service.

The Nanking government of China assumed certain responsibility for losses occasioned in 1927 effecting the American Church Mission and the Central Theological School, both in Nanking. Assuming a total of \$6,810 gold, the government has so far made payments of \$8,973 Mexican, and the probability is that more will follow.

A committee on advance work for 1932, '33 and '34 was appointed, consisting of Bishop Tucker of Virginia, the Rev. Dr. Knickerbocker of Minneapolis, and Mr. Wm. G. Peterkin of West Virginia.

In regard to the current advance work program, it was reported to the field department that seventy-eight dioceses, two parishes, and six diocesan Woman's Auxiliaries had definitely accepted projects. These include sixty-three projects in domes-



ALTAR AND REREDOS

In the Chapel of the Beloved Disciple, Church of the Heavenly Rest, New York. Decorative Panels executed by James Powell & Sons of London from designs of James H. Hogan. Mayers, Murray & Phillip, Architects.

tic fields, sixty-one in foreign or extra-continental fields, and twelve projects of the American Church Institute for Negroes.

* * *

The department of missions appointed six missionaries under the United Thank Offering, for domestic districts: one each for Arizona, Eastern Oregon, Nebraska, Nevada, North Carolina and Wyoming. Also, four missionaries for foreign districts, Kyoto, Shanghai, and Liberia; one for Alaska, and four Sisters of the Transfiguration for work in Honolulu. Miss Emily deWitt Seaman retires at the end of 1930 after twenty years' service in Liberia.

* * *

Pictured here is the beautiful reredos of the Chapel of the Beloved

Disciple, parish of the Heavenly Rest, New York, showing the enamelled stained glass panels. They were designed by Mr. James H. Hogan of James Powell and Sons, London, in rich color, giving the effect of the glowing mediaeval enamels. This is the first time the material has been used in this country and the work deserves a visit from all who are interested in art and attracted by color, for the gorgeous tones and scintillating effects of the material are unsurpassed.

The subject of the three main panels is the Incarnation. In the centre is a figure of the Madonna robed in a cloak of rich blue embroidered with silver. The Holy Child stands on Her knee, looking down upon the Beloved Disciple, who

kneels in the foreground, holding an open book on which are the words from his Gospel: "In the beginning was the Word and the Word was with God and the Word was God." Groups of Angels kneel in adoration in the side panels. At the top is a figure of Our Lord as He appeared to St. John in the Apocalyptic vision, robed in a cloak of gold and crowned King of Glory. On either side are Seraphim holding shields containing the Alpha and the Omega. The six small panels immediately above the Altar contain shields bearing symbols and monograms.

* * *

Downtown churches which occupy valuable sites and have scattered memberships, are facing the problem of moving or making plans for per-

manence through endowment. Many congregations feel that their church should not surrender to encroaching business interests but by the fact of their location, beauty of architecture and services, continue to witness for the cause of Christ.

Faced with this problem the Church of the Holy Trinity, Brooklyn, the Rev. J. Howard Melish, rector, engaged the Church Life Insurance Corporation to manage a campaign for them. It has now been completed and the sum of a half million, the objective set, has been raised.

The plan which incorporates some features of group insurance, was first tried last fall in Saratoga Springs, N. Y., where an endowment fund of \$105,000 was raised by Bethesda Episcopal Church, Governor Roosevelt being associated with the movement. St. Thomas Church, New York, is planning to raise \$3,000,000, and other important parishes have arranged to use the facilities of the corporation to secure endowment funds.

One feature of this plan is that it is carried out by a church group, under trained specialists co-operating with a board of prominent financiers instead of by professional money-raisers. The Church Life Insurance Corporation, operating under the laws of the State of New York, is owned and controlled entirely by the Church Pension Fund. It conducts free of charge scientifically organized campaigns. The corporation shares the facilities of the Church Pension Fund and has practically no administrative expense, enabling it to give professional service without the charges of a regular fund-raising firm.

* * *

Dr. Larkin W. Glazebrook, lay evangelist, has just finished a number of missions in Southern Virginia, covering a period of two weeks.

* * *

The work among the Indians in North Dakota, on the four reservations, Standing Rock, Fort Totten, Fort Berthold and Turtle Mountains, is developing very rapidly. The Indian clergy include the Rev. H. H. Welsh, who has been in the District twelve years, and who had his training under the late Bishop Hare of South Dakota; and the Rev. Wm. S. Cross, who was a lay reader for eighteen years, and was prepared for Holy Orders locally. Their work is supplemented by that of five lay readers and two helpers. Then there are two women workers, Miss A. M. Bennett and Mrs. Sarah Webster. The Rev. Robert E. McAnern, deacon, is also working among the Indians as general missionary. The three last named are white.

Particular mention must be made

of the far-reaching and effective work done at the Indian Home for Girls on the Standing Rock reservation, under the direction of Miss A. M. Bennett, assisted by Mrs. Sarah Webster. Indians of all faiths, and no faith, are ministered to; physically, mentally, morally and spiritually. In a recent month no less than seventy-five Indians visited the Home for first-aid treatment, and Miss Bennett spends much time in visiting the Indians in their homes. The institution fills a great need in the life of the reservation, and affords

the Church an exemplified opportunity of raising the standards of living among these Indians.

* * *

"It was a good day for the Church when the Church Army set foot on these shores." Thus spoke the Presiding Bishop at that Society's Annual Meeting held recently in New York. Bishop Gilbert said C. A. go to people the Church has forgotten; and Reverend F. S. Fleming had a good word to say concerning the discipline and joyfulness and essential goodness of C. A. Evangelists. A

Remember the words of our Lord Jesus when He said "It is more blessed to give than to receive".

The following Church institutions and organizations, dependent upon the donations of Church people in order to carry on their work, solicit your help at this Christmas Season. Gifts large and small will be gratefully received.

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RT. REV. K. G. FINLAY,
Chairman of Trustees
American Church Institute for
Negroes, Governing Body
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large gathering was presided over by Mr. Samuel Thorne in the Guild Hall of St. Thomas Church and some fine reports were received from the Workers in the field. The annual sermon was preached on December fourteenth in St. Thomas Church, by Field Secretary Captain Mountford, who is calling for fifty recruits for the advance programme of Church Army in 1931-32.

* * *

In Newark, Ohio, Trinity parish is feeding undernourished children each noon. An investigation was made some months ago and it was found that some children went to school without breakfast. So the parish threw open the parish house and each school day they provide children with a nourishing luncheon. One of the most interesting things about it is the way the plan is being financed. Church people and business men are asked to join the children at lunch. One adult sits with seven children, passes out the soup and sees that the children say "please" and "thank you". For the honor of serving the children the adult pays fifty cents which covers the cost of the lunches consumed at his table. Writes our correspondent:

"This has been the biggest thing the church here has done in a long time. The comment on the street has been so profuse and commendatory that all the church people are getting swell headed about it. Since we have taken it up other churches have fallen in line. It is a thrilling thing to see all those kids putting away two or three bowls of soup, three or more glasses of milk and great quantities of bread and butter."

* * *

Perhaps our seminaries can get an idea from the plan that has been put into operation at Union Seminary in New York. Some of the students thought that the seminary should be doing something for the unemployed, so they proposed renting an old store and ministering to the men there. But when Dr. Coffin, president, heard of it he said: "These buildings are exempt from taxation. Certainly we owe the community something because of that if for no better reason. Let's see if we cannot fix the men up in the gymnasium." So now a number of unemployed men are being cared for at Union, with their sleeping quarters in the gymnasium. A committee of students is looking after the men, helping them to find jobs whenever possible. And for those who cannot find jobs they have worked out a program of vocational guidance so that the men will be better equipped to take their places in the world later. Of course they couldn't take all

the unemployed men that applied for help. So they had a committee of students pass on those applying. I believe they are caring for twenty-five or thirty. Surely it is a useful service and one from which the students are going to learn a great deal that they will never get out of books or professors.

* * *

Religious education in the Diocese of Louisiana has so far progressed under the able tutelage of Rev. Gardiner L. Tucker, provincial director of religious education, as to

require and make possible the employment of a diocesan director. The diocese has been fortunate in securing Miss Alma Hammond for this office. Miss Hammond has long been active in church school and young people's service league work.

* * *

A fine new organ was recently dedicated at St. Peter's, Morristown, New Jersey. The donor, Mrs. Robert H. McCurdy has also provided for a number of recitals.

* * *

Rev. Donald MacAdie, social serv-

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MR. DOW is the superintendent of city missions in Washington, a position which he has filled for the past eight years. Born in Brooklyn, N. Y., he studied to be an engineer at Rensselaer and practiced that profession for twenty years before going to the Northwest to do Church work as a layman. After two years of duty on the fringe of the Indian country he entered Seabury to prepare for ordination, travelling 1200 miles each week-end in order to minister to his four missions in South Dakota. He was ordained deacon in 1915 and was advanced to the priesthood the following year.

ice secretary of Newark, has accepted the rectorship of St. John's, Passaic, New Jersey.

* * *

An important step in young people's work in Louisiana will be taken by the holding of a week-end retreat-conference, January 2nd, to January 4th, at Camp Onward, Bay St. Louis on the Gulf Coast. Its purpose will be to deepen the spiritual life and to attempt some serious conference on the "older young people's problems." It will be attended by 26 selected young men and women and will be under the direction of the Rev. J. S. Ditchburn, chaplain of the student center of Louisiana State University.

* * *

Lay readers of the diocese of Newark gathered recently for their annual meeting at Trinity House, Newark. Bishop Stearly presiding at the business session, and three lay readers taking the service which preceded it. The Rev. Joseph R. Lynes, rector of St. Paul's Church, Englewood, made the address. Provisions for examining lay readers who expect to work in the diocese at large were considered.

* * *

Miss Elizabeth Baker, representative of the Woman's Auxiliary, recently concluded two months' work in the diocese of Southwestern Virginia, where she did much to stimulate the women's work of the Church.

* * *

Dr. Glazebrook, lay missionary, is to be in the diocese of Southwestern Virginia this coming month, visiting parishes and missions throughout the diocese.

* * *

There is an inter-racial committee in Paterson, New Jersey. At a meet-

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ing held the other night at the Presbyterian Church the speakers were the Rev. L. H. Berry, rector of St. Philip's, Newark, a congregation of Negroes; Rabbi Max Raisin of Paterson, and the Rev. G. R. Brabham, Presbyterian and host of the party. Our Rev. Charles J. Child, chairman of the committee, was the toastmaster.

* * *

The budget for St. Paul's, Chattanooga, Tennessee, amounting to over \$37,000 was oversubscribed as a result of the every member canvass held on December 7th. One day of work, starting with the Holy Communion service at nine and ending with a service at 7:30 and that rather big and important job was done. Which ought to at least help answer the oft-asked question: "Is the Every Member Canvass a good plan?"

* * *

Imagine this: the Rev. William C. Knowles, Ponsett, Connecticut, who is known in his own neighborhood as "The Apostle of Ponsett", celebrated his 69th ordination anniversary last Sunday evening. Just sixty-nine years ago Mr. Knowles held his first service in Ponsett in his own home. He is still on the job. If that isn't a record then I never have seen one—69 years in the ministry and all of them in the same town. Archdeacon Sidney Wallace told of Mr. Knowles' great work, after which the venerable gentleman, now 91 years of age, gave a few of the highlights in his long ministry.

* * *

The Rev. George Davidson, Los Angeles, led a conference for the clergy of the diocese of Sacramento, held at Trinity, Sacramento, on December 4th. To attend one man had a round trip of close to 900 miles, while several travelled six or seven hundred. In addition to the conference there was a good fellowship dinner the evening before.

* * *

This unemployment situation may contribute something to Church Unity before we are through. In Middletown, Connecticut, for instance, the committee to deal with the situation consists of President McConaughy of Wesleyan University, Rev. Frank German, rector of Holy Trinity, Rev. H. D. Rollason, Congregationalist, Rev. Dennis Baker, Roman Catholic. Let them do a good job feeding the needy and they will bother little about their differences. At the suggestion of a group of workingmen in one of the Middletown factories the necessary funds to carry on the relief is being raised by every one voluntarily giving one per cent of his wages.

* * *

Two little girls were discovered

the other day apparently conducting some sort of ritual. They stood facing each other, asking and answering questions. "We're playing wedding," one explained. "I'm the minister and she's the bride." "But where is the groom?" "There isn't any groom," they said. "This is just a quiet wedding."

* * *

The Rev. Frank Garrett Scott died at his home in Petersburg, Va., on December 5. For a good many years he was prominent in the affairs of his diocese.

* * *

A series of conferences in behalf of the 1931 Program of the diocese of Southern Virginia have been held recently. Bishop Jett spoke at a meeting at Danville, Bishop Penick at Petersburg and Bishop Goodwin at Norfolk.

* * *

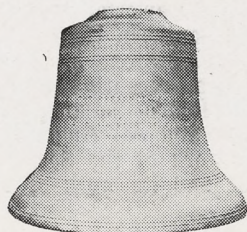
The Rev. Robert W. Patton, director of the American Church Institute for Negroes, recently conducted a series of inter-parochial conferences in Albany, N. Y. At the final meet-

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ing, held at St. Paul's, Dr. Lewis B. Franklin, treasurer of the council also spoke. The meetings were in the interest of the Church Program.

* * *

Trinity, Lancaster, diocese of Western New York, has just celebrated its 50th anniversary with fitting services and functions.

* * *

The new parish house at Trinity, Geneva, N. Y., which has been under construction for some months, is soon to be dedicated. It is a thoroughly modern building. One of the fine features of the new construction, the new chapel of the Nativity which is the gift of the Rector and Mrs. Edsel in memory of their son John, has been constructed on the ground floor at the South end of the old parish building. Its rough beams and masonry will suggest the actual birth of our Lord. Its windows look out on the beautiful box garden in the rectory yard where the little boy loved to play. The Chapel will seat thirty-six people and it is planned to use it for weekly services or for the quiet and intimate spiritual needs which are in constant demand.

* * *

Sister Esther Carlotta, who is in charge of the Southern House of the Society of the Nazarene at St. Augustine, Florida, recently addressed groups at St. John's, Savannah, and at St. Michael and All Angels. She spoke of the work of the Society of the Nazarene and its work of spiritual healing.

* * *

The Rev. Charles Ricker, professor of pastoral theology at the General Seminary, was the speaker at a dinner given by the rector of the Church of the Heavenly Rest, New York, for the 44 officers and teachers of the Church School.

* * *

Bishop Gravatt was entertained recently by the clergy of his diocese commemorating the 31st anniversary of his consecration. They presented him with a parchment signed by all the clergy which expressed their love and loyalty to him.

* * *

Rev. D. R. Bailey, Fall River, Mass., conducted a preaching mission last week at Mechanic Park, Rhode Island, the first mission ever held at St. David's parish.

* * *

Establishment of employment committees in each church, unemployment sermons in the churches, appointment of a committee on research, and presentation by the Protestant churches of an affair for the benefit of welfare work, are recommendations for relief made in Fall River by the unemployment re-

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lief committee of the City's Ministerial Association. Rev. Burdette Landsdowne, rector of St. James' Church, is chairman of the committee.

* * *

The Rev. Arthur Rogers, formerly rector of St. Mark's, Evanston, Illinois, was the preacher last Sunday at the Epiphany, Dorchester, Massachusetts.

* * *

Practically the entire parish of St. George's, Bridgeport, Conn., were at the Holy Communion service last Sunday, the first service to be held in the new church which is to be dedicated in February.

* * *

St. Barnabas Church, Springfield, Mass., is to build a new church at once.

* * *

Bishop Fiske recently dedicated the renovated interior of Grace Church, Utica, N. Y. This work was carried out this past summer at a cost of about \$80,000.

* * *

The organ of Emmanuel Church, Norwich, New York, was completely wrecked recently by some person who tore loose a large connecting rod and then smashed the entire action of the organ. As a result a new organ is to be purchased.

* * *

Percy N. Cox, assistant organist at Washington Cathedral has been appointed organist and choir master of Trinity Church, Watertown, N. Y.

* * *

"Gone is the glory of war. Gone its appeal to self-sacrifice. The nations exploit the idealism of youth, and there is no devilry worse than that," declared Canon Donaldson of Westminster Abbey, speaking at the business men's luncheon, organized by the London Missionary Society, in Memorial Hall, London.

"War is irreconcilable with the Christian religion. It is atheism. In the last war ten millions of the manhood of the nations were slaughtered—that is, the population of forty towns of 250,000 inhabitants. Besides all the wounded, the widowed, the orphaned, 2,000,000 Greeks, Armenians and Jews were massacred in cold blood. The cost was sixty to seventy thousand millions of pounds.

"And yet we wonder at the world's poverty, due not only to the destruction of wealth but to the breaking of confidence upon which all trade depends.

"Each nation declares it entered the war under necessity. The necessity grew out of the ranging of man against man, of group against group, syndicate against syndicate, a com-

petition which, carried beyond frontiers, inevitably means war. The only cure is the organization of modern civilization on a co-operative basis.

"You cannot say, 'Let there be peace' and go about your business.

Today there are ten million more men under arms than in 1913. Peace is your business. This is the business of the Christian faith, and its business is not to defend but to attack. Christ has got to be explained in political terms. The League of Na-

Services of Leading Churches

Cathedral of St. John the Divine New York

Amsterdam Ave. and 111th St.
Sunday Services: 8, 9:30, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10 and 11 A. M.; 4 P. M.
Daily: 12:20.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.; 4:30 and 8 P. M.
Church School at 9:30. Holy Days and Thursday: 7:30 and 11 A. M.

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday. Holy Communion, 11:45.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri. and Holy Days.

St. Paul's, Milwaukee

Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays: 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

St. Luke's, Atlanta, Ga.

Peachtree Street
Rev. N. R. High Moor
Rev. Ernest Risley
Sundays: 8, 6:45, 11 and 5.
Daily at 5 P. M.
Wednesdays and Fridays 10 A. M.

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:00)

St. Paul's, Chicago

Rev. George H. Thomas
Dorchester Ave. at Fifth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago

Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Stephen's, Chicago

The Little Church at the End of the Road
3533 N. Albany Avenue
Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

St. Luke's, Evanston

Rev. George C. Stewart, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 7:45 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
Sundays: Holy Communion 7:30 and 8:15 A. M.; Young People's Mass 9 A. M.; Church School 9:30 A. M.; Matins 10 A. M.; High Mass and Sermon 10:30 A. M.; Solemn Evensong and Sermon 7:30 P. M.
Week-days: Matins 7:15 A. M.; Mass 7:30 and 8:15 A. M., except Thursdays; Thursdays, Mass 7:30 and 9:30 A. M.; Evensong 5 P. M.; additional Mass, Holy Days, 9:30 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays:
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

tions is the last hope. It is a kind of ensign of Christ, a rallying point. But it has no magic about it. Its efficacy depends on its being a League of the Holy Spirit. Through it, mankind must build up a world patriotism which will make an end of war."

* * *

The budget of St. James' Cathedral, Chicago, calls for close to \$65,000. In the budget is an item for a social worker "to reach out into the neighborhood and minister to the increasing number of women and girls, students and business people, who live in clubs and rooming houses."

* * *

President Bartlett of Hobart College reports that nearly every student there will engage in some form of athletics this year as a result of a supervised intramural program. Good idea.

* * *

The Rev. W. B. Norton, religious editor of the Chicago Tribune, in his new book, *The Church and Newspaper*, pays a glowing tribute to the publicity department of our National Council. He says that the Episcopal Church unquestionably gets more publicity than other churches because it is well organized to do the job. He mentions the publicity department as an example of an ideal setup for a publicity department. He also praises the publicity department of the diocese of Chicago, and the diocesan paper they publish.

* * *

Over in Brooklyn, New York, at Holy Trinity, there is a clinic that meets every Friday afternoon; a physician, psychiatrist and six attending clergymen backed by a board of seven leading doctors of the city. They recognize "the profound influence of healthful thinking upon mental and physical conditions" and "have joined efforts to bring to bear the resources of both professions on such patients as shall seem likely to be benefitted by such co-operation." They suggest for treatment patients suffering from "functional nervous disorders, border-line mental cases, also those whose habits or abnormal actions may be corrected by religious influence. Patients are acceptable to the Clinic only when referred by or with the consent of their family or attending physician." The patients so far have been rather difficult types, including many who failed of obtaining the desired help elsewhere, or who persistently refuse plainly indicated surgical assistance. Most of them have been referred by their pastors, some by social agencies. Some have been helped, some have baffled the experts.



ST. JAMES' CATHEDRAL
Chicago
REV. DUNCAN H. BROWNE, D.D.
Dean

MAYERS, MURRAY & PHILLIP
Architects



UNDER the direction of the Architects, Mayers, Murray & Phillip, Rambusch recently carried out extensive improvements in the interior of St. James' Cathedral, Chicago. The delicate light colored decoration on the walls, together with the cheerful blue and gold ceiling, give a pleasant churchly atmosphere. The old lighting fixtures have been improved by equipping with new scientifically developed diffusing glass of a soft amber tone.

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Designers, Decorators and Craftsmen

2 West 45th St. ~ New York City

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