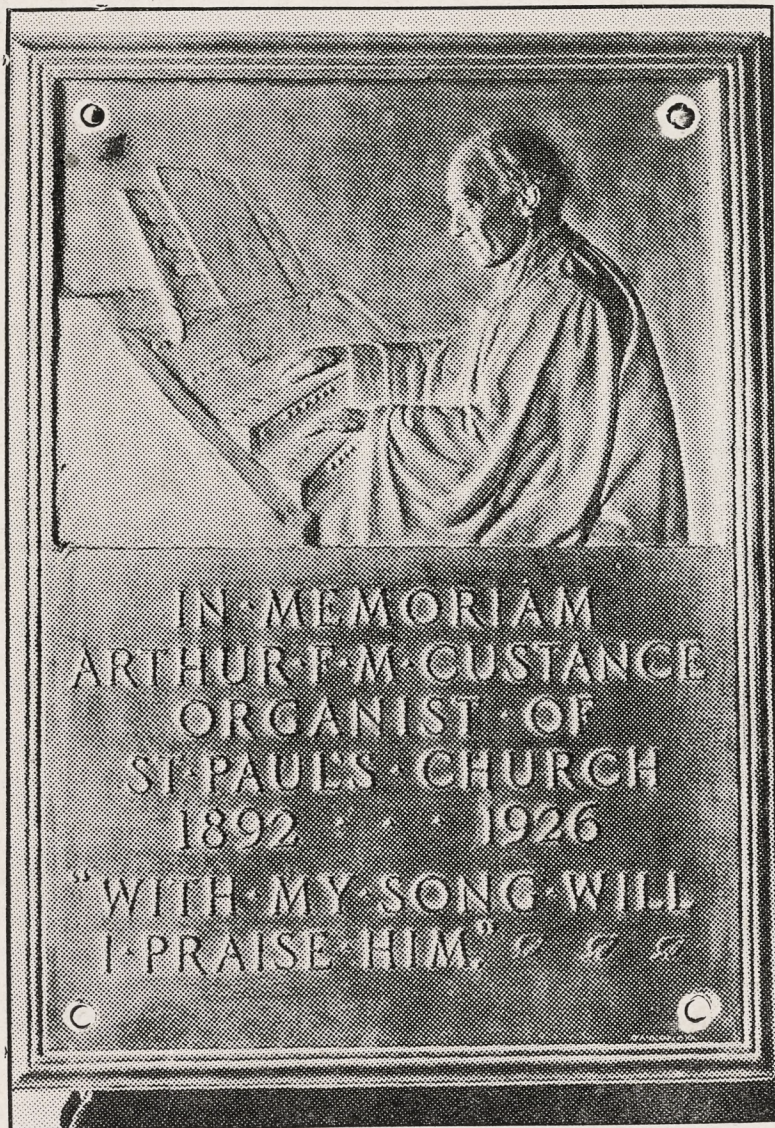


The **WITNESS**

CHICAGO, JANUARY 5, 1928



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WHY THE CHURCH TEACHES

A Missionary Program

By

BISHOP JOHNSON

THERE are two ways of looking at the gospel.

The first attitude is one of accommodating the Gospel to our own personal prejudices and the other attitude is that contained in the question, "What wilt thou have me to do?"

The one party feels that religion is something to be worked out by human philosophy and the other party believes that "the way" has been constructed by Christ and that His disciples must follow Him.

Personally I believe that the first theory ends in a tower of Babel, where the labor comes to naught because of a hopeless confusion of tongues, and that the second theory begins in a day of Pentecost in which everyone heard in their own tongue, the wonderful words of God.

That human philosophy and sectarianism alike represent the antithesis of human effort, and do not come together into any harmonious kingdom but divide humanity into clans and tribes, each led by a single track mind, into a one-compartment vessel.

On the other hand, I believe that Christ came to create a synthesis of Jew and Gentile, Pharisee and publican, Hebrew and Samaritan, so that all shall be of one blood in Christ.

The Gospel is not primarily a set of opinions but a household of faith and that all shall dwell together in a common unity notwithstanding the diversity of the individual instruments which compose the orchestra.

The Gospel of Christ is not the endless and monotonous repetition of a single note, but the rich and wonderful harmonies of many instruments.

To accomplish this end Christ set forth "the way" and bade His disciples to follow therein. And first it

was a sacramental way rather than a philosophical one.

Children and publicans and sinners were to be baptized into a common household; they were to eat from a common table; they were to participate in the blessings of a sacrifice which Christ had made and in which they might share.

And secondly, it was a way of holiness in which we were to seek the truth of God and put on the righteousness of Christ.

Leaving the things that were behind, we are to press toward the goal until we all come to the measure of the stature of the fullness of Christ.

And thirdly, it was a common way in which the wayfaring man, though a fool, might not err. It was not a private lane in which people of a single prejudice could claim a monopoly but a way in which many diverse opinions could find their common thoroughfare.

And fourthly, it was to be a way for all nations of the earth.

I am very weary of hearing those who claim to be disciples of Christ, repudiating His commands and substituting their own petty conceptions of the Kingdom. When they say that they do not believe in missions they forget that the Gospel is that which Christ made it and not that which we think He ought to have made it.

He puts this note of universality as an elementary principle of His plan.

"Go ye unto all the world and preach the Gospel to every creature." Why? Because, if you do not, my Kingdom will degenerate into a little club of Hebrews or Episcopalians, unworthy of representing the breadth of my love.

I do not believe in missions be-

cause they are successful, nor because there are no demands at home upon our time and effort, but I believe in them because He made them an essential part of His Gospel and because the experience of history has taught me that when men depart from this obligation which He laid upon them, religion becomes mean and small and petty as it did in the age of the Georges, when salvation was one of the inalienable privileges of the squire and the parson and the Kingdom of God became an appendage of the Hanoverian dynasty.

We must support a missionary program, not because the Japanese and the Zulu are any better or worse than the pagan at home in our cities or on our farms, but because unless the Kingdom of Christ includes Japanese and Zulus, it is as incomplete as a piano without certain notes or octaves.

It was natural that the first Christians who were all Hebrews wanted every Gentile circumcized before he could become a Christian, and also that they were loathe to take the Gospel to the Gentiles.

If the first Christians had had their way instead of "the way" the Christian Church would have become a little Jewish sect.

It was to prevent this that God called St. Paul, the Jew, to preach the Gospel to the Gentile world, but in doing this he incurred the enmity of that persistent group who wish to treat the Gospel of Christ as they would a gold mine and appropriate its entire output to their own necessities.

If it had not been for missions and for men who felt the vocation to be missionaries in every age, the Church

would have lost its note of universality and taken on the smug self-satisfaction of special privilege.

The Church insists on missions because they are absolutely essential to carry out the plan of the Master to make His Church an international and not a provincial or local institution.

The kind of people who do not believe in missions are the kind of people who would sacrifice their Master's plans to their own prejudices and in the end reduce the Holy Catholic Church to the proportions of a service club, whose chief interest is to promote the town in which they live.

It has been much more difficult to keep the Church universal than it has been to keep it apostolic or holy, because man naturally wishes to appropriate to himself the gifts of Christ, even though he is warned that in doing so he will lose them completely.

The failure of the Gospel of the Kingdom to make a greater conquest of the sons of men is due far more to the failure of Christians to accept the standards which were given them by the Master than to the power of any other religion to overcome it. When we learn that the Church does not exist to minister to the prejudices and theories of those who belong to it, but that Christ founded it to minister to all men in every race and clime, then and then only will we fully realize the power of God working through His Church to establish His Kingdom on earth.

Cheerful Confidences

"MEET THE HUSBAND"

By Rev. George P. Atwater

WHEN Henry the First, of Detroit, determined that the old Model "T" car had served its full purpose, he shut down the plant and gave several months' study to the design and construction of the new model.

Suppose that instead of this policy Mr. Ford had determined to put all the pressure possible on plant and public to make and consume the old model. I fear that the other motor companies would have rejoiced.

I believe that the time has more than arrived when every rector should analyze his work with the same care that Henry Ford analyzed his corporation and the public market.

I think if we knew the exact truth, we should be very much concerned about the manner in which we were spending a good part of our time. It is my own conviction that probably 50 per cent of the members of any parish are held, not by considerations of obligation, and not by any theories of the Church, and

On the Cover

THE Memorial Tablet pictured on our cover was dedicated recently in St. Paul's, Duluth, Minnesota. Mr. Arthur F. M. Custance, who died this past summer after a brief illness, was organist and choirmaster of the parish for thirty-four years. A devout communicant, a gifted composer, a man of high ideals, he served his Church with conspicuous devotion and ability. The tablet is the work of Spaulding and Company of Chicago.

not by any deep inner urge of religious practices, and not by any vision which they have caught, but by the human relationships which they have established with that fellowship.

That means that the rector of a parish has rather a plain and difficult task, but one which will bring him enormous rewards of the very most personal and satisfying sort.

I have not confidence at all in the ordinary pastoral afternoon call when the rector chats with the wife for a few moments and makes an inquiry about the husband who is at work in the office, but I have a great deal of confidence in that call during the evening where the rector can have a visit with the wife and husband and perhaps a cheerful chat with the children. That serves to establish a friendly contact, and will, if persisted in, bring results.

There is a lot of bosh being taught about what people are hungering for. There are a few neurotics who are hungering for some miracle; and there are a few overburdened persons who are hungering for some relief; and there are many honest people who are hungering for the comforts that come through the sacrament of friendly fellowship. The good cheer, the encouraging word, the substantial lift when it is necessary; and the honest affection that makes many a desert blossom as a rose.

The rector is the administrator of all these things, and if he can achieve it by organization, so much the better. If it becomes necessary to administer this treasury of the church by personal attention, then that is his task.

I have constantly talked with persons who have lapsed from church affiliation and responsibility, and one very striking element in the cause for such lapse is some kind of inattention.

I know that there are those who will say that persons who have suf-

ficient interest and get sufficient value from the services do not need this attention. To ignore, however, a situation that does exist merely because it should not exist is the surest path to disaster.

If the clergy devote themselves to this personal and necessary ministry they will build up the church. Of course some misguided splutterer who desires to divert the energy of the clergy to his own personal objective will arise and cry "PAROCHIALISM." Do not be disturbed by such a cry. It is the most shallow type of campaign epithet that ever disturbed the faithful clergy.

Last night I sat at the banquet of the Ohio Society of New York, next to the gentleman who had been a Democratic National Chairman for the Presidential Campaign. He told me that he himself had been a failure as a campaigner in certain democratic counties, because the only suggestions that were listened to and applauded were the enlargement of the statement that all republicans were "damned rascals." He himself did not believe that this was true.

The charge of parochialism against the clergy is on a par with that type of campaigning. How in the mischief can a parish meet its quota, pay its bills and do its duty unless the clergy pay strict attention to their parochial duties.

At a very large meeting of laymen some one gets up and says, "Give the laymen something to do and then watch the smoke."

I would suggest that it might be well worth considering whether we might give to the laymen the charge of conducting the diocese, under the bishop, of course, and let the clergy conduct the parish.

This is a good seed for another article, so I am not going to enlarge upon it here. I only make the comment that about the only thing we do watch at a big general affair, is the smoke, both clergy and laymen.

Witness Fund

WE ACKNOWLEDGE with thanks the donations to The Witness Fund listed below. Received last year, they are nevertheless entered so as to start the Fund for 1928 when we hope that those readers able to do so will send in a bit of extra money so that we may continue to send the paper each week to a large number of people who would otherwise be without it.

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A WORLD FOR CHILDREN

An Approach to Our Problems

By

CANON T. W. PYM

IT HAS been often suggested to me in discussion that there is one motive of public action, one principle of reform which, if applied consistently, would unite men of goodwill in a common policy that would go far to heal many of the sores of our society. It is that we should put the children first; that there should be a Children's Party which would approach all legislative and administrative questions from the standpoint of their effect, for good or ill, upon the child. Like many other suggested simplifications the proposal, in such a complex civilization as that of today, is probably unworkable and therefore unpractical. But it inspires reflections which are not out of keeping with the Christmas month.

Much of our activity for social reform is governed by our sense of responsibility for those who shall come after us. We would like to feel assured that the men and women of 30 and 40 years hence shall be free of the horrors of international or industrial war, as a result, in however small a degree, of our own labors. And the men and women of 30 and 40 years hence are, of course, the children of today and of tomorrow. We tend to think, and quite rightly, of these children as potential men and women, and strive to secure for them all, "rich" and "poor" alike, a manhood and womanhood that shall be better than that which many are living out today.

This is to say that we think of children in terms of what they may become; they are the raw material of the nation's life some years hence. Our concern for their future, if it is a thing of practice and not of theory alone, is certainly a state of mind and heart which should result from our religion; but it is hard to resist the conclusion that Jesus cared for children, less for what they might become than for what, as children, they were. To injure one of his little ones was in His sight a crime, not because a process of development into a fine man or woman might thereby be arrested or spoiled, but because a child in himself was already something fine. "Of such," He had said, "is the Kingdom of God."

Even quite young children can be

extremely tiresome; we do not need to idealize them sentimentally beyond the truth in order to appreciate the significance of Jesus' attitude towards them. Babies are helpless and thus make their appeal to the strong; their passing smile is often a thing of beauty hard to match; the frankness, trustfulness and innocence of children are qualities which do not last for life. Honest they may remain, but frankness becomes tempered with reserve or modified by caution for expediency's sake; they soon learn that trust cannot be safely placed in everyone; and knowledge of the world will rob them of the natural innocence which once constituted their strongest appeal to others who had long since lost it. The personality of a child is a thing of value in itself, worth shielding and nurturing, not for any ulterior purpose, but for its own sake. In so far as insanitary and overcrowded homes or luxurious and "spoiling" homes deface the beauty and mar the simplicity of the child, then they stand condemned quite apart from the injury inflicted on the growth of body, mind and spirit towards manhood.

The crib at Bethlehem, though it has been adorned by the imagination of succeeding generations which have sought to honor it, was in itself, it is probable, as unlovely as many of the homes for which we blush today. Its circumstances link it in a homely and human fashion with our own experience. "No room" is the condition which faces so many of those who are just married or wait to get married. "No room" was the greeting accorded to Mary of Nazareth and her child. The Son of God first opened His eyes on the home of cattle, the first home amongst men which He knew.

The appeal of the Incarnation is first of all the appeal of the child; as the helplessness of childhood strikes a response from the strength of grown men and women, so God sought to win men to Himself through weakness rather than through strength. Jesus first appears to us needing protection, unable to help Himself, consecrating the helplessness of all childhood; trusting, ready to believe the best, utterly dependent on the goodwill of those around Him. In a sense that

was His method through life, as it is still the method of God with man; we are free to reject. He does not seek to dominate. His first claim on our attention is His need for us rather than our need for Him. That is Love's first call.

They all were looking for a King

To slay their foes and lift them high:

Thou cam'st a little baby thing

To make a woman cry.

And this call of God to man is made by every child and every generation of children. That is the further appeal of the Incarnation of God, made man; the dignity of human personality is lifted to a new level because of the Christ, and because Our Lord was once a child there is, to the Christian, an added sacredness in the personality of all children. The Christian principle of conduct in human society is the principle that the likeness of Our Lord is discoverable in any and all of our fellows; when we treat any of them as if God were not in human personality, then we are faithless to a cardinal principle of our religious faith. St. Christopher knew better; but for us the standard set is almost intolerably exacting; it is easy to see Christlikeness in the helpless; it is so hard under other circumstances to remember the doctrine of the Incarnation or to believe that it still can apply to the personalities of those whose selfishness or hardness makes us angry or ashamed. But if we do remember it we ask that we ourselves may be judged more mercifully than we are inclined sometimes to judge others.

It is, however, to children in particular that Christmas calls us to give our attention. To make a world "fit for children to live in," to build homes fit for children to be born into—such would be the aims of the Children's Party, inspired with a conviction of the sacredness of human personality in Christ. And if a Children's Party is an impossibility we can see to it that in the direction of our own effort we live as "Children's Men." The latter is a title taken by a small group, known to me, who are bound together by this intention and share this common aim. In such an intention and aim all of us can find more common ground than perhaps in any other.

Jesus was not the first child who made men, by His very existence, lay aside their quarrels and draw together; for that is the influence which childhood unconsciously ex-

erts. We feel the compelling power of the Child Jesus because in His Divinity we learn to regard every boy and girl born into the world as having a share in His Divine nature

even as He once shared our human helplessness.

Reprinted by arrangement from the Torch, organ of the Industrial Christian Fellowship.

PRAYER BOOK AS MYSTERY DRAMA

The Full Drama of Life

By

IRWIN ST. JOHN TUCKER

LET us visualize now the progress of an ordinary service and its meaning.

The vested choir has become a settled part of the standard worship of the Episcopal Church in this country. It is not an essential, but it is so widely used and accepted that more churches have it than not.

Perhaps the best known of English hymns is "Onward, Christian Soldiers." It was written on the occasion of the first appearance of a vested choir in Lincoln Cathedral since the Reformation. The ranks of white-robed choristers, marching two by two, with the cross at their head, are addressed in the hymn, which was written by Baring Gould. The music is by Arthur S. Sullivan, co-author with Gilbert of the most famous of all light operas.

They march, says the hymn, like soldiers of Christ, swinging into battle. Gates of hell can never prevail against them. At their song of triumph hell's foundations quiver. They march down the aisle, through the congregation, like Christ's army through the world.

Recessional hymns are similarly dramatic. Hymns like "For Thee, O Dear, Dear Country dramatized the departure of the choir for the hidden sacristy as picturing the farewell of Christians to this world. We march through the world to our death with expectations of heaven upon our lips: "O Mother dear, Jerusalem," or "O what the joy and the glory must be those endless sabbaths the blessed ones see."

The profound impression of beauty made upon a visitor by the sight of a vested choir, marching in their white robes through a congregation to their seats in the chancel, is expressed constantly. Hardly an Easter goes by, in any city which has a fair-sized daily paper, that a picture of some vested Episcopal choir is not printed, as betokening the spirit of the day better than any other picture could. An ordinary Protestant choir, peering at the congregation over the head of the preacher through banks of flowers, does not seem to mean anything. But the ordered rows of vested

choristers ranged on either side of an altar glorious with lights and flowers is universally accepted as a perfect symbol of worship.

THE CHURCH

Let us analyze the meaning of the parts of the church.

Dominating the whole structure is the altar. The altar is raised high, its dignity and status denoted by the cross, or cross and candles, upon it. It is approached by three levels, each of which has a very definite gospel.

Those three levels indicate the three states of life. The floor level of the church, where the congregation sits, represents this present life. We are the Church Militant, the church fighting against sin, the world and the devil.

The second level, the chancel, where the choir sits, represents the existence of those who have passed out of this life into Paradise (Latins call it Purgatory) and are there engaged in working out their sins and perfecting their virtues. They are the redeemed souls who are not yet fit for the pure vision of God. They are the Church Expectant.

PARADISE AND PURGATORY

The Roman church lays the emphasis on the working out of sins, the atoning by suffering and sorrow for the sins of this life. Our own Church lays the emphasis—as Jesus did—on the attaining of virtue. "This day shalt thou be with Me in Paradise." Doubtless the penitent thief had to be purged by fire for his many offenses. But Jesus held out before him the reward of virtue, rather than the paying of the debt of sin. So does the older church—our own—lay the emphasis on the joy of Paradise, rather than the pains of Purgatory. The arrangements of the church picture it as an ascent into heaven by gradual steps.

There are seven steps from the nave to the altar. They are these:

From the Nave (Church Militant) to the Chancel (Church Expectant) three.

From the Chancel to the Sanctuary (Church Triumphant) the pure

vision of God, one. This is the second coming, or judgment day.

But then there are three further steps up to the altar itself. Even heaven has its gradations. On the lower step, the Epistle is read. On the second step, the Gospel. On the top step, or "predella," the Creed is recited. Redeemed souls in the presence of God find a means of going onward and upward.

But even from these steps on there are further progressions up to the cross. The Altar itself is an act of faith. The retable, or "super-altar" on which the candlesticks stand, and the base for the cross, complete the nine steps, which, with the sanctuary step, or judgment step, make TEN.

Like the Candles, the symbolism of these steps is capable of many interpretations. In studying the framework and structure of the Holy Eucharist, we shall look at them from a slightly different angle.

The third level, that of the sanctuary floor, denotes the Church Triumphant, composed of those who are "able to bear" the whole truth; the Beatific Vision, in which we shall be like God, for we shall see Him as He is. That condition is reserved for the pure in heart, who alone shall be able to see God. All others would be blinded by the blaze of light, as any pure science is unintelligible to those who have not gone through the preliminary course of study.

There are certain very necessary rules, arising from the facts of the case, governing approach to these three parts of the church.

Any one may enter the main body of the church.

Only the baptized may enter the chancel.

Only communicants may enter the sanctuary, and they only for purposes of necessity in the service of the altar. The sanctuary is a sacred place, not to be used as a thoroughfare.

This mystical significance of the parts of the church is ordinarily borne out by the garments of the ministers.

In the body of the church, the

only rule is decency, except that it is a very ancient and very salutary rule that women must always have the head covered in church. This rule safeguards the modesty and decency of worshipers. It ought to be explained and enforced. To sit in the choir, one should wear choir vestments. To enter the sanctuary, one should wear sanctuary vestments. These rules are the outgrowth of a natural feeling of fitness and order. They are not arbitrary and foolish. They safeguard the doctrines which the Logos, or plan, of the Church teaches.

What is that doctrine? It is that we do not pass out of this life into an unchangeable state, heaven or hell. We have a chance to improve our virtues and get rid of our sins in an intermediate life, before we go onward and upward into the full blaze of the glory of the divine presence.

"Why camest thou in hither, not having on a wedding garment?" said the Master to the unbidden guest. Insistence on reverence for the due order and function of each portion of the church is not superstitious and meaningless. It protects and sets forth our sublimest hope: that human life shall go on and upward forever, reaching higher and higher stages of life and knowledge as we are fit for them, and entering only that level of existence that we are able to sustain and enjoy.

There is a philosophy in the entry of the choir singing, and its exit singing, and the chanting of a prayer before entering and of a final benediction while unseen. It is a presentation of life as continuous, before birth and after death. Through the ages before us great souls have sung the praises of God, and their songs float down to us from beyond the veil. We are born in an atmosphere of Christian worship. We come into the world with songs around us, and songs usher us hence. Between the hidden life before birth, the hidden life after death, and this present existence, there is no pause in the chorus of praise.

But where in all this symbolism, you will say, is there a picture of death itself?

That is indicated by the rood-beam, or rood-screen, or choir curtains. Many churches, following the Orthodox Eastern custom, have heavy screens separating Paradise from the Earth. In the Eastern church, this is a solid wall pierced by doors, through which messengers come and return during the service. In English churches the choir screen is a heavy structure. In American churches it is ordinarily indicated only by a low railing, or a low curtain. We have lost fear of death.



BISHOP DARLINGTON
Prays for Prohibition

Let's Know

BY-PLAY

By Rev. Frank E. Wilson

A CORRESPONDENT writes me about a recent article in this column on the superstitious associations of the number Thirteen and asks, "Why did you leave out 1 Corinthians 13:13?"

Yes, it was certainly an omission. That is the great text of the Christian virtues—"and now abide faith, hope, charity, these three; but the greatest of these is charity." Nothing very ominous about that, is there?

Just as a bit of by-play, I have run through the books of the Bible, including the Apocrypha, and have picked out all the 13:13 verses. There are thirty-eight of them. Fourteen could not be called anything but neutral—that is, they are not particularly inspiring or particularly discouraging. For instance, in the book of Numbers it reads, "of the tribe of Asher, Sethur the son of Michael." Twelve of the verses might be called forbidding, such as that of Isaiah—"therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." There is one 13:13 verse in Proverbs which can only be called a mixture of good and bad—"whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded." And there are ten verses which are really encouraging. Here are some of them:

Leviticus 13:13—"Then the priest shall consider: and behold if the leprosy have covered all his flesh, he

shall pronounce him clean that hath the plague; it is all turned white: he is clean."

Tobit 13:13—"Rejoice and be glad for the children of the just: for they shall be gathered together, and shall bless the Lord of the just."

St. Luke 13:13—"And he laid his hands on her: and immediately she was made straight, and glorified God."

St. John 13:13—"Ye call me Master and Lord: and ye say well; for so I am."

Romans 13:13—"Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying."

So there you are, people who are fearful of the number thirteen can find twelve out of thirty-eight verses in the Bible to bear them out. Other people who like to be contrary can find ten out of the same number of verses to support their optimistic contrariness. There is one verse they can quarrel over and divide between them. But the sensible people who think it makes no possible difference one way or the other, seem to have the best of it. They can appeal to fourteen perfectly neutral verses to back them up.

Or take it another way. The thirteenth book in the Old Testament is 1 Chronicles. It consists chiefly of uninteresting lists of names which can probably do no one any harm or no one any good. The thirteenth book in the Apocrypha is 1 Maccabees, which tells a fine story of the Maccabean fight for independence. Some people might call that a glorious epoch in Hebrew history which turned out successfully; others might say it is the story of a war and therefore portentous of other dire events. The thirteenth book in the New Testament is 1 Thessalonians. It was the first book to be written of our New Testament Scriptures. What's the significance of that?

Yes, you can twist anything you like out of the Bible. The only reasonable way to use your Bible is in harmony with the traditions and customs of the Church that wrote it.

Rabbi Wise, preaching at the Free Synagogue on Christmas, insisted that Hebrews cannot be expected to accept Christ until Christianity does. "A great structure of dogma and theology has been built up by Christianity and substituted for Jesus—neglects to emphasize the life of the Galilean Jew. Christianity has rejected Jesus, the Jew, for something else." Amen, brother, but just whose interpretation, Bruce Barton's "most popular dinner guest in Jerusalem," or Henri Barbusse's "revolutionist." Don't ask me, for I know.

NEWS OF THE ENGLISH CHURCH

Bishop of London Hits Companionate Marriage

By

A. MANBY LLOYD

ADDRESSING the Liberal Evangelical Congress at Birmingham, Dean Inge said that Jesus wrote, and writes, on the human heart. "If our Lord had meant to found a book religion," he went on, "He would surely have written or dictated the books Himself. He would not have been content to leave His Gospel to float for many years on the treacherous currents of human memory, and then to be mixed up with all manner of childish legends. Christianity is not primarily a doctrine to be believed, or a law to be obeyed. It is a life to be lived. That is the difference between religion and philosophy or science. Religion is both intellectual and practicable. It bids us live our thoughts and think out our lives. That is why there are so many difficulties about religion. You can work out a mathematical problem exactly, because X and Y are imaginary quantities, and can be made to keep the same values. But in real experience X and Y come to life and change under your hand. It is a much more complicated matter to deal with live ideas than with names and labels. Our formulae, our creeds, do not quite mean the same thing to us as they did to our fathers. The words are unchanged, but their meaning alters insensibly. And belief in any worthy sense is not to be had cheaply. We can no more believe in the Creed in any true sense by learning it by heart and repeating it in the church, and anathematising those who doubt this or that article in it, than we can appropriate the contents of a wise and noble book by buying it and setting it up on our bookshelves."

In other fields than religion, such as science and scholarship, we did not find either the same timidity or the same bitterness as in theological controversy. The most healthy thing about science, as about mountainous districts, was that the air blew there. This is because there is in science no sophistry, no disingenuous advocacy, no walls daubed with intemperate mortar. All believe that, because truth is truth. Why cannot it be so among us? Let us all, clergy and laity alike, work for the Church that is to be, the glorious City of God that shall rise out of the ashes of our unhappy divisions. Look ahead rather than behind you for the light, think of the future rather than the past.

At the business session of the

congress Canon F. V. Storr, of Westminster, said, "Some people are ready to apply critical methods to the Old Testament, but hesitate about the New. You must be prepared to treat the New Testament frankly by the best critical methods available. If we refuse to do this we lay ourselves open to the criticism that we are afraid to have our title deeds examined." There were sober scholars and there were scholars who were drunk with the vintage of their own conceit.

* * *

Responding to the toast at a meeting of London School Teachers, the Bishop of London said that teachers were his comrades in the greatest task in the world. They were engaged in teaching the most wonderful thing in the world—the London child. At one time he had charge of a council school in Bethnal-green. In the school there was one churchman and eight nonconformists, all of whom looked to him as their teacher and regarded him as the popular exploder of biblical difficulties. He was often asked about Cain's wife, and he thought he had buried her in Bethnal-green, but he found she was still alive in Australia.

"I watch closely myself, or through my agents," continued the Bishop, "every play and cinema show that comes into London, as chairman of the Public Morality Council. I want you to help me in keeping from young hearts and minds anything that can degrade them in play or in cinema. We cannot have our eyes everywhere, but if you can hear from one end of London to the other of any degrading show, you may let me know, and I will go to the person responsible. Let us have interesting, ennobling, amusing pictures, but not degrading pictures."

"I was rather scandalized in America by a book that came out, called 'The Revolt of Youth,'" continued the bishop. "I refuse to believe it is true of America, but I do see signs even here of a loosening of the modern ideas. The ideas we see in the papers of a 'companionate' marriage, and a marriage on trial are all dead against Christian morality. I hate all this birth control propaganda. There are not too many people in the world at all, as I saw in my world tour. If you are going to keep Australia white you must send out white people to Australia.

"I went right down to Tennessee, where the Fundamentalists are, but I found that they are not all Fundamentalists, even in Tennessee. Do not let us be led astray by the fact that there is a Mayor of Chicago who does not seem to like England very much."

* * *

The Rev. R. B. Disney has announced from the pulpit his resignation of the living of the parish of Belgrave, Leicestershire, which he has held for fifteen years. It has been the practice of the vicar to include in his addresses to confirmation candidates talks on sex matters and personal hygiene. Criticism of these talks was made at a meeting of the Parochial Church Council, and Mr. Disney gave an undertaking that he would not in future introduce teaching on sex matters without first consulting the parents of the candidates. It is understood that to the bishop of the diocese, to whom complaint had been made, a promise was subsequently given by Mr. Disney that he would not give any sex teaching at all. Mr. Disney had published letters received from former boys and girls in his classes thanking him for his helpful instruction. It was thought in the parish that the matter had been settled, and the vicar's announcement of his resignation came as a great surprise. Mr. Disney is between 50 and 60 years of age, is married, and has six children. He has been secretary of the Leicester Diocesan Moral Welfare Committee.

* * *

Dean Inge, in his article this week in the Evening Standard, says unpleasant things about democracy. He speaks of Lincoln's government "of the people, by the people and for the people," claptrap usually uttered by those who want to live on the people, by the people and for themselves. The voice of the people on one notable occasion cried out to crucify Him and its verdicts are not often more intelligent than this.

The Americans, who are the only real conservatives left, would bring out their Victorian shibboleths to tell us that the irresistible march of democracy must continue till our effete survivals are abolished. But on the other side of the Atlantic the word democracy is charged with emotional values which have little to do with the real meaning of the word and the experience of it as a government.

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

WOMEN are busy exchanging their gifts for something they really want; men are beginning to discard their Christmas cigar-lighters for the reliable match, and all of us are exclaiming at least "shoots" as we erase the "7" and write in the "8" at the top of our letters. A Happy New Year to you all.

* * *

Brother Manby Lloyd made a few predictions for England in 1928; not to be outdone, I issue a few for the United States:

Rum and Religion will be issues in the presidential campaign.

A conservative Republican will be the next president.

The new Chevrolet will outsell the new Ford.

Harvard will be victorious over Yale in football (that's pretty wild).

Lindbergh will do the most for international good-will.

Will Rogers will do the most toward keeping America sane.

Sinclair Lewis will write a best seller which will be an attack on professors.

Tunney will defeat Dempsey in a decision fight.

And in the Church:

General Convention, with no real issues to settle, will confine itself to routine business and adjourn early.

La Crosse will be added to the list of dioceses.

High Churchmen will try to elect a president of the House of Deputies. A compromise candidate will be elected.

Mr. Franklin will announce in December that a million dollars must be paid before the end of the year if the budget is to be met.

Sixty-two bishops will take their vacations abroad, as will also five hundred rectors. The others, if they get any at all, will get them by doing supply duty.

Bishop Manning will give out statements on three occasions saying that the Church Temperance Society speaks largely for one man and not for the Church. The papers, however, will continue to print their "wet" propaganda as though the society really existed.

Have you any forecasts? If so, send them in.

* * *

A new organ to cost \$50,000 has been given to the Church of the Heavenly Rest, New York, by a par-



MISS MARGARET LUKENS
President of Girls' Friendly

ishioner who remains anonymous. It will be made by the Austin Organ Company of Hartford, four manual echo, with 5,000 pipes all to be concealed.

* * *

The Third Sunday after the Epiphany, January 22nd, is again set aside as Social Service Sunday. The aim of the day is, first, to expand the social vision of the parish from the idea that social service is merely ameliorating distress. It is the bringing about of such attitudes in society that no individual shall be denied the more abundant life because of injustice or oppression. Second, it is to give to the people of the parish and community an opportunity to intercede for those who are spreading the Social Gospel, and for those who are in need. A third aim is to give to social workers an opportunity for spiritual refreshment, and to impress upon them the Church's interest in their achievements and endeavors.

The Department of Christian Social Service suggests as a means of securing these results, a corporate Communion and breakfast for social workers and friends of social work; possibly some other meeting, as a tea or supper, at which the Church people may meet with all the social workers of the city and hear of their work; a sermon on the Christian at-

titude in social relations, with such prayers and intercessions as may express the people's aspirations for the coming of the Kingdom of God on earth.

* * *

Bishop Matthews, of New Jersey, celebrated his sixty-first birthday on Christmas Day. He has been Bishop since 1915.

* * *

Dean Fosbroke, of the General Theological Seminary, announces that \$250,000 of the \$1,250,000 asked for has been raised. A gift of \$5,000 from the estate of Annie C. Kane is the largest gift to be announced.

* * *

Preaching in the Cathedral of St. John the Divine, on Christmas, Bishop Manning said: "The Christmas spirit of good-will is a power not only in the home and the church, it is a power strong enough to destroy the bigotry that is darkening the world. It would not be difficult to put an end to war if we would only accept Christ's message.

"If the nations would reopen the Geneva Conference and take the Christ into the council chamber they would have no difficulty in reaching an arms agreement that would be based not on rivalry and competition, but on the spirit of peace."

* * *

Rev. George Craig Stewart, St. Luke's, Evanston, addressed the clergy of Chicago on Monday last on the subject of "Coeducation."

* * *

Clarence Darrow probably wouldn't look for his name in a Church paper, but he said a few things in a recent interview that are worth passing on to you, not because we agree necessarily, but because they are interesting. "Happiness in its true sense," he said, "is a state of mind. It comes largely of good nerves and a well-adjusted physical condition. I don't believe there is any heavenly hereafter. Even the religious fellows don't really believe it; if they did they wouldn't waste their time knocking about the earth."

Mr. Darrow, who has been regarded as one of the ablest defenders of popular rights, said he was not at all inclined to devote himself to any of the causes which he has defended, nor does he think there is "anything sacred about human life."

The lawyer was asked why he

nevertheless defended all these things so passionately. He smiled tolerantly, and replied: "There is no logical consistency in what a man does with his life. I run on emotions, like everybody else."

He estimated, when asked, that he had pleaded with at least 1,000 juries. Of these, sixty-three were murder juries, and not one called for the death penalty after Mr. Darrow had spoken.

"I will defend any man," he said, "for I can understand why men do things. In a criminal, somewhere in the long, long process that went into their making, something slipped and disfigured their personalities into a sort of moral deformity.

"Physical deformity, far less pitiable, calls forth our charity. But the infinite misfortune of moral deformity calls forth nothing but hatred and vengeance. Men who become preachers, for instance, are not to blame for their careers any more than thieves."

He was asked if he thought justice had always been done by his juries. He replied, "I don't know what it is."

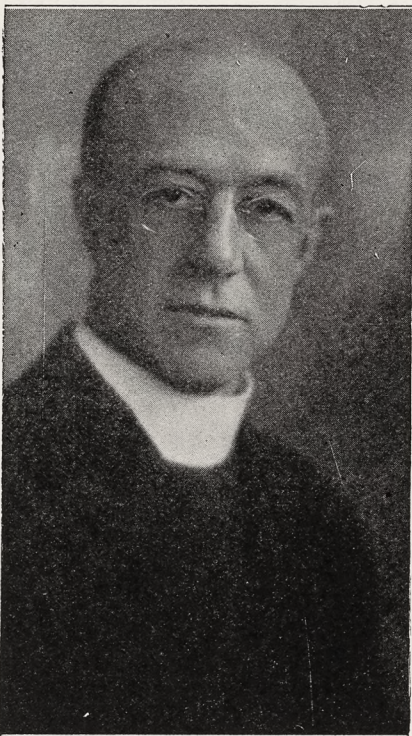
Mr. Darrow said his fifty years of legal practice had rubbed out the classification the law makes between acts wrong in themselves and acts wrong because they are prohibited. "Neither State nor Church can make an act right or wrong," said Mr. Darrow. "I simply try to find out what happened and ask the jury to try to understand why. I have appealed to humanity rather than to law.

"I wonder how many people who would deny they ever had murder in their hearts could say they never wished any other person was dead."

Mr. Darrow has defended men and their actions all his life, but has never judged any. "The responsibility of defending a man is tremendous," he said, "and it has never ceased to make me nervous during a trial. I feel as if I were undergoing the punishment myself."

It is because he always puts himself in the place of a man in trouble with the law, Mr. Darrow explained, that he goes about getting them out of trouble.

He chose law as a career, he said, because there was a justice of the peace across the road in his home town of Kinsman, Ohio, and he used



SECRETARY LATHROP
Calls for Social Service Sunday

to spend his spare time listening, as he said, "to the lawyers abusing each other, and I thought it would be an exciting sort of life."

"I do it because it gives me pleasure," he said, "and if I choose to fight on the side of the man who is down, it is because he is most in need of some one on his side of the fight."

"No," he said, "it's not with any idea of doing good for society or the state. The only one who says that about himself is the politician. I just do it because it gives me pleasure."

Mr. Darrow, who is noted for his carelessness about his clothes, is most careful about his body and mind. "I don't eat too much," he said. "That's what kills most of them. And I don't drink much," he added, "although I do a great deal of talking about it."

The Messiah, Providence, R. I., the Rev. Frederick I. Collins, rector, was almost totally destroyed by a fire on

the morning of December 11, the granite walls alone remaining. The loss was about \$100,000, which included several fine stained glass windows.

* * *

Bishop Darlington, of Harrisburg, made the opening address at the convention of the Anti-Saloon League, held recently in Washington.

* * *

Speaking of the Anti-Saloon League and prohibition in general, I was talking yesterday with an interesting little fellow who, the night before, had attended a political meeting and dinner in New York City. All the big boys were there, he said, from mayor down—about a thousand in all. A nice meal. Pigeon, I remember, particularly impressed him, I suppose, because it was so hard to get anything off the darned thing. Anyhow, they sat, eight at a table, with four quarts of rye and two quarts of wine allotted to each table. Of course, my little friend might have been seeing double. After all, he hardly weighs 100 pounds, and there is a limit to every man's capacity. In any case, there was enough booze there to impress him with the fact that the city fathers were hardly living up to the spirit of the amendment, whatever the number of it is.

* * *

Dr. Wood has sent word that he and Bishop Sanford, the commission sent to China by the Council, arrived in Kyoto on December 12 and found all well there.

* * *

Calvary, New York, where they plan to build the "First Church Clubhouse in America" to cost \$325,000, received \$80,000 for that purpose in the Christmas offering. Samuel Shoemaker is the rector.

* * *

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Angels', New York, figured in the newspaper headlines by telling his congregation that Calvin Coolidge was a gift from God. Personally, I think we have a right to expect more.

* * *

Bishop Stires, in his Christmas sermon, pointed out that Christ came to the world in a dark hour, when politics and morals were at a low ebb, when womanhood was being degraded and when immorality and vice were rampant. The Bishop likened America to the Roman Republic. He asked if some persons today are not apt to let their religion be a little formal and half-hearted, some worshipping Him on Sunday and denying Him on Monday.

* * *

And Rev. Harry Emerson Fosdick said: "Why is it that we hear so many of our young people telling us that they worship best, not in church at all, but in nature?" A part of that may be simply a lame excuse, but most of it isn't. For here is the secret. If you are told to believe a doctrine, that does not make you worship; if you are told to do duty, that does not make you worship—and these two things, doctrine and duty, the average Protestant sermon is all about.

"But when you see something beautiful, that makes you worship, and millions of Protestant souls in this country are starved for that.

"The most powerful element in

Christianity is not our creed or our ethical principles, but the personality of Jesus capturing the imagination of the world. We have made all the doctrinal mistakes that any religion could make; we have made all the ethical blunders that are easily imaginable; but always back there was that personality capturing the imagination of the world."

* * *

Rev. Clarence B. Whitehead, in charge at New Ulm, Minn., was ordained to the priesthood by Bishop McElwain on December 18. Mr. Whitehead was formerly a Methodist minister.

* * *

The young men studying at DuBose Training School are off on what they call their vacation, meaning by that, active work in the mission fields of the South. They go to school in warm weather down there and vacation in winter—save coal, you see—one of the numerous ideas of the genius of the place,—Dr. Mercer P. Logan.

* * *

A new project undertaken by the Federal Council of the Churches through its Commission on Education is announced. It is to assist parents to meet the problems of children and youth arising out of sex relationships. The project, in which the American Social Hygiene Association is cooperating, involves the working out of materials and methods of sex

education appropriate for all ages for use in the teaching program of the churches. As a result of conferences in a number of cities on the subject of the church and social hygiene, it is hoped that a large number of parents' study classes may be formed, using as a basis for study the new textbook, "Parenthood and the Character Training of Children," written by Dr. Thomas W. Galloway under the joint auspices of the Federal Council and the Social Hygiene Association. Dr. Galloway is associate director of the association's Division of Educational Measures. The conferences are being addressed by Valeria H. Parker, M. D., of the association. Such meetings have already been held in St. Louis, Chicago, Cleveland, Philadelphia, Rochester, Brooklyn and New York, and are planned for Boston, Buffalo, Detroit, Milwaukee, Minneapolis and other cities.

* * *

Dean Francis Wei, of Central China University, who is in the United States for a brief visit in order to address the Student Volunteer Convention in Detroit, came directly from his steamer to the Missions House on his arrival, Wednesday morning, December 21, in order to greet the Missions House staff and a number of other friends who had come to see him.

One needs to see and hear such a person to realize something of the

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strength and poise and beauty of Chinese character at its finest. Dean Wei said his heart was full of many things he would like to say, but he would mention only three; first, that in coming to 281 Fourth Avenue, he felt that he was coming home, having been connected so long with our mission—some twenty-five years, first as a student, then as a worker. (He is a Cantonese, who graduated from Boone College before studying in this country.) He congratulated the Missions House on having sent to China, during all these years, workers with so wonderful a Christian spirit, workers such as those who stood the siege a year ago, and who have since passed through such exceedingly difficult times. "Our American and English missionary friends have stood by in a spirit of which anyone may be proud. It is that spirit which will uphold the Church in China. I must testify to the way they have passed through a very testing time. Their lives and their work have won a place in the hearts of the Chinese."

In spite of the great confusion in China, Dean Wei is sure it will work out right. The Chinese have made mistakes, especially in the last eighteen months; they are desperate, they have been misled, but they are right in their hearts.

"As one Chinese standing before you," he said, "I ask you to forgive what we have done through our ignorance, through our mistakes."

With every right in the world to disassociate himself from and repudiate those mistakes, he plead vicariously on behalf of his countrymen. He added his belief that the wave has reached its crest, and that in the not far distant future the Church will hear a call for renewed help from the missionaries. "With all the problems facing us at this critical time, I don't see how we are going to face them without the co-operation of our friends."

* * *

Dr. Patton electrified the Board of Trustees of the American Church Institute for Negroes and the National Council, at its December meeting, by a most interesting recital of recent

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achievements in this important branch of the Church's work. He gave the cheering news that, including the appropriations of the General Education Board, about \$470,000 have been raised, in cash and pledges, for the building and equipment program at St. Paul's, Lawrenceville, Va.; St. Augustine's College, Raleigh, N. C., and the Fort Valley School, at Fort Valley, Ga. He also stated that the General Education Board was so well pleased with the progress of the effort that they are now ready to pay to the Institute a considerable part of their conditional appropriation, in order that the building program may go forward uninterrupted.

Another interesting announcement was that Bishop Manning is co-operating with the authorities of the Institute in the endeavor to raise, in the Diocese of New York, the remainder of the money needed to complete the present program for these three schools. To this end, Carnegie Hall has been engaged for the evening of March 12, 1928. The Bishop will endeavor to fill the hall with representative people from all sections of the diocese. A chorus from the Institute schools will render "Spirituals."

* * *

This seems no time of year for news

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of a commencement, but this is when it comes at Hooker School, Mexico City. Two weeks are needed to close the school, there are so many events and demonstrations, some of them to fulfill government requirements. The Music Department, under Miss Leake, gave a fine exhibition. The English Department produced "Hansel and Gretel," an English operetta, beautifully done. Bishop and Mrs. Creighton entertained eight American members of the faculty at an American Thanksgiving dinner. On November 26, at a service in the Cathedral, the Bishop preached the baccalaureate sermon.

* * *

The recent religious survey in Worcester, covering 26,519 Protestant families, revealed that church members numbered 11,999; those without church preference, 1,800; those unchurched, but having church preference, 6,992; children not in Sunday School, 2,271; children in Sunday school, 4,914; church members outside

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of the city, 748; unchurched, for whom Worcester churches are responsible, 9,540.

* * *

Bishop Delany, Negro suffragan in the Diocese of North Carolina, who visits colored work in South Carolina, reports the confirmation of thirty-nine persons in the Diocese of South Carolina in the past year, including sixteen at Voorhees School; Denmark. Thirteen lay readers assist the Negro clergy in this diocese.

* * *

The Rev. Edward Bryan Andrews, vice president and missionary of the American Guild of Health, recently conducted a mission in Grace Church, Sandusky, Ohio. The sermons and addresses were based upon the mystical approach to the Gospel Message with careful attention given to the principles of the Newer Psychology. The rector and the people of the parish were greatly helped by this mission, and there is a determination to have Mr. Andrews come back to Grace Church again, that more of his message may be received. During the fall and winter the entire plan of the Church Schools in the parish has been changed. A new primary department has been organized and opened in the Guild House, a building which has not been used by the Church Schools, while the Church and its undercroft is occupied by the Junior and Senior departments. New text books have been purchased and placed in the week-day school as well as in the sessions which meet on Sunday morning.

* * *

The bishop of Utah, with Archdeacon Bulkley and Mr. Frank Gregory, of the Emery University House in Salt Lake City, made a trip to the Uintah Indian Reservation in November. A drive that has been accomplished in five hours took twelve on account of almost impassable muddy roads. One stretch of twelve miles took six hours.

On Sunday morning, Nov. 18, at Whiterocks, where the Rev. Stirling Talbot is in charge of St. Elizabeth's Mission, Bishop Moulton baptized five and confirmed twenty-seven Indians. Two wonderfully well attended celebrations were held at 7 and 9. The bishop then went on to Randlett, over a hundred miles from the railway, where there is practically nothing but sand, sage-brush and mountains. Here the archdeacon had begun the service at 10:30 with the baptism of twenty-three persons, nearly all adult Indians. The bishop then confirmed thirty-four, twenty-four being Indians. Sixty or more, mostly Indians, received at the celebration which followed.

At 7:30 that night, at Roosevelt,

the Rev. H. J. Johnson presented a confirmation class of ten. After this, Mr. Talbot arrived with one of the teachers from the Indian school who had expected to be confirmed in the morning and had been unable to get to the service. For the fourth time that day, the Bishop had the Confirmation Office. In all, twenty-eight had been baptized and seventy-two confirmed.

* * *

Miss Aline Moise Conrad, R.N., missionary in charge of St. Anne's Mission, El Paso, our outstanding (and almost our only) work for Mexicans, writes a delightful letter about the new quarters of the little mission, which includes residence,

hospital and oratory. The lack of an altar in the oratory will appeal to some one to remedy. Miss Conrad says, in part:

"The Mexicans with whom I work are very much the same as the people of any other race who are equally poor. The only real difference is that the Mexicans have had less opportunity for development than most other people, and the children are more appealing than any I have ever known. In those two differences lies, I believe, the reason of my love for St. Anne's."

* * *

There is something very inspiring in the thought that on February 24, 1928, we may have fellowship with

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CUSHIONED PEWS by Bishop Johnson.

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

Grace and St. Peter's, Baltimore

Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago

Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
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. Chrysostom's, Chicago

Rev. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

St. Luke's, Evanston.

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

The Ascension, Atlantic City

Rev. H. Eugene A. Durrell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12, 8.
Daily 7:30 and 10:30.

Christ Church, Cincinnati.

Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.

Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.

Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
Rev. J. G. H. Barry, D.D., Litt.D.
Sunday Masses, 7:30, 8:15, 9, 10:45.
Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

There is space here for two

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those of virtually every country under the sun, who love Christ and whose dominating purpose is to establish His Kingdom throughout all the earth. For many years the women and girls of the United States and Canada have had this annual fellowship of prayer, but a year ago for the first time was the circle widened to include the whole world, and the invitation sent to other lands was accepted with keen joy.

In 1927 the Day was observed in rural, town, and city communities of every state in our country. Women and girls of many races joined in these union meetings. Some communities held special meetings for children to pray for the children of the world.

* * *

Georgia has lost two of her most active laymen. The first to enter his eternal rest was Mr. James Moultrie Lee, of Savannah, who died September 22. Mr. Lee, up to two years ago was the faithful and efficient treasurer of the Executive Council of the Diocese. He resigned on account of ill health. It was largely due to Mr. Lee's interest and fidelity, as well as his efficiency as treasurer of the Council, that the finances of the Diocese were so successfully managed and the obligations to the National Council so regularly and fully met. His death is a great loss to his parish, Christ Church, Savannah, of which he was a vestryman and treasurer for many years, and many times a delegate from his parish to the Diocesan Convention.

Mr. J. K. McIver, who succeeded Mr. Lee as treasurer of the Executive Council, died suddenly on Sunday night, Dec. 4 at his home near Savannah. Mr. McIver, who was for many years superintendent of the Church school of St. Paul's Church, Savannah, was a devoted member of that parish and of the Church. His work as treasurer of the Executive Council, followed closely that of his predecessor in office, and was marked by loyalty, efficiency and regularity. The services of these two laymen were given freely to the Diocese.

* * *

The next Church Congress, upon invitation of Bishop Perry, is to meet next spring in Providence, Rhode Island.

* * *

A Quiet Hour for the Girls' Friendly Society of New York was held at the Transfiguration recently, conducted by the Rev. J. O. S. Huntington, O.H.C.

* * *

Utah is expecting to go over the top in the Nation-Wide Campaign to such an extent that the \$700 Children's Easter Offering can be entirely used for Advanced Work. Some

Services

Cathedral of St. John the Divine, New York.

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

The Incarnation, New York

Madison Ave. at 35th St.
Rev. H. Percy Silver, S.T.D., Rector
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.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.

Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursday, 7:30 and 11.

St. James, New York

Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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, 12.

St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, 11 A. M., and 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

Gethsemane, Minneapolis.

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

St. John's Cathedral, Denver.

Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.
Church School, 9:30.

All Saints' Cathedral, Milwaukee.

Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 7:30.
Daily 7 and 5.
Holy Days, 9:30.

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
Sundays, 8, 9:30 and 11.
Gamma Kappa Delta, 6 P. M.
Sheldon Foote, M.B., Choirmaster.
Magnificent new Austin organ.

St. James', Philadelphia.

Rev. John Mockridge
22nd and Walnut Sts.
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Holy Days and Thursdays, 10.

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of the parishes and all but one or two of the missions are going to pay in full all the askings of the national Church for the missionary program of the Church.

* * *

A memorial service to General Leonard Wood was held in St. Mark's Pro-Cathedral, Grand Rapids, Mich., recently, all of the parishes of the city uniting for it. The sermon was preached by Bishop McCormick.

* * *

The number of baptized Roman Catholics in China is 2,394,962, according to a report. The same report states that in a quarter of a century the number of converts has increased more than three-fold.

* * *

Taft is an oil camp in the District of San Joaquin where a church congregation of twenty worships in a boy scout hall. The other day the Prayer Books and Hymnals failed to arrive, but, nothing daunted, under the leadership of the Rev. F. D. Graves who was holding the service, they said Morning Prayer from memory singing hymns instead of canticles.

* * *

Regular subscribers to The Spirit of Missions are to receive with each issue of 1928 a supplement in the form of a portrait print suitable for framing, of each of twelve missionary bishops, chosen in order of their consecration. Course you know that for you read the ads every week.

* * *

The University of North Carolina has over three hundred Episcopal Church students this year, said to be the largest Church enrollment in any college in the Province of Sewanee, which means in the states of North and South Carolina, Georgia, Florida, Alabama Mississippi, Louisiana, Tennessee Kentucky, "and the Canal Zone."

* * *

It is said that in Chinese the word "Gospel" is translated by two words which means "Message of Happiness from on High."

Clerical Changes

ELLIS, Rev. A. D., Christ Church, Tuscaloosa, Alabama, has accepted the rectorship of St. Ann's, Nashville, Tennessee.

GUNN, Rev. J. Wallace, vicar of Grace, Nampa, Idaho, has accepted a call to Trinity, Rupert, Idaho.

GIFFORD, Rev. N. D., of Westport, Mass., has accepted the curacy of Grace Church, New Bedford, Mass.

MCCORMICK, Rev. Augustine, assistant at St. Paul's, Pawtucket, R. I., has accepted a call to the rectorship of Trinity, Canton, Mass.

SILLIMAN, Rev. W. W., rector of St. James, Macon, Georgia, has accepted charge of Grace, Gainesville, Georgia.

TOMKINS, Rev. Floyd, Jr., associate secretary of the World Conference on Faith and Order, has accepted an election as assistant minister of Holy Trinity, Philadelphia, where his father is rector.

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