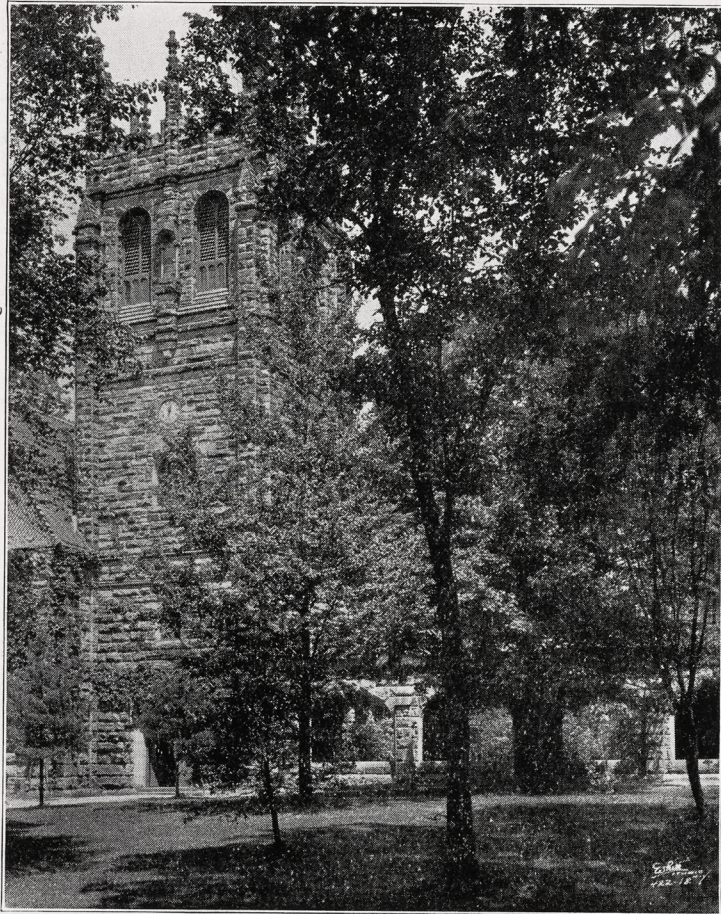


The **WITNESS**

CHICAGO, ILL., NOVEMBER 17, 1932



BRESLIN TOWER
At the University of the South

CHURCH WINDOWS
AND
MEMORIALS IN STAINED GLASS
BRONZE AND MARBLE
SEND FOR ILLUSTRATED CATALOGUE
Jacoby Art Glass Company
Dept. 47 2700 St. Vincent Ave., St. Louis, Mo.

J. & R. LAMB
STUDIOS
NO. 325 SIXTH AVENUE, NEW YORK
STAINED GLASS · MURALS
MOSAIC · MARBLESTONE · CARVED WOOD · METAL
ESTD 1857

**Beautiful Memorials Furnished
in Brass, Silver and Wood**

Write for an illustrated catalog
Will ship goods on memorandum

W. & E. SCHMIDT CO.

1037 North Third Street

MILWAUKEE, WIS.

Established 1850 Incorporated 1899
Our Motto: "We aim to please and satisfy
our customers."

Anderson Craftsmen
ECCLESIASTICAL WOODWORK

WOOD CARVERS
CABINET MAKERS
FINE CHURCH FURNITURE
231 W. 18th St. New York City

Heaton, Butler & Bayne

Stained Glass Artists

By appointment to the late
KING EDWARD VII.

**Stained Glass Windows
Memorial Brasses, Etc.**

Designs and Estimates

Heaton, Butler & Bayne

(N. Y.) Ltd.,
French Building

551 FIFTH AVE. NEW YORK

HALL ORGANS

have gained much prestige because
of many outstanding Episcopal
installations.

The Hall Organ Company

West Haven, Conn.

A. R. MOWBRAY & Co., Ltd.

28 Margaret St., LONDON, W. 1,
and 9 High St., Oxford, England

CHURCH VESTMENTS
CHOIR OUTFITS

Cassocks Surplices Copes
Chasubles Stoles Veils Burses
Altar Linens

METAL WORK WOODWORK

Particulars from PAUL S. BUCK,
Distributor
665 Fifth Ave., New York City

Richard N. Spiers & Sons

Established 1889

STAINED and LEADED GLASS
WINDOWS

50 West 15th Street New York
INQUIRIES INVITED



MENEELY BELL CO
TROY, N.Y. AND
220 BROADWAY, N.Y. CITY.

BELLS

MENEELY & CO.
BELLS ESTABLISHED
WATERLIET, N.Y. IN 1826
THE OLD MENEELY
BELL FOUNDRY

CHURCH BELLS, CHIMES AND PEALS
Unequaled Musical Qualities



CASSOCKS

For the Clergy and Choir
Vestments, Altar Linens,
Embroideries, Materials,
Tailoring.

J. M. HALL, Inc.
174 Madison Ave.
(Suite 702-3-4)
(Bet. 33d & 34th Sts.)
New York

R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND
MARBLE · BRASS · SILVER
FABRICS + WINDOWS

MEMORIAL TABLETS
"of enduring worth
and attractiveness"
in genuine cast bronze
Moderate in Price - Booklet on Request
ELLISON BRONZE CO., INC.
JAMESTOWN, N. Y.



CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes
CLERICAL SUITS
Mats, Rabats, Collars
Specialists in Church vestments
and Embroideries for a half a
century.

COX SONS & VINING

131-133 E. 23rd St., New York

**J. WIPPELL
& CO LTD**

will be pleased to submit
designs and Estimates for

**Embroidery · Wood
Stone · Metal and
Stained Glass**

EXETER · · · Cathedral Yard
LONDON · · · 11, Tufton St. S.W.1
MANCHESTER · 32, Victoria Street.
ENGLAND

The D'Arcenzo Studios
PHILADELPHIA—1604 SUMMER ST.

Designers of
Historical Windows

**WASHINGTON MEMORIAL
CHAPEL**

Valley Forge, Pa.

Chapel windows,
Riverside Baptist Church,
New York City

Memorial windows, Mural decorations,
Glass Mosaics.

AUSTIN ORGAN CO.

Hartford, Conn.

Designers and Builders
of

PIPE ORGANS

noted for their superior tonal qualities
and mechanical reliability.

Correspondence Solicited

M. P. MOLLER
PIPE ORGANS
Hagerstown Maryland

Editor

IRVING P. JOHNSON

Managing Editor

WILLIAM B. SPOFFORD

THE WITNESS

A National Paper of the Episcopal Church

Associate Editors

FRANK E. WILSON

GEORGE P. ATWATER

C. RUSSELL MOODEY

IRWIN ST. J. TUCKER

Vol. XVII No. 12

NOVEMBER 17, 1932

Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

READERS OF THE CHURCH papers have a right to expect editorial comment on the report of the Committee of Bishops which appeared in our issue of November third. Nevertheless we are withholding any comment on the conduct of national Church affairs, raised by that report, at this time. A tentative budget of \$3,460,000 has been set for 1933 by the National Council. A sum very close to that amount must be raised in the approaching every member canvass. Failure to do so will mean the wrecking of work which has been built up through the years. To raise any such sum in these days is a colossal undertaking. We do not propose to make the job more difficult by discussing policies of administration and thus possibly dampen the enthusiasm of Church people. The immediate job before the Church is to do whatever is possible to supply the funds necessary to carry on the work. With that done we believe there should be a frank and open discussion of the many matters stressed by the excellent Bishops' Report, in order that an enlightened Church may come to the next General Convention prepared to make any alterations that may be desirable. The task immediately before us is the important one: the raising of a large sum of money to maintain existing work. With that done we propose to return to the matters brought to the fore by the Bishops' Report and the equally important report of the Laymen's Foreign Missions Inquiry. It is our hope to have a series of contributed articles from leaders of the Church on these matters, thus opening what we believe will prove to be a healthy discussion.

THE LAYMEN'S FOREIGN MISSIONS INQUIRY is to present its report tomorrow to about three hundred officials of leading members of the seven denominations. This report embodies a two years' study of missions by experts, and those connected with it hope that it will eventually result in a new program for mission work in the Far East. At this meeting tomorrow the proposal is to be made that there be created "a single administrative unit for the foreign Christian enterprise in place of the complex, costly and duplicative machinery the existence of which is encumbering the great work that Christian good-will is trying to do." Those sponsoring the move state that the scrapping of existing missionary boards, and the creation of a united missionary council upon which all churches are represented, will have the following advantages: "(1) A new view of the functions and responsibilities of the Christian Church; a call to wider allegiances,

and a rebuke to un-Christian divisiveness. (2) An administrative basis, simple, adaptable and economical. (3) Centralized disbursement, accounting and audit of funds. (4) A body of creative leaders raised above the level of denominationalism. (5) Experimentation under expert guidance. (6) A united and coordinated front on the mission field." The report goes on to say: "The plan relates to the organization of the foreign missionary enterprise alone. It does not suggest the union of denominations in any other field of endeavor, much less in matters of creeds, forms of worship and internal organization and policy. What we contemplate is not a unity which would override differences in the home churches, but one which, while recognizing that diversity at home may have its advantages, nevertheless would draw Christians together in enterprises which have for them a common meaning and value."

That is, the proposal is made that our Church unite with six other denominations in the administration and the financing of missionary work in the Far East. The group making the suggestion is made up of a distinguished group of men and women, who have arrived at their conclusions after a most thorough study of missions in the field, aided by experts. Their report, and the suggestions growing out of it, deserve and will receive the most careful consideration by Church leaders. Our own Church, through the National Council, has appointed a committee to attend tomorrow's meeting. The report will then, undoubtedly, have the careful consideration of the National Council, will be presumably discussed wherever Churchmen gather, officially or unofficially, and, we believe, will be a matter of major consideration at the next General Convention.

BISHOP BREWSTER OF MAINE believes that men and women should be allowed to vote even though they are unemployed. At Lewiston, Maine, the board of registration announced that they were to enforce an ancient law depriving paupers of the right to vote. One thousand unemployed persons receiving municipal relief, they ruled, came under this heading. The vigilant Bishop of Maine therefore prepared to journey to Lewiston in order to protest against "the arbitrary revival of an archaic statute." Meanwhile others had voiced their protests, carrying the matter even to the President of the United States. As a result one of Mr. Hoover's secretaries telephoned to Lewiston to find out what it was all about. Conse-

quently the board of registration changed its mind, thus saving Bishop Brewster the bother of voicing his protest. All of which demonstrates that a single person can accomplish much if he takes it upon himself to act.

HERE IS A STORY told by a canvasser of the diocese of Chicago that is worth passing on:

"Some years ago I called on a well-to-do resident whose family occasionally came to our church. I was received cordially and told that the pledge card was filled out and signed. I said there was no hurry about

the card but I would like to tell them a little about the Church and its work. Very soon the small daughter put her arm around her mother's neck and said:—'Oh mother! Please be a teacher in the Sunday School.'

"I told them how welcome they would be in any of our activities and, on leaving, asked that the pledge card be given, at a later date, to the rector. The following Sunday the children were enrolled in the Church School, the lady became a teacher and, a little later, became a volunteer member of the choir. About a year later the husband gave the church a very beautiful altar in memory of the mother of his wife."

WHAT I BELIEVE AND WHY

He Descended Into Hell

By

BISHOP JOHNSON

OUR Lord's life, death and resurrection set forth a dramatic representation of the processes which His disciples must undergo in following Him. The article in the creed which intervenes between His death and resurrection is the basis of the Church's teaching about the intermediate state. Unfortunately the English word "Hell" has a double meaning. It is used to translate two Greek words which have entirely different meanings. The Greek word "Gehenna" is used by our Lord to describe the abode of the wicked. Literally it means the valley of Hinnom which was the crematory of Jerusalem, into which the refuse of the city was thrown. Here it was burned so that the smoke was constantly ascending. This fact is probably responsible for the conception of Hell fire which was so prevalent in the Church for many centuries. Really it signifies the destruction of useless material.

The other Greek word, "Hades," meant simply the abode of the dead who were waiting the day of judgment. It is this latter word which is translated "hell" in the creed, and this conception is borne out by St. Peter's statement that in the interval between Good Friday and Easter our Lord preached to the spirits in prison who were at some time disobedient in the days of Noah. This is contrary to the popular idea that when a man dies he goes into a long sleep or that he goes directly to heaven. Our Lord's teaching on this subject is not extensive or significant. To the thief on the cross He said: "Today shall thou be with Me in Paradise," and in the parable of Dives and Lazarus He pictures Lazarus in Abraham's bosom and Dives in a place of torment, and says that there was a gulf between them. This would seem to indicate that, while there is a separation in the intermediate state between the good and the evil, still it is a temporary rather than a permanent condition.

He told the thief that both of them would be in paradise on that day, so the creed might more appro-

priately have said, "He descended into Paradise." This would mean a garden of delight and was the Hebrew conception of the place of waiting. Abraham's bosom was another piece of oriental imagery intended to convey the idea of intimate fellowship with the elect.

It would seem therefore, when we consign our dear ones to the care of Him Who created them, that they are neither asleep nor are they in heaven, but are in a place of contemplation and fellowship where they can grow in grace and in the knowledge of those things that are hid from them here.

ALL this sounds fantastic to those who limit God's creative powers to that which they themselves have already observed, and yet when we consider the process by which man has emerged from the jungle one realizes how difficult it would have been for the first mammal to have visualized our civilization. To me there is not so much that is miraculous in a future life as there is in the one that we now enjoy. The fact that God has made me thus is a guarantee that He has the power to use me for some adequate purpose, and that in accordance with His previous habits it will be one of growth rather than one of sudden change.

The process seems a reasonable one. After a period of testing in this world, we are interned in a training camp where we will be prepared for that which awaits us ultimately. When I think of those intimate friends whom I loved long since and lost awhile I cannot feel that their personalities have ceased to exist. In a world in which no energy is lost, I believe that the most wonderful dynamic force in all the world will not be dissipated nor resolved into chemical elements. To me certain personalities set forth the greatest force in nature. It is true that they are yoked up with a physical body which returns to the dust, but such dissolution of the body does not necessarily involve the dissipation of spiritual characteristics. They too have their purpose which cannot be valued, either

now or hereafter, in terms of a chemical laboratory.

The human race has always had an intuition of a future life, and of some sort of heaven to which men shall go and where they shall be held accountable for their deeds done in the flesh. The fact that the future is hid from our eyes does not invalidate the soundness of the intuition. Most of the wonderful discoveries in science have been hid from the eyes of men before they were revealed. It was an intuition which caused men to seek for them before they knew of their existence. So intuition that leads us to seek is as much a part of creation as microbes or fossils.

In the drama of the crucifixion Christ merely leads the way and we follow confident in the integrity of our guide. The fact that He died has confused those who would evade the necessity of death. The fact that He assured us that He would be in Paradise that day gives us an assurance that we shall not lose consciousness after death. The fact that He rose again assures us that the God Who gave us life has the power to restore that life under new conditions.

I BELIEVE therefore in an intermediate state in which men will have the opportunity to grow in

such manner as shall fit them for their ultimate destiny. This is quite apart from that rather childish conception of purgatory which assumes that a soul may pass from a place of torment to Abraham's bosom because someone here on earth has purchased a parole for the unfortunate sinner. The abuse of a truth does not in any way affect the value of it, and the acceptance of a statement depends upon the credibility of the witness.

After all we must decide for ourselves whether the events of the crucifixion and resurrection were facts or whether they are the result of a cunningly devised scheme on the part of Christ and the Apostles to deceive a little group of unimportant people, who, humanly speaking, would be the only ones involved in the transaction.

Believing as I do in their integrity as witnesses I accept the inevitable deductions to be drawn from the story. Among these inferences is the one that Christ spent the time between the crucifixion and the resurrection in conscious communication with other souls who had departed this life. This is the significance of the clause in the creed that He descended into hell.

(Next week: The Resurrection)

SEWANEE: THE MODERN ARCADIA

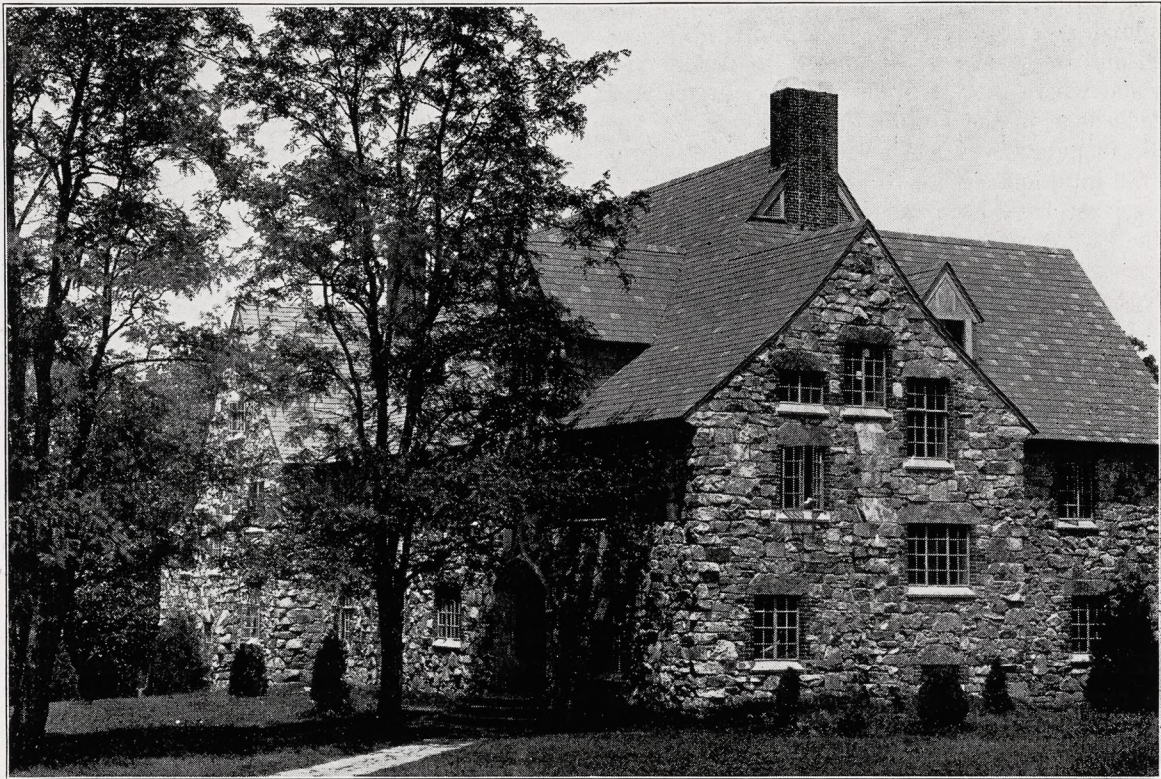
By

C. E. THOMAS and F. V. D. FORTUNE

THE college has about three hundred young men or inmates, or students as they are sometimes called, and besides, quite a number of old ladies, who always were old ladies, and who never die. It's a long way away, even from Chattanooga, in the middle of the woods, on top of a bastion of mountains crenelated with blue coves. It is so beautiful that people who have once been there, always, one way or another, come back. For such as can detect apple green in the evening sky, it is Arcadia—not the one that never used to be, but the one that many people always live in; only this one can be shared." So begins William Alexander Percy in his article "Sewanee" in the *Sewanee Review*, an essay which every lover of English should know. So it is, truly Arcadia, not only to the students but to all who live on "The Mountain." Once a distinguished visitor approached the little village that lies immediately adjacent to the campus proper and asked an old negro there where he could find the university. "This am the university," answered the servant. The visitor persisted that he wanted to find the university, whereupon the old negro answered, "We is the university—us folkse and the boys what comes to live here with us." Nothing could more truly portray the spirit that permeates the atmosphere of Sewanee—just one big family with each member doing his part toward the realization of a

living ideal. The word *Sewanee* itself means "Mother Mountain," and it is the sentiment of the University perfectly expressed.

Sewanee, the University of the South, is the realization of the dreams of a number of Southern bishops and clergy, to say nothing of the many ardent laity, to build in this country a university which would follow the principles and ideals of Oxford in the cultivation of Christian manhood. The road to the fulfillment of these cherished hopes of Bishops Otey, Polk and Elliot has been fraught with many hardships: Bishop Polk had hardly laid the corner stone of the young university when the forces of the Civil War laid the buildings in ashes; reconstruction days saw slow progress in the rebuilding of the university; poverty hindered its work and many a professor worked without compensation during the trying times; but the "spirit of Sewanee" lived on. "What is the spirit of Sewanee?" asked Bishop Perry in his Anniversary Sermon delivered last June at the Seventy-fifth Anniversary Celebration of the founding of Sewanee. "It is the spirit of prophecy and faith: 'The substance of things hoped for, the evidence of things not seen.'" Today Sewanee stands as one of the outstanding universities of the Episcopal Church dedicated to the thorough education of the young manhood of the nation in the liberal arts and the sciences, truly a small university op-



CANNON HALL

One of six stone dormitory units at Sewanee

posed to mass production taking pride in the artistry of individual training.

MR. LAWRENCE F. ABBOTT, in his article, "Mass-Production versus Artistry" in *The Outlook*, says: "It is pleasant to find even in these days of mass-production, little institutions of which the public scarcely hears that with limited means are doing telling work in real education. One such is the University of the South, at Sewanee—The University is small, enrolling scarcely 350 students, I believe. But it has an influence, especially in the South, and in the field of letters and liberal culture totally disproportionate to its size." Again President Theodore Roosevelt, after discovering that his aides, Major Archie Butt, Dr. Cary T. Grayson, later admiral and personal physician to President Wilson, and General William C. Gorgas, M.D., the man without whom the Panama Canal could not have been built, were all Sewanee men, wrote:

"I do not know of any institution of the same size in any part of our country which has done more for the cause of good citizenship than Sewanee has done. As an American, I am proud of it; as a citizen, I am grateful to it. It is entitled 'The University of the South,' but it is more than that: it is a university of all America, and its welfare should be dear to all Americans who are both patriotic and far-sighted, and therefore anxious to see every influence strengthened which tends for the betterment and enlightenment of our great country."

Sewanee's ideals and traditions are English as is its general appearance. Early in her history the University adopted Oxford customs; the first procession of college students in America wearing the Oxford cap and gown passed through Sewanee's cloistered walks, and since that day, no junior or senior in the college, nor any faculty member or graduate student has entered a classroom or chapel without his gown. Will Percy puts it: "Neither from experience nor observation can I say what they (the students) learn in their Arcadia, though they gad about freely with books and pads. Indeed many of them attempt to assume a studious air by wearing black Oxford gowns. In this they are not wholly successful, for no matter how new, the gowns always manage to be torn and insist on hanging from the supple shoulders with something of a dionysiac abandon." Beyond the gown, the government of the University is that of Oxford with the Chancellor, the Vice-Chancellor, the Board of Trustees, the Board of Regents and the Hebdomadal Board. The idea of the founders was the union of small colleges under the one University—such as is the case in Oxford. At present there is one college of arts and sciences and a college of theology, but the University plans call for more colleges and the ten-thousand acre domain of the University in the midst of the Cumberland Mountains permits of wide expansion in the future.

THE University buildings are reminiscent of the English-design—the famous ecclesiastical architects, Cram and Goodhue have seen to that. Breslin

Tower with its three-faced clock and Westminster Chimes is a copy of the sturdy Magdalen College Tower. Even the dormitories are of the English cottage style as are several of the national fraternity houses. There are other English ties peculiar to Sewanee: the handsome ermine vice-chancellor's robe presented to the University by the Vice-Chancellor of Cambridge; the Painswick stone from Henry VII's chapel, built in 1502 in Westminster Abbey; the stone from the High Altar of Canterbury Cathedral, and the stone on the cross imbedded in the altar of All Saints' Chapel which was taken from the altar of St. Columba's Cathedral at Iona, erected in 1203 on the site of the ancient church and monastery built by St. Columba in 563. Beneath the Iona stone is the inscription, "This fragment of Iona marble serves as a connecting link between the American Church and the beginnings of Christianity in Scotland from whence we (Protestant Episcopal Church in America) derived our Episcopate."

Coinciding with the atmosphere of culture and refinement of

"A towered city set within a wood,
Far from the world, upon a mountain's crest,
Where storms of life burst not, nor cares intrude;
Where learning dwells and peace is wisdom's guest"

there is the spirit of fellowship and of play. Sewanee is known throughout the college fraternity world for its ideal relationships between the various national fraternities represented on the campus. Sewanee fraternities are more or less unique in that the chapter houses are used merely as club houses and all the men live in the several university dormitories. The chapter houses are monuments to the diligent efforts and dreams of their members. The whole university life revolves around the activity of the fraternities and the present Vice-Chancellor of the University is quoted as once saying, "I cannot picture Sewanee without fraternities and I should hate to think of administering its affairs without the assistance we receive from the social fraternities represented here." Nor is Sewanee without its reputation in the realm of collegiate athletics. The record for one of its teams for games won within a certain length of time and the points scored has yet to be equalled by any team in this country. Ralph McGill, one of the outstanding sports writers of the south, says of Sewanee: "No review of Southern Conference football teams could pass by without one of Sewanee."

"Sewanee nests with the eagles on the rocky crags of one of the Cumberland mountain chains that frown down on the Cumberland plateau. And there has always been a look of eagles about Sewanee's teams and something of the eagle in their spirit. They call the team "the Tigers," but one thinks of eagles. There is something of the old crusader spirit about her teams—a squad of 23, nine hard games—and optimistic. The Tiger always is."

And with it all, there is still something quiet and restful, something delightfully unique about Sewanee

—it is Arcadia. Mr. Will Percy again has it expressed (for he is a true Arcadian): "If some evening a personable youth happens in on your hospitality, greets you with the not irreverent formality reserved for uncles, puts the dowager empress of Mozambique, your house-guest, at her ease, flirts with your daughter, says grace before the evening meal with unsmiling piety, consumes every variety of food and drink set before him (specializing in hot biscuits) with unabashed gusto, leaves a wake of laughter whenever he dips into the conversation, pays especial and apparently delighted attention to the grandmother on his left, enchants the serving maid with two bits and a smile, offers everyone a cigarette, affable under general disapproval, sings without art a song without merit, sits at last on the doorstep in the moonlight, utterly contented, with the dreamy air of the young Hermes (which only means the sense of impending adventure is about his hair like green leaves), and then if that night you dream of a branch of crab-apple blossoms dashed with rain—pursue that youth and entreat him kindly. He hails from Arcady."

Just Souls

By

C. RUSSELL MOODEY

Christ of reality and not of dreams,
Christ the "I am" and not "it seems,"
Help me now to do my part
Then at the end accept my heart.

"SOME DAY!" is a favorite expression denoting fine weather, and possibly a little touch of ecstasy in the heart. It deals with the present. "SOME day!" is another phrase well known to us all as representing a happy state of affairs. It deals with the future.

We cannot deny the heart its right to reach over into the days to come for hope and comfort. Man seems to be built that way for in his breast he carries fanciful aspirations which seem to sustain him in his present uncertainty. But there is the danger of leaning too heavily on the future. Oftentimes man's "SOME-day" attitudes prove to be his downfall. His dreams make him a dreamer, his visions invite idleness, and frequently laziness. He becomes a good-for-nothing! He is prone to wait when he should be working. I for one have more confidence in the man who makes the present his first concern. Who rests his life on the "now" of time. This man is energetic and industrious. He turns to the world and says "Some DAY!" And he means it.

Far too many people who profess Christ are looking ahead when they ought to be looking around. They need the present as well as the future. They fail to see that there is a "now" in immortality. They forget that "this mortal must put on immortality." It is a curious fact that if we spell "now" backwards we have "won." This ought to give us something to think about. What the Christ Kingdom needs today above all else are energetic and industrious souls seeking to solve the

present moral problems. We need more men and women with courageous convictions, and faith in the present humanity. Men and women who in the face of apparent difficulties can turn to the world and to their neighbor and say "Some DAY!" Thus the "now" becomes "won" as mortality moves on and into immortality. The Christ would have it this way. He said so.

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

ABRAHAM

MUCH of the Bible, both Old and New Testaments, is an expansion of the Covenant with Abraham. We refer to this covenant constantly in Morning Prayer (in the Benedictus) and in Evening Prayer (The Magnificat). Jesus' arguments with the Pharisees were largely about Abraham. (John 8:33 to end.) St. Paul's epistles devote a very large amount of their attention to the Covenant with Abraham.

Who was Abraham? A wealthy, childless old cattleman, wandering between Babylon and Egypt; friendly with kings; a mighty warrior, helping to defeat invasions; and constantly yearning for a son who should be his heir. (Read Genesis 11:31; 12:4; 12:14; 13:2.)

At night he saw the stars, spread out in miraculous profusion overhead. By day the sands of the desert crunched under his camel's feet. God spoke to him, saying "As the stars of heaven, and as these sands, so great shall be the number of your children." (Genesis 22:15-18.)

How did God speak to him? Why is Abraham known as "Father of the Faithful" to Jews, Mohammedans and Christians alike?

In Egypt, where he had dealings with Pharaoh—doubtless selling him cattle for his armies in their Syrian campaigns—he saw the Egyptian temples with their statues of beast-headed gods. In Egypt forty-two such beast-gods were worshipped, besides Osiris (the Nile), Isis (the land), and Horus (the sun). In Babylonia there were numberless gods; Bel-Marduk, Ishtar, Nebo, Nannar, Ea, and many others. Along the seacoast Moloch was worshipped. Moving from country to country, and spending much time alone between the stars and the sand, Abraham received the great revelation: There is but One God, creator of sun, moon and stars, earth and sea.

The old man ardently desired a son, since religion was handed down from father to son; and he did not desire that this revelation should perish with him. He was very old when Isaac was born. The word Isaac means "Laughter." The word "laugh" occurs constantly in the story of his birth. (Read Genesis, Chapter 17:17; 18:12, 13, 15; 21:6). The name Isaac might be translated "Merryheart." One can imagine how much joy a baby would bring an elderly couple who had despaired of having one.

In all the countries round about, the custom of sacrificing the first-born son prevailed. Among the Phoenicians, he was burned to Moloch. Among the Chaldaeans, he was buried alive. Abraham doubtless was reminded by servants and neighbors of this custom. "Of course," they would say, "you will sacrifice Merryheart." Driven and tormented by this constant pressure of public opinion, Abraham started to sacrifice Isaac on the top of Mount Moriah. Then "an angel spoke to him"—a direct inspiration came to him from the Mind of God; a great, revolutionary light—saying, "God wants no dead boys; He wants the services of the living, not the blood of the dead."

Abraham struck the first great blow against human sacrifice. Instead of killing his son on the altar, he dedicated him and all his descendants to the service of God for all generations. A mark was made in the flesh of every boy, a mark known as circumcision. This was the seal of the Old Covenant.

In your Bibles mark the places where this Old Covenant is referred to: Chapter 12: verses 1, 2, 3, 7, 8; Chapter 13: 4, 18; Chapter 15: 1-19; Chapter 17: 1-14; Chapter 22: 15-19.

On the basis of this Covenant, the Hebrew nation laid claim to Palestine. The whole Old Testament is the story of the working out of this Covenant.

It is a little confusing to follow the story of Abraham, which fills up the chapters of Genesis from Chapter 12 to Chapter 25. It seems as though there were two or three different accounts woven together. In fact, this is just what happened. Just as in the New Testament there are four Gospels, each telling the story of the Life of Christ in a way somewhat different from each of the others, yet all forming the Life of Christ, so in the Old Testament there are several different accounts.

Grouped around their fires at night, with nothing to do but look at the stars and sand, the descendants of Abraham heard these stories told from generation to generation, with such slight variations as always occur when several people tell the same story. We shall hear much more about this later.

PERSONAL APPLICATION

As Abraham dedicated his son to the service of God, so should we dedicate ourselves and our possessions to the service of God and humanity, and to the building of His Kingdom upon earth. In fact this covenant is made between each Christian and God in the service of Holy Communion: "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and *living* sacrifice unto Thee."

MEMORY WORK

Memorize these texts (Genesis 22:18. God said unto Abraham: in thy seed shall all the nations of the earth be blessed.)

John 8:56; Jesus said; Your father Abraham rejoiced to see My day; and he saw it, and was glad. Verily, verily I say unto you, before Abraham was, I am.

* * *

NEXT WEEK: Lesson Nine; THE QUARREL OF THE HEIRS. The stories of Ishmael and Isaac; Essau and Jacob.

December 1st; HOW THE BIBLE STORIES CAME TO BE PRESERVED.

CORRECTION

In the lesson THE CHAIN OF ALTARS on Cain and Abel, Cain's reply to the sentence was wrongly given as "My punishment is greater than can be forgiven." This should have read, "My sin is greater than can be forgiven."

AN UNUSUALLY FINE BOOK ABOUT MAHATMA GANDHI

Reviewed by G. M. DAY

That Strange Little Brown Man, Gandhi by Bishop Frederick B. Fisher (Long and Smith \$2.50) is such a fascinating book and at the same time contains so much information concerning the life and principles of Gandhi and the conditions with which he is dealing in India that it would be difficult to praise the book too highly. It gives an insight into the tremendous problems of that great country and its people and faces the perplexing questions so fearlessly that it would be of great value if every Westerner and especially every Western Christian could read it. Coming out of the experience of Bishop Fisher's twenty-eight years as a missionary in India, it has the particular advantage of the vividness and in concrete detail which only a man who has been an eye-witness can give.

So full is it of excellent material that the problem is to know which part to touch upon in this review. After showing why he believes Gandhi is not a fanatic but on the contrary a statesman of the highest order, Dr. Fisher gives accounts of his hero's fight against indentured labor in South Africa; of the development of Gandhi's pacifist convictions during the world war; of the influence of Thoreau, Emerson, William L. Garrison, Lincoln, and Wilson upon the Mahatma's thought; of his beliefs about the relation of Hinduism and Christianity and his attitude toward Christian missions; of the development of sex ideas in India and of the beautiful character of Madame Gandhi; of the causes of India's poverty; of why the strange little brown man spins; and concludes with chapters giving evidence of India's readiness and ability to govern herself.

Some of the facts given in the chapter on India's poverty will not be palatable to the Anglo-Saxon conscience. Ancient India was a wealthy country but after its exploitation began by the East India Company, the dividends to the stockholders of that company never went below one hundred and fifteen per cent for one hundred years. In 1787 India exported a million and a half pounds of muslin to England but within thirty years England had crushed this manufacture completely. When the Crown bought the country from the company, it paid the bill by taxes laid on the Indian people. Even to-day living in the midst of this poverty-stricken land the Viceroy receives three times the salary of the President of the United

States and the "ecclesiastical department" of the government costs the Indian people more than a million dollars a year.

One may imagine how Gandhi feels when he realizes the tax burden India bears for the maintenance of the Church of England in India and yet when he went to a service a few years ago at a cathedral in South Africa with C. F. Andrews, the ushers refused to let Gandhi enter because of his color. Fortunately, the wife of the Bishop came along at the critical moment and bravely said: "Come in, both of you, and sit with me". As the author remarks "the incident did not encourage a sensitive Hindu to believe that all love and truth were contained in the Christian church". As we read in the chapter on "What's Wrong with Foreign Missions" of the many unfortunate mistakes made and attitudes assumed by missionaries, we can only wonder that Gandhi not only is tolerant but sees through it all to the supreme beauty of Christ's personality and has the courage to say so. In 1925 Dr. Fisher tells us that over the entrance of one of the tents at the Indian National Congress in Cawnpore, was hung a large framed portrait of Christ on the Cross. "Every Hindu, every Moslem, every Jain, and every Sikh who passed through the entrance gazed at the picture with reverence. Many of them stopped and bowed their heads. Over several doorways of shops surrounding the Congress tent were signs 'Believe in God'. The Hindu not only takes *his* religion seriously; he takes *your* religion seriously."

A long jump backwards it is to the story of the young Princess Elizabeth of Hungary who preferred to be a Sister of St. Francis rather than Frederick Barbarossa's Empress, but *Saint Elizabeth* (Holt \$2.50) by E. Von Schmidt-Pauli is the story of the life of this girl who only lived twenty-four years. The style of the book is strikingly beautiful and communicates to the reader much of the quiet charm which we imagine characterized the life of noble women in those days. Turning from the forceful thought and action of a modern Saint like Gandhi, however, I find it hard to thrill to the piety of this mediaeval girl.

DEATH OF JOHN S. LITTELL

The Rev. John Stockton Littell, rector at Lewes, Delaware, died on October 21st after a brief illness. A graduate of Trinity College and the General Seminary he served parishes at Brockport, N. Y.; Keene, N. H.; Hartford, Connecticut, and his last parish in Delaware. He was well known throughout the Church for his writing.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

There is nothing in this world quite as powerful as a man who means it. Gandhi is one. Toyohiko Kagawa, the great Japanese Christian, is another. Recently he wrote this letter to Chinese Christians: "Dear Brothers and Sisters; I want to ask your pardon for my nation. I call your attention, however, to this fact, that even in Japan the minority of the Japanese were against the sending of troops. Pardon me especially because our Christian forces were not strong enough to get the victory over the militarists." Kagawa was later jailed for resisting the policies of his government in sending troops to Manchuria and Shanghai. He said: "Jesus Christ could not live in Japan unless he took out naturalization papers."

* * *

A Letter from the Council's Treasurer

The following communication has been received from Mr. Franklin, treasurer of the National Council: "The situation with regard to the collections to November 1st on the quotas allotted to the dioceses is indeed serious. With only two months remaining in the fiscal year the dioceses have remitted to the National Council only 53 per cent of the total they notified the Council to expect and there is a balance still due of \$1,014,850. Up to the year 1931, the dioceses had paid to the National Council an average of 99 per cent of the amounts they notified the Council to expect on their quotas. In 1931 the payment was only 91 per cent of expectations with a total shortage of \$231,099, and the Council was in consequence faced with a deficit of \$252,855 only avoided by the use of Undesignated Legacies heretofore used for new buildings or other permanent objectives. This year legacies are an uncertain asset.

"Through large reductions in appropriations and the fine response of the Church to the 1932 Deficiency Fund Appeal the budget for 1932 has been balanced *but only balanced if the dioceses pay what they have told the Council to expect*. Our whole system of the balanced budget depends upon the fulfillment of the expectations from the dioceses. A deficit must be avoided.

"Only twelve dioceses and districts out of ninety-nine have sent in the full proportion of their expectations, even after allowing one full month for collection and remittance. The receipts to date are

\$355,234 below what they were last year, exclusive of the amounts received for the 1932 Deficiency Fund.

"It seems evident that some dioceses have been using most of the receipts to date in payment of their own diocesan expenses. Such a plan places the full burden of any shrinkage in the payment of pledges upon the National Council instead of a proportionate sharing in such shrinkage by the dioceses. Under the partnership plan now in effect the National Council is dependent upon the several dioceses for the collection of the missionary gifts of the people and relies upon the dioceses to divide all sums received between the diocese and the National Council on the basis of their proportionate share in the objective placed before the people.

"The Church is showing a fine spirit in preparation for the Every Member Canvass. Let the same spirit of determination and sacrifice lead us to make good on our pledges for 1932 and provide the National Council with the money we have authorized them to spend in the support of our missionary work.

"Gird up your loins!"

* * *

Patriotic Service at the Heavenly Rest

The Church of the Heavenly Rest, New York City, the Rev. Henry Darlington, rector, was crowded with 3000 members of military and patriotic organizations last Sunday for the service of massing of the colors. This was the 11th consecutive year in which this pageant of patriotism has been held in this beautiful new church. More than 200 flags were displayed in the parade before the service, including the flags of a number of foreign nations.

A similar service was held on the same day at St. Paul's Cathedral, Detroit.

* * *

Memorial Service for Distinguished Churchwoman

A memorial service for Helena Stuart Dudley, distinguished Churchwoman of the diocese of Massachusetts, is to be held on November 20th at St. Stephen's, Boston, where she was a communicant for many years. Miss Dudley was for twenty years the head of Denison House.

* * *

Congregational Pastor Called to Cleveland Cathedral

The Rev. Chester B. Emerson, pastor of a large Congregational Church in Detroit, has been asked to take charge of Trinity Cathedral, Cleveland, which has been without a dean since the resignation over a year ago of Dean Francis White. Dr. Emerson announced to his Detroit congregation last Sunday that

he would accept, stating that he looked forward to it as "a great spiritual adventure." The supposition is, of course, that he will eventually be ordained to Episcopal orders and be installed as dean.

* * *

Dedicate New Reredos at St. Peter's, New York

Bishop Manning dedicated the beautiful new reredos at St. Peter's, New York, on November 6th. The reredos is the work of the Mowbray Studios in England, and cost about \$11,000.

* * *

Becomes Rector of Detroit Parish

The Rev. Irwin C. Johnson, director of boys' and young people's work of the diocese of Michigan, became the rector of St. Thomas', Detroit, on November first. He has not entirely relinquished his former work but will divide his time between the parish and the diocesan work.

* * *

Anniversary Dinner at Jackson, Michigan

A dinner and reception commemorating the 100th anniversary of the founding of St. Paul's, Jackson, was held on November 10th. Bishop Page was one of the speakers.

* * *

Peace Meeting Held in Boston

Bishop Sherrill presided at a meeting held on November 14th in Boston under the auspices of the Greater Boston Federation of Churches for world peace. The speakers were Professor Andre Philip of France and Dr. Siegmund-Schultze of Germany.

* * *

Commemoration Service Held in New Hampshire

Old Saint John's, Portsmouth, N. H., was the scene of an interesting service on October 30th, commemorative of the fact that on November 1, 1789 George Washington attended service in Queen's Chapel, the predecessor of St. John's, which stands on the site of the original chapel. The memorial service called together a congregation that taxed the capacity of the fine old church. The historical address was delivered by the Hon. Elwin R. Page, justice of the superior court of the state.

* * *

Matriculation Day at Trinity College

November 2nd was Matriculation Day at Trinity College, with the service being held for the first time in the beautiful new chapel. The address was delivered by Mather Abbott, headmaster of Lawrenceville School. In accordance with the college custom, before the new students were enrolled, due honor was paid to

the alumni who had died during the year. Among these was A. P. Burgwin of Pittsburgh, who, while still an undergraduate fifty years ago, took the music of an old Negro spiritual "Was you there when they nailed Him to the tree?" and made of it the Alma Mater song of Trinity, "Neath the Elm." A week before the matriculation service the Mapton Institute quartet visited Trinity and sang this spiritual with deep feeling.

In most American colleges the old ceremony of matriculation has been neglected or simply merged with registration at the beginning of the year. At Trinity it has been retained and is one of the most impressive services of the college year. There are 146 men in the freshman class and 25 men admitted by transfer to the upper classes.

* * *

New Kind of Party In New York Parish

Something new in the way of parties is being held today at St. Peter's, New York City. The Auxiliary there is having a measuring party. It seems that the waistlines of the ladies are to be determined and each one has to pay a penny an inch admission. Prizes are given to the most slender and the most corpulent. I know women who wouldn't be too strong for the idea but in the long run it may have a beneficial effect at that. Publicity and public opinion can accomplish wonders.

* * *

Young People Meet in Western Michigan

The young people's fellowship of the diocese of Western Michigan met at St. Luke's, Kalamazoo on October 30th with more than 200 present. There were addresses by the Rev. Irwin C. Johnson of Detroit, the Rev. W. A. Simms of Battle Creek and the rector of the parish, the Rev. A. Gordon Fowkes.

* * *

Graduation at St. Mary's Training School

Seven young woman graduated on November 3rd from St. Mary's Training School for Nurses, which is connected with St. Mary's Hospital for Children, New York. There was an address by the Rev. Gregory Mabry of St. Paul's, Brooklyn. Incidentally, here are a few figures on this hospital that may interest you. It cost about \$10,000 a month to maintain it. This is a lot of money but not so much either when the great work that is done there is taken into consideration. Now the announcement comes that they have been running behind each month for some time and that unless they can raise \$25,000 by the end of the year this hospital, the only one in the city under Church auspices ministering to chil-

dren, will have to be closed. Several New York rectors, aware of the value of the work, have appealed to their people for help.

* * *

Discuss the Task of Church Today

A meeting of the Church League for Industrial Democracy is to be held in New York on November 19th to discuss "The Task of the Church Today". The leader is to be Miss Mary Van Kleeck, director of industrial research of the Russell Sage Foundation. The C. L. I. D. is an organization of the Church which aims to bring together for prayer, study and action those who seek to apply the principles of Christ in industrial society. The public is invited to this luncheon meeting which is to be held at the headquarters of the Henry Street Settlement, 99 Park Avenue, at one o'clock.

* * *

Awards of the Order of the Sangreal

The Order of the Sangreal, of which the Rev. Irwin St. John Tucker is grand master, has announced the conferring of awards for 1932 for distinguished service to God and humanity through the Church. Here they are: Mrs. Hugh Campbell of the diocese of Marquette who as a nurse has ministered for thirty years in the backwoods of that region. Rev. Henry E. Chase, diocese of Eau Claire, for his missionary work. Louisa T. Davis of Virginia for her work as president of the diocesan Woman's Auxiliary. Rev. J. W. Hobson, diocese of West Virginia for his work in the coal areas of that state. Mr. John K. Kent, layman of St. Philip's, Chicago, for his untiring work in that parish. Rev. Gardiner C. Tucker, Alabama, for fifty years the rector at Mobile, Alabama. Mr. Guy T. Barry, layman of Independence, Kansas, for his courageous work for the Church despite grave physical weaknesses. Rev. Gerald H. Catlin, Kentucky, for his missionary work along the Big Sandy River. Mr. E. G. Moon, diocese of Iowa, for his untiring work for the diocese and the National Church. Rev. F. W. Hardy, canon of Christ Church Cathedral, Louisville, Kentucky, for his work in the field of religious education. Rev. John H. Fitzgerald, Bay Ridge, Long Island, for his work in his parish and for his unusual efficiency in executive positions both in the diocese and in the Church at large. Rev. W. A. Braithwaite of Cortland, N. Y. for having built up his parish to a high standard of generosity, earnestness and devotion. Rev. A. P. Curtiss of Sheboygan, Wisconsin, especially for his work among boys and young men. Rev. George F. Dudley, Washington, for constructive statesmanship in the

upholding of Christian ideals in the nation's capital.

The awards are made annually on All Saints' Day. Nominations for the honor are made by members of the Order of the Sangreal and the selections are made from those nominated by the executive committee.

* * *

Missionary Conference in Western Michigan

A conference on missions was held the last week in October in the diocese of Western Michigan. On October 23rd a service was held at St. Mark's Cathedral, Grand Rapids, when addresses were made by Bishop Demby of Arkansas and Bishop McCormick, diocesan. On the 25th and 26th a conference of the clergy was held with the Rev. Frederick P. Houghton, general secretary of the National Council as the leader. Meetings of vestries were also held during the week.

* * *

Bishop Casady Ordains His Son

Bishop Casady of Oklahoma ordained his eldest son, the Rev. Phineas McCray Casady to the priesthood on All Saints' Day at St. Stephen's, Alva, Oklahoma. Young Casady is in charge of a number of mission stations, with Alva as his residence.

* * *

Bishop of Exeter on War Debts

The Bishop of Exeter, England, now preaching and lecturing in this country, stated the other day in Chicago that he is for the cancellation of all war debts and the removal of any suggestion of war guilt from the shoulders of Germany. "Forgiveness is one of the great needs of the world today. We must forgive and forget. Otherwise permanent world peace is impossible." He also stated that the worst of the depression is over and gave it as his opinion that the United States is further on toward recovery than is Great Britain. He gave a number of addresses while in Chicago, in-

BY THE WATERS OF BABYLON

*A Story of Ancient
Israel based on modern
Biblical scholarship*

By LOUIS WALLIS

(See advertisement elsewhere
in this issue)

cluding a sermon at St. Luke's Pro-Cathedral and an address before the Sunday Evening Club.

* * *

Dr. Darlington Ridicules New York Architecture

The Rev. Henry Darlington, rector of the Church of the Heavenly Rest, New York, stated last Sunday that the architecture of the city's great buildings was ridiculous. The sermon was preached at a service at which forty-one memorials were dedicated. "The Church of the Heavenly Rest," he said, "has been erected for permanence. One principle of the Gothic form is that everything shall be as it is represented to be. This church is a contribution to architecture and it will stand century after century."

* * *

Bishop Lawrence Speaks at Harvard

The Rt. Rev. William Lawrence, retired Bishop of Massachusetts, was the speaker on Armistice Day at the dedication of the new Harvard memorial church. Hundreds of alumni from all parts of the country attended the service.

* * *

Death of Sexton of Trinity Church

Mr. William John Boyd, a familiar figure at Old Trinity Church, New York, where he has served as sexton for many years, died on November 6th after a brief illness. Mr. Boyd was 78 years of age and was connected with the parish for seventy-three years, ever since he became a member of St. Paul's Chapel Sunday school when he was five years of age.

* * *

Synod Makes Recommendations About Negro Work

At the synod of the province of Sewanee held in 1930 a committee

THE MEANING OF THE REAL PRESENCE

by

G. A. Studdert-Kennedy

A reprint in leaflet form
of this famous article.

5c a copy
\$1.00 for 25 copies

WITNESS BOOKS

6140 Cottage Grove Ave.

CHICAGO

**Reducible
Rupture Cured
in Many Cases**



Forget your rupture—enjoy normal activities and pleasures of life in heavenly comfort and security with my amazing, patented **Air Cushion Appliance!** Sent on trial—costs so little—helps so much! 3 millions sold. Neglect of rupture often fatal so act now—write for my Free Rupture Book and **PROOF** of cures! **H. C. BROOKS, 719-B State St., Marshall, Mich.**

**YOUR CHURCH, SOCIETY
OR SCHOOL
NEEDS MONEY**

Sell finest Chocolate covered 5 cent bars and earn money quickly. Twenty varieties. Pay for bars in 30 days. Offer not good in South or West.

For full information write
L. E. AUSTIN

760 West End Ave. New York City

**RELIGIOUS
CHRISTMAS CARDS**

30 Beautiful Assorted Religious Cards with envelopes, postpaid, Exquisite coloring. Size 3x3½. \$3 per 100.

Send for Circular No. 105

PRAYER BOOKS

HYMNALS, ALTAR, CHANCEL and LITANY BOOKS
Gold inscription FREE. Books of all publishers. Send for Circular No. 205.

**THE REDDING MASONIC
SUPPLY CO., Inc.**

200 Fifth Ave., New York, N. Y.
(Est. 1859)

ALTAR BREADS—Orders promptly filled. Saint Mary's Convent, Kenosha, Wis.

MEMORIALS, Resolutions, Prayers. Mottoes, engrossed and illuminated, in book form or as a scroll, Hand illuminated Christmas Greetings, four different \$1.00. The 23rd Psalm beautifully embellished \$3.50. Carle H. Schafer, 1763 Gaylord, Denver, Colo.

WOODLEIGH FARMS, Towanda, Pa. Entirely modern. Owner trained nurse. Rates \$40, \$50, \$60 per month. Illustrated Booklet.

**HOUSE OF THE NAZARENE
SAINT AUGUSTINE, FLORIDA**

Guests received. Moderate charges. Convenient, comfortable, cheerful. Good meals, attractive grounds, sunshine and quiet. If you are looking for rest or renewed strength, come and see. Open year round. Daily Chapel services next door, open to guests if desired. For further particulars address Sister-in-Charge, 30-34 Rohde Avenue.

**REAL SAVINGS on FINE LINENS
for the CHURCH**

Send for our samples and new price list of selected and tested linen, unsurpassed in quality, durability and economy. You can afford replacements now. **MARY FAWCETT CO., 812 Berkeley Ave., Trenton, N. J.**

POSITION WANTED

Young churchwoman desires any position. Has had experience in the Domestic Mission field, as Matron in Girls Institution and as Private Housekeeper. Address, A. Truelove, Pemberton, N. J.

consisting of Bishop Bratton of Mississippi, the Rev. C. B. Wilmer and the Rev. Moultrie Guerry was appointed to study Negro work in the province. They presented their report at the meeting of the synod this year and their recommendations were unanimously adopted. They were that Negro archdeacons and deans should present their reports to the National Council as well as to their bishops, thus making for the most direct contact possible under present conditions; closer conference and co-operation between the races was urged in the performance of Church work; urged high standards for Negroes seeking the ministry; stated that there should not be discrimination in Church work; and finally recommended that the commission be composed of members of both races.

* * *

**Preparing for
the Canvass**

At St. John's, Savannah, the Rev. C. C. J. Carpenter is preparing for the every member canvass by having classes on four Sundays to discuss the subject "Building a Christian Nation". The classes are well attended.

* * *

**Rector Lectures
on the Bible**

At midday each Thursday the Rev. David Cady Wright, rector of Christ Church, Savannah, Ga., is delivering lectures on the Bible, the purpose being to apply Biblical teachings to present day problems.

* * *

**Laymen Meet
in Nevada**

A conference for laymen in the interest of the canvass was held recently at Trinity Cathedral, Reno, Nevada, to which men from the entire region were invited. The leaders were Mr. A. W. Plummer, senior warden of the cathedral parish, Bishop Jenkins and the Rev. W. A. Stimson, now in charge of Indian work in the district.

* * *

**Maryland Churchmen
Meet in Convocation**

The every member canvass was the subject under discussion at the fall meeting of the convocation of Towson, Maryland, October 26th. Bishop Taitt of Pennsylvania, Bishop Cook of Delaware and Bishop Helfenstein of Maryland were the speakers.

* * *

**Buchmanites Are
on Tour**

A team of thirty-five men and women, representing several countries, including South Africa, Holland, Germany, England, Scotland and the U. S. A. are heading up conferences this month in Michigan in the interest of The First Century

PREPARE FOR THESE TIMES
by reading

The Christian Way Out

A Symposium with contributions by a distinguished group of Church men and women

A picture of each author

50c a copy

WITNESS BOOKS

6140 Cottage Grove Avenue
CHICAGO

ERNEST W. LAKEMAN

Designer and Worker in Stained Glass

36-38 WEST TWENTY-FIFTH STREET

Opposite Trinity Chapel

NEW YORK, N. Y.

The Payne Studios Inc
Stained-Glass
Memorials
Paterson-New Jersey

CATHEDRAL STUDIO, WASHINGTON, D.C. and London, England. Church embroideries, Altar and pulpit hangings, surplices. Exquisite Altar Linens. Stoles with crosses \$6.50 up. Burse and Veil \$10 up. Silk damask cope, \$80 up. Silk chasuble, \$30 up. Silk Low Mass sets, \$60 up. New Handbook for Altar Guilds, 52c. L. V. MacKrilie, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Wisconsin 2752.

CATHEDRAL CHOIR SCHOOL-NEW YORK

A boarding school for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the Close. Fee—\$250.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address The Precentor, Cathedral Choir School, Cathedral Heights, New York City.

WAYSIDE, NEW SMYRNA, FLORIDA

Furnished rooms for light housekeeping. Cheerful, comfortable, convenient. Large porches. Churches, library, stores. Fishing in ocean and Indian River. Golf, tennis, recreational park. Beautiful walks and drives. Three rooms \$125 and \$150 for the season. Two rooms, \$75. Adults only. Miss Emilie Robertson, 500 N. Orange Street.

Ambitious men, college age, as Field Directors to organize fraternity adapted exclusively to parishes of the Episcopal Church. Compensation. K. S. S. J. 3012 W. Coulter St., Philada., Penna.

JAPANESE NOVELTIES

Consigned to Church Societies. Large Commission. Japanese Art & Novelty Co., 70 Seaman Ave., New York.

Edwin S. Gorham, Inc.

*Publishers and Distributors
of Church Literature*

18 West 45th Street, New York

Christian Fellowship. The group is headed by the Rev. Frank Buchman, founder of the organization, and the Rev. Samuel Shoemaker Jr., rector of Calvary Church, New York. They plan to travel throughout the country during the next six months.

* * *

Reorganize Young People in Northern Indiana

About 100 of the young people of the diocese of Northern Indiana met at St. James', South Bend, on October 22nd when plans were completed for a reorganization of the Young People's Fellowship of the diocese.

* * *

Mission for Children at Richmond Hill

A five day mission for children was held at the Church of the Resurrection, Richmond Hill, Long Island, from October 24th to the 29th. The mission was closed with a big service on the 30th.

* * *

New Church is Consecrated in Philippines

On All Saints Day Bishop Mosher was to consecrate the new building of All Saints Church, Bontoc, Philippine Islands. The new church, chiefly an Advance Work project of the diocese of Rhode Island, is the culmination of the hopes and prayers

Fiction With a Soul—

Only at rare intervals—once in a very great while—is the unceasing flood of books punctuated by a novel in which plot and theme are so closely interwoven that the story seems to generate a vitality within itself. Such books have *soul*. Above and beyond their power to entertain; greater than their purpose of depicting a phase of life or a period of civilization, is this intangible, often unintended, inner significance.

Of such a class is the new novel issued by the Macmillan Company of New York, based on modern Biblical scholarship. Historically accurate, showing how monotheism became triumphant over paganism through a great struggle for social justice in the midst of conditions like those prevailing today. Warmly commended by religious leaders, such as Bishop F. J. McConnell, Dr. S. Parkes Cadman and Prof. Shailer Mathews.

By the Waters of Babylon, A Story of Ancient Israel, by Louis Wallis. From all booksellers, or from the Macmillan Company, New York City, for \$2.00—*Adv.*

of many years. Altar and reredos are to be a memorial to Bishop Brent from the Woman's Auxiliary of Western New York and other memorials to former missionaries are to be given, some of them by the young people of Bontoc.

* * *

Opportunity to Worship in Sacramento

One so often hears of vast rural regions where the Episcopal Church is not known that one reads with thankfulness a passage in an address Bishop Moreland of Sacramento made

just before his recent retirement from that diocese where he has been bishop since 1899.

"Statistics," he says, "do not measure spiritual growth, yet I may state for our encouragement just a few facts. There are only 27 towns in northern California of 2,000 population or over, and in 24 of these there are Episcopal Churches. There are 10 towns with between 2,000 and 1,000 population, and in 9 of these there are Episcopal Churches. In towns of less than 1,000 we have 11 Episcopal Churches. I do not believe there is

THE CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

THE PURPOSE OF THE CHURCH LEAGUE IS TO BRING TOGETHER FOR PRAYER, STUDY AND ACTION THOSE WHO SEEK TO APPLY THE PRINCIPLES OF CHRIST IN INDUSTRIAL SOCIETY.

MEMBERS OF THE EPISCOPAL CHURCH WHO WISH TO STAND WITH US IN THE FURTHERING OF THIS PURPOSE ARE INVITED TO MEMBERSHIP.

President

RT. REV. EDWARD L. PARSONS

Vice-Presidents

RT. REV. BENJAMIN BREWSTER
MR. WILLIAM F. COCHRAN
MISS CAROLINE B. LAMONTE
REV. J. HOWARD MELISH
MISS VIDA SCUDDER
MISS MARY VAN KLEECK

Executive Committee

REV. SMITH OWEN DEXTER
RT. REV. CHARLES K. GILBERT
MISS ELIZABETH GILMAN
REV. NORMAN NASH
MRS. MARY SIMKHOVITCH

LITERATURE SENT ON REQUEST

Office of the League

154 Nassau Street

NEW YORK

ST. STEPHEN'S COLLEGE (Columbia University)

A College of Arts, Letters and Sciences definitely and officially of the Episcopal Church but with no ecclesiastical restrictions in the selection of its student body; incorporated into the educational system of Columbia University and conferring the University degree.

It combines the advantages of University education with small college simplicity and inexpensiveness.

The College founded in 1860, is equipped to teach men who, after graduation, are going into business or into post-graduate schools of medicine, law, journalism or theology, or into classical, scientific, social or literary research.

The fees are: For tuition, \$360 a year; for furnished room, \$150 a year; for board in hall, \$300 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.

Address: Bernard Iddings Bell, Litt.D.,
Warden

ANNANDALE-ON-HUDSON, N. Y.
(R. R. Station: Barrytown)

TRINITY COLLEGE Hartford, Conn.

Offers a general cultural education, with special emphasis on the Classics, Modern Languages, English, Economics, History, Philosophy, Chemistry, Mathematics and Physics, Biology and Pre-Medical, of Pre-Engineering. For information apply, The Dean.

CHILDREN'S HOSPITAL

In New York, Sisters of St. Mary (Episcopal) 405 W. 34th Street. Accredited School of Nursing, two years and eight months. Major subject children. Adult and maternity nursing in affiliated hospitals. Single rooms. Full maintenance and allowance. Write for booklet.

KEMPER HALL

KENOSHA, WISCONSIN

Under the care of the Sisters of Saint Mary. An Episcopal school for girls on North Shore of Lake Michigan, one hour from Chicago. College Preparatory and general courses. Elementary Grades, Progressive Methods Used. Music, Art, Domestic Science. Outdoor and Indoor Sports. Address, The Sister Superior.

Virginia Episcopal School Lynchburg, Virginia

Prepares boys for college and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia. Charges exceptionally low. For catalogue apply to Rev. Oscar deWolf Randolph, Rector.

HARVARD SCHOOL

Los Angeles, California

A school for boys under the auspices of the Episcopal Church. Fully accredited. R. O. T. C. Outdoor sports in a fine climate. For all information, address the Rev. Harold H. Kelley, Headmaster.

The Story of the Church

by
BISHOP JOHNSON

"Brief, unmistakably clear and absolutely to the point."—Gardiner M. Day.

50c a copy

WITNESS BOOKS

6140 Cottage Grove Ave.
Chicago

another rural diocese in the American Church with a better record."

* * *

Dedicate Children's Chapel at Bayonne

A Children's Chapel was dedicated recently at Calvary Church, Bayonne, New Jersey, by the rector, the Rev. John Quincy Martin. The chapel is a memorial to several children of the parish.

* * *

The Power of Advertising

While taking a group of teachers through the Washington Cathedral, Canon Gummere said to one of them: "You know what a gargoye is, don't you?" And she said, "Oh, yes, I saw that word yesterday. Gargoye is a motor oil."

* * *

Bishop Campbell Has an Anniversary

Bishop Campbell has completed ten years of life in Africa. In September, 1922, he went out to the hinterland of Liberia as first prior of the new Holy Cross Mission, which also thus celebrates its tenth anniversary, and since 1925 he has been missionary Bishop of Liberia.

* * *

Parish Has An Annual Reception

At Calvary, Utica, N. Y., there is held each fall a reception to the members of the parish. This year it was attended by Bishop Fiske, Bishop Coley, Archdeacon Jaynes and Miss Charlotte Tomkins, the diocesan secretary of religious education.

* * *

Bishop Jenkins Preaching in the East

Bishop Jenkins of Nevada is at present in the east, filling engagements in New York, New Jersey, Pennsylvania and Maryland in behalf of the every member canvass.

* * *

Delaware Parish Celebrated Anniversary

Over the last week-end St. Luke's, Seaford, Delaware, celebrated their patronal festival and also the tercentenary of the founding of the parish. Lord Delaware, so the story runs, arrived with a load of supplies in 1610, and then came back the following year with still more supplies, and also with 650 people. Among them were families from Seaford, Sussex, England, and they settled in what is now Seaford, Delaware. In this second party was a priest of the Church of England, who traveled up and down among the scattered colonists, ministering to them. This clergyman, who later returned to England, kept a very nice set of records which have recently been discovered, and from them we now know that there were services at Seaford in the homes of the settlers as early as 1632, and

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS

THE DEAN

4 Chelsea Square New York City
For Catalogue Address the Dean

Episcopal Theological School

CAMBRIDGE, MASSACHUSETTS

Affiliation with Harvard University offers unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

For Catalogue Address the Dean

DIVINITY SCHOOL IN PHILADELPHIA

Undergraduate and Graduate Courses
Privileges at University of Pennsylvania
Address:

DEAN BARTLETT, 42nd and Locust Streets

SEABURY-CARLETON

THEOLOGY LIBERAL ARTS

Best Training — Minimum Cost

For information and catalogue write

RT. REV. STEPHEN S. KEELER, D.D.

Acting Dean

Seabury Hall, Faribault, Minn.

The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information
address the Dean

REV. WALLACE E. ROLLINS, D.D.

Theological Seminary Alexandria, Va

ST. FAITH'S SCHOOL

A Country School for Girls

College Preparation. General Course. Lower School. Athletics. Excellent advantages at Moderate Cost

REV. DR. F. ALLEN SISCO

Saratoga Springs, N. Y.

ST. CHRISTINA SCHOOL

Episcopal Church School for girls. Kindergarten through High School. New York Regents diploma and College Entrance. Complete Homemaking Course. Supervised recreation, Handcraft and Sports. New, modern, well-equipped, fire-proof building. Healthful and beautiful location. Tuition \$600 per year. Twelve months' residence if desired. Catalogue.

THE SISTERS OF ST. JOHN THE DIVINE
Cooperstown, N. Y.

WILLIAM SMITH COLLEGE

FOR WOMEN
Geneva, New York

Co-ordinate with Hobart College. Four year Liberal Arts Course leading to the degrees of A.B. and B.S.

For catalogue and information address
Faye Huntington Klyver, Ph.D., Dean

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL

Peeckskill-on-Hudson

BOARDING SCHOOL FOR GIRLS

Under the care of the Sisters of St. Mary. College preparatory and general courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalogue address THE SISTER SUPERIOR.

no doubt before. All of which is made the occasion for this recent celebration.

* * *

St. James, Batavia, Has Harvest Festival

Canned fruit, canned vegetables, home made jams and jellies, sugar, rice, cornmeal, also clothing of all shapes and sizes; sheets and pillow cases, towels, aprons and night shirts—those were some of the things gathered in on October 28th at St. James', Batavia, New York, at a Harvest Home Festival. The materials were then sent to St. Barnabas Home at Gibsonia, New York, for use in their work with men and boys.

* * *

Looks Like Revolution In Germany

Professor Johannes Hempel of the University of Gottingen, Germany, said at the Western Theological Seminary, Chicago, the other day that the political situation in Germany is dependent almost entirely upon the life of President von Hindenburg. If he should die Germany would fall into the hands of radicals, Professor Hempel believes. All of which might prompt the remark, "It won't be long now," since the president is about ninety.

* * *

Layman's Work in East Carolina

Bishop Darst of East Carolina has commissioned J. Q. Beckwith of Lumberton to visit the parishes of the dioceses to address the men on laymen's work. One feature of his talks before the men is the story of Captain C. B. Fry, director of the chapter of the Brotherhood of St. Andrew in Lumberton, who, with the aid of friends, has been doing personal house to house visiting, with a result that the men attending services, on successive Sundays, have been 24, 34, 49 and 66. Also largely as a result of Mr. Fry's work a large class was recently presented to Bishop Darst for confirmation. "It is the sort of work that every Brotherhood chapter should be carrying on," says Mr. Leon Palmer, executive secretary.

* * *

Texas Clergyman Begins New Work

The Rev. Bradner J. Moore, formerly in charge at Lubbock, Texas, who resigned under pressure because of his radicalism, has begun work as one of the directors of a cooperative settlement in Louisiana, known as Garden Homes Community. The project is to supply comfortable homes, opportunity for work and study, and security against the vicissitudes of illness and old age, to a selected group of socially minded people. Maintenance farming is the chief aim.

Services of Leading Churches

Cathedral of St. John the Divine New York City

Amsterdam Avenue and 112th St.
Sundays: Holy Communion, 8, 9; Children's Service, 9:30 A. M.; Morning Prayer and Litany, 10 A. M.; Morning Prayer, Holy Communion and Sermon, 11 A. M.; Evening Prayer, 4 P. M.
Weekdays: Holy Communion, 7:30 A. M. (Saints' Days, 10); Morning Prayer, 9:30 A. M.; Evening Prayer: 5 P. M.

Calvary Church New York Rev. Samuel M. Shoemaker, Jr., Rector Rev. J. Herbert Smith, Associate Rector

21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 6.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

Church of St. Mary the Virgin New York

46th St., between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Low Masses, 7, 8, 9 and 10. High Mass and Sermon, 11. Vespers and Benediction, 8.
Week-day Masses, 7, 8 and 9:30. Confessions, Sat. 3 to 5; 8 to 9.

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.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m. Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

The Incarnation Madison Avenue and 35th Street Rector

Rev. H. Percy Silver, S.T.D.
Sundays: 8, 10, 11 A. M.; 4 P. M.
Daily 12:20.

St. Bartholomew's Church Park Ave. and 51st St., New York Clifton Macon, Minister-in-charge

8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.
Little Church Around the Corner
Transfiguration
1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 8.)
11—Missa Cantata—Sermon; 4—Vespers.

Trinity Church, New York Broadway and Wall St.

Sundays: 8, 9, 11, and 3:30.
Daily: 8, 12 and 3.

Grace Church, Brooklyn Heights Rev. George P. Atwater, D.D.

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

St. Paul's Cathedral Buffalo, New York

Sundays: 8, 9:30, 11, 8.
Weekdays: 8, 12:05.
Thursdays ("Quiet Hour" at 10) and Holy Days: 11.

Grace Church, Chicago (St. Luke's Hospital Chapel) Rev. Wm. Turton Travis

1450 Indiana Ave.
Sundays: 8, 11 A. M. and 7:30 P. M.
Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

St. Mark's, Berkeley, California

Baxcroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11 A. M.; 7:45 P. M.
Wednesdays: 10:30 A. M.

ST. ANNE'S IN THE FIELDS Pointe-au-Pic Province of Quebec Rev. Franklin Joiner, Chaplain

Sundays: 8, 11 and 6.
Daily: 8 A. M.

Christ Church Cathedral Hartford, Conn.

Cor. Main and Church Streets.
The Very Rev. S. R. Colladay, D.D.
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.
Daily: 7:00, 12:10; 5:00.
Holy Days and Wednesdays, 11:00 a. m. Holy Communion.

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, 9:30 and 11 A. M.; 8 P. M.
Week Days, 8 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
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.; Solemn 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. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

Church of St. John the Evangelist

Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

St. Peter's Church

3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

Rhode Island St. Stephen's Church in Providence

114 George Street
The Rev. Charles Townsend, Rector
Sundays: 8 and 9:30 A. M. Holy Communion. 11 A. M. Sung Mass and Sermon. 5:30 P. M. Evening Prayer.
Week Days: 7 A. M. Mass, 7:30 A. M. Matins, 5:30 P. M. Evensong.
Confessions Saturdays: 4:30-5:30 P. M. 7:30-8:30 P. M.

Now—When
Old Fashioned Friendliness
and the
Hope and Power of Personal Religion
Are at a Premium

Do Not Let
Your Every Member Canvass
Committee Disband in December

Enlist the Committee and the Canvassers
to Make an Every Member Visitation
Prior to Lent

“The Canvass plan is never complete unless it concerns itself with religious motives and returns continually to the business of cultivating in the individual the Christian qualities of Discipleship, Fellowship and Stewardship.”

Information on request.

THE NATIONAL COUNCIL
FIELD DEPARTMENT

Church Missions House 281 Fourth Avenue

New York