

Bishop Johnson's editorials are splendid; they get right down to bed rock and hit hard every time.—George H. Randall, Editor of St. Andrew's Cross.

The Witness

"FOR CHRIST AND HIS CHURCH"

We have a few thousand reprints of "The Rules of the Game," by Bishop Johnson. While they last, \$1.00 for 100 copies. Excellent for campaign purposes.

VOL. V. No. 17.

CHICAGO, ILLINOIS, DECEMBER 18, 1920.

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CAMPAIGN DIRECTOR SENDS STATEMENT TO DIOCESES

Church Has Over a Million to Raise During December to Make Good Her Promises

An appeal and statement of the status of the Nation-wide Campaign has just been sent to all diocesan treasurers by Lewis B. Franklin, Treasurer of the Presiding Bishop and Council. The figures are a bit startling. They show that only two-thirds of the amount pledged for the year 1920 has been paid up to December 1st. To be exact, the quota for work of the General Church was \$8,179,415.00. The campaign resulted in \$3,1184,246.86 being pledged. On December 1st only \$2,139,649.57 of this amount had been paid, leaving a balance of unpaid pledges of \$1,124,128.35. The figures by Provinces are as follows:

1st Province—

Quota: \$1,302,846.00
Pledged: 282,000.00
Paid: 271,041.24
Due for December: 34,852.37

2nd Province—

Quota: \$2,513,979.00
Pledged: 723,000.00
Paid: 510,185.92
Due for December: 212,814.08

3rd Province—

Quota: \$1,688,548.00
Pledged: 790,461.86
Paid: 623,553.85
Due for December: 216,167.82

4th Province—

Quota: \$516,409.00
Pledged: 412,796.00
Paid: 222,843.04
Due for December: 189,952.96

5th Province—

Quota: \$1,098,651.00
Pledged: 413,790.00
Paid: 243,994.33
Due for December: 170,795.67

6th Province—

Quota: \$363,153.00
Pledged: 210,071.00
Paid: 74,637.23
Due for December: 136,760.04

7th Province—

Quota: \$337,824.00
Pledged: 216,674.00
Paid: 121,665.91
Due for December: 95,013.43

8th Province—

Quota: \$358,005.00
Pledged: 135,454.00
Paid: 72,728.05
Due for December: 67,771.98

The following is a copy of the letter sent out by Mr. Lewis B. Franklin, National Treasurer:

"We have given very careful consideration to the question of closing the books for 1920 in so far as receipts from parishes and missions are concerned. It is obvious that it would not be fair to rule that no money received here after the close of business Dec. 31st would be included in the cash receipts of 1920, but, on the other hand, it is not practicable to keep our books open for an indefinite period. The last Sunday in December, by which date every pledge should be paid in full, falls on December 26th, which would allow sufficient time for the parochial treasurer to make his final remittance for the year to the diocesan treasurer not later than December 31st. The following plan has therefore been adopted:

"Diocesan treasurer will receive credit on the 1920 cash account for all remittances from parochial treasurers deposited in the mail on or before December 31st, 1920.

"It is sincerely hoped that diocesan treasurers will make their final remittances to us not later than January 8th.

"It is obvious that if all 1920 pledges are to be paid to parochial treasurers by December 26th, unremitting effort from now on must be made by these parochial treasurers or the Nation-wide Campaign Committee in the parish."

Community Services

Under the leadership of the Reverend George Herbert Severance, rural dean of Spokane, several community services are held, and if they are all to be judged according to the one held bimonthly at Meyer's Falls, Washington, at which the writer officiated recently, there is no estimating the tremendous power for good they are accomplished. The spiritual atmosphere created by devoted worshippers cannot but produce a greater consecration to the cause of Christ and his Church. Dean Severance is to be much commended for his wholehearted devotion to the large territory under his consecrated leadership. The work at Kettle Falls, Washington, is most encouraging, the full service of the Church being rendered with credit to all concerned. The work among the young people receives special attention, and the future is practically assured. Colville, Northport and Republic report progress, slow, but sure and substantial.

The Rev. L. K. Smith, vicar of St. James, Spokane, is rejoicing with his people at the fulfillment of their hopes in the near completion of a Parish Hall, a much needed addition to their work.

New Hall Formally Opened

A year ago every one considered St. George's Church on the South Side of Chicago dead. Services were held irregularly; the church was not heated properly; everything was in need of repair. Then a small group of men got busy, supported by those that are always faithful, the women. The result of their efforts is one of the finest parish halls in Chicago. It was formally opened December 9th with a dinner served by the ladies of the Guild. The first speaker of the evening was Father Roland of St. Bartholomew's Church, who told of the uses to which a Parish Hall could be put, and of the community spirit which it should develop. He was followed by the Rev. E. H. Merriam, Secretary of the Bishop and Council, who spoke of the work of the National Church, and particularly of the Nation Wide Campaign. The last speaker was Bishop Griswold, who took for a text the phrase, "Do You Care?" and dwelt in his address not only on the needs of St. Georges, but upon the responsibility that a mission has to the rest of the Church. The rector of the mission, the Rev. W. B. Spofford, was the toastmaster.

During the evening one of the laymen present, Mr. Shoemaker, asked if he might interrupt to make a speech. His speech was very short and to the point, simply, "I want to double the amount that I have given to build this hall." That started the ball rolling so that before the evening was over \$1100 had been raised. Thus a supposedly dead Church builds and pays for a beautiful Parish Hall that cost \$7000; and does it all in about two months, because a handful of earnest people do care.

No sorrow is as great as the fear of it.

Set Week of Prayer for Church Unity

The preliminary World Conference meeting at Geneva marked a great step forward, and the Continuation Committee there appointed has begun its work of further preparation.

The first, and far the most important, preparation is that of prayer. The Committee makes at the outset two requests: (1) That every church where provision is not yet so made should, in such manner as is in accordance with its customs, secure that the unity of Christendom should be a regular subject of prayer in the ordinary services and the meetings for worship in the church; and (2) that from time to time special prayer should be made that the Spirit of God may guide the preparations.

To emphasize that request, the Committee has asked for the observance of the eight days ending with Pentecost (Whitsunday) namely, May 8 to 15, 1921 (April 25 to May 2 in the Eastern Calendar), as a special season of prayer, and is distributing a leaflet of suggestions for the observance.

The committee feels that on the whole it is better to select this week, with its special reference to the office and work of God the Holy Spirit, than to continue the Octave, January 18 to 25, which has been suggested by the Commission of the American Episcopal Church for some years past. The Committee hopes that prayer will not be confined to Whitsunweek, and rejoice to hear that all the Churches throughout the world are offering prayer for unity at all their public services, and that those Churches and individuals which have been observing the Octave, January 18 to 25, will continue the observance. It will be gratified also to hear of the observance of the first week in January, which has for years been suggested by the World's Evangelical Alliance.

It should be remembered in every observance the Committee says, that our prayer for unity must be truly comprehensive, including all Christians of every name, even though some Churches have as yet found it impossible to take part in the World Conference movement.

A report of the Geneva meeting is now being printed and will be ready to mail in a week or two.

Rev. Carl Nau to Leave Emporia

Rev. Carl Nau, rector of St. Andrews Church, Emporia, Kansas, has resigned to accept a call from St. Paul's Church, in Kansas City, Kansas. The resignation will be effective January 1. Mr. Nau will succeed Bishop-elect Robert H. Mize, whom Mr. Nau succeeded when he came to Emporia.

Rev. Nau came to Emporia in 1913. He has increased the attendance at the Episcopal Church and has done much in local and state Church work. He inaugurated the Sunday moving picture services in Emporia, and his pictures have drawn capacity crowds at the Emporia theatres. His movie services have attracted nation-wide attention and have been subject to many newspaper stories.

Community House Started

On Sunday, Nov. 21st, Bishop Horner visited St. Paul's, Glen Alpine, District of Asheville, N. C., and laid the cornerstone of the Community House, and consecrated the cemetery. The singing was led by the vested choir and addresses were made by the Bishop and the Rev. B. S. Lassiter. Afterward, at 11:30 a. m., there followed Baptism, Confirmation and First Communion.

The Community House was the gift of Mrs. Francis Knepp of Painesville, Ohio.

THREATEN TO ENFORCE BLUE LAWS IN NEW YORK

Witness Contributing Editor Also Writes of the Irish Riot on Thanksgiving Day

By James Sheerin.

In these days it is hard to give clearly the ins and outs of various social excitements or propaganda. One must be content with fair guesses, governed wisely by a faith that things are not ordinarily, and never permanently, as bad as they are pictured by the excited or interested ones. This reasoning applies to recent newspaper headlines and discussions as to a revival of Sabbatarianism or a stricter enforcement of old blue laws. Dr. Empringham, of the Church Temperance Society, is probably near right when he insists that the people most excited about the possible perils of strict enforcement of supposed defunct Sunday laws are the brewers and saloon men, who hope thus to turn people against the "bothersome" prohibition laws.

Of one thing I am certain, it is better for the Episcopal Church to stick to its old time common sense and human fairness in these matters. To allow itself to be stamped into the fold of the narrow extremists is to surrender its greatest asset in practical Christianity, as the sanest Church in the world in affairs of indifferent amusements.

The Irish Riot.

Perhaps the most sensational thing happening in New York since the terrible Wall Street explosion is the riot of the congregation of St. Patrick's Cathedral against the Union Club at 51st Street and 5th Avenue on Thanksgiving Day. The Cathedral was doing the dubious thing of having a mass for the partisans of the late Mayor of Cork, and when the crowd poured out some of them proceeded to stone the windows of the Union Club because they happened to be a British flag hanging out with the American in honor of the Pilgrim Fathers' celebration. Costly windows were broken, but the flag remained where it had been when the police finally succeeded in dispersing the mob.

The suggestive things about the whole affair are the remark inside the Cathedral from the pulpit by Monsignor Lavalley that the United States of America is "greater Ireland," and his and the police inspector's visits to the authorities of the club to persuade them to withdraw the flag. When the club refused to do so, the police official said, threatening, "Well, you see what has already happened," implying that the club must assume responsibilities for further damage if it persisted in keeping the flag up. This reminded a good many of the German Ambassador's words the day following the sinking of the Lusitania. When reporters asked him what he had to say about that insulting disaster he replied: "You see what has happened! Will Americans never learn!" Germans were not to blame, —only the foolish Americans who could not see Germany's ability to walk over them! Here on Fifth Avenue Americans were asked likewise to remember the ability of Roman Catholic Irish-Americans to make life in their own country unnecessarily dangerous and troublesome.

Probably the finest outcome of this impudent episode was the manifesto signed by leading Roman Catholic laymen and published next day in the daily papers, protesting to the Archbishop against the tendency to drag their "beloved church" into politics. The pity of it is that they do not know that it is already in politics, and that it has been cursed thus for ages by scheming ecclesiastical poli-

ticians. It is doubtful to some that it can ever be pulled out.

Another comforting result of this riot is that it stirred up the newspapers to give free and manly voice to the feeling of protest against all such hyphenated doings. Many have hitherto despaired over the seeming unwillingness of the daily press even to hint at the truth when the trouble concerned the Roman Catholic Church. If the world could only get the facts arguments would not be necessary.

1620—The New Pilgrimage—1920

The English people who came from Holland and landed on Cape Cod 1620 are having their innings everywhere this year of 1920. A fine by-product of the celebration is the way it acts as a counterblast to the Irish vindictive attacks in America on England and the British. It was certainly needed in these days of much loud utterance on the part of the enemies of Protestant England. I attended a luncheon given by the Clergy Club to the English and Dutch delegates at the Hotel Pennsylvania this week. There were about eight of these distinguished delegates, every one of whom was called on to speak. It was hardly a high order of speaking, and one had to wonder who it was that selected the member of the delegation. Of course it could be Church prejudice that would make a Churchman say so, but my preference as to the speeches was for that of Canon Burroughs. There was a flavor of culture and historic perspective, with refinement of literary expression, that did honor to the Anglican communion. Some, however, who were there recollected the visit of an Irish Protestant delegation a year or two ago. In the Pilgrim delegation there was none to equal the two Belfast clergymen, either in clear, forceful oratory or in manly upstanding presence. Nevertheless both delegations reminded us that we are all pilgrims who seek better things than we have.

Bishop Burleson Speaks in Spokane

In connection with the Nation Wide Campaign Preaching Mission, Bishop Hugh L. Burleson of South Dakota, held an eight day Mission at All Saints Cathedral, Spokane. It proved to awaken a greater interest in the Episcopal Church among many outsiders, and also served to deepen the spiritual life of very many communicants. The concluding service was followed by a Consecration when a large number knelt at the altar to receive the Apostolic Blessing as they thus professed their hearty desire to renew their baptismal vows, to espouse the cause of Christ, to do some definite Christian work if they were not already thus engaged, and if they were, to try to do it better, acting on the conviction that all Christian belief must culminate in service, or else the belief itself will sooner or later wither away, and conscious of the fact that there is no satisfactory impression without consequent expression. Bishop Burleson also visited the Church at Palouse at which one of his brothers is the rector.

Discuss Books

The Round Table of Chicago, was held at St. Chrysostom's Church, Chicago, on Monday, December 13.

Following the luncheon, the program consisted of three-minute talks by each member present on the most interesting book or article he has lately been reading.

EDITORIAL

By Bishop IRVING P. JOHNSON.

THE SOUL OF THE PARISH.

I have just been holding a mission in a city where the two large parishes are trying hard to love one another. "The Soul of the Parish" in each case is trying to be a decent sort of a soul and to love its neighbor.

Sometimes we have wondered whether city parishes are mere corporations. Inasmuch as a corporation is known to have no soul, such parishes have no responsibility for other corporations, but regard them as competitors in business.

It is not an uncommon thing to find corporations trying to build themselves up at one another's expense. Of course the net result is that both parishes lose in grace whatever they make up in cash.

It is true that we need business methods in parish life, but we do not want business objectives.

Christ came not to be ministered unto, but to minister.

The disciple of Christ is not different from His Master. He, too, lives to serve.

If this be true, then that collection of Christians known as parish exists for the same purpose and it emphasizes its graciousness in just the same way as a Christian does, by doing good to those who despitely use it.

* * *

The first requisite in the soul of the parish, if it is to have a really Christian soul, is that it shall have a Rector who is really a Christian,—not a parson who preaches Christ to individuals and fails to put Christ into the soul of the parish.

It is no excuse for him to say that the other parish has been offensive, for it is just here that the test of one's Christian practice is met.

It is easy enough to be gracious to those who are nice to us, but it is Christian to forgive those who are not nice to us, and to pour coals of fire upon their head.

How can we preach Christ to parishioners if the parish itself has not the mind of Christ?

A big parish with a little head is a tragedy. The Rector is not the parish, but he is the one who interprets the parish to the world.

And if his reactions from interparochial unpleasantness is petty, what can he expect from his people in their relations to their neighbors?

Nor can he take refuge in the excuse that the other parish does not make the necessary advances towards fellowship. That is really his business. For it is his business above all things to be a Christian, and it is not his business to inquire whether the other fellow is doing his business.

It should be the business of every Rector to go out of his way to be a Christian, whether the other man is or not. And it is every man's duty to keep himself free from any act of meanness, no matter how mean the other man may be.

* * *

Moreover, there is another side to the whole matter.

The parish exists to preach Christ to men.

Now Christ was never petty, and insofar as a parish is petty in its reactions it fails to preach the whole gospel of Christ.

The members unconsciously absorb the spirit of the parish and reflect it in their daily life. How can they help it? And if the soul of the parish quarrels with the soul of another parish, it teaches a quarrelsome gospel, whether it will or will not.

* * *

But there is another side to this question, and that side is, perhaps, a temporal one, but it ought to have consideration. When two parishes love one another and boost for one another, each one will be more prosperous than it can possibly be if it preys upon the other, for the spirit of co-operation will produce a prosperity that the spirit of competition cannot produce in the Church.

It produces a spiritual atmosphere which is health-giving; whereas, the spirit that tries to build itself up at the expense of someone else is of the earth, earthly.

* * *

After all, a Christian is not merely a member of a parish, but a member of Christ's body, and is just as much a member of the household that worships in the adjoining parish as he is related to those who worship in his own parish Church.

If there is neither Jew nor Greek in the Church of Christ, there surely is neither St. Paul's or St. John's parishioner as such.

How can we get the vision of a larger household in a petty parochialism? If we are every one members one of another, then let us live as though this was a reality in our family life.

Truly, our neighbor may have different furnishings and different customs from us without our loving him any the less for that.

We may not enjoy visiting him because we do not know just how we ought to conduct ourselves in his home, but the fact that he disagrees with us ought not to make him disagreeable to us. For the Gospel of Christ is a test of our ability to love the person that we do not agree with and to be particularly gracious to the person whom we do not like.

It is just this test which the neighboring parish is apt to furnish, and it is just this test which we so often fail in meeting.

* * *

It has been my fortune to be familiar with cities in which all the parishes work for one another and the atmosphere is bracing.

I have also known cities in which parishes are less friendly

to one another than they are to those without. The atmosphere is deadly.

Surely the soul of a parish has a responsibility to manifest Christian charity to the soul of the other parish. And insofar as we are related to a parish we are responsible for helping along the spirit of co-operation.

Let us forget our selfish interests, and if one parish thrives, let all the other parishes rejoice with it and not envy its success; and if another parish runs down, let us not take advantage of this fact to enrich our own household.

Let us play the game fairly and be over-anxious to do the square thing to our neighbor, just because we wish to respect ourselves.

PLEASE!

The date that your subscription expires is printed on the corner of this paper under your address.

Will you please renew at once if your subscription has run out? You will be greatly simplifying our work by doing so, as well as saving us many pennies.

THE WITNESS

Concerning the Woman's Auxiliary

The Witness:

May I tell you how one Parish holds to the ruling of the General Convention of 1885? At the head of our yearly program we say "The Woman's Auxiliary is the Woman's Missionary Society of the Church. Every woman by virtue of her baptism is a member. Come and assume your responsibility."

We have no regular membership, no regular dues, we invite and urge women to come, we take up a voluntary offering at each meeting, then we send in our report and state our average attendance as the membership.

Our parish is small, some 400 Communicants, and our average attendance is around sixty each year.

We sometimes have our meetings at night and invite the men when we will have over a hundred people. We have sometimes had eighty or ninety at our afternoon meetings.

Mary Gorton Darling,
Hampton, Virginia.

LOANS, GIFTS AND GRANTS to aid in building churches, rectories and parish houses may be obtained of the American Church Building Fund Commission. Address its Corresponding Secretary, 281 Fourth Avenue, New York.

MISS WHITE'S SCHOOL FOR GIRLS Boarding and Day Departments. 4146 Lindell Boulevard, St. Louis, Mo. Opens September 15, 1920. The Rev. James Boyd Cox, Rector of the Trinity Church, St. Louis, Chaplain. For catalogue and information address The Principal.

"God so loved the world, that He gave—"

God's Gift

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—St. John, 3:16.

7 And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying:

14 Glory to God in the highest, and on earth peace, good will toward men.—St. Luke 2:7-14.



Good Tidings of Great Joy.

Christmas Giving

It is from a true instinct that we express our Christmas joy in giving. Our gifts are in remembrance of God's "unspeakable gift" of His Son

Giving is of the very essence of the Gospel. In a sense, the mission of the Church is to persuade men to discard the principle of getting as the road to happiness and to adopt the principle of giving as the only true way of life and joy.

The true spirit of Christmas giving is not satisfied to remember only those near and dear to us.

If "God so loved the world, that He gave His only begotten Son," our love, our good will, must be world-wide. How it intensifies our joy to know that a struggling mother, or

a starving child, or an ignorant heathen, or a lonely missionary, has been reached by the searching tentacles of the hearts!

It is a wise practice to consult the rector about our giving.

In large measure our Christmas giving is an exchange of gifts.

What shall we give to God, "the giver of all good gifts," in exchange for His wonderful Christmas gift to us?

"My son, give me thy heart." If we are grateful, we can do no less than those Corinthians who, St. Paul tells us, "gave their own selves unto the Lord."

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The Witness

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Preachers and the League

Anyone returning to the United States after a long absence might be much impressed by the enthusiasm of clergymen and social uplifters for the League of Nations. Surely, he would argue, there is a genuine moral issue involved when such men and women declare themselves so vigorously for a League of Peace. Whether on further consideration he would share the enthusiasm which at first so impressed him is open to doubt; he certainly would not if his attention were called to a circumstance that has had too little attention. It is this: The clergymen and other moral leaders who have diligently exhorted their fellow countrymen on the subject of the League of Nations as the way to righteousness and peace have been for the most part silent on the obvious and indisputable moral issues of our time. They have said nothing about our ruthless imperialism in Haiti, nothing about the administration's private wars in Russia, its aid to Poland, its part in blockage of Russia which still is costing the lives of unnumbered thousands of men and women and little children. They have been dumb before the sacking of Irish towns, pogroms in Belfast, and the death of hunger strikers; yet these things imperil the peace of the whole world. They have seen civil liberties ridden over rough shod by Secretaries Bursleson and Palmer and they have held their peace. They have not denounced the continued imprisonment of conscientious objectors and political heretics. They have been silent in face of the institution of a Czaristic system of espionage and repression by Federal, State, and municipal officials. Those facts are indisputable. They are matters of record. Why should our clergymen show so profound a concern for the League of Nations which at best is a debatable issue when they make no public or concerted efforts to right open and palpable wrongs?

One ventures to guess that the answer lies in the realm of psychology. Those who now valiantly support the League of Nations are the same who were the great protagonists of the war on moral grounds. In season and out of season they proclaimed a holy war to end war, to save the soul of America, make the world safe for democracy, and establish the rights of the weak and the oppressed. They, following the lead of that greatest preacher of them all, Woodrow Wilson, sought to make the World War, which was essentially a contest between rival imperialisms, a crusade greater than Peter the Hermit ever preached. Behold the result: Misery, hunger, unrest, hate, disillusionment. Never was nationalist, race, or class feeling higher. Armaments increase. New economic rivalries already divide the Allies. No sane man dreams that any one of the fundamental "moral" aims of the war has already been achieved. Literally the only vestige of justification for the protagonists of the holy war is the League of Nations. Few men are clear sighted enough or possess the moral courage requisite for the admission that all their hopes were vain and that we must take a new start to build a lasting peace. It is not merely the

opinion of others that preachers and moral leaders have to fear, but the loss of their own self-confidence. To admit the falsity of their hopes or the failure of their methods would be a crushing blow to the inner citadel of their being. The League of Nations must be the ark of their salvation else they are utterly shipwrecked in stormy seas. They believe because every instinct of their being demands that they believe—and without question.

One thing that makes this process easier for churchmen is that they are trained in accepting verbal solutions without too nice regard for realities. The whole process of theological readjustment which has enabled modern men to adapt themselves more or less comfortably to medieval creeds—valuable as in many ways it has been—has its obverse side. It makes for a clever casuistry rather than for down-right mental integrity. It has trained men in the art of seeing how much one can say without saying too much. On the ethical side the fault of theological education is even more pronounced. Preachers are trained to speak phrases with regard to righteousness and justice which they do not interpret in concrete terms. No man can make these theological and ethical compromises in the pulpit without in time becoming himself far more expert in handling phrases than realities. He solves the old difficulty of putting new wine in old bottles by using not wine at all but only grape juice. And he himself doesn't know the difference.

But back of this faulty education lies something deeper. The main business of the liberal is to find an easy way to solve problems. He will do anything for peace except remove the economic causes of war. No one who studies the way economic interest, playing upon mob psychology, produces war, can believe in any cure for war that does not involve spiritual and economic revolution, the abolition of privilege, and the end of the whole psychology of domination. War is a cancer in the body politic. The League of Nations is a mere poultice for it. This fact your liberal finds it hard to face. For much is at stake. It is comfortable, safe, and morally edifying, for the preacher to support the League of Nations. But to denounce economic imperialism, to champion Haiti and Russia, to defend the prisoner of conscience, and the right of free speech—that's another matter. It is not very comfortable and in many cases far from safe. Of course, all this is not explicit in the minds of the excellent people who champion the League. Nevertheless, it remains true that the explanation of the concern of ministers, ecclesiastical bodies, and miscellaneous liberals for the League of Nations and their indifference to far more obvious moral issues can only be found in an analysis of the motives and interests which far more than reason sway the acts of men.—The Nation.

Auxiliary Resumes Work

SAVANNAH, GA.—Section B, of the Christ Church Branch of the Woman's Auxiliary, Savannah, resumed active work a short while ago, opening with an afternoon tea given at the home of the president, Miss Eugenia Johnston, when the program for the year was presented. This year's aim is to study in the five fields of service under the five-fold plan of "knowledge, prayer, work, gifts, fellowship." Under "the world," is the "Survey, what it is and how it grew," Liberia and the Philippines; under "the Parish," history of the parish, how we can work for it, pray for it and give to it; under "the Community," the Church's opportunity for service, with an address by the executive secretary of the Social Service Federation of the city; under "the Nation," a study class during Lent with "the Alaskan Missions of the Episcopal Church" by the late Archdeacon Stuck, as the text book; under "the Diocese," "How the Church came to Georgia," by the Bishop, and a second meeting on diocesan missions, "what we have and what we need." During the winter the United Thank Offering pageant, "The Awaiting World," will be presented to the parish, and the missionary box will be sent to an Indian mission in North Dakota.

In order to learn humility, strive to detect yourself in proud thoughts when alone.

Layman Objects to Campaign Literature

The Witness:

I take no issue with Karl Marx in his scientific analysis of capital though rejecting some of his philosophy of religion. One of them is that religion is the opium of the people. Yet when Roger Babson said in connection with the Inter-Church drive for its millions, "Upon the Churches depends the safety of the property interests of this country" there was an apparent confirmation of this doctrine of Marx and a fresh justification for the rejection of religion on the part of revolutionists. Indeed agnostic radical papers made much of Babson's unfortunate declaration.

An obscure Missionary District of the Episcopal Church has taken the cue of Babson and repeats to the point of nausea, the drivings of sycophancy. A four page folder "Published by the Episcopal Church, District of Spokane," has come to my desk. Its title is "What Does It Cost You?" It begins by citing the Wall Street explosion as by inference an anarchistic plot. In the minds of most people of calm judgment, it was caused by criminality; but criminality on the part of the authorities, contractors and manufacturers in the transportation of explosives for blasting purposes. The police and others whose business it is to ascertain, have not. At least to the point of announcement.

But anyway taking the explosion as a text the compiler of the pamphlet preaches a sermon in which hysterical pleadings for the support of the Church in order to preserve stocks, bonds, banks, business houses and capital in general are intermingled with vain boastings of alleged accomplishments of the Church, and vicious, distorted and untruthful allegations as to what "Red Radicals" think about Christianity. The writer says they "hate Christianity." Probably he means the Church; that is what he is vociferating about; not Christianity. I cannot find any reference to or trace of Christianity in the pamphlet at all. It is just a plain screed of the writers distorted notion of what he thinks Christianity is, all expressed in commercial terms, ideals and appeals.

And there is a sacrilegious expression that brings the blush of shame to my heart as I realize that such a thing can be issued, officially, even by a remote portion of the Episcopal Church. The writer refers to the "Nation's Heart" being paralyzed when explosions occur and stocks depreciate. I opine that the heart of the nation, that the heart of society is not of flesh and blood, is not of stocks and bonds, is not of riches or poverty, but of the spirit. I call the expression quoted sacrilegious as prostituting and profaning the temple of God antedating any material temple ever erected in the world.

Religion is worse than opium for the people when preached, propagated and administered in the spirit displayed in the Nation Wide Campaign pamphlet of the District of Spokane. It makes worse hypocrites of the rich who may respond to the appeal for money, in the spirit of the appeal, and give something as an assurance or protection (that is the plain purpose of the appeal); it fosters a false and exceedingly low notion of the Church and Christianity among ordinary people and gives abundant ammunition to the enemies of God and of religion.

Yours truly,

Lester Kilborn.

Preaching Mission at Wilkinsburg

The Nation Wide Preaching Missions, maximum schedule, as entitled by the Diocesan Committee, was carried out in St. Stephen's Church, Wilkinsburg, Penna. The Missioner, throughout, was the Rector, the Rev. William Porkess, at the request of a number of the men of the Parish. The Mission began on Sunday evening, Nov. 28th. Each morning of the week, at 7:00 a. m., was a celebration of the Holy Communion, arranged for the men before going to business. At 10:00 a. m. each morning was a second celebration, for the women, with a short address on the theme, "Character study of woman in the days of our Lord's flesh." On Monday, Wednesday and Friday afternoons, at 4:00 p. m., were half-hour services for the children.

St. Alban's School Organizes Mothers Council

A very interesting gathering was recently held under the chairmanship of Mrs. Harry Hughes, of Oak Park, Illinois, at the Studio of Mr. David Gibson, of 33 So. Wabash Avenue, Chicago, when a Mother's Council of St. Alban's School was organized with the following officers:

Honorary President, Mrs. Charles Palmerston Anderson; President, Mrs. Harry Hughes, Oak Park, Ill.; First Vice-President, Dr. Lindsay Wynecoop, Chicago; Recording Secretary, Miss Winsor, Chicago; Corresponding Secretary, Mrs. Remine, Hinsdale; Treasurer, Mr. Harry Hughes.

The objects of the Council are the promotion of good fellowship between the parents and guardians of the boys, furthering the good work of the school by spreading the ideals by which the school is governed in the diocese, and also in equipping the gymnasium.

A Christmas sale will be held on the Mezzanine Floor of the Hotel Sherman, on Saturday, December 18, commencing at 11 a. m., with the object of raising funds to carry out the ideas of the Council.

New Work in Chicago

The Brotherhood Hall Association, organized in St. Andrew's parish, Chicago, has leased a sixteen-room house at 2023 Washington Boulevard to be a home for orphans and destitute mothers will pay a small fee, but penniless mothers unable to go out to work will do small tasks about the home. A free clinic will treat the children of the household and the neighborhood. There will also be a kindergarten. Two physicians and a nurse will be on the staff. It is expected that the place will be made self-supporting. The Rev. Albert E. Selcer, rector of the parish, and Mrs. Charles H. Burras and Frank Allen will act as directors. John D. Allen is president of the association.

Religious Advertising Association Organized by Churches

A group of churches in Columbia, S. C., have formed a "Religious Advertising Association." A part of their plan is to print favorite verses of the Bible on large posters. These are hung by the bill posters in conspicuous parts of the city. They have also prepared smaller posters for use on the sign boards for local churches. Plates have been prepared for use in newspapers, and these are supplied free of cost to papers which will use them. In some cases local churches have used the plates, putting local matter in them, and have paid for the space in the papers. It is believed by this religious organization that the whole community is better reached by the newspaper and the billboard than by any other mediums.

Augusta Parish Well Organized

AUGUSTA, GA.—St. Paul's Church, Augusta, (the Rev. G. S. Whitney, rector), had a visit from the Rev. Louis G. Wood, on Nov. 14, and the parish received great spiritual stimulation for the work of the Nation-Wide Campaign. Practically the whole parish is organized and determined upon victory.

If a man makes it his rule to do only what he pleases, he will not be pleased for long with what he is doing. Real tasks are those which require an effort to be accomplished.

Governor Speaks at St. Paul's, Harrisburg

While the Conference of State Governors was holding its sessions and being entertained at Harrisburg, Pa., the question was asked as to whether they were to be of service to any of the many local beneficent or public institutions.

As it happened the Annual Bazaar of St. Paul's Church was held that same week. The Rector, the Rev. Floyd Appleton, Ph.D., invited Governor Clement, of Vermont, to open the Bazaar. The Governor left the Senate Chamber immediately at the close of his paper in defense of the indissolubility of the States, and was escorted by the Treasurer of the Diocese, Mr. R. H. M. Wharton, to the Church Gymnasium, where he congratulated the workers upon the appearance of their booths.

The three days were all gratifying in their results, especially Saturday, December 4th, when supper was served to three hundred people.

How They Go to Church in New England

Preachers in many sections of the land deplore the neglect of the sanctuary which has followed the war. The Protestants and Catholics in Middletown, Connecticut, recently co-operated to secure as nearly as possible an accurate count of the people who went to church in that city in a single day. Out of the population of 26,000 people about 1,000 attended the various protestant churches and 2,000 the Catholic churches. The man in Middletown who goes to church must be looked upon as a rare bird.

Layman Sends Out Questionnaire

AUGUSTA, GA.—Mr. John D. Twigg, of Augusta, a vestryman of St. Paul's Church, on learning of the large per cent who are unchurched in Richmond county, is making an effort to find out those who are indifferent or are not affiliated with or who do not come under the influence of any Church; by sending out a questionnaire to all of the ministers in the county asking for the following information: date church was built; number of communicants; number of missionaries sent to home and foreign fields; number of missionaries supported and maintained in city and county; special activities that are conducted under auspices of Church; number of denominations in county; financial budget for 1920 and for 1921, showing amount spent for expenses of church and for missions, number of pupils in Sunday Schools.

Paddock Lectures for 1920

The Paddock Lectures for 1920 will be delivered in the Chapel of the Good Shepherd, at the General Theological Seminary, December, 1920, at 6 o'clock p. m., by the Rev. John Punnett Peters, D.D., Ph.D., Sc.D., rector emeritus of St. Michael's, New York City. The subject is: "The Palms as Liturgies" and the lectures will be as follows: Dec. 10—(Introductory), "The Origin, Purpose and Development of the Psalter," Dec. 13—"The Ancient Psalm Book of Jerusalem," Dec. 15—"The Penitentials of Shechem and the Davidic Psalter," Dec. 17—"The Psalms of Dan and Bethel," Dec. 20—"The New Temple and its Liturgies," Dec. 22—"The Pilgrims, and afterwards."

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THE CHURCH AT WORK AMONG COLLEGE STUDENTS

BY PAUL MICOU,
Secretary of College Work for the
Department of Religious
Education.

Word has begun to come in to the offices of the National Student Council of interesting happenings among the Units, or constituent college Church organizations of the Council. Only about one-third of the publicity committees have sent in the fall reports, but no doubt the rest could tell stories fully as interesting as these have related.

The Cranmer Club of Rice Institute, Texas, because of our Emmanuel Community House, has the greatest variety of activities to report. "At your service" seems to be its motto; for in the rough shack (soon, we hope, to be replaced by a permanent building) there is a cafeteria, a canteen for candy, tobacco, etc., a hall for meetings and dances, a piano and a victrola, a barber shop, a pressing shop, a typewriter, a public washing machine, a gracious hostess and a genial clergyman. It would be too long a story to show why this social ministry is necessary, but in thus meeting conditions our Church has rendered the most timely service to be seen in the student world. The community house has become "the fireside of Rice Institute." Here the Cranmer Club entertained the newsboys of Houston, or perhaps it should be put the other way around, for after being shown over the Institute, the boys staged their own entertainment for the students, thus warming up for refreshments. When the Texas-Rice game was played something was done which could well be imitated by other Church societies; the Cranmer Club entertained the Episcopalians in the Texas delegation with a supper and a dance until their special train pulled out that night. As there is a very live Sunday Club at the University of Texas the sense of fellowship thus engendered between the two Units is very great. It will be further cemented in January when the student convention is held, parallel to the Diocesan Council. The Cranmer Club will have most to do with this gathering, since it is to be held in Houston. Other affairs at the Community House this fall have been a "college nite" and a reception to new Episcopalians.

But it would be wrong to suppose that either the club or the Community House is wholly given over to social events. Here every Sunday are held morning prayer with sermon and vespers, and once a month a corporate communion service, followed by breakfast with a speaker invited by the Cranmer Club Bible Class. On other Sundays this Bible Class for men is held before the morning service, and there is also a Bible Class for women. Special classes are arranged in Advent and in Lent and in the latter season services are held with speakers.

Texas

Even at the risk of partiality to the Lone Star State we must continue our tale of new and successful doings by an account of the Sunday Club of the University of Texas. Here Gregg Hall, the parish house of our chapel, furnishes a much appreciated meeting place, as is shown by one of the four illustrated posters prepared by the publicity committee which has as its caption, "Come to the Sunday Club where you can be at home with your friends on Sunday afternoon." Another poster reading "The Sunday Club, eventually—why not now?" seems to have had its effect, for membership in the club and attendance at its meetings has steadily increased. Much of this is due to the faithful work of a committee of five which during the summer was kept busy writing personal letters to prospective Church students whose names were obtained through a canvass of all the clergy in the state. The usual fall reception to new Church students was very well attended, and at each weekly meeting of the club a talk has been given by some university professor or other well known person. There are 275 Church students at the University of Texas this year.

The publicity committee seems to be the brains, or perhaps we had better say, the motive force of the Sunday Club. It holds weekly meetings and hatches up many schemes. Among the many to its credit is a Christmas play which is to enlist the activities of every member of the club. The proceeds are to be the nest egg for the new rectory. One committeeman is on the staff of the "Texan" and much fine publicity has been obtained in this way.

The really big idea which the club has contributed this year to the common cause can best be described in the words of the letter from the publicity committee: "But the climax was reached this past Sunday (Nov. 12th) when we had three of our Texas Bishops with us. They came especially for the purpose of meeting the students of their respective dioceses. Sunday morning there was a corporate Communion Service, after which we served breakfast at the Parish House. At this breakfast only one of the Bishops was present, Bishop Quin, Coadjutor of the Diocese of Texas, but at the morning service, Bishop Capers of the Diocese of West Texas preached a splendid sermon to students especially. At the Sunday Club meeting, in the afternoon, we had all three of our Bishops, and they all were greeted most enthusiastically by about seventy-five students, and thirty-five members of this parish. Monday and Tuesday were conference days at which time the Bishops met their own Diocesan students, and conferred with them on any subject which the student wanted to select. Tuesday night was a final rally night, and at this time we found that the Bishops were so interested that they had decided to help our student work by visiting us again on the 5th, 6th, and 7th of April. The President of the University attended this last meeting and gave us a most helpful and encouraging talk."

It is not surprising to read in the letter, "We hope to make our Unit a strong, lively and growing nucleus, around which the religious side of our student life can be centered." The letter comments also, "Just to show that we have an active part in the Church, we would like the other Units to know that we have a student on the vestry. We feel that through him we are really upholding the business side of the Church."

We cannot leave Texas without commenting on the fine impression a student from Rice and one from the University made at the Synod of the Southwest when each had a place on the program to plead the cause of students. We are sure no more effective appeals were ever made, and no doubt the rest of the Southwest will now grapple with its student problems in the same spirit as the Diocese of Texas, where a diocesan student council surrounds Bishop Quin and aids him in all plans and work for students.

It is a far cry from Texas to the Pacific Coast, but the Units from these most distant regions were quicker in getting their reports in to the Council office in New York than were others. Imagine the task of reaching eleven hundred Episcopalians in one University!

California

The St. Mark's Club of the University of California has unquestionably the greatest task of any Unit. No wonder the Bishop is making every effort to secure a student chaplain. He will have a larger field than many a city rector. The St. Mark's Club has so far 120 members. The following quotations from the report will show how the club is working this year. "We have had weekly meetings this year on Sundays, from 6:30 to 7:30. At these meetings we have a few prayers and hymns followed by a short talk by some interesting speaker, usually a clergyman or a university professor. The fourth Sunday of every month is given over to a very informal tea in honor of the speaker of the evening who later addresses the club members in church. This plan was substituted for that of last year when we had all of the St. Mark's Club sermons during Lent." "We have had three dances this year for our club members, the last one being for the bene-

fit of St. Dorothy's Rest." "Members of St. Mark's Club conduct a Sunday School in West Berkeley. It has been our custom to give ten dollars to this Sunday School towards a Christmas tree and we shall do this again this year. Christmas plans also include a number of boxes to the Seamen's Institute in San Francisco. Members of the club gave a skit at an Interchurch party. Club members are working very well together and the spirit of fellowship is very evident this year."

Washington

The luncheon plan developed by the Patton Club of the University of Washington is largely due to the fact that fifty per cent of the five thousand students are residents of Seattle, so the way to reach our Churchmen is at mid-day when they are all on the campus. They write: "Our meetings are held the second and fourth Tuesdays of each month at noon. We meet at a specially prepared lunch in the banquet room of the commons on the campus. After a social time over our lunch we talk about club affairs. It is our plan to have different members of the faculty give us short talks on religious subjects. The meetings thus far have been very encouraging and an increasing attendance. Our first corporate communion of the year was held last Sunday morning (Nov. 12) at eight o'clock. We had eighteen present at this, not such a good showing, but the first ones are generally the least attended. We had a breakfast afterwards so as to make it more attractive and permit of an opportunity to become better acquainted. We are planning a set of lectures for the coming Advent season." It is a pleasure to read of one professor who backs the Patton Club, "It is inspiring the way he has taken hold of the work and lent his assistance in every manner possible." May his tribe increase!

Nebraska

Moving eastward in our survey the next reporting Unit is the Episcopalian Club of the University of Nebraska. It is hard to know whether the letter is a report or a Macedonian cry for help. The Episcopalian Club has 175 Church students among whom to work. "Our work has been mainly confined to getting in touch with new students and helping them to become acquainted with each other and with the Church people of Holy Trinity. We have our Corporate Celebration of the Holy Communion once a month; we have a business meeting of the club once a month; and we have had several little affairs of a social nature. During the Advent season, we are planning to take up a short study of Church history. I should like to add, that personally, I am not satisfied that our club has any real definite purpose. There should be some particular justification for its existence. I should appreciate it very much if you could give us some ideas or suggestions as to what we might do. It should be something which would be really worth while, yet not require too much time and labor for the few dependable ones."

Illinois

Next eastward is the University of Illinois, where the Sherwood League is a Unit of the Council, representing the Church to her 307 students. The work had a good start in a reception and dance for the Episcopal students and parish people at which the Bishop was the guest of honor. The general theme of the weekly meetings has been the way in which students can help other people when they have left the university. The League has two places of meeting, Osborne Hall, our Church dormitory for girls, and the Law building, where on Sundays services are held in the moot court room, for our Church has as yet no building at the University. Every first and third Sunday the League serves supper at Osborne Hall for twenty-five cents, after which the meeting is held. On other Sundays the law building is used for a meeting only. After the corporate communion on the first Sunday of each month breakfast is served in Osborne Hall. By these meals and meetings much friendship is promoted among the members. The League has assumed responsibility for the choir, and occasionally the choir goes to the mission at Rantoul, where their efforts to make the service attractive are rewarded by a supper. Discussion groups for men and women separately are held on Sunday mornings before service under the auspices of the League.

Ohio

At Ohio State University the Episcopal Club is composed only of women students, but all the three hundred Episcopalians come under its good auspices at times, as when socials are held. There was an opening reception in St. Hilda's Hall, our Church dormitory for women students. An interesting series of meetings are under way on every expanding topic, the parish, the community, the diocese, the nation, and the world. The club will also give a Christmas pageant. During Advent the club will sponsor special afternoon services in the Chapel of the Holy Spirit, which will fulfill the religious education portion of the minimum program.

One new feature of the club will be of interest to other Units, which may wish to write the secretary for further information, namely an initiation service for new members. Nothing as elaborate has as yet been attempted, and the club is experimenting to see whether this increases the interest.

The Episcopal Club of Smith College next claims our attention. During the summer letters were sent to all the Episcopalians asking greater interest in and co-operation with the club, especially in the corporate communions. They were also asked to take Freshmen to Church on each of the first three Sundays of the college year. Results have been very gratifying. The first meeting of the year was an informal supper in the boat-house when the faculty advisor and the club officers discussed with the members their plans and hopes for the year. Two other monthly meetings have been held with great success, and now an Advent study class is busy with the report of the Lambeth Conference, using the resolutions on the basis for discussion and steered by a committee familiar with the entire report of the commission under discussion. These discussion groups meet on Sunday afternoons. Similar ones are held during Lent, at which season also half hour intercession services are conducted by the girls themselves. The club shares largely in the altar guild work of the Church and plans again to furnish a special choir at some of the Lenten services. The rector of the church in Northampton wrote to all the parents of the Church girls after college opened with very gratifying results. This is, we believe, a new idea in student work.

Florida

The College Branch of the Woman's Auxiliary of Florida State College for Women looks for a most promising year. Sixty-two Episcopal students are on the campus, thirty-five of whom are members of the Auxiliary. "First, let us tell you about Olive Rigdon. Who is she? A dear little nine year old orphan girl whom the Auxiliary girls have clothed for five years. Every fall and spring we send her boxes of clothing, much of which we make ourselves. We have a Vocational Fund for her when she is old enough to prepare for some vocation. The Episcopal girls are asked to pledge something to the fund when they graduate. The second Sunday of each month has been set for our Corporate Communion. We go to Church at 7:30 and then the ladies of the parish take us to their homes for breakfast. We enjoy those Sunday mornings as only college girls can."

Vermont

The remaining Unit which reported is the St. Hilda's Guild of the University of Vermont. They have adopted a new rule for their members, namely that no one can be considered a member of the Guild until she has expressed her intention of attending at least four meetings during the year. Of the twenty-eight Church girls at the University fifteen have enrolled in the Guild. The meetings of the Guild are held on one Sunday each month, but the other three Sundays are given up to a Bible Class, so the Guild is practically together each week.

The President of the National Student Council has so far this year visited the Units at Pennsylvania, Smith, Florida State College for Women and the Chinese Episcopal Club. Miss Helen Hendricks has visited them at Chicago, Ohio State, and Vermont. Dr. Lathrop, Executive Secretary of the Social Service Department, has visited the University of Virginia.

An application for recognition as a Unit is in from the St. Hilda's Guild of Wellesley College.

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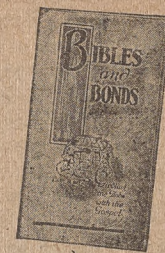
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