

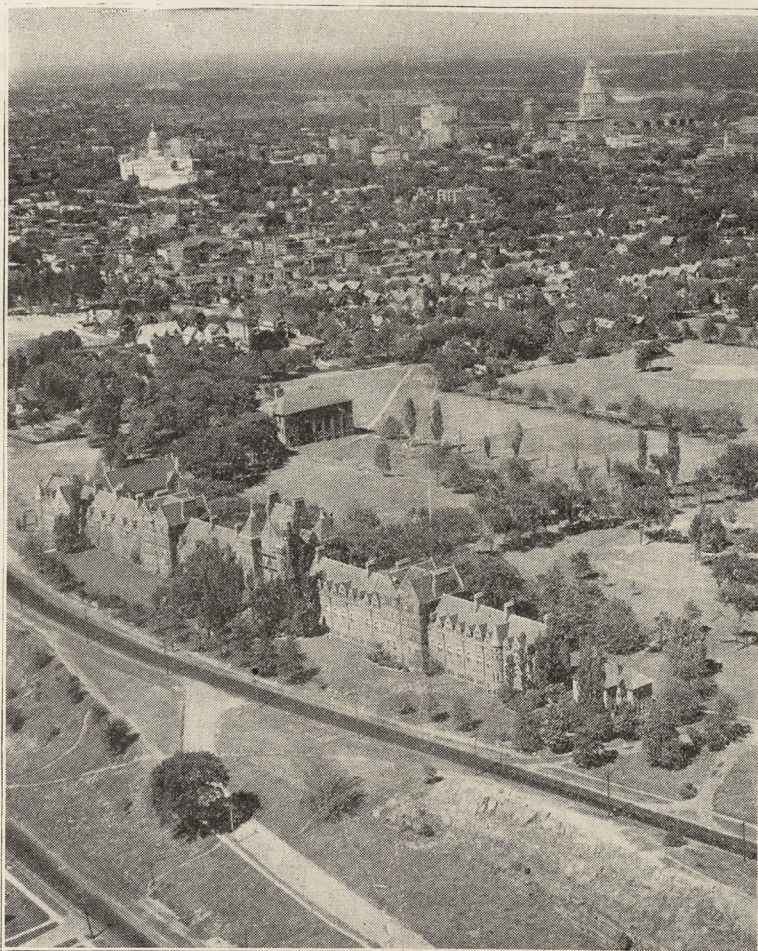
The **WITNESS**

5 Cents
a Copy

CHICAGO, JANUARY 29, 1925

\$2.00
a Year

LIBRARY COPY



TRINITY COLLEGE

Memorial Stained Glass Windows

Franz Mayer of Munich, Inc.

Joseph H. Kelly, President
Sole Agents in the United States and
Canada for

Mayer & Co. of Munich

Temporary Address, Hotel St. George
Brooklyn, New York
Telephone Connection Main 10,000

Pilcher Pipe Organs for Churches

The experience of more than 100 years of pipe organ building, with which are combined the best ideas of today, gives artistic qualities and resources to Pilcher Pipe Organs that have won the approval of Organists and Committees in America and abroad.

HENRY PILCHER'S SONS
933 Mason St., Louisville, Ky.

Hon Gerichten

ECCELSIASTIC STUDIOS

Designers and Craftsmen in Stained Glass in the European Style. Largest Stained Glass Studios on the Continent.

555 South High St., Columbus, Ohio



PARISH PAPERS

Any church, school or class can publish a parish paper by using our co-operative plan. A parish paper fills empty pews, keeps community informed, speeds up church work. Free Samples and Particulars. Our plan provides a paper for your church without cost to you. The National Religious Press Witness Grand Rapids, Mich.

GLACIER

Stained Glass Substitute

Send for Booklet No. 10, with illustration of a number of our popular designs in colors.

WM. B. QUAILE

405 Lexington Ave., New York City

Washington Cathedral

A Witness for Christ in the Capital of the Nation

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Education, Charitable, for the benefit of the whole Church.

Chartered under Act of Congress.

Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal Title for Use in Making Wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia

AUSTIN ORGAN CO

Hartford, Conn.

DESIGNERS AND BUILDERS

OF

PIPE ORGANS

OF THE HIGHEST CLASS.

One hundred forty-seven Episcopal Organs built to date, including the magnificent organ in Chapel of the Intercession, New York City.

INDIANA LIMESTONE

Ingalls Stone Company

Quarrymen and Cut Stone Contractors
BEDFORD, INDIANA
Complete Service — Genuine Co-operation

JOHN T. COXHEAD

Maker of Church Furniture

ALTARS :: PULPITS :: RAILINGS
ROOD SCREENS

213 Cedar St. Yankton, S. D.

ST. HILDA GUILD, Inc.

605 Lexington Ave., New York

CHURCH VESTMENTS

ECCELSIASTICAL EMBROIDERY

ALTAR LINENS

Conferences with reference to the adornment of churches.

Telephone Plaza 7927



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. WIPPELL & COMPANY LTD:

EXETER

and 4&5 Duncannon St:
Charing Cross LONDON

ECCLESIASTICAL ART WORKERS

in

Embroidery

Wood

Stone

Metal and

Stained Glass



Heaton, Butler & Bayne GLASS STAINERS

By appointment to the late
KING EDWARD VII

Stained Glass Windows
Memorial Brasses, Etc.

Designs and Estimates
on application to

Heaton, Butler & Bayne
(N. Y.), Ltd.

Knabe Building

437 Fifth Avenue New York

Giannini & Hilgart

332 River St., Chicago, Ill.

STAINED AND DECORATIVE GLASS

Mosaic Glass for Altars and Wall
Decorations, Etc.

JOHN M. DOYLE
MEMORIAL TABLETS
14 S. THIRD ST. PHILADELPHIA
CATALOGUE ON REQUEST

The Oakes Home

Church Home for Sick Strangers

IN DENVER,

On the eastern slope of the Rocky Mountains, the most correct altitude and beneficial climate in the world for tuberculosis.

Bishop Johnson, President of Board
of Trustees.

For information write
REV. F. W. OAKES, B. D.
2903 W. 23rd Ave., Denver.

DO NOT NEGLECT THAT
ORDER OF
**CONFIRMATION
INSTRUCTIONS**

-- By --

BISHOP JOHNSON

The Standard Book to Use in Preparing a Class.

50c a Copy; \$4.00 a Dozen.

WITNESS BOOKS

6140 Cottage Grove Ave., Chicago

THE WITNESS

THE CHURCH NEWS-MAGAZINE

Vol. IX. No. 23

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, RT. REV. CLINTON S. QUIN, REV. GEORGE P. ATWATER, REV. FRANK E. WILSON, VERY REV. R. S. CHALMERS, REV. GORDON REESE, REV. A. MANBY LLOYD, DR. WILLIAM S. KELLER, MR. ALFRED NEWBERY.

Entered as Second Class Matter at the Postoffice at Chicago, Illinois, Under Act of March, 1879

Published Every Week

WITNESS PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

BISHOP JOHNSON'S EDITORIAL 325—1925

(Continued from last week)

THE sixteen hundred years which have elapsed since the Council of Nicaea have given us the one thing necessary in which to test the faith of the Gospel, and that one thing is time.

Sixteen centuries may not be a long period in the construction of the earth, but it is a long period in the history of man. During this period human theories of politics, of science and of religion have had crucial tests, and any theory, however plausible it may have once sounded, has been confirmed or revised by this element of time in the affairs of men.

In 325 men attacked the Divinity of Christ; later, they attacked the reality of His humanity; and later still, the unity of His divinity and humanity; but it is reserved to these later days for men to deny the reality of His existence.

In 325, it would have no more occurred to men to say that Jesus Christ never lived on the earth as an historic person, than it would occur to us to deny the historic existence of Christopher Columbus. It may be that, a thousand years from now, men may claim that Columbus was a myth, and the discovery of America a fabrication.

The controversies which agitated the Council of Nicaea as to the divinity of Christ were the culmination of questions which had agitated the Church for two centuries, but no one of any standing had even hinted that Jesus Christ was a purely fictitious character.

Such well authenticated authors as Ignatius were intimately acquainted with old men who had known Christ in their youth. Ignatius never thought that it would be necessary to defend the historic character of the Master's life.

It would have been as superfluous to defend that thesis as it would be today to defend the statement that there was once such a man as Abraham Lincoln.

It is conceivable that a thousand years from now the story of the rail splitter will be derided as purely mythical, but you could not even raise that question today.

Of course, it is absurd that a man reared in the backwoods, without even a rudimentary education, having no contact with large affairs and no cultural manners with which to grace the White House could ever have passed graduates of Yale and Harvard in the race for distinction.

In 325 A. D., this thesis may be plausibly maintained, but it would be laughed out of court today.

In other words, the element of time does two things:

First, it furnishes the test for the truth of a principle.

Second, it affords opportunity for disputing facts that were common knowledge at an earlier day, but which are incapable of demonstration after the lapse of centuries.

It is impossible to prove that Julius Caesar ever lived. The evidence is overwhelming, but not capable of demonstration, as it is all secondary evidence. So I believe that the presumption for the historicity of Jesus Christ is overwhelming, and that the facts recorded in the Gospel are as stated. Of course, the objection that such things as the Virgin Birth and the Resurrection are contrary to modern science, is such a limitation upon God's power that it practically disposes of His personality and makes Him a mere force.

The assumption that man can know or predicate the limitations of God's power is to me a far greater absurdity than the fact of the Virgin Birth. To say that human experience is a limitation of God's power is to talk nonsense even in the vernacular of science itself. The origins of life transcend human experience, and so far, have baffled human investigation. And yet, God is the Author of life.

By what process of investigation can we limit the Creator to the observation of human experience. To say that God was limited in the creation of the earth to the raw materials that were on the earth, after it had cooled, is to say that He was confined to rock and water for the formation of human society. Personally, I believe it is far more unreasonable to assert that primordial life was a virgin birth than to say that it sprang out of the chemical forces which preceded it.

Either statement is an assumption, but we are forced to start with one assumption or the other, and we must assume that which to us is the more credible. So, if God so loved the world that He gave His only begotten Son, to become flesh and dwell among us, it is not incredible that He should begin this new creation by a Virgin Birth. Of course, it is infinitely difficult to see how so great a being as God should take notice of such a ridiculously small thing as man, but then, we are dealing with an infinite God. Who is just as much concerned with the infinitesimal as He is with the infinite.

I have read the statements of eminent naturalists to the effect that it is absurd to think that God has concern for such a speck as man; but when I examine the structure of a microscopic insect, I am equally impressed with the fact that God's infinity is not limited by man's quantitative vision. I am perfectly willing to grant that nothing short of infinite love could possibly be concerned with little man, but then, in rebuttal, I believe in two things:

- 1st, that God is so infinite, and
- 2nd, that man is too infinitesimal to speak about God's limitations.

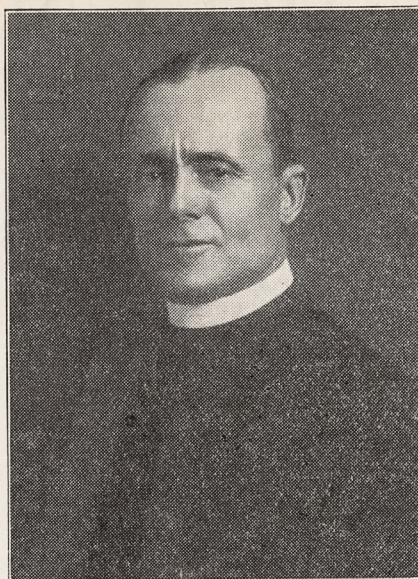
In other words, I concede that man is ridiculously small to be included in God's vision, but claim

that man is far too small to pass judgment on God's inability. I am far more convinced that man misunderstands God than I am that God overlooks man.

So, the Virgin Birth of Christ is either an invention of man, or it is the act of God. I don't believe the man lived in the days of Claudius Caesar who could have invented the first three chapters of St. Luke, which have been the inspiration for generations of art, music, poetry, and prophecy.

In other words, I do not believe that such a charlatan could have had such remarkable artistic, poetic and prophetic power as to have stood the test of time, and influenced the thought of nineteen centuries. The story of St. Luke is not the work of an historic genius, but the record of a physician who bears all the earmarks of love, truth and the desire to pass on facts that had come under his observation.

In short, I protest that the scientist may not come into court and testify as to the limitations of God. On this subject he is not an expert. He may come into court and state his belief that the fact recorded by St. Luke is contrary to the previous experience of the race; but he may not come in and state that it is beyond the power of God, because he is not an expert in the powers of God. He may come into court and testify that he doesn't believe the witness because his statements are to him incredible, but he may not come into court and testify that St. Luke was an ignoramus and a liar. The acceptance of St. Luke's witness to these strange and unusual facts is a matter of faith in the Christian, which has been built up by attention to antecedent events and concurrent circumstances. These may have no weight with a certain type of mind because it has an inveterate prejudice against the whole story of God's love for man, and yet may be conclusive to another type of mind which is seeking for spiritual truth. But it is not competent for the first type of mind to charge the second type with ignorance or unreasonable superstition, for such accusation is merely an admission of one's own superiority to other men, and it is not competent for a witness to testify to his own superiority. There are men of equal intelligence, and of equal superiority, who see in the testimony of St. Luke, a proof that God does love man whom He has made; and the world has taken our flesh and dwelt among us in order to supply man with the only contact with God which could help man, and that is a human contact; and that as many



Bishop Manning
Is After a Lot of Money

as receive Him shall become the sons of God.

The strange thing to me is that men should get so excited because I believe this, since I do not get excited because they still believe in the 'fortuitous concourse of atoms,' which seems to me to be arrant nonsense, but which I am willing that they should hold if they get any comfort out of it.

Nor do I see why men who despise the Church as hopelessly archaic and superstitious, should seek to use such a worn-out old vessel as a receptacle for their perfectly new ideas.

Let us, who believe in its traditions, go on using its formularies, while they, who have found a new faith, seek some new and more scientific method for its expression. If you have invented a new electrical force, don't attempt to adapt it to an old locomotive, but provide your new force with a new body, in order that it may function with less friction. And you will pardon us, I am sure, if we, who believe in the old force, shall continue to use the old engine, until you have demonstrated that your new power shall operate in a new vehicle which is related to this new form of energy, by creating an instrument which is able to transmit it.

BISHOP LINES HONORED IN OLD PARISH

Bishop Lines of Newark, N. J., was tendered a reception at St. Paul's Church, New Haven, Conn., Tuesday evening. Bishop Lines, a former rector of St. Paul's, recently completed his fiftieth year as a clergyman.

The Council's Work

By Mr. Alfred Newbery

THOSE FOREIGNERS AGAIN

IT WAS the rector's last day in the parish. You may have several guesses as to what the program was but unless you are a mind-reader you will not think of putting in the outstanding event. Three different services were held in his Church that day *besides those for his own congregations!* One was for Swedes, one was for Assyrians, and one was for Poles. He did not conduct any of the three. Each was conducted by a pastor of their own. He gave them the courtesy of the Church.

Behind that event is a long series of efforts which antedate his coming to the parish—addresses, discussion groups, joint services with foreign groups, a night school in which there were sixteen nationalities represented, foreign girls in the G. F. S. and similar expressions of a parish trained to answer correctly the question, "foreigners or friends?"

That is parish action in the problem of the foreign-born and their American environment. More than one thousand parishes in the Church are making some kind of parish effort to break down their own obstacles and to reach, helpfully, the foreign-born groups that are near them.

Why is not your parish doing it, also?

If you have any foreign-born near you the answer is probably either that you have not recognized the problem or, having seen it, do not know what to do about it.

Either or both of these difficulties can be done away with. Your Church is nationally organized to do away with them, and offers you that service at your request.

For example, you may obtain a survey of your city, if it has a population of ten thousand or more, which will show you how many of your fellow residents are foreign-born or the children of foreign-born. It will tell you what nationalities are represented and what languages are spoken. If your city has more than fifty thousand inhabitants, by supplying a map showing the city wards, you may obtain this information by wards so that your immediate neighborhood problem can be recognized. If you are in a city of less than ten thousand you may obtain information as to how to make a survey.

Where does all this come from? It comes from the Foreign-Born Americans Division, Department of Missions and Church Extension, of the National Council of the Church, the offices of which are at 281

Fourth Avenue, New York City.

But that merely names the problem for you. The second question is, what to do about it?

Again the Foreign-Born Americans Division comes to your rescue. Ask for their Leaflet No. 1520, "How to Reach the Foreign-Born." It's a practical program of less than twenty pages, with a lot of large type which makes it easy to read. It gives helpful suggestions, illustrations from all types of community; it gives a list of publications for more specialized information, and it backs these up with the offer of constant help from the Division which is in touch with all the racial groups and gives you many short-cuts and saves you from many pitfalls if you will take it into your confidence.

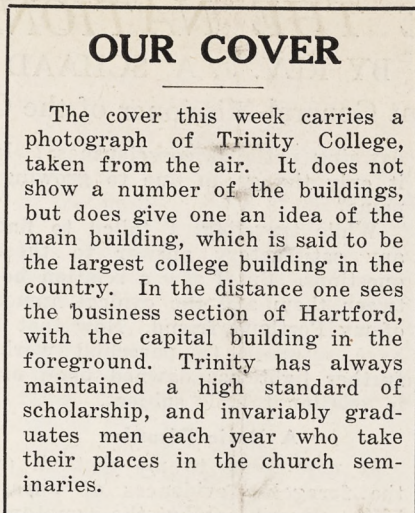
A Roman Catholic publication of the National Catholic Welfare Conference, says, "The Episcopal Church has undertaken the work seriously and through their secretary a definite plan has been worked out for reaching the immigrants and their children." This is only one aspect of the work—reaching the immigrant as he comes to America—but the statement holds true of all other aspects of the work. If you want to know the racial background of any group in the United States, ask the Foreign-Born Division. If you want to know how best to work with them, ask the Division. If you want to know how to break down antipathies in your own parish, ask the Division. That is part of the National Council's Field, and they are serving you now in a thousand parishes. Why not in a thousand more?

Cheerful Confidences

By Rev. George Parkin Atwater

FOLLOW THE HIGH SCHOOLS

LAST NIGHT the newspapers carried the news that the Board of Education had purchased a tract of eighteen acres in Akron, in a section of the city adjoining my parish. It was for a future high school. Bright and early this morning I was in the office of a real estate agent, negotiating for the purchase of two acres of land as near as possible to the site on which that high school is to be erected in about eight years. How I am to pay for it? I do not know exactly. The agent, who greeted me cheerfully and cordially, when I told him my purpose, seemed to wish he had given me a stogie instead of a ten cent cigar. My offer was simplicity itself. He was to sell me the land on a long time contract, and when the value of the land doubled



OUR COVER

The cover this week carries a photograph of Trinity College, taken from the air. It does not show a number of the buildings, but does give one an idea of the main building, which is said to be the largest college building in the country. In the distance one sees the business section of Hartford, with the capital building in the foreground. Trinity has always maintained a high standard of scholarship, and invariably graduates men each year who take their places in the church seminaries.

he was to sell one acre to some one else, and pay himself for the acre I kept. The Church would pay interest on the purchase price until he had collected it, from the sale of the acre.

We didn't get very far this morning, as the agent needed time to digest this idea. But I shall keep after him, and I shall not let the matter drop until we have some land near that high school site. The Board of Education has been a shrewd buyer of real estate for future schools, and it knows a good deal about the future growth of a city. Moreover the very purchase of a site for a school tends to make lots in the vicinity more desirable for residents.

So I see I have a task before me of some magnitude. I must persuade the parish to back up this move. I fear they will think that I am having a pipe-dream. We have already purchased one such lot in another section. It is a fine lot of nearly three acres on a main highway, and it will cost us a total of \$18,000. And it isn't paid for. It will be several years before the building operations reach that section. And it may be ten years before we shall have a church on the site near the coming high school. But ten years is but a tiny fraction of the ages through which the Church has lived, and the Church can afford to be patient. We need good locations. So here is a hint to the Church authorities in all cities. Watch your Board of Education. When it buys land, investigate. If a new section is developing buy a few acres even if the guilds have to put an extra quilt on the frames to do it.

I wouldn't dare to reveal to my vestry all that is in my mind as to our possible expansion. This possible second purchase of land doesn't nearly exhaust my imagination. My dreams would scare them.

They are all based on a few cer-

tain convictions. The first conviction is that the Church should buy land, and plenty of it, near future resident developments. The second conviction is that a Sunday School should be started as soon as possible, near the property. The third conviction is that a tiny Church building is a blunder. We can afford to wait for a Church until an adequate building, or a portion of it is possible. Fourthly, one strategic place, well supported and adequately manned is better than a dozen weak places, which constantly absorb the resources of the Church, and fail to rise to positions of power and influence in the community. And fifthly, and finally, a parish will not grow and thrive by architecture or stained glass, but by a faithful and devoted attention of a well-trained and God fearing, man loving priest, and by the loyal and consecrated efforts of the people.

Pulpit, Preacher and Pew

By J. P. Jots

Down in Texas the Rt. Rev. George Herbert Kinsolving, D. D., Bishop of the Lone Star State, is popularly known as "Texas George." Tall and muscular, he qualifies for the title, and many stories are told of the respect in which he is held for his physical as well as his spiritual prowess.

His nickname was given him on one occasion when he was mistaken for the late William F. Cody. "Are you 'Buffalo Bill'?" asked a man at a railroad station of the Bishop as he descended from the train, dressed in khaki and his high hunting boots. "No, I'm 'Texas George,'" the Bishop replied.

After a hard day's work in serious discussions, Theodore Cuyler and Charles H. Spurgeon went out into the country together for a holiday. They roamed the fields in high spirits like boys let loose from school, chatting and laughing and free from care. Dr. Cuyler had just told a story at which Pastor Spurgeon laughed uproariously. Then suddenly he turned to Dr. Cuyler and exclaimed:

"Theodore, let's kneel down and thank God for laughter!"

And there, on the green carpet of grass, under the trees, two of the world's greatest men knelt and thanked the dear Lord for the bright and joyous gift of laughter.

There is no antagonism between prayer and laughter. One is conclusive of spiritual health, the other of physical health. Both are necessary.

REORGANIZE THE NATIONAL COUNCIL

BY REV. J. A. SCHAAD

Recent General Missioner of the Church

DURING the General Convention in Portland a member of the House of Deputies said to me, "In 1919 we organized the administrative work of our Church under the title, 'The Presiding Bishop and Council.' Now, in 1922, we adopt the name, 'The National Council.' And in 1925 we shall probably become 'The Presiding Layman and Council.'"

There was cynicism, if not also, a sinister note, in this bit of humor. The incident has stuck in my mind ever since. What lies back of this remark, and others like it? I cannot think that it is only a question as to whether a Bishop or a layman shall preside over the administrative work of our Church, under the canonical safeguards as to the use or abuse of power in office. For, there is no inherent difference between men who button their collars under their chins and those who button them behind their ears.

But I feel certain that such ecclesiastical quibblings are not the source of the remark first quoted above. That lies deeper down in the heart of things. As yet it is only, perhaps, an inarticulate something. But that "something" is prevalent. It will not down. It finds varied expression. It indicates, to me, more than a critical state of mind in the Church. I believe it is at least one of the things which adversely affect the financial response of the people to the program of the Church. It is important that we find out what it is.

Duplication and Conflict

During the two years of almost constant travel as a general missioner of the National Church, I was privileged to confer often and intimately with widely scattered groups, both of the clergy and the laity. Some, I found, were perplexed by the difficulty in their parishes to co-ordinate the different lines of work so as to conform to the present departmental system of our Church. Others were irritated by the growing duplication and conflict of agencies doing similar work. And some frankly expressed the hope and the conviction that radical, remedial changes in the basic system of the national administration would be effected in the General Convention of 1925.

What is the matter? Is this condition due simply to the newness of our present administrative machinery? Is it merely the herald of a

dawning national consciousness? Is it only the groan due to growing-pains?

While traveling, I failed to find any satisfactory answer to these questions. But I saw a relation between them and the cynical humor of my Portland friend. Now that I have returned to parochial work, further light has dawned upon me in relation to this subject.

A Basic Disorder

It now seems to me that all of the foregoing evidences of unrest in the Church are but the symptoms of a basic disorder. On reflection, the problem has simplified. The difficulty is one which can easily be remedied. It requires only that we shall find the correct answer to two questions, namely:

IS the Church a Missionary Society?

Or, Does the Church merely HAVE a Missionary Society?

Probably all well-informed church men of today would answer "The Church IS a Missionary Society." And they would offer irresistible evidence from the Scriptures in support of that proposition. I feel certain that every member of the National Council, the Department Secretaries and their immediate associates, would stoutly maintain this position. And the General Convention which created all of our present administrative machinery, would repudiate every effort to declare the Church to be, inherently, anything other than a Missionary Society. And yet,—

Strangely enough, (and I feel certain that it was inadvertently done) our administrative forces are not now so organized. Instead, our work is organized on the other theory, that the Church merely HAS a Missionary Society!

Consider: Our National Council, representing the whole Church at work, functions through five departments, namely, that of Missions, Religious Education, Christian Social Service, and the Publicity and Field Departments as the spokesmen for them all. That is, the Church HAS these five departments. This being the case, each department is equally an entity in itself; and, as such, naturally, even if not intentionally, will drift toward the position where it becomes an end in itself. Knowing the personnel of our national headquarters as intimately and pleasantly as I do, I

want to bear testimony to the cordial and earnest effort on the part of them all to co-ordinate their departments and to co-operate in carrying out the program which the General Convention has commissioned them to execute. And the point which I am now discussing is a handicap to these devoted men and women, quite as much as it is to the priests and laymen who struggle with it in parochial life.

Parallel Tracks

As the situation appears to me, the three departments of Missions, Social Service and Religious Education, are like three trains, running on parallel tracks,—each with its own schedule and destination. To be sure there are switches connecting these tracks at certain points. And these independent departments have a working agreement as to connections and the transfer of passengers and cars. But there are those, in the Church, who think that there is something wrong with the switching system. And it looks as if there were grounds for this belief. For example, the Social Service train seems at times to be running on one rail of its own and on one of the Department of Missions. The Religious Education train seems to straddle the rails of the Social Service and Missionary Departments. And when the Woman's Auxiliary starts on a tour it is jerked diagonally back and forth over all of the tracks, to the great confusion of the parochial passengers, and the possible irritation of all concerned. The attempts of the Church Service League switch-engine, and of the Parish Council train-dispatcher to disentangle this muddle gives little promise, thus far, of permanent success, despite the earnest activity of both. The reason is that the cause of the disorder lies back of the operating force. It is organically inherent in the system which we have, inadvertently, adopted. There is, perhaps, no permanent remedy for it except to reorganize the system, and to rebuild it along right lines.

Need for Reconstruction

Now it were presumptuous for me to suggest how this reconstruction work shall be done. That is a problem for organization experts. Perhaps I have taken my life into my hands even to suggest the need for reconstruction. But I believe the cause to be worth the risk. And, having gone this far, one may, per-

haps, be expected to suggest the basis of the proposed reform. It is simple: Start to rebuild the administrative machinery on the Scriptural pattern, and basic fact, which we all believe,—“The Church IS a Missionary Society.”

If this be true, then the National Administrative body by whatsoever name known, is, perse, a Missionary Society. And if this be granted, then the National Council cannot HAVE a Missionary Department, because it is that thing itself. If this basic fact be kept in mind and fully valued, then it will be seen that the National Council, as a missionary society, will select such means or agencies as it needs to accomplish its supreme purpose, namely, the conversion of the world to Christ, and the culture and employment of Christians in all good works to this end. This missionary society will then need a department of religious education to promote its cultural work, and the department of social service for points of contact and ministry to human need, and a department embracing publicity and evangelism to spread the good news, by pen and voice.

The Results

If we could readjust our administrative machinery so as to conform to the fact that the Church IS a Missionary Society, several desirable results would follow:

1. It would unravel the tangle in which the long-established and efficient Woman's Auxiliary and the newly devised Church Service League now find themselves. (One need not take sides as to which of these shall prevail in order to wish that the present muddle might be cleared up.) I am now merely taking facts as they are, as the basis for discussion. The official title of the older organization is “The Woman's Auxiliary of the National Council.” That, technically, makes it auxiliary to the whole work of the Council, as it once was under the old Board of Domestic and Foreign Missions. To be and to accomplish just this, seems to be the avowed purpose of the Church Service League. But even if this new organization could accomplish all of this, it would still be open to criticism on the very point which I am now raising against the organization of our present National Council, which reduces the work of missions to the rating of a mere “department,” whereas it should be in the position of parent or source from which all other lines of work emanate. If we could keep in mind the fact that the Church (and the National Council which represents it) is itself a Missionary Society, such confusions would disappear.

2. If this fact could be expressed in the form of our national administrative machinery, as well as in our parochial organization, it would save lapses and over-lapping which are now involved in our work.

3. Such a change would, in itself, be a great educational factor in securing the concentration of our laity in the supreme work of the Church. If it were known that the Church IS a Missionary Society, then, when persons come to be baptized or confirmed, they could not think of themselves as members of the parish of St. Selfishness, and need to be converted to Missions as to something foreign to their natural religious life and activity; but they would see that missionary work is a natural expression of their Christian life.

4. I believe that that part of our Church which now supports the program of the General Convention, as administered by our National Council, would give more enthusiastic co-operation in service and money if our administrative machinery were reorganized on this proposed basis. For, there seems to be a growing feeling, even among the faithful, that some of our departments are drifting toward the position of ends in themselves, instead of functioning as co-operative means toward the great end of world-evangelization.

Our Lord's commission to His Church, which marks it as a perpetual Missionary Society, is greater than any of the means which we may employ to that end. And that fact should be both conserved and expressed in the form and by every phase of our administrative machinery. To reorganize the National Council as a Missionary Society (domestic and foreign) using Religious Education, Social Service and Evangelism as agencies to which a Field Department should give publicity would accomplish this.

Activities of the Young People

Edited by Miss Fischer and Bishop Quin

THE FUTURE IN LOS ANGELES

By Rev. David R. Covell

A GROWING spirit of service and diocesan and provincial consciousness is evident in the thirty-odd chapters of the Young People's Fellowship in the Diocese of Los Angeles, that are actively identified with the central organization.

The splendid work of the former clerical advisor, the Rev. Charles B. Scovill, is bearing fruit, and numerous are the calls from parishes which

desire a Fellowship. If the present rate of increase be maintained, another year should see a chapter in in three-fourths of the parishes of this diocese.

Assisting the present clerical advisor in the organization of new chapters is a “Flying Squadron,” composed of actual Y. P. F. members who are interested, informed, and enthusiastic as regards Fellowship matters. Several representatives from this squadron stage, with the clerical advisor, a typical Sunday night meeting for the benefit of the group about to be organized. In place of the customary discussion each gives a short talk on Fellowship activities in his home chapter.

The executive committee meets monthly and is elected at the yearly meeting, which comes at the time of diocesan convention. The committee is financed by a tax of twenty-five cents for each member of every chapter affiliated with this central body. The committee's program is as follows:

1. By national correspondence it gathers and digests information and suggestions that it dispenses to the diocesan chapters.

2. Publishes its bulletin to the chapters from time to time.

3. Suggests uniform plans so that all the chapters may work along common lines.

4. Holds diocesan meetings, dances, picnics, pageants, socials, et cetera, to stimulate and promote diocesan comradeship.

5. Fosters friendly athletic and other competition between the chapters to stimulate chapter activity and interest.

6. Makes co-operation on big accomplishments possible, so that the clergy and others may become educated and interested in the Y. P. F.

7. Stands as the necessary point of contact with the provincial and national organizations.

8. Has a “Flying Squadron” to organize chapters in parishes where none exist and to strengthen weakening chapters.

9. Keeps a list of missionary and other available speakers from the outside who may be used in the chapter meetings.

10. Suggests and never dictates. Serves and makes no attempt to rule. Exists to co-ordinate and help the chapters in the various parishes and not to maintain an expensive super-organization.

Bishop Burton with the General Missionary of the diocese of Lexington. Rev. J. J. Clopton, traveled nearly fifteen hundred miles during the past three weeks, visiting the mission stations in the mining section of eastern Kentucky.

Dr. B. I. Bell Visits Illinois University

Tells College Students of the Follies of Our Age and Urges Them to Find a Real Purpose

THE GUEST OF STUDENTS

"Our American colleges are entirely too luxurious. High living and high thinking never yet went together. Rigor in self-abnegation, deliberate denial, even to a large degree, of innocent pleasure, and a decent asceticism is our primary need," Bernard Iddings Bell, President of St. Stephen's College, told a number of undergraduate churchmen at a meeting on the campus of the University of Illinois. One hundred undergraduates and churchmen were gathered around a big dinner table in the borrowed hall of a fraternity house. The Church had certainly not given her sons the luxury which Dr. Bell condemned in college life, for she had not even a room which could hold them for such meetings. President Bell was commenting upon the round of pleasure-seeking and its effect on the intellectual development of the modern student.

A life, he said, spent in pursuit of wealth was unintelligent, and a life spent in search of mere pleasure was a deadly danger. "Pleasure and comfort are opiates—they narcotize thought."

Dr. Bell then went on to say that power and learning were not final aims in life, because they are means rather than ends in themselves. He defined religion as a conscious co-operation of the individual with the creative force that produces social and physical phenomena in life. The motives and purposes of life must be brought into subjection to the religious purpose.

Dr. Bell had an appeal for the thoughtful undergraduate because he has nothing of the stiffness and dogmatic imperiousness of the fundamentalist or the strained defiance and vagueness of the modernist. He says that he believes both of these poles of dogmatic position to be rather old-fashioned.

The President of St. Stephen's spoke again at the eleven-o'clock service, held in a university lecture room, before a temporary altar, this time to both faculty and students. He said that the 19th Century, in that it believed, as the man of the street is prone to believe, that science could solve ultimate problems of human existence, was conceited. While our own century was cynical. Science is unable, and very much

embarrassed when expected to give leadership in ethics and religion to the world. Science can only take us along a path which leads to a sort of jumping-off place of profound doubt. From there the way to truth is by means of revealed religion, through the living experience of which we can come to know some measure of truth. "Revealed religion," he said, "is the only religion worthy of a scientific man's respect. He cannot reason out truth for himself. A scientific man of today has only two alternatives, absolute and complete ignorance about the purpose of life or else the acceptance of revealed religion."

Dr. Bell came to the university as the high point in the year's program of Church visitors. This program is in charge of St. John's Chapel Club, an undergraduate Church organization for the promotion of the Church on the campus.

Programs for Young People's Meetings

Edited by the Rev. Gordon Reese

MISSIONARY PROGRAM

Time—Sunday afternoon

Place—Parish House

Aim—To show the young people what our Church has done, in an educational way, in China.

Hymn 43, Rejoice, Rejoice, Believers

Prayers—Lord's: Collects for First and Fourth Sundays in Advent

Scripture—Matt. 28:16-20. ("Go ye into all the world, etc.")

Business—

1. Minutes
2. Roll Call (Ans. with some item of interest about China)
3. Reports
4. Assignment of new work

Hymn 44, On Jordan's Bank, etc.

Program—Enter boy dressed in Chinese costume

Talk (5 min.)—What St. John's University has done for me

Enter girl dressed in Chinese costume.

Talk (5 min.)—Why I love St. Mary's Hall

Enter girl dressed as an American nurse

Talk (5 min.)—What I've tried to do in the Church General Hospital in Wo Chung

Hymn 249. "O, Sion Haste," etc.

Prayer (for missions), O, God who hast made all nations of one blood

Benediction

Motto—"For serving man, we serve God"

Third of Cathedral Fund Been Pledged

Third of the Money Needed to Complete the Cathedral Is Now in Hand

AFTER FIFTEEN MILLION

If Bishop Manning fails to get the fifteen million dollars which he is trying to raise to build the Cathedral of St. John the Divine in New York, it won't be because the man who handles the publicity has failed on his job.

The morning following the mass meeting in Madison Square Garden which launched the drive, the newspapers gave their prize space, the last column on the front page, to the story. Inside, another full page was given to it. One goes to see Al Jolson at the Winter Garden and hears him crack jokes about it. One rides on a Fifth Avenue bus and is whirled past innumerable billboards which cry out for your help to "build a shrine of worship for all people."

The mass meeting on the night of the 18th was an impressive affair. Fifteen thousand people crowded into the Garden—nearly as many as turn out in New York to see a prize fight—surely a sign that the world is getting better. Bishop Manning tells the crowd that over four million dollars is already either in or pledged. Then the chairmen of the various divisions pledge for their groups: Mr. Haley Fiske says the business men will raise two and a half million; Mrs. Hamilton Fairfax announces that the women will raise a million; Professor Hamlin thinks he can say that the artists will give a hundred and fifty thousand; Mr. Gordon Young pledges labor organizations for twenty-five thousand, and so it goes.

The canvassers were on the job the following day. On the evening of the first day they announced having collected \$125,000. On the evening of the second day about a hundred and fifty thousand more had come in, and the Bishop looked at the pledges and called them good.

There is criticism, of course. Whisperings about building a cathedral when the diocese is so far behind on its quota to the National Wide Campaign. But people are listening to the band as it plays: "Onward, Christian Soldiers"—and a good band, playing that hymn, will always make you pull out the old wallet.

English Church News Written in Verse

England Is as Busy on Limericks
as We Are on the Cross-
Word Puzzles

DR. ORCHARD SPEAKS OUT

By A. Manby Lloyd

While the modern world has gone crazy on cross-word puzzles, polite society is amusing itself with limericks, and Dr. Orchard is pulling the Puritan leg. Speaking on the lost radiance of the Christian religion, he said that the "Joy" philosophies popularized in America, savor too much of a form of auto-hypnotism which may be actually successful, but may be all the more dangerous because it simply refuses to admit anything that would cause pain, and therefore has to shut its eyes against many of the facts of life. . . .

"There was a faith-healer of Deal
Who said, 'Although pain isn't real,
If I sit on a pin
And it punctures my skin,
I dislike what I fancy I feel.'

The above is from the *Complete Limerick Book* by Langford Reed. There is one by Ronnie Knox, which may be entitled the *Modernist Prayer*:

O God, for as much as without Thee
We are not enabled to doubt Thee,
Help us all by Thy grace
To convince the whole race
It knows nothing whatever about
Thee.

Other limericks by clergymen, having a clerical atmosphere, include the following:

There was a young lady of Cheadle,
Who sat down in church on a needle;
Though deeply imbedded,
'Twas luckily threaded,

So she had it removed by the beadle.
There was an Archdeacon who said,
'May I take off my gaiters in bed?'
But the Bishop said, "No,
Wherever you go
You must wear them until you are
dead."

There was a young fellow called
Clyde,
Who went to a funeral and cried.
When asked who was dead,
He giggled and said,
"I dunno, I just came for the ride."

* * *

Now that the foundations of St. Paul's are discovered to have been built on quicksands and that a mighty big sum will have to be spent in extending them to the clay, the following is appropriate:

There was a young priest who said
"Rome
May boast its great Angelesque
dome,

But St. Paul's is much neater
Than that of St. Peter,
And a far better size for the home."

The Bishop of Petersburg has asked his clergy not to arrange for the *Veni Creator* to be rung at confirmations, as he does not think the ordinary candidate can understand it. Dr. Bardsley has also struck a new note by addressing a letter to the children of the diocese, "I want you to feel," he says, "that you have a bishop who belongs to the children as much as to their fathers and mothers. When you see a man in gaiters and queer clothes, with a hat with strings on it, you can say, 'he is my bishop.'"

Dr. Percy Dearmer has joined the staff of Holy Trinity, Sloane street, and has begun a new type of childrens' service.

Dean Inge has been denouncing "Copec," presumably because it is irreligious. The Copec reports, he says, are pervaded by a vague and sloppy Socialism and suggests that the Church has no business to express any opinion on social affairs. "Make men and women good Christians," says the Dean.

I wonder if the good Dean is aware that the Inges have been particularly devoted to the limerick form of verse and if he has ever heard of the new version of "Kill—Inge no murder"?

Our Vicar is good Mr. Inge.
One evening he offered to sing,
So we asked him to stoop,
Put his head in a loop,
And pulled at each end of the string.

WE ALWAYS WONDER WHERE THAT LANTERN WAS HUNG

In the Chapel of St. Francis of Assisi on Salem street, in the north end of Boston, there is a very much alive club of young people, both men and women, known as "Our Own Club." It has already established itself as a factor in the life of the Italian community in which it is located. Last month Mrs. William H. Dewart, wife of the rector of Christ Church, nearby, the church in which Paul Revere hung his lantern, entertained the club at her home on Beacon Hill, and January 23, the same club is to be the guest of two of the organizations of the parish of the Cathedral of St. Paul; one of young women and one of young men. This interchange of courtesies is doing much to help in the work of the Parish of St. Francis, of which Rev. George G. Chiera is minister-in-charge.

Fellowship Between Groups Is Sought

Churchmen and Jews Unite in Con-
demnation of the Ku Klux
Klan Organization

ISSUE A STATEMENT

"Organizations whose members are masked, oathbound and unknown and whose activities have the effect of arousing religious prejudices and racial antipathy violate the fundamental principles and ideals of our country and of religion, and merit our condemnation," says a statement issued by Christian and Jewish leaders. Committees were recently appointed by the Federal Council of Churches of Christ in American and the Central Conference of American Rabbis to promote mutual understanding and good-will between Jews and Christians. At a joint meeting of the two committees on good-will several plans of work were adopted.

A proposal for an interchange among the theological schools of the Jewish and Christian educators in behalf of mutual appreciation, was favorably considered. Hearty interest was expressed in plans for an appeal to the tolerance and fairness of the youth of the land. Appreciation was expressed for the work done and planned for an exchange of articles in Jewish and Christian journals. The conference recommended the establishment of plans in local communities that will bring Jews and non-Jews together for mutual study and effort. In issuing the statement the conference expressed "its faith that fellowship must be practiced as well as spoken."

CAMPBELL GRAY OF PEORIA ELECTED BISHOP

The Rev. Campbell Gray, rector of St. Paul's Church, Peoria, Illinois, was elected Bishop Coadjutor of Northern Indiana on the nineteenth ballot. The election took place at South Bend and was the second time the diocese has elected to the office, the Rev. F. S. Fleming, of Chicago, having declined the election two months ago.

On the nineteenth ballot Mr. Gray received 12 of the 20 clerical votes and 26 of the 47 laity votes, thus having a majority in both houses. The Rev. Charles H. Young, rector of Howe School received the second highest vote, and the Rev. Frank E. Wilson, rector at Eau Claire, Wisconsin, and our associate editor was third.

Mr. Gray, who is 45 years old, was born in Tennessee, and is a graduate of Sewanee, and the General Theological Seminary.

The Lenten Feature On Lord's Prayer

Articles Written by Notable Group
Are to Be Lenten Features
of This Paper

NEWS PARAGRAPHS

I want to call your attention to the announcement on the last page of this issue. Most parishes have study groups during Lent. In planning our Lenten issues we have these study groups in mind. This year we are fortunate in being able to offer rectors, as a sort of textbook for these study groups, a series of articles on the Lord's Prayer, written by Dr. George L. Richardson, the rector of St. Paul's, Burlington, Vermont, and the chaplain of the Wellesley Conference. The articles will speak for themselves, but I am prepared to state that nobody is going to be disappointed in them. They are devotional and at the same time practical, in that the petitions are applied to problems of today.

In addition to this series by Dr. Richardson we have a series of three articles on The Life Hereafter, written by Bishop Charles Gore. Any comment by me of articles written by this great religious leader would hardly be in place. In addition to these two features we have articles by Bishop Reese of Georgia, Sir Willoughby Dickinson of England, and the Hon. William Jennings Bryan. Of course the usual features will be continued—the articles by our own editorial staff, and the news.

I urge you to place your order for a bundle early. Each year we receive scores of orders after the form is off the press. Last year fully twenty-five telegraphed orders were received the last minute. It makes confusion, and does make it difficult for us to serve you as we should. Place your order now. The prices are listed on the back page. Enclose a check if you possibly can.

PREACH AND HEAL

(Luke 9:1-2)

This was the Master's commission to His Church. Many neglect this part of the Christian ministry because they do not know how to begin, or because they lack power or authority or courage.

Let us help you in this matter. Send for copy of new Constitution, Prayer Leaflet and specimen copy of THE NAZARENE. Free for the asking. SOCIETY OF THE NAZARENE, MOUNTAIN LAKES, N. J.

The cost is but three cents a copy. *This is actual printing costs.*

To prove that to your satisfaction go to your local printer and get his figures for a sixteen-page paper. We are maintaining a co-operative enterprise to serve you. A good order, with a cash payment, is the way to hold up your end. A last word—the papers will be mailed to you on the Saturday, or the Monday (depending on the distance from Chicago) before the date of publication. With reasonable postoffice service there will be no difficulty in getting the papers to you in time. Now, please send your order.

How many parishes have the service of Lights? They had a beautiful service in the Cathedral of All Saints, Albany, on the 11th. The sermon was preached by Dean Carver, who traced the symbolism and meaning of light in the Bible, beginning with the creation and ending with the Day of Pentecost. The lights were turned on in the darkened cathedral in keeping with the progress of Dean Carver's address, including the lighting of the Epiphany star, the Eucharistic candles, and the scores of altar candles. Hymns were sung at the lighting of the various candles by a quartette. Dean Carver was formerly an actor and has a sense of the value of the dramatic as an aid to worship.

Speaking of actors, the Actors' Church Alliance, which has been in existence for twenty-five years, has disbanded. There are now three organizations of Christian actors, including the Actors' Guild of our Church, so that the organization felt that their task had been finished. The balance in the treasury was used to buy a processional cross to be presented to the Church of St. Mary and All Angels of which the Rev. Neal Dodd is rector.

St. George's, Maplewood, New Jersey, presented a cancelled mortgage to Bishop Lines upon his visit a week or so ago. The parish, which has just completed a group of build-

ings, is now free from debt. The Rev. Francis H. Richey is rector.

The Men's Club of Holy Trinity, Middletown, Connecticut, are having a big party on the 22nd. Dr. Montgomery, chaplain of the Seaman's Church Institute, New York, is the principal speaker.

Parochial revival at Christ Church, Lead, South Dakota. Number of communicants in 1923, 37—in 1924, over 400. Debts paid with money in the bank—property improved, rector's salary increased. He is the Rev. G. H. Richardson who has been on the job just a year.

The General Seminary alumni had a dinner at the Astor, New York, on Tuesday night. President Bell of St. Stephen's College, Canon Dwelly of Liverpool Cathedral, a lecturer this winter at Berkeley Divinity School, and Dean Fosbrooke, were the speakers.

The Rev. Harry Cobey, vicar at Gainesville, Georgia, has mapped out a real social service program for his diocese. The work is being centralized, with a diocesan program introduced in each parish. Miss Boylston, secretary of the Church Mission of Help, is in the diocese now, visiting parishes.

The secretary of the Church League for Industrial Democracy was the speaker at a students' meeting at the General Theological Seminary on Tuesday evening. He told of the work of the organization, and especially of the efforts of the organization in behalf of industrial peace and progress. The week be-

The Card Method of Religious Instruction for Home and Church School

Prepared by
REV. GEORGE P. ATWATER
The method consists of sets of cards
with questions and answers.

THE CHURCH

Equal to a Book and a Game.
CHURCH YEAR48 cards
CHURCH CUSTOMS48 cards
CHURCH ORNAMENTS32 cards
(Illustrated)

LIFE OF CHRIST

Early Years40 cards
Historical Background40 cards
Each Set, 50 Cents

—o—
ORDER FROM

WITNESS BOOKS

6140 Cottage Grove Ave., Chicago

TOUR EUROPE \$450 to \$1425 Holy Land and Europe Wonderful Spring Cruise

Sailing March 21, 1925. Visit Azores, Madeira, Algiers, Palermo, Athens, Constantinople, Holy Land, Egypt, Italy, Switzerland, France, England, Canada. Also Spring Tour to Europe. Sailing April 18, 1925. Also Attractive Summer Tours, sailing June and July. Write today for itinerary and full information to

THE WICKER TOURS
RICHMOND, VA.

fore, he was at the Berkeley Divinity School, where he spoke before the entire school on Sunday night and conducted two classes on Monday.

* * *

Recent changes: Rev. Henry E. Spears has accepted the chaplaincy of St. Katharine's School and charge of St. James Bolivar, Tennessee; Rev. W. W. Sillman from Christ Church, Port Henry, N. Y. to St. James, Macon, Ga.; Rev. J. F. McClellan from St. James, Macon, Ga., to curate at Christ Church, Nashville; Rev. H. F. Schroeter, from the Good Shepard, Columbia, S. C. to St. James, Marietta, Georgia; Rev. W. R. Sewell from St. David's, Scranton, Pa., to Susquehanna, Pa.; Rev. W. J. Marshfield from Topeka, Kansas to All Saints, Pittsburgh; Rev. A. W. Pannell from El Dorado, Kansas to Marysville and Blue Rapids, Kansas (wonder why they named it Blue Rapids); Rev. C. E. Barghaus, from Ridgefield Park, N. J. to St. John's, Marietta, Pa.; Rev. R. J. Thomas from Duluth to Valentine, Nebr.; Rev. R. R. Carmichael from Clinton, Mass. to be associate at Grace, Providence, R. I.; Rev. R. C. Topping, ordained deacon on the 4th by Bishop Reese of Georgia, acting for Bishop Johnson of Colorado, to be vicar of St. James', Meeker, Colorado.

* * *

Trinity Church, Columbus, Georgia is figuring on building a parish house. They are after the money this month.

* * *

The five dioceses in Pennsylvania are co-operating in raising \$160,000 for church buildings at the State College of the state.

* * *

Do you remember a news item in this paper recently announcing the organization of a new parish in Atlanta. The Church of Our Saviour? The membership has doubled in the four months of its existence. About a hundred communicants now, with a nice Church School.

* * *

Here is a new one. A punch clock, such as they have in factories, has been installed in the Church School of St. Philip's Cathedral Atlanta. Each child punches the clock



WINSTON-INTERNATIONAL RED LETTER BIBLES

SELF-PRONOUNCING

BIBLES and TESTAMENTS that EMPHASIZE CHRIST
All the Prophetic Types and Prophecies in
Old Testament and Words of Christ in
New Testament are Printed in Red.

Send for Illustrated Catalog

THE JOHN C. WINSTON CO., Publishers
American Bible Headquarters
456 WINSTON BUILDING PHILADELPHIA

on entering the school, and then receives the card from the clock on leaving. If he was late the clock prints his time in red ink.

* * *

Mr. Louis Marshall, a prominent Churchman of Kentucky, the grand nephew of John Marshall, Chief Justice of the Supreme Court, died at Versailles on January 7th.

* * *

A new building of administration, class rooms and science laboratories has been dedicated at St. Augustine's School for Negroes, at Raleigh, N. C. It cost \$90,000.

* * *

Can anyone tell of an American Church School that is conducting a free night school for the less fortunate boys who have to work during the day? That is what they are doing at St. James', Wuhu, China.

* * *

The Rev. H. P. J. Selinger, rector at North Platte, Nebraska, has a room in the rectory called the Consultation Room, a place for quiet reading, rest and personal help. A good idea.

* * *

The Diocesan Record of Rhode Island I like. It is well printed, the local parish news is presented in a way to interest those outside the particular parish, and they seem to have money enough for pictures, which is nice. The Michigan Churchman is surely one of the very best diocesan papers. It is combating parochialism, I take it, by giving more space and large type to general Church news, and articles, the parish notes being in the last pages in small type. The paper is so good, and the articles of such general in-

terest that I am fearful lest it become a competitor.

* * *

A conference of the organists of the diocese of Newark was held in Trinity Cathedral on Tuesday. The feature of the conference was a lecture by Mr. Frederick Rocke, organist of St. Peter's, Morristown.

* * *

The diocese of Newark has a diocesan summer home, for conferences, etc., called Bonnie Brae Farm. Recently a churchman left the Farm the sum of \$7,000, which is to be the beginning of an endowment fund.

* * *

The Girls Friendly Society is officially for the Twentieth Amendment to the constitution. The Child Labor Amendment. Good.

* * *

After looking over the picture of the Girls Friendly Conference held in Connecticut, printed in their journal, I want the word 'girl' defined. It is dangerous ground, I realize, but I think we should know

THE WAY OF LIFE

By Bishop Johnson
50c a Copy

THE VICTORY OF THE CROSS

By Rev. High Moor
50c a Copy

THE PERSONAL CHRIST

By Bishop Johnson
50c a Copy

ESSAYS TOWARD FAITH

By Rev. A. Q. Bailey
50c a Copy

A MAN'S RELIGION

By Rev. J. A. Schaad
35c a Copy

HISTORICAL DEVELOP- MENT

By Bishop Johnson
35c a Copy

EVOLUTION: A WIT- NESS TO GOD

By Rev. George C. Stewart
35c a Copy

WITNESS BOOKS

6140 Cottage Grove Ave.
CHICAGO

Redemption Certificates

To Build and Pay Debts.

Write B. R. C. A.

Room 1306, 15 W. 37th St.,
New York City



ASTHMA

The attack is relieved at once and comfortable rest assured simply by vaporizing Cresolene near the bed at night

It is the drugless treatment for bronchial ailments—coughs, Colds, spasmodic croup, whooping cough and bronchitis.

Introduced in 1879

Vapo-Cresolene

"Used while you sleep"
Send for descriptive booklet 44B
Sold by druggists
VAPO-CRESOLENE CO.,
62 Cortlandt St., New York

at just what age a female ceases being a girl and becomes a woman. The average age of this crowd must be well over forty. Of course the photographer was a poor one etc., etc.

* * *

Also when does a married girl cease to be a bride? You see I am writing this at the office and not at home. My wife would know. Anyway they had a reception at Huntington, Pa., the other night "for the clergyman, the Rev. Francis Creamer and his bride." That is the way we got it, though we seem to remember having received an announcement of the wedding about a year ago.

* * *

Pipes are being sold at St. Thomas Detroit...pipes for the new organ, at from \$1.00 apiece up.

* * *

Dr. Porkess, an unusually alive rector in Pennsylvania, urges his people, through his little parish paper, to pray for the editors of *The Witness*. Now just what do you make of that, Watson?

* * *

Bishop Manning was presented with a large cardboard model of the Cathedral of St. John the Divine as it will look when completed. It was

made by Thomas M. Emory, a sixteen year old church boy living in New Jersey. He used 200 square feet of cardboard and 2,400 pins in making it. It has 97 windows, paned with colored tissue, so that it can be lighted from within. The model is now on exhibition in New York.

* * *

The various women's organizations of Gethsemane, Minneapolis, the Rev. Don Frank Fenn, rector, are named after bishops who are still on the job....thus in the parish paper we read of the meetings and activities of the Bishop Brent Circle, the Bishop Bennett Circle, the Bishop McElwain Circle, etc. Good idea.

* * *

Something I want to ask the rector of that parish. The church attendance for the evening service is three times that of the morning service. How do you do it Mr. Fenn?

* * *

Planning a summer camp for Young People of diocese of Atlanta. It will be called Camp Mikell.

* * *

The Rev. Harry Sherman Longley, rector at Iowa City, university town, has a leaflet handed out each Sunday which briefly, yet carefully, ex-

plains the service....tells people what is going on, when to stand, when to kneel etc. 'Tis a good idea.

* * *

Three day festival at St. Peter's, Columbia, Tennessee, in connection with the dedication of the new parish house. Bishop Gailor was on hand.

* * *

Owen, Wisconsin, has a population of 1,300. St. Katherine's Church is there. The Rev. F. W. Sherman is rector. Now St. Katherine's Community Hall is there....dedicated by Bishop Weller on the 12th. Wonderful dining room, model kitchen, billiard room, and a study for the rector equipped for work. Cost \$20,000, and is paid for....no debt. 'Atta boy.

BOARD AND ROOM

SISTERS OF THE HOLY NATIVITY—House of Retreat and Rest. Bay Shore, Long Island, N. Y. References required.

ALTAR FURNISHINGS

THE CATHEDRAL STUDIO AND SISTERS of the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50; burse and veil from \$15. Surplices and exquisite Altar linens. Church vestments imported free of duty. Miss L. V. Mackrille, 11 West Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

ALBS, BIRETTAS, CASSOCKS, CHASubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete sets of best Linen Vestments with Outlined Cross, consisting of Alb Chasuble, Amice, Stole, Maniple and Girdle, \$35.00 and \$22.00. Post free. MOWBRAYS, 28 Margaret St., London, W. 1 and Oxford, England.

ALTAR GUILDS, PURE LINEN FOR Church uses supplied at wholesale prices. Write for samples, Mary Fawcett, 115 Franklin St., New York, N. Y.

THE WARHAM GUILD—THE SECRETARY will forward, free of charge, (1) a Catalogue of Vestments, Surplices, etc. (2) Examples of Church Ornaments. (3) Leaflet describing St. George's Chapel, Wembley Exhibition, which has been furnished by the Warham Guild. All work designed and made by artists and craftsman. The Warham Guild, Ltd., 72 Margaret St., London, W. 1, England.

MISCELLANEOUS

MENEELY BELL CO., TROY, N. Y., AND 220 Broadway, N. Y. City.

SHORTHAND By Mail. Best and Easiest.

KERST SCHOOL, Reading, Pa.

NEW YORK CITY

Cathedral of St. John the Divine

Sunday Services: 8, 10:15 and 11 a. m.; 4 p. m.
Week-day Services: 7:30 and 10 a. m.; 5 p. m. (Choral except Mondays and Saturdays).

AUGUSTA, MAINE

St. Mark's

Rev. Stuart B. Purves, D.D., Rector
Sundays: 7:30, 10:30, and 7:30 p. m.
Daily: 8:30 a. m.
The Church attended by summer visitors within a radius of 50 miles.

A BOOK REVIEW

FROM THE LIVING CHURCH

CUSHIONED PEWS. By Irving P. Johnson, Bishop of Colorado, and Editor of *The Witness*, Chicago: Witness Publishing Company. \$1.75.

Trenchant, delightful, witty, Church-journalese; devout, racy, pungent, and epigrammatic—one could go on indefinitely heaping up adjectives which describe one's reactions to this book of Bishop Johnson's. Characteristically enough, it is all written in paragraphs of three or four lines each. Its slang never transgresses the bounds of propriety, nor does it ever ride the writer. Those who would like to enjoy the personality of a stimulating and unconventional ecclesiastic, who are not so cautious as to play "safety first" with their own pet failings, and those whose tastes run to virility and vigor, rather than to the ultra-refinement of a carefully sheltered type of piety, will be refreshed and delighted with this book.

ORDER IT NOW FROM YOUR BOOK
STORE OR DIRECT FROM

WITNESS BOOKS

6140 Cottage Grove Avenue

CHICAGO

SERVICES IN LEADING CHURCHES

CLEVELAND

Trinity Cathedral

Very Rev. Francis S. White, D.D., Dean
Sundays at 8, 11 and 4.
Daily at 8, 11 and 4.

SANDUSKY

Grace Church

Rev. High Moor, M. A., Rector
Mr. L. M. Hirshson, A. B. in charge of
week-day School of Religious
Education.
Sundays: 8:30, 9:30, 10:30 A. M. and 7:00
Wednesdays: 7:30 and 8:30 P. M.

CHICAGO

Grace

St. Luke's Hospital Chapel
1416 Indiana Avenue
(Until New Church Is Built)
Rev. Wm. Otis Waters, S.T.D., Rector.
Sunday Services: 8 and 11 A. M.,
7:30 P. M.

St. Paul's

Dorchester Ave. and Fiftieth St.
Rev. George H. Thomas, Rector.
Sundays at 8, 9:30 and 11 A. M. and
7:45 P. M.
Holy Days at 10 A. M.

The Atonement

5749 Kenmore Avenue
Rev. Frederic S. Fleming, Rector.
Sundays: 7:30, 9:30, 11 A. M.; 5 P. M.
Daily: 7:30, 9:00 and 5:30.
(Fridays—10:30 additional).

St. Chrysostom's

1424 North Dearborn Parkway
Rev. Norman Hutton, S. T. D., Rector
Sundays: 8, 9:30, 11 and 4:30 P. M.
Tuesdays at 10 A. M.; Thursdays at 8
P. M.

EVANSTON

St. Luke's

Rev. G. C. Stewart, D. D., Rector
Sundays: 7:30, 8:15, 11:00 and 4:30.
Daily: 7:30 and 5:00.
All sittings free and unassigned.
From Chicago, get off at Main Street,
one block east and one north.

BOSTON

Trinity

Copley Square
Rev. Henry K. Sherrill, Rector.
Sundays: 8, Holy Communion; 9:30,
Church School; 11, Morning Prayer and
Sermon (first Sunday of month, Holy
Communion and Sermon); 4, Service and
Address; 5:30, Young Peoples Fellowship;
7:30, Service and Address.
Wednesdays and Holy Days: 12:10, Holy
Communion.

ATLANTIC CITY

The Ascension

Pacific and Kentucky Aves.
Rev. H. Eugene Allston Durell, M.A.
Sundays: 7:30, Eucharist; 10:30, Matins;
12:00, Eucharist; 8:00, Evensong.
Daily: 7:30, Eucharist; 10:30, Matins,
Monday, Tuesday, Saturday; Litany,
Wednesday, Friday; Eucharist, Thursday
and Holy Days.

NEW YORK

The Incarnation

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

Trinity

Broadway and Wall Street
Rev. Caleb R. Stetson, S.T.D., Rector.
Sundays: 7:30, 9:00, 11:30 and 3:30.
Daily: 7:15, 12:00 and 4:45.
MIDDAY SERVICES

The Heavenly Rest

Fifth Ave., above Forty-fifth St.
Rev. Henry Darlington, D.D., Rector.
J. Christopher Marks, Mus. D., Organist.
Sundays: 8 and 11 A. M., 8 P. M.
Saints Days: Holy Communion, 11 A. M.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D.D., Rector.
Sundays: 8 and 11 A. M., 4 and 8 P. M.
Daily: 8 and 12 A. M.
Holy Days and Thursdays: 11 A. M.

NORTH ADAMS, MASS.

St. John's

Rev. Arthur Murray, Rector.
Services: 8 and 11 A. M. and 7 P. M.
Church School: 10 A. M.
Saints' Days: 10 A. M.

CINCINNATI

St. Paul's Cathedral

Corner Seventh and Plum
Very Rev. Edgar Jones, Ph. D., Dean
Sundays: 7:30, 11:00 and 7:45.
Week Days: 7:30.
Holy Days and Wednesdays: 10:00.

Christ Church

Rev. Frank H. Nelson and Rev. C. Russell
Moodey, Clergy.
Sundays: 8:45 and 11 A. M. and 7:45
P. M.
Daily: 12:10 P. M.
Saints' Days: Holy Communion, 10 A. M.

DALLAS

St. Matthew's Cathedral

Very Rev. Robert S. Chalmers, Dean
Rev. B. L. Smith, Associate Priest.
Sundays at 8, 11 and 7:30 P. M.
Daily Services: 7:30, 9:30 and 5:30.

PHILADELPHIA

St. James's Church

22nd and Walnut Streets
Rev. John Mockridge, Rector
Sundays: 8 and 11 A. M., 8 P. M.
Week days: 7:30 and 9 A. M. and 6
Thursdays and Holy Days: 10 A. M.

MINNEAPOLIS

St. Mark's

Oak Grove St. and Hennepin Ave.
Rev. Phillips Endicott Osgood, D. D.,
Rector.
Rev. Hanford Livingston Russell, Asst.
Sunday Services: Holy Communion,
8 A. M.; Bible Class, 10 A. M.; Morning
Service and Church School, 11 A. M.; Com-
munity Service, 4 P. M.; Young People's
Fellowship, 5:30 P. M.

Gethsemane

4th Avenue South at 9th Street.
Rev. Don Frank Fenn, B.D., Rector.
Sundays: 8 and 11 A. M., 7:45 P. M.
Wednesdays, Thursdays and Holy
Days:

ALBANY

All Saints Cathedral

Very Rev. Charles C. Williams Carver,
B. D., Dean.
Sundays: 7:30, 9:45, 11:00 and 4 P. M.
Week Days: 7:30, 9:00 and 5:30 (Even-
song, Wednesdays and Fridays, the Lit-
any, 9:30; Thursdays and Holy Days
Eucharist, 11 A. M.

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.
Very Rev. D. B. Dagwell, Dean
Rev. Jonathan Watson, D. D., Assistant
Sunday Services: 7:30, 11:00 A. M.,
7:30 P. M.; Church School, 9:30 A. M.;
Young People's Society, 6:00 P. M.

MILWAUKEE

All Saints' Cathedral

Cor. Juneau Ave. and Marshall St.
Very Rev. C. S. Hutchinson, D.D., Dean
Sundays: 7:30, 11:00, 7:30.
Week Days: 7:00 and 5:00.
Holy Days and Thursdays: 9:30.

St. Paul's

Marshall and Knapp Streets
Rev. Holmes Whitmore, Rector.
Sundays: 8:00, 11:00 and 7:00.
Church School: 9:30.
Saints' Days: 9:30.

St. Mark's

Hackett Ave. and Bellevue Place.
Rev. E. Reginald Williams, Rector.
Sundays 8:00, 9:30, 11:00 and 7:00.
Gamma Kappa Delta Club 6:00 p. m.
Sheldon B. Foote, Mus. Bac., F.A.G.O.,
Choirmaster.
Wells-Downer Cars to Bellevue Place.

OAK PARK, ILL.

Grace

924 Lake Street.
Rev. F. R. Godolphin, Rector.
Rev. A. Gordon Fowkes, Assistant.
Sundays: 7:30, 9:45, 11 A. M. and
6 P. M.
Monday, Wednesday, Thursday, 7:30
A. M.

The first natives to be ordained in Porto Rico were two brothers... the Rev. Antonio and Arictidee Villafane. Bishop Colmore ordained them on the fourth of the month in the Church of San Lucas, San Juan, Bishop Ferrando assisting.

* * *

The Rev. W. O. Roome, the new rector at Seymour, Connecticut, is making things lively in that parish. Just had the formal opening of a brand new parish house; put on a pretty pageant, too, the other day. Borrowed the costumes from fraternal lodges. Good idea.. for the church.

* * *

Holding missions all over Western Nebraska. One going on now at St. Mary's, Bloomington. Hasn't been a resident priest there for a long time. Archdeacon Wells, Rev. B. S. Daugherty of Red Cloud, and Rev. Samuel Hardman of Arapahoe. They are going to be there two weeks....doing a thorough job.

* * *

Preaching Mission at St. James', Fall River, Massachusetts, from the 13th through the 18th. Rev. Walter E. Bentley did the job... and did a real one, according to the rector who writes us of the renewed interest in the Church on the part of his own people and many outsiders.

* * *

The third of a series of windows was unveiled on the 11th at St. Paul's, Springfield, Illinois. The series is called, "The Joyful Mysteries." This third window, of the Nativity, was done by the Jacoby Art Glass Company.

The National Center

For Devotion and Conference

AT TAYLOR HALL,
Racine, Wisconsin

will re-open for activities on April 15th, 1925. Reservations for conferences, institutes, retreats, training schools, et cetera, should be made through Mrs. George Biller, 281 Fourth Avenue, New York City, until April 1st, 1925. After that date, address

TAYLOR HALL
Racine, Wisconsin.

The work accomplished during the year 1924 has proven the value and need for a National Center.

The Perry Pictures—Reproductions of the World's Great Paintings. Size 5½x8. Post-paid.

TWO CENTS EACH for 25 or more.

They should be in every home. Send 50 cts. for 25 on the Life of Christ, or for five 10x12 size religious subjects.

Beautiful 64-page Catalogue for 15 cents in stamps or coin.

The Perry Pictures Co.
Box 400, Malden, Mass.



Chicagoans! Bishop Johnson is conducting a preaching mission at St. Paul's, 4945 Dorchester Avenue, right now. Better take a trip over to hear him.

BOSTON PEOPLE HEAR GERMAN LEADER

The Boston Chapter of the Church League for Industrial Democracy was host at its January supper meeting in the Venturer Bookshop Thursday evening, to Dr. Arnold Wolfers, leader of the Swiss Youth Movement and intimately acquainted with the Youth Movement of Germany, as

well as with the economic and international situation in Central Europe.

JAPANESE PUBLICATION OF BISHOP OLDHAM'S PAPERS

A series of articles on the Church Catechism, written by Bishop Oldham, have just been published in Japanese. These articles were personally translated by the Rev. Light S. Mayekawa, rector of Christ Church, Sendai, for use in his instruction classes. Mr. Mayekawa then asked the Bishop's permission to publish them in book form, as he had found them very helpful and wished to enlarge their field of usefulness.

A CHURCH ORGANIZATION for CHURCH WORKERS

* * *

In order that the clergy and the lay-workers of the Church might have the advantage of procuring life insurance at the lowest possible rates, the General Convention formed this Corporation. The Church now has its own pension system and its own insurance company,—the former for the clergy and the latter for all Church workers, clergy and laity alike.

* * *

This Corporation offers all the standard policies at rates based on absolute cost. Inquiries are solicited and rate booklets will be sent upon request.

* * *

THE CHURCH LIFE INSURANCE CORPORATION

14 Wall Street

New York, N. Y.

SCHOOLS

: — :

COLLEGES

: — :

SEMINARIES

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

1 Chelsea Square New York City

Episcopal Theological School

Cambridge, Mass.

Affiliated with Harvard University
For catalogue, address

THE DEAN

Berkeley Divinity School

Middletown, Connecticut

Address:

REV. WILLIAM PALMER LADD, Dean

Divinity School in Philadelphia

Undergraduate and Graduate Courses:
privileges at University of Pennsylvania

Address:

DEAN BARTLETT, 42nd and Locust Sts.

NASHOTAH HOUSE THEOLOGICAL SEMINARY

Founded 1842

For Catalogue, Address

THE DEAN Nashotah, Wis.

SEABURY-CARLETON

THEOLOGY LIBERAL ARTS
Best Training — Minimum Cost

For information and catalogue write

REV. FREDERICK KRAMER, Ph.D., D.D.,
Seabury Hall, Faribault, Minn.

The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information

address the Dean,

REV. BERRYMAN GREEN, D.D.

Theological Seminary, Alexandria, Va.

The Du Bose Memorial Church Training School

Monteagle, Tenn.

School year from March 20th to Dec. 20th.

For catalogue and other information,

address

REV. MERCER P. LOGAN, D.D., Dean,
Monteagle, Tenn.

ST. STEPHEN'S COLLEGE

A CHURCH COLLEGE OF ARTS AND LETTERS, with four years' work, leading to the degree of B. A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.

The fees are: For tuition, \$250 a year; for a room, furnished and heated, \$125 a year; for board in hall, \$225 a year; a total of \$600.

The College is equipped for teaching men who, after graduation, are going into business or into post-graduate schools of medicine, law, theology, journalism or into classical, social or literary research. Address Bernard Iddings Bell, President

ANNANDALE-ON-HUDSON, N. Y.

(Railway Station: Barrytown)

HOBART COLLEGE

GENEVA, NEW YORK

"The Oldest College of the
Church" Founded 1822

Courses leading to the degrees of A.B. and B.S. A Faculty of thirty; equipment modern and complete. Accredited by the principal educational associations of the United States. Pleasant living conditions and moderate expenses. For information, address

Rev. Murray Bartlett, D.D., Pres.

TRINITY COLLEGE

HARTFORD, CONN.

For 102 Years a Personal College

Courses Leading to B. A. and B. S.
For Information Address the Registrar

Ruth Hall Diocesan School

Provincial School of the Province of New York and New Jersey.
Home School for Girls. Thorough College preparation. Location healthful. Terms moderate. Number limited. Personal interest. Address MISS GRACE S. HADLEY, 508 First Ave., Asbury Park, N. J.

Virginia Episcopal School

LYNCHBURG, VIRGINIA

prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders. For catalogue apply to

REV. WILLIAM G. PENDLETON, D.D.

The Donaldson School

Ilchester, Md.

CHURCH SCHOOL FOR BOYS
College Preparatory and General Courses, Religious Instruction along Catholic lines, Individual Guidance.
Rev. William A. McClintmen, D. D.
Rector

Rev. Herbert S. Hastings, Headmaster

Harcourt Place School For Girls

Gambier, Ohio

MISS HARRIETTE MERWIN, Principal

ST. MARY'S SCHOOL

Concord, N. H.

A HOME-LIKE SCHOOL FOR GIRLS
College Preparatory and General Courses.

MARY EVERETT LADD, B. L.,
Headmistress

HOWE SCHOOL

HOWE, INDIANA

A Thorough and Select CHURCH SCHOOL
for Boys.

Special Attention Given to College Preparation. The Lower School for Little Boys Entirely Separate.

Rev. Charles Herbert Young, M.A., Rector
ADDRESS P. O. BOX 8, HOWE, IND.

BETHANY COLLEGE

A HOME SCHOOL FOR GIRLS

Topeka, Kansas

The Rt. Rev. James Wise, D.D.,
Bishop of the Diocese—President
Accredited High School and Junior College. Unusual advantages in Music and Dramatic Art. 20-acre campus—out-of-door athletics.

The Susan Fenimore Cooper Foundation, Inc.

COOPERSTOWN, N. Y.

St. Saviour's House St. Christina School
In charge of the Sisters of the Holy Child Jesus. A Church School for boys and girls. Montessori through High School. Tuition, \$475. Pupils admitted at any time. 12 months' residence if desired. For catalogue address

THE SISTER IN CHARGE

St. Katharine's School

Davenport, Iowa

Under the care of the Sisters of St. Mary.
A thorough preparatory school for a limited number of girls.

School recommended by Eastern Colleges. Beautiful grounds. Outdoor sports and riding. Address

THE SISTER SUPERIOR

KEMPER HALL

Kenosha, Wis.

Under the care of the Sisters of St. Mary. An Episcopal school for girls on North Shore of Lake Michigan, one hour from Chicago. College Preparatory and general courses. Music, Art, Domestic Science. Outdoor and indoor sports. Address, The Sister Superior.

THE FEATURES FOR LENT

A Series of Eight Articles, Especially Adapted to Study Groups, on

THE LORD'S PRAYER

- - WRITTEN BY - -

REV. GEORGE L. RICHARDSON, D. D.

Rector at Burlington Vermont, and Chaplain of the Wellesley Conference.

- - THREE ARTICLES ON - -

THE LIFE HEREAFTER

- - BY - -

BISHOP CHARLES GORE

- - AND ARTICLES BY - -

Bishop F. F. Reese
INTER-RACIAL CO-OPERATION AND
THE INCARNATION.

Sir Willoughby Dickinson
THE MORAL FORCE OF THE AMERICAN
CHURCH

Hon. William Jennings Bryan
CULTIVATING A SENTIMENT AGAINST WAR

THE BUNDLE PLAN

These features will start in the issue of February 26th and will run for eight consecutive weeks. Order a bundle, either for a Study Group, or for sale at the church door, at the following prices:

100 Copies Each Week	(800 Copies)	- \$24.00
50 Copies Each Week	(400 Copies)	- 12.00
25 Copies Each Week	(200 Copies)	- 6.00
10 Copies Each Week	(80 Copies)	- 2.40

WE SHALL APPRECIATE CASH WITH ORDER.

THE WITNESS

6140 Cottage Grove Avenue

CHICAGO