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# *The* **WITNESS**

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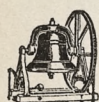
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# THE WITNESS

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## ARE YOU AFRAID OF HELL?

### *What Losing Your Soul Means*

BY REV. G. A. STUDDERT KENNEDY

WHAT is my soul? How can I lose it? How can I save it? Have I got one at all? It does not worry me that I cannot define the soul. None of the great realities can be defined. But it does worry me if I cannot think clearly about it at all.

If it matters what becomes of my soul, I ought to think about it, and although I cannot expect that my thoughts will compass the whole truth, they can be true as far as they go, and can lead me to act in accordance with the truth as I see it. For a man to go wobbling through life, accepting the fact that he has a soul to be saved or lost, but never thinking about the fact, or allowing it to influence his life in any way, seems to me to be idiotic.

Yet it is not easy to think real thoughts about the soul in these days. There was a time when men were quite clear in their minds as to what the soul was. It was to them the immortal part of a man which survived death, and went either to everlasting torment or everlasting bliss in the world beyond the grave.

#### THE GREAT ASSIZE

There was to be the Great Assize, the recording angel was to give evidence, and God was to deliver the final judgment which was to fix the soul one way or other for ever and ever, amen.

That great picture inspired men to sacrifice for the salvation of souls. It was the cause of human heroism and of human crime. It lived and worked. But in these later days a change has taken place. The picture has not been proved untrue, but it has become unreal. It has ceased to stir men as it used to do. It is impossible to terrify a crowd of modern men with threats of hell.

Even though one had the tongue of men and of angels, and gave rein to all one's eloquence, they would not

answer. There are some who think this is because we are all going to the dogs or the devil, and that, absorbed by the concerns of this world, we are blind and deaf to the reality of the other, and becoming incapable of true religion. They look for a prophet who will light once more the fires of hell.

But I don't know. I am not afraid of hell hereafter in any real sense. I may not have learned much from the War, but at any rate I found out what fear was. I know all about that from A to Z, and I am not afraid of hell. I cannot get it through my head. I never did anything or refrained from doing anything for fear of eternal torment in the world beyond, never in all my life; and if that means that I am going to the Devil, to the Devil I must go, because I cannot get up any real fear of hell, no matter how hard I try; it just won't come.

#### NO FEAR OF GOD

It is, indeed, worse than that. I am not really afraid of God. I cannot think of Him as One Who could ever do me any harm. If I could think of Him as being capable of sentencing me to everlasting torments for what I did on earth, I would feel that it was not right to fear Him, but that I ought to defy and despise Him as I ought to defy and despise any other brutal tyrant.

If I were frightened into fearing Him on those terms I feel it would be because I am a coward and cannot stick up against pain. It would not be religious; it would be wrong, as all cowardice is wrong.

Yet there is one thing I am afraid of, and feel that I ought to be afraid of, and that is life without God—life without anything real to live for, life in a world that has no meaning, no purpose, and no plan, but is just the result of a series of accidents.

I am honestly in a blue funk about that.

I am afraid of it, not merely because it is painful, but because it is evil and ugly. I am afraid of it for myself and afraid of it for other people. I am afraid of it for myself because I know the result of it. It means a blank, a vacuum which does not remain a vacuum, but gets filled up with all the fifth and garbage of the underworld of the mind.

#### THE HUNGER FOR LIFE

It means that one gets so ravenously hungry for life that one is fain to fill one's belly with the husks that the swine will eat, and the more one eats of them the worse the hunger gets. Little thrills of secret sensuality, scraps of cruelty enjoyed second-hand, petty personal triumphs, stray sops thrown to one's vanity and self-conceit, the joys of envy satisfied when someone fails or falls, and all the other refuse of sensation on which men try to keep themselves alive until they are kicked out of life by the brutal fate they cannot love or hope to understand.

Life as it appears in the dreary pages of the gutter Press, or as it is written in the face of a cynic, life without God in the world, that is what I am afraid of, whatever form it takes. And there is such a lot of it.

You find it everywhere, in every class and in every country. One meets souls that live in hell every day. They are always trying to enjoy themselves, and can't, the poor devils, because they haven't any self to enjoy. I do understand what it means to lose my soul. It means that I lose the power to see that life means intensely and means well, and at its heart is good.

If that goes, everything goes, and I am damned and done for.

It is from that Christ came to save us. He came, and is always



coming. The Christ Spirit is the Life of the world which is always at war with death. He came once in time to reveal His perpetual coming. He sought us once in the flesh to assure us of His ceaseless search in the Spirit. There is a tremendous energy in the Christ, a tremendous energy of beauty, goodness, and truth.

But we can fail to respond, we can grow hard and callous; we can lose our power of response, until beauty means nothing to us, until goodness seems mere folly, and truth a mirage in a desert of dead lies. As that happens we are in process of being damned, and I have no guarantee that the process ends with death; it seems unlikely that it does, it may go on into the world beyond.

#### THE TRIUMPH OF TRUTH

But it is of the process itself that I am afraid, and do well to be afraid, for I know that if I escape it, it will be by the skin of my teeth. It is not easy to believe and continue believing in the reality of goodness, the power of beauty, or the triumph of truth, and if I do it at all it will be because I kept in constant touch with that energy—deathless life—which is the Love of God, Who alone can make all things new.

*Since so it is, and in that Face for me  
The final beauty burns to birth,  
And all things fair in heaven and  
earth*

*Are summed and centred in a mystery  
Of loveliness beyond compare.  
How could my soul do less  
Than worship Him, as Saviour, and as  
God,*

*Dim tho' the vision be?  
Yet that faint gleam my faith can see  
Of Christ, is brighter than the sun.  
Without it all the world is bare  
And barren as a winter's day,  
Whose cold-grey  
Hours run*

*From dark to dark, without a dawn  
or sunset sky  
To tell the truth that Love is there  
Thro' all.*

*Without it pleasures fade,  
As petals from a rotting rose,  
Do leave the thorns behind  
Without it I am blind,  
And thro' a wilderness of woes  
Go blundering on to death,  
And nothingness at last,  
Which is damnation of the soul.*

#### ORDINATION IN IOWA

Rev. A. O. Birchenough was ordained priest in St. James, Oskaloosa, Iowa, by Bishop Morrison on the 13th. He was presented by Dean Hare of Trinity Cathedral, Davenport, and the sermon was preached by the Rev. C. W. Baxter, rector at Waterloo. Mr. Birchenough was formerly a Methodist minister.

### Our Cover

John Chanler White is the Bishop of Springfield. He was born in South Carolina in 1867, graduated from St. Stephen's College in 1888 and from the General Theological Seminary in 1891. Except for three years when he was rector of Holy Trinity, Hartwell, Ohio, his entire ministry has been given to the diocese over which he now serves as Bishop. He has been in charge of parishes and missions at Rantoul, Thomasboro, Waverly, East St. Louis, Havana, Petersburg, Lincoln, Granite City, Venice and Glen Corbin. He was a deputy to all of the General Conventions since 1913.

### Cheerful Confidences

By Rev. George Parkin Atwater

#### OUTWITTING MOSES

IF you lose your job this summer and have a little spare cash, don't go into the radio business, or the rubber business, or any minor enterprise like that, but strike right out into one of America's major industries and bring out a new edition of the Bible.

I do not mean a new translation. That's a task for a scholar, who knows Hebrew, Greek, and English.

But I mean a new edition of the King James version with helps for teachers, parents, nurses, chauffeurs, and with references absolutely indispensable to the clergy.

The first thing you must do is to secure a publisher who has some old plates, and who will agree to reprint your book. Then you must buy a good Bible encyclopedia—and some old commentary and build up your notes and get your maps and charts. Then get some salesmen.

Then you must get a few commendations from well known men. I doubt if you could get President Coolidge to head your list—but you might try. But you should have a list of flashes that would dazzle the reader, like this:

President Coolidge says: "The Bible is quite a book and your edition makes it more so!"

Irving Cobb writes: "I do not remember the day when I did not have a Bible and I shall never forget the day when you sold me your edition."

The President of Harvard says: "I never realized the inexhaustible possibilities of Biblical study until I saw your edition. I never saw anything like it."

By this time the reader will suspect that I have been entertaining a

book agent, selling Bibles. Correct. Not one but several. I had to listen to something like this:

"This is not an ordinary book selling proposition. It is a national movement for education. The publishers have selected Akron as one of the centers for a wide-awake effort to promote intelligent reading of the Bible. I have come to enlist a few of the leading men. Already I have seen a few (here a list is produced). You know Dr. . . . . He has become very much interested, and said that he is delighted to have the book, etc. And now I want to show you the advantage of this Bible. Take this page: You have come home from a hard day's work, and after dinner you sit in your easy chair by the fire and pick up your Bible. (How fascinating. That's what we all do, of course)—You are reading and you suddenly come to the word "shekel." It arrests your attention. You want to know what it means. You realize that the passage is unintelligible unless you know. It challenges you. So you drop the book, get out the car, go to the public library, enter the reference department and look it up. Then you return home and resume your reading, only to run across the word "Ephah." You see how tiresome it is to go back to the library. Now (triumphantly) see what would happen if you had our Bible. You come to the word shekel. You rapidly turn to these special reference pages. You turn to S—, just like that, just as in a dictionary and running your eye down the page you come to it—there—there it is, and its meaning. No do not reach for your pocketbook yet, (I was reaching for my pipe), I want to show you one more very valuable assistance. Turn to these great words of Moses. To what did Moses refer when he said them. Moses when he uttered this phrase was enshrining a great truth and pointing forward to a marvelous development of history. They were obscure to his hearers. Moses knew that thousands of years would pass until they were thoroughly understood. But today they stand revealed. The intellect of Bryan has clarified the Mosaic statement. See here it is in the margin. Here right beside the text are ten references to Isaiah, Amos, Daniel, St. Mark, Corinthians, etc. You turn to each—and jot down their central idea. Taken together they reveal what Moses said. The Bible becomes as clear as day. Where in the world could you get as much erudition for twenty dollars?"

"What about recent controversial questions?" I asked. Will it settle the question which was debated with so much heat at Dayton, Tennessee?

"Absolutely. It has foot notes which



give the conclusions of some of our greatest divines, including Billy Sunday, John Alexander Dowie, Pastor Russell, and Father John. They clear up the whole matter."

"And what about our denominational divisions?"

"Last word on the growth of sects contained in the appendix. Brief account of all Churches and their practices."

"Including the K. K. K. I presume!"

"Yes indeed. It hints that the symbol began to creep in during the war, and that their propaganda was incorporated in a song,

'K' K' Katy, beautiful Katy'."

I was certainly impressed, awed, thunderstruck and captivated. I asked to keep the book overnight. The agent came next day, eager and ready now to let me reach for my pocketbook.

I handed him two books. One was a plain King James version. The other was the Cambridge Companion to the Bible for which I paid one dollar some years ago. I said calmly:

"Everything of value in your edition is in this little book which costs one dollar. And it has many things of value of which your book has nothing. You are like that Greek at the corner. He takes a nickel's worth of ice cream, pours two cents worth of melted chocolate over it, calls it a 'Sundae' and sells it for a quarter."

The agent looked at me with pitiful scorn and departed.

## Let's Know

Rev. Frank E. Wilson

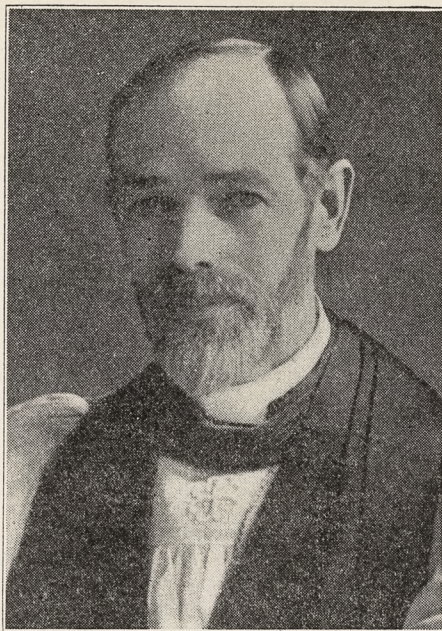
### GIVEN AWAY

THE question asked in the letter before me should have been referred to Bishop Johnson as the recognized expert in such matters. However, since it has filtered through the editorial staff into my hands, I shall try to do something with it.

"Why," asks our correspondent, "has General Convention left the woman to be given away in the marriage service? Is it that the men in the Convention still look upon woman as property? If so, whose and why?"

As one of the so-called "men in the Convention," I can answer the second part of the question with an emphatic—No. We do not look upon woman as property but as most desirable companions and God's own blessing to the average parish.

So far as I know, there was never any discussion in General Convention about omitting the question in the Marriage Office—"Who giveth this woman to be married to this man?" It has always been in the Prayer



BISHOP GARLAND

"We're good for the entire amount"

Book since 1549 and comes from the older York rite which preceded the English Prayer Book for many centuries. Originally it may have had some suggestion of proprietary rights on the part of the husband toward his wife but that need scarcely concern us in these days of the income tax when one scarcely knows what is his own anyhow.

The idea is simply this. In childhood the daughter is dependent upon her father for care and support. A man is supposed to have established himself before marriage with sufficient stability to provide for himself and his prospective bride. At the time of marriage the father relinquishes his responsibility for the care of his daughter who is to be no longer dependent on him. He symbolically returns her to her Creator by giving her hand to the officiating priest. The priest, acting for God through His Church, transfers the responsibility to the husband by placing the bride's hand in his. Thereafter the husband is expected to provide for his wife with as great a sense of obligation as that which rested upon the father while he was bringing her up.

That's all. It is a solemn acceptance of responsibility on the part of the man and an outward assent to the transference of such responsibility on the part of the women. The normal family consists of a father, mother, and child (or children). The primary (not exclusive) duty of the wife is to manage the home and rear the children. The primary (not exclusive) duty of the husband is to provide the wherewithal for his home to be man-

aged and his children reared. To change that combination calls for revision of the physical structure of men and women. The fact that a poor man may marry a wealthy woman or that children may be denied to any married couple in no way vitiates the underlying principle. In a book of *Common Prayer* the Church provides for normal procedure.

Our correspondent adds—"Is anything more ridiculous than to see a youth of eighteen or twenty step up to give away a woman of forty or more, who has character and ability?" Yes, I can think of something more ridiculous. Think of a verdant young priest of twenty-five administering the spiritual food of Christ's Body and Blood to a venerable bishop of eighty who has great piety and much learning?

What a strange thing it is—this modern tendency to smash down all humanity to the same flattened level of universal equality. Some day I expect to witness the advent of a new religion on marvellously democratic lines wherein the cultists will tentatively take on God, subject to His good behavior, and breezily vote Him out of office if they happen to disagree with Him. How the Real God must chuckle with amusement at the bumptiousness of His self-sufficient creatures!

## About Books

REVIEWED BY DEAN CHALMERS

"*The Faith of a Worker*," by the Rev. Principal L. P. Jacks, D.D., New York. Geo. H. Doran Co.

Dr. Jacks, Principal of Manchester College, Oxford, and editor of the *Hibbard Journal*, is the outstanding Unitarian author of the day. Everything he writes is interesting and this book is no exception to the rule. As has been remarked before, he is the Thos. Carlyle of the present age, and in each succeeding book this seems to stand out more clearly than before. If Carlyle lived today we could imagine his entire sympathy with the following passage in the present work:

"We have read somewhere of a great surgeon, a specialist of world-wide renown, who was commonly believed, not without reason, to be an atheist. But he greatly resented the imputation and once said, when the theologians had driven him into a corner, 'If you want to know what my religion is come and see me operate.' This, we imagine, is what the good workman will always say when you challenge him to define his religion and get him with his back to the wall; though even this, of course, he will only say under great pressure as the



## YOUNG PEOPLE'S DEPARTMENT

EDITED BY REV. W. AIMISON JONNARD

## THE RADIO-ACTIVITY OF GOD

By Rev. A. J. Gayner Banks, Director  
of the Society of the Nazarene

alternative to saying nothing, which, as a rule, he greatly prefers. 'Come and see me operate in the field, the workshop, the factory, the office, the bank, the studio, the hospital; in the sinking ship, the typhus camp, 'the immanent deadly breach'; in Downing street, Gethsemane, Golgotha'—or wherever else the good workman may happen to carry on his business. 'The works that I do, these are they that testify of me.' Go and see him operate. So with industrial civilization. Would you find out what London, Paris, New York really believe in, what its religion is? Go and see it 'operating.'"

And, after all, it is a message of which our age does really stand in need, although it is a good deal less than a gospel. Dr. Jacks should be read. He will be read and his books will continue to be enjoyed; but his greatness is that of the diagnostician. He is neither a surgeon nor is he the physician who possesses the art of healing and building up the strength of the patient.

*The Life and Letters of William Reed Huntington, D.D., by John Wallace Suter. Published by the Century Company, New York.*

Dr. Suter's biography of the late rector of Grace Church, New York—Dr. William Reed Huntington—is a model in every respect of what such a book should be. Dr. Huntington stands before us in these pages. We see the man himself. It is not the book of the biographer, it is the record of a noble life, a character splendidly portrayed, and the biographer like a true artist has lost himself entirely in the fulfillment of his task. This book should be widely read, not only among those who had the privilege of knowing the late Dr. Huntington, but by all who would understand the greater personalities who have made history in this American Church and have exercised large influence in determining its present character. The book is altogether delightful. Dr. Suter's style is dignified, lucid and at times eloquent, yet never obtrudes itself upon the notice of the reader, and the mechanical workmanship of the book—printing and binding—is very attractive.

All Saints Church, Fulton, diocese of Central New York, is made legatee of the residuary estate of the late Miss Hattie Nelson of that city. The parish will receive from the estate about \$50,000, half of it to be used toward the erection of a new church building and half for an endowment for maintenance and upkeep. This is the third large gift that Bishop Fiske has announced during the past year.

I have just been on a "spree," Young People, and I want to tell you about it. I don't often get away from the "straight and narrow" path; but last week I did just this and strayed off to Atlantic City and put up at a swell hotel (just for three days) and hobnobbed with mental and intellectual giants.

It was all very refreshing and I only wished that I could have had along with me about a dozen other parsons of my acquaintance who need an overhauling of their intellectual apparatus.

I need not mention the names or schools of all the eccentric and esoteric movements represented at this Conference on "The Understanding and Practice of the Inner or Spiritual Life"; but the thing that is worth passing on to you (because YOU will appreciate it) is that all these unusual types of students and philosophers emphasized the Divine Energy of Life and Religion.

One lady lecturer (a charming woman with a family of grown children) referred, quite reverently, to the Holy Spirit as "*The Radio-Activity of God.*"

I have since been haunted by this expression; it seems to me to be so very apt and so very true.

God is our Father and God is distinctly "Person," not mere abstract Principle as so many of the metaphysical teachers assure us; but He is the supreme Source of Energy and the radiance of youth, its superabundant vitality, its charm and effervescence—its flower and promise of future mature quality—all these things have a real and definite place in the household of God, by which, of course, I mean the Christian Church. The Church must never lose its character as a family fellowship.

And so all this buoyancy of youth which we feel bubbling up within us and which furnishes us with the joy of life (what Bergson calls the 'Elan Vitale') comes directly from God and may be augmented and supplemented by frequent communion with the divine Source through prayer and fellowship and sacrament. And it means that each one of us may become a radio-active center through whom God may work.

Prayer is the recharging of our spiritual batteries; the sacraments are divinely appointed transformers whereby the Radio-activity of God is conveyed to human "receivers," and

one might extend the analogy indefinitely.

Have you discovered this for yourself?

If not, why not try?

\* \* \*

## FROM BISHOP GREEN

In his Council address in October, Bishop Green, Coadjutor of Mississippi, after speaking of the diocesan schools, had this to say upon the Work of the Young People:

"We have been speaking of what may be called work for the young people as distinguished from the work of the young people. If we would tie the young people to the Church, the latter is perhaps the more important consideration. Here as in all life the rule must operate that true blessing and happiness consist not in receiving but in giving. We find our life's true value not in what is done for us but in what we do for others. 'He that doeth the will shall know of the doctrine.' If we would give the young people their proper happiness and place in the life of the Church and give them also an active and conscious appreciation of the Church and her Gospel, if we would tie them to the Church, we must establish with them, not that relationship which consists chiefly or only in looking upon them as puzzles to be solved, or animals to be tamed, or as brands to be plucked from the burning, but that relationship which sees in them, more than most of us realize, a veritable gold mine of unused wealth, a willing, eager, loyal, pulsing dynamo of unharnessed power, and which provides for them a means for the consecration of their splendid young manhood and womanhood to the service of their Church and Lord. If the young people are not tied to the Church, it is perhaps less that they are unwilling to be tied than that the Church has not provided the harness that will fit them for their proper place in the team that under God must pull the Chariot of the Sun of Righteousness up the heights for the illumination and blessing of mankind. Nothing is more significant than the Young People's Movement in the Church. It is a puzzling phenomenon in the Church as in the social and educational realms. It is revolutionary. It makes us anxious. We do not understand all of its meaning. It gets out of hand at times. We wonder some time whether they are going to run away with the Church or run away from the Church. Perhaps if we knew them better we would understand that it is neither, but that it is the revolt of youth against conditions which make



impossible that expression of self which is the measure of true fullness of life, and which forbid that exercise of freedom which is the *sine qua non* of true service; it is the challenge of youth to the Church for understanding, for sympathy, for opportunity, for a chance to serve their Lord and His Church in ways and by means and through agencies which give them suitable harness for pulling their part of the common load in the work for the Kingdom. I believe that a better understanding of the young people of the Church will make us know that that last is their impelling motive. Loyalty is much more the virtue of youth than of age. If we believe in them and trust them and offer them fitting means and ways of service, the Church will not be disappointed."

\* \* \*

## THOUGHT FOR THE WEEK

*I have a torch lit at a star  
Whatever other peoples are  
And I can keep my torch in trim  
However others may grow dim.  
Why is it, since it is so bright,  
I do not use it as I might?*

*I have a shield exceeding strong.  
However others may go wrong  
I can advance it on my arm  
Whereby to keep me safe from harm.  
What is it then the which I lack  
Who sling it mostly at my back?*

*I have a sword so bitter keen  
It will bite flesh and soul between.  
Whatever others may afford  
I can both keep and use my sword  
Why is it I am seldom breathed  
With war because my sword is  
sheathed?*

*I have a captain I should please  
Torch, shield and sword, he gave me  
these  
I think he likes a foughten field  
Hard breath, nicked sword and battered shield.  
If I dress shield draw sword and fight,  
Perhaps the torch may grow more  
bright. —L. T.*

The Rev. Edmund S. Rousmaniere, the dean of St. Paul's Cathedral, Boston, is ill at his home suffering from the effects of a shock. The physician attending him reports his condition as encouraging.

\* \* \*

Paddock Lectures for 1925-26 at the General Seminary will be delivered in the school chapel the second and third weeks in January by the Rev. Marshall Bowyer Stewart D. D., professor of Dogmatic and Moral Theology at Nashotah House. His subject is God and Reality.

## The Order of the Thousandfold

By Ven. F. W. Neve

*Rule: To pray earnestly every day to be a thousandfold more useful than ever before, and to try to interest others.*

In entering the seventh year of the life of this Order I should like to make clear the possibilities of this movement as I have come to understand them.

1. First the Order emphasizes the limitless extent of the divine resources made accessible and available to us, as members of His Body, by our Lord Himself.

2. That it was evidently His intention that we should use these resources for the furtherance of His Cause and the building up of His Kingdom; for in conjunction with His command to His disciples to win the world for Him, He promised that His Presence and Power should be with them, which was the only guarantee of their success.

3. That His Presence and Power are as much present with us today as they were with them, and they in like measure, serve as the only assured guarantee of the success of our work for Him.

4. That the all important question in this connection is not what we can do for Him, but what He can do through us. The first is extremely limited in its scope, whereas there is no limit to what He can accomplish through us; thus St. Paul, while admitting: "I can of mine own self do nothing," could also assert with assurance: "I can do all things through Christ which strengtheneth me."

To aim to be a thousandfold more useful, if it is our own undertaking is a piece of exaggeration; but as applied to God's power working through us, "far more abundantly than we can ask or think," it is not an exaggeration, but serves as a guide post, indicating the direction in which we should proceed. It would be too great a risk for God to entrust any measure of His divine power into our hands, but he can use us as the instruments by which He can bring His divine creative power to bear upon the needs of the world.

Man working through nature has wrought mighty wonders and has outwardly transformed the world. God working through man can work greater wonders still and can bring about a moral and spiritual transformation beside which the physical will seem insignificant.

The prayer of the Order expresses the earnest desire that God would use us as channels through which His power and blessing may flow forth and

become a creative and transforming influence in the world around us. The earnest and diligent use of this prayer can hardly fail to create the temper and disposition most favorable to the reception of the Spirit, resulting in a life of constantly increasing capacity for receiving and transmitting spiritual power, which is the highest form of power known to man, and the only power that can overcome the forces which are holding back the coming of the Kingdom, because it is not our power but His.

## PRAYER

Almighty God, our heavenly Father, who with Thy Son Jesus Christ, hast given unto us all things in heaven and earth, we beseech Thee to make us a thousandfold more useful to Thee than ever before, that so Thy power and blessing may flow through us to multitudes of others who are in need; and also make us more willing and loving servants of Thine, to Thy honor and glory, for Jesus Christ's sake. Amen.

## Preacher, Pulpit and Pew

Edited by E. P. Jots

"Brothah Johnson," said Parson White, "Ah'd lak to git yo' to come to chu-ch."

"Why, pahson," exclaimed Mr. Johnson, shocked, "dey ain't no need fo' me to come to chu'ch. Yo'-all don converted me las' August'."

After the minister had married a couple the bridegroom inquired: "What do I owe you, sir?"

"The law," replied the minister, "allows me \$2."

"All right," said the bridegroom. "I'll give you a dollar and then you'll have \$3."

Years ago, when the New York Herald and James Gordon Bennett, Jr., were in their prime, the latter issued one of his arbitrary orders that thereafter the name Herald should never appear unless in italics. One printer followed it almost too literally. Christmas week came round and churches announced in their programs, "Hard, the *Herald* Angels Sing," the printer duly italicizing.

In his announcement on a Sunday morning, the vicar regretted that money was not coming in fast enough—but he was no pessimist.

"We have tried," he said, "to raise the necessary money in the usual manner. We have tried honestly. Now we are going to see what a bazaar can do."



## Lay People Should Act As Evangelists

Boston Celebrates an Anniversary  
of Phillips Brooks at  
the Cathedral

### BEING CHRISTIAN TODAY

By Rev. H. P. Almon Abbott

I note the following aphorism in the course of an advertisement in a Canadian magazine: "We do not sell to our customer's customers." The firm is, of course, a wholesale firm, and, so, the oppositeness of the statement shines clear. It reminds me of the clergy and the Church. We preach week by week to a limited number of people. The great world, unchurched and seemingly indifferent to religion, sweeps by outside the doors of the churches in which we proclaim "The Gospel of Good News." We are impressed and oppressed with the consciousness that our opportunity is limited, limited to an appalling degree. We preach to our customers, and to our customers alone. Yes; but, how about our "customers' customers?" Surely, we may legitimately expect our hearers to convey the glad tidings to their customers, to the people with whom they are brought in contact from day to day. Our influence is, therefore, more all-encompassing than we are inclined to suppose. The Church is a wholesale firm. The laity affiliated with the Church are customers. We ought to be able to rely upon them to be "our epistles known and read of all men."

Here is a caption that I recently came across in a daily newspaper: "Is it possible to live the life of Christ in the twentieth century?" I refrain from attempting to answer the question, for to attempt to answer it would occupy more than all the weekly space allotted to me; but, I would like to suggest the reply that Christ Himself might be expected to give to such an interrogation! He makes no reduction of the ideals which He gave to the world twenty centuries ago. What He stood for then, He stands for now, and will forever stand for until "the consummation of the days." "If any man will be my disciple, let him deny himself, and take up his cross daily and follow me." Jesus loved the rich young ruler who came to Him; but, when the young man turned away from Him sorrowfully "for he had great possessions," Jesus did not reduce the price. He yearned over the "rich young ruler," He would gladly have numbered him among His disciples; but He "stood by His guns." "Sell all that thou hast and distribute unto the poor, and thou shalt have

treasures in heaven; and come, follow me." It is hard to attempt to "live the life"? RATHER! But, we should expect the hardship and the cross. For, we must "pay the price." And, the reward is commensurate with Calvary. As some one has said: "After a man has borne the cross for a little while, its irksomeness passes away. It is no longer a cross, but a ladder on which he mounts to fellowship with God. He has paid the cost, and the common things of life have become the pure gold of God."

The *Boston Transcript* tells us that the ninetieth anniversary of the birthday of Phillips Brooks was commemorated at the Cathedral Church in Boston on December 13th. "One purpose of these services was to ascertain why his teachings and power of his personality have endured." I would humbly suggest that the lasting influence of Phillips Brooks is largely due to the fact that "he lived the life." He did not spend his time speculating as to whether or not the life of Christ could be lived in the nineteenth century—he just went ahead, and lived it! As the statue outside Trinity Church, Boston, would suggest, "he felt on his shoulder the arresting hand of Christ."

*"Gentle Jesus, meek and mild, Lo  
Look upon a little child!"*

*Make me gentle as Thou art,  
Come and live within my heart.*

*Take my childish hand in Thine,  
Guide these little feet of mine.*

*So shall all my happy days  
Sing their pleasant song of praise;*

*And the world shall always see  
Christ, the Holy Child, in me."*

### ADVISER TO ITALIANS.

A national adviser on Church work among our Italian parishes was appointed at the December meeting of the Department of Missions, the Rev. W. O. Leslie, Jr., canon missionary for foreign-born work in the Diocese of Newark. He will act under the Foreign-Born Division, without salary but with an appropriation for travel expense. The creation of Canon Leslie's national office and his appointment have the approval of the Italian Priests' Association, which comprises the majority of our Italian clergy.

A special small appropriation has been made, to pay the traveling expenses of Italian clergy when they assist in work outside their parishes, or exchange pulpits, an interchange and broadening of their activity which is good for them and good for the work.

## Law Enforcement To The Front At Detroit

Federal Council of Churches Face  
Many Problems at Detroit  
Meeting.

### PROHIBITION

By Dr. Samuel McCrea Cavert,  
Secretary of the Federal Council

The thorniest questions of policy in co-operative work engaged the attention of the Executive Committee of the Federal Council of the Churches at Detroit. In interdenominational meetings the program is often planned in such a way as to keep controversial issues politely covered up, lest too great a strain be put upon an organization that depends for its very life upon the maintenance of agreement. At Detroit the opposite was done. The whole agenda consisted of the prickly problems which had arisen during the year and which were now deliberately brought into the white light of the most frank discussion.

Aside from two public meetings in the evenings, there was not a single formal address. Nor were there the usual formal reports. The time was spent in deliberation upon issues of policy on which the various possible alternatives had been put down in black and white in advance. It would be difficult to imagine a meeting in which there was greater frankness or more general participation.

Such a meeting, of course, easily lends itself to being misunderstood and misrepresented by those who are not familiar with all the issues involved. And the gathering at Detroit did not wholly escape this pitfall. The divergences of view, frankly stated and fully faced, appeared like a happy hunting ground to newspaper reporters who were looking for "fights" and "scraps." The accounts in the daily press, as a result, failed to reveal the true inwardness of the meeting and make a balanced appraisal by the religious press all the more essential.

As a matter of fact, the one outstanding impression was of the power of the co-operative impulse in the churches, revealed as all the stronger because, after considering one another's points of view, the representatives of the various communions were able to arrive at enough of a common mind to go forward in great programs of united service.

The issue on which there was the largest volume of discussion was prohibition. Not that there was any question for a single moment as to the Council's staunch and unswerving commitment to the policy of national prohibition. That was clear as noon-

(Continued on page 12)



## News Paragraphs From The English Church

Influence of the Bishop of Manchester  
Told by a Touching  
Event

### CHURCHMEN ROW

By Rev. A. Manby Lloyd

Scene: Manchester Assizes. A young married man accused of murder. Jealousy! The prisoner pleads guilty. He refuses counsel. He has nothing to say why sentence of death should not be passed upon him. Then the judge puts on the black cap. The prisoner listens to the dread sentence without a tremor. He waves farewell to a friend in court and disappears. The drama lasts exactly four minutes.

Was there anything behind it? That is the question asked by the "gentleman with a duster." Why did the prisoner take so unusual a course and display such stolidity? The answer (he says) is given in a footnote to the report. "He was recently confirmed by the Bishop of Manchester in Strangeways Prison." Here is a matter (he says) worth thinking about. A man who has murdered a girl comes under the influence of religion. One effect . . . is to make it impossible from him to lie or to juggle with conscience.

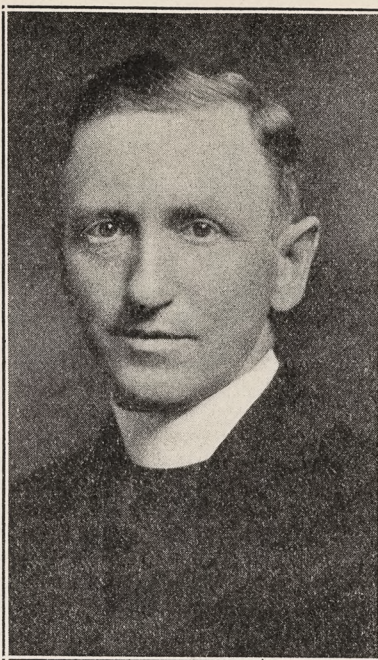
"I know Dr. Temple, and I can imagine the effect he would produce on this young man's mind. . . . To him religion is not a form, nor a theory. It is the greatest imaginable thing in human existence, because it unites the soul of the creature to its Creator, and gives life a meaning and a consecration. He is trying to make religion a fact in our politics."

\* \* \*

It is to be feared we cannot say the same for the estimable old gentleman and "eminent mathematician" who presides over Birmingham Diocese. Dr. Barnes has broken the truce that existed between Catholic idealists and Protestant realists, and he must take the consequences.

The Birmingham Catholic clergy have agreed to stand fast upon three points which concern the Reservation of the Blessed Sacrament—that they must be permitted to reserve for the sick and dying, for those who cannot get to the ordinary services and for the purpose of the private devotions of the faithful.

They will be faced with grave financial difficulties as a result. They will forfeit all their grants from Ecclesiastical Commissioners, societies and diocesan funds. They have, therefore, decided to form their own finance board, withdrawing altogether from



REV. FRED CLAYTON

Read About Him in the News

any corporation with the existing system of diocesan finance.

They must make provision for at least three years' liabilities and are appealing for three thousand pounds to carry them on. The E. C. U. president and council head the list with a hundred for three years.

Is it a strike or a lock-out?

\* \* \*

Bruce Cornford, the breezy Portsmouth parson, has a word to say about Sir John Foster Fraser, whose article in a Sunday paper bears the sub-title: "What Can the Church Do to Be Saved?" Sir John (he says) is suffering badly from a swollen head. He hands out all his little cheap nostrums for the clergy (whom he mistakes for the Church) as if most of them had not been daily commonplaces for fifty years. However, he goes all the way with Sir John when he says:

"There are too many self-satisfied clerics lolling in fat livings, developing gracious patronizing manners and completely out of touch with the harsh problems of the day."

Yes, says the facetious Bruce C. We have a picture of one of them, framed and hung in our church as an example!

### CHRISTMAS OFFERING

Bishop Page of Michigan urged the clergy of his diocese to give the Christmas offerings of their parishes to make up the deficit of \$10,000 in its payments to the General Church.

## News Paragraphs of The Episcopal Church

Tabor College Is to Broadcast From  
Station KMA on the Evening  
of January Sixth

### ST. STEPHEN'S COLLEGE

By Rev. W. B. Spofford

HEAR YE! HEAR YE! Tabor College is to broadcast from station KMA, Shenandoah, Iowa, on January sixth, from 9:30 p. m. to 11 p. m. This is the station of the Earl May Seed and Nursery Company. The president of Tabor, the Rev. Frederick C. Clayton, rushed into THE WITNESS office this morning out of breath to announce this news to us. So tune in folks. Dr. Clayton says he has a real entertainment, a real chorus, an orchestra, and a surprise or two.

While I'm at it I want to give it as my opinion that Tabor College will be a real institution before they get through with the job over there in Iowa. And I say this without knowing a single thing about the place. But I do know the president and I size him up as one of these unbeatable fellows. He's got about the toughest job that was ever laid out for a man. And he likes it. And when a man gets ahold of that sort of a job and just loves it believe me he's hard to beat. Another picture of Dr. Clayton in this issue. We have had his picture in here before but this is a better one. Like a lot of men I know he'll never be 'spotted' as a leading man for Gloria Swanson so we ought to favor him by printing the best picture we can find.

\* \* \*

The new church clubhouse at the University of Wyoming is becoming the center of a great activity. Each Sunday morning there is a crowd of students there to attend a class that is studying the Bible. In the afternoon a still larger group gather to attend the open forum. On a recent Sunday Archdeacon Balcom lectured on his work with the Indians, and the following week Mr. A. C. Jones of Laramie told of a trip to Alaska. Classes too are being held regularly in the clubhouse, one on Church History being led by Mr. F. S. Burrage, and Archdeacon Balcom giving a course on Christian Beliefs. The Rev. F. G. Harkness is in charge of the student work.

\* \* \*

Christ Church, Gary, Indiana, the Rev. James Foster, rector, is nearly ready to break ground on a building



project that will cost over \$100,000. Over half of the money is in hand.

\* \* \*

You can take it for what it is worth, but a man was in my office this morning who has the responsibility for raising a considerable sum of money for a large institution. He said: "I can't figure it out but it is nevertheless true that those parishes which give 100 per cent to the Nationwide Campaign, to the support of diocesan work and to projects outside the parish are quick to respond to an appeal for a good cause. On the other hand those parishes that are building gorgeous churches and parishes houses, with a nice sedan for the rector are as cold as ice. And I am sorry to say there are a lot of parishes of this sort in the Episcopal Church."

\* \* \*

My goodness . . . talking about summer schools already. District of Wyoming is to have a second session in June at Laramie.

\* \* \*

Parish Life in New York. Here it is from a parish paper, reporting the annual fair: "The Biltmore, the Commodore, the Ritz Carlton and the Hotel Theresa sent generous donations of chicken salad and the Hotel Roosevelt a bountiful supply of sandwiches. We also served Great Bear Spring Water and Canada Dry Ginger Ale." Christianity in the 20th century.

\* \* \*

A clergyman in the east who has been taking a WITNESS Bundle writes an amusing letter in requesting that we discontinue the papers. "It is strange how few people take a Church paper and how many chew gum and eat ice cream. But I will see the individuals who would rather religiously read than to physically chew and will secure their subscription for the paper."

\* \* \*

I suppose taking subscriptions for Church papers is but one of the more recent additions to the parson's job. That their work is varied somewhat I gather from this letter which was received recently:

"If you learn of anyone with energy, tearful interest in the conversion of souls, attractive in preaching, great-hearted, unselfish, merry, in fact, holy—let me know. Paul was much the kind of man we need. We want a man who knows all about the enemy, has some capacity for working miracles, is ready to be stoned, can teach the women, interest the children, makes princes tremble, confound the Jews, convert kings, pick up sticks, earn his own living, go through fire and water for the good of others with no expectation that they will interest themselves in him—and, in general

lead a forlorn hope of despondent followers."

\* \* \*

The Christmas services of Christ Church, Streator, Illinois, were broadcast from WTAX—carols by the children, organ recital, assisted by cello and violin, and a Christmas cantata, followed by the Midnight Eucharist.

\* \* \*

New parish house for the Church of the Incarnation, Santa Rosa, California. Formerly opened a while back by Bishop Moreland—all paid for too.

\* \* \*

Twenty-five men this year in the School of Theology at Sewanee.

\* \* \*

A complete renovation of the interior of the old Colonial parish of Christ Church, Savannah, Ga., the oldest church in the state. One interesting bit in connection with it is the fact that the rector, the Rev. David Cady Wright, would not listen to any proposal to have this needed work done until the parish had pledged its quota in full for the Church Program. Now they have a new parish house in addition to a beautiful church.

\* \* \*

Advent offering of the Church Schools in Iowa has been sent to help the Rev. LeRoy Burroughs in the excellent work that he is doing among the students of Iowa State College at Ames.

\* \* \*

Diocese of Pennsylvania too the front again. Bishop Garland says: "Our pledge for \$160,000 on the deficit is as good as paid." They expect to have the money all in to Mr. Franklin this week. Mr. Joseph Wayne, Jr., is chairman of the committee raising the money. Haven't his picture so run the picture of Bishop Garland—such an item surely deserves a picture.

\* \* \*

Famous Living Episcopalians: First of all a couple of folks tell me that Henry Ford is not in the fold. Maybe some Detroit friend will put us right. Now here's a letter from the Rev. Albert Lucas, who is the assistant headmaster of The Episcopal Academy in Philadelphia: "Here's a name to add, and a good one too—"Eddie" Collins, manager of the Chicago White Sox, who is a communicant of St. John's, Lansdowne. He is sending his boys to us at the Episcopal Academy because he wants them in a Church School—and so does Mrs. Collins." That's fine. Can the boys play ball?

And here's another parson writing: "Whether you like it or not Jack Dempsey is an Episcopalian." Sure, I like it—why not? What about

"Red" Grange? Might as well claim 'em all.

\* \* \*

Massachusetts too had all but \$5,000 of their pledge of \$100,000 in on the 17th, while the southern dioceses, as usual, are in the 100 per cent class. Colorado has paid \$6,000 and has assured the authorities that the remaining \$2,000 can be counted on; Dallas, paid \$4,000 of a pledge of \$5000; Missouri nearly all of a \$4000 pledge, and the same Oklahoma. Ohio has paid but \$20,000 of a pledge of \$100,000 but has guaranteed the balance. The Pacific Coast dioceses also are doing splendidly, with Los Angeles leading with a pledge of \$10,000 entirely paid.

\* \* \*

The Rev. William M. M. Thomas was consecrated Suffragan Bishop of Brazil on the 28th in St. Paul's, Baltimore. Bishop Brown of Virginia preached.

\* \* \*

"Constant Reader," without whom my life would be lonesome indeed, informs me that I am doing fairly well in presenting the news, but that I am altogether too gossipy, and that I must reform or else she (I gather that much from the handwriting) will have to cancel her subscription. And this, after I had been priding myself on the exercise of restraint. My dear, you don't know the half of it. I have never been a member of the famous sewing circles so I am unable to make comparisons as to proficiency in gossip, but if the ladies who gather ostensibly to sew have anything on the clergy who gather ostensibly for many reasons, then surely a society should be organized for the purpose of urging their abolition. Vestrymen's plots against their rectors; the inability of the diocese of . . . to pay last month's salaries; the bottle of contraband reported to have been in a hotel room in New Orleans; the plan of Dr. . . and a group of high churchmen to have Dr. . . , elected Bishop of . . . , and thus defeat the Rev. Mr. . . , who is working so hard for the election of the Rev. . . , a pronounced low churchman; why Prof. . . left the . . . Seminary. Tales, tales, tales, yards of them, true tales, false tales, spicy tales, with an occasional noble tale. Gossipy indeed I may be and still be credited with a degree of self-restraint.

\* \* \*

Keep THE WITNESS Bundle Plan in mind for Lent. See the back page of this issue.

\* \* \*

Certainly one must agree that the Church has reason to be proud of St. Stephen's College after reading this summary of an address made recently



by President Bell, under whose leadership the institution has shown such progress:

"St. Stephen's College is making every effort to take advantage of its small size. It has one hundred and fifty students and eighteen men on the faculty. The authorities have felt that this gives them a unique opportunity to deal with the students as individuals. There is a tendency in American higher education to standardize the product and to minimize the importance of bringing out individual capabilities. This tendency is sometimes due to deliberate purpose. It is felt that a certain type of man is desired and the students are forced to conform to that type. Usually, however, it is due to the pressure of too great numbers, too large classes and necessary standardization of methods.

There is no such creature as "A St. Stephen's man." In the student body is the greatest variation of personal temperament. From the very day the student enters he is studied as an individual. Psychological tests and placements tests are given and the freshmen are divided into sections according to their abilities. For instance, in English there are three freshman sections: one for men of exceptional brilliancy, one for men of ordinary ability, one for those who have not had quite the usual advantages in background and training. The same arrangement is made in other subjects. No class has over twenty men. Where there are more students than that in a course sections are made. Faculty discussion of the individual students is carefully provided for. Defects in equipment or character are corrected by kindly advice and personal assistance.

At the end of the second year, exceptional men are permitted to drop part of the regular work and to study privately under tutorial direction. They are thus enabled to go as far as their capabilities will permit, free from the holding-back influences of the classroom.

In every way the college is combating the tendency to standardization and is exalting in the student mind

the feeling that a man must primarily be true to himself and use to the fullest possible extent the powers with which he has been endowed. St. Stephen's College feels that in this way it is making, as its chief contribution to educational theory, in the name of the Church, a valuable element which, as things have developed in American education, has been too largely neglected."

St. John's, Arlington, Massachusetts, is to celebrate their fiftieth anniversary on January 17th. Bishop Slattery is to preach.

Preaching missions during the Lenten season are being planned in the Diocese of Michigan.

The Rev. Walter Mitchell is to be consecrated Bishop of Arizona on January 5th in Christ Church Cathedral, Trenton, New Jersey. Bishop Guerverey of South Carolina preached.

The annual tour of members of the Department of Christian Social Service of the Diocese of Georgia was made the first part of December by the vice chairman, the Rev. H. Hobart Barber, of Augusta and the Rev. John Moore Walker, of Albany. The Department is specializing on jail work, and the two members besides interesting parish committees and informing them of the necessity of knowing their own local conditions in regard to the county jail, personally visited the jail in the county seats vis-

ited. In some places conditions were found good, in others wretched, and it is where this occurs that the department members seek to enlist the services of the parish committees. The places visited in Georgia were Savannah, Darien, Waycross, Albany, Augusta, Cordele.

St. Luke's Church, Theodore Roosevelt Memorial, at Forest Hills, New York City, of which the Rev. W. P. S. Lander is rector, has had a large bronze bell installed by the Meneely Bell Company of Troy, N. Y., that was dedicated on Christmas Day. The bell is the gift of Mr. and Mrs. Richard W. Knight of Forest Hills and bears the following inscription:

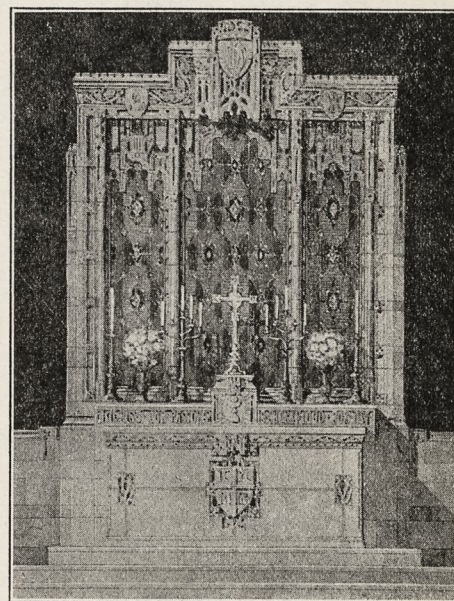
1910-1924

John Richard Knight

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several millions of dollars were expended in the erection of the highest class of suburban homes, St. Luke's Church, which was dedicated to the memory of the late President Roosevelt, has already become a strong spiritual force in the community under the able and progressive leadership of the Rev. Mr. Lander.

\* \* \*

Mr. Edward J. Knapp, formerly one of our lay missionaries in Alaska, died recently in Paris, where he had been living for several years. Mr. Knapp was a member of Calvary Church, New York, in which city he was in business twenty-five years ago. When he heard Bishop Rowe tell how discouraged he was by unsuccessful efforts to secure clergymen to come to his help in Alaska, and when the Bishop made the statement that he would welcome lay assistants, Mr. Knapp immediately volunteered. For several years he served at different points along the Yukon, and worked for a time at Rampart, during what might be called its Rex Beach days when it was a promising mining camp. Later he assisted Dr. Driggs at Point Hope.

\* \* \*

A real effort is being made by the Diocese of Atlanta to pay the Budget



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quota of \$20,000 for 1925 in full, and to be able to assure the Council that the diocese will pay the quota of \$16,200 for 1926 in full. The executive secretary, the Rev. Cyril Bentley, is working at the job, and is being greatly aided by the Rev. Charles Clingman, rector of the Advent, Birmingham, Alabama, who has been addressing groups throughout the diocese.

\* \* \*

Seven graduates of Cambridge University went to China together as missionaries in 1885. All are alive and still active after forty years of strenuous work in China.

\* \* \*

Dr. George E. Haynes, head of the Inter-Racial Commission of the Federal Council of Churches, an outstanding Negro leader, was the principle speaker at the meeting of the Church Club of Detroit on the 10th. The meeting for January is to be held at St. Paul's Cathedral with Bishop Page as the guest of honor. He is to speak on Plans for the New Year.

The boys and girls of the parishes in Philadelphia distributed gifts to over 2,000 children in homes and hospitals on Christmas.

## Federal Council Meeting

(Continued from page 8)

day to every one. The only question was what methods the Council should follow. Should it confine its efforts to supporting the existing agencies or, in addition to this, should it also carry on a program of its own along lines of research and education? The problem took concrete form in the division of judgment between those who believed that the type of work represented by the recent report of the Research Department was a vital contribution to the success of prohibition, and those who held the contrary. The solution arrived at was, without pressing an independent program at this time, to leave to the Administrative

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Sundays at 8, 11 and 4.  
Daily at 8, 11 and 4.

## BALTIMORE

*Grace and St. Peter's*

Park Ave. and Monument St.  
Rector: H. P. Almon Abbott, M.A., D.D.  
Sundays:  
8 A. M.—Holy Communion.  
11 A. M.—Morning Prayer and Sermon  
(First Sunday in each month  
Holy Communion).  
3 P. M.—Baptisms.  
8 P. M.—Evening Prayer and Sermon.

## CHICAGO

*Grace*

St. Luke's Hospital Chapel  
1416 Indiana Avenue  
(Until New Church Is Built)  
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  
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Daily: 7:30 and 5:00.  
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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 Avenues  
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, Wed-  
nesday, Friday; Eucharist, Thursday and  
Holy Days.

## NEW YORK

*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).

*The Incarnation*

Madison Avenue and 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, 11:00 and 3:30.  
Daily: 7:15, 12:00 and 4:45.

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Sundays: 8, 10, 11 A. M. and 8 P. M.  
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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.  
Week Days: 8 A. M., Noonday.  
Holy Days and Thursdays: 11 A. M.

## CINCINNATI

*St. Paul's Cathedral*

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

*Christ Church*

Rev. Frank H. Nelson and Rev. Warren  
C. Herrick.  
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: 8 and 10:45 A. M. and 7:45 P.  
M.  
Daily Services: 7:30, 9:30 and 5:30.

## PHILADELPHIA

*St. Jame'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., 6 P. M.  
Thursdays and Holy Days: 10 A. M.

## ST. PAUL

*Church of St. John the  
Evangelist*

Portland Ave. and Kent Street  
Rev. F. D. Butler, B. D., Rector  
Sunday Services: 8, 9:45 and 11 a. m.;  
4:30 p. m. Young People's Fellowship:  
6:00 p. m. Wednesdays and Holy Days:  
9:30 a. m. ALL WELCOME.

## MINNEAPOLIS

*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*

Swan and Elk Sts.  
The Very Rev Charles C W. Carver,  
B. D., Dean.  
Sundays: 7:30 A. M.; Church School  
9:45 A. M.; Sung Eucharist 11 A. M.;  
Choral Evensong 4 P. M.  
Week Days: 7:30 A. M., 9, and 5:30  
P. M. Wednesday and Friday the Litany  
after Matins. Thursday and Holy Days  
the Holy Eucharist 11 A. M.

## DENVER

*St. John's Cathedral*

14th Ave., Washington and Clarkson.  
Very Rev. B. D. 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: 9:30.

*St. Paul's*

Cor. Marshall and Knapp Streets  
Rev. Holmes Whitmore, Rector  
Sundays: 8:00, 9:30, 11:00, 4:30.  
Saints' Days and Tuesdays, 9:30 a. m.  
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Committee of the Council, which meets monthly, the authority to decide upon any particular project in the educational field which, in consultation with the existing agencies, may be deemed wise.

Another question on which genuine debate occurred was the attitude of the Federal Council toward the Asiatic Exclusion Section of the Immigration Law. The overwhelming sentiment which finally crystallized itself into a declaration of conviction was that "it is possible to secure full protection from all dangers of Asiatic labor immigration and at the same time to give Asiatics complete equality of race treatment." The Council decided that it could "see at present no better solution of the problem than the application to Japan, China, and India of the quota law, as it comes into force in 1927, which would result in the annual admission of only 350 immigrants from these three sections of the Orient." One or two voices expressed the opinion that the churches ought not in this way to criticize the action of Congress. A voice from California insisted that the Christian Church must recognize that we are confronted by a yellow peril, which drew from one of the Negro members of the Executive Committee the remark that "You may cherish race prejudice if you will, but you cannot do so as a representative of the Lord Jesus Christ." On the whole, it was clearly felt that, in the question of attitude

toward other races, the churches face probably the most difficult task in their attempt to Christianize social and international life. That the Federal Council must set itself to this task was recognized by all. As one of the members of the committee said, "We live in the day when *individuals* are fairly decent, but *groups* of individuals are indecent. The great test now of the practical influence of the churches is whether they can Christianize group action."

From the discussions of the three days, two conceptions of the genius and purpose of the Federal Council clearly appeared. The first was that the Council is a medium for expressing the fullest measure of common mind which can be found in the churches. As Bishop Thomas Nicholson put it: "No greater calamity could befall American church life than any weakening of the unifying influences which the Council represents." The second conception was that the Council should take a pioneering and prophetic attitude in various fields of the social responsibility of the Church, in order to help the churches to deal more adequately with these responsibilities. This view was strongly expressed by Dr. John A. Marquis, chairman of the Administrative Committee, in his review of the year. Underlying all the discussions was the conviction, expressed by Dr. S. Parkes Cadman at the first public meeting, that "the unifying center of our church life is not simply a creed and a book, but a person and a life."

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