

The **WITNESS**

CHICAGO. JANUARY 7, 1926



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MANUFACTURED CHRISTS

An Editorial

BY BISHOP JOHNSON

IT isn't necessarily the person with the best brain who makes the best teacher. It isn't always the person with the most money who gives the most help. Nor is it the person with the greatest religious advantages who uses it to the maximum.

It would be interesting if a psychoanalyst would study those cases in the Gospel which received the seal of our Lord's approval and to find out what is the common quality which elicited His admiration.

I think most Christians would be happy to know that they were living lives which would win the approval of the Master; but I am convinced that many are serving a purely fictitious Christ whom they have manufactured out of their own gray matter—a Christ who is a dull drab imitation of the God-man. We are led astray not only by our besetting sins but even more by our conscious virtues.

As has been well said, we have a conscience which puts a brake upon our vices, but the man who is conscious of his own rectitude is apt to be coasting down hill without any brakes. And the greater our weight, the greater our momentum.

The Pharisees had so many cultivated virtues that they completely overshadowed their inherent vices. They went along conscious of their own rectitude; despising those who lacked their privileges; and bitterly intolerant of those who questioned their blessed assurance. It ought to be more significant than it seems to be that mere church-going, alms-giving and fasting are not in themselves guarantees of acceptability. Christ said so. The man who omits these spiritual exercises is apt to become entirely alienated from God; but the man who practices them is apt to become exceedingly presumptuous in

God's presence. It is difficult to say which is the more obnoxious—a careless servant or one who is superior to your commands.

It is curious and almost inconceivable that men of intelligence and zeal should persist in making God fit into their own scheme of things. It is characteristic of idolatry that men should make little gods whom they pretend to serve but who in reality are created to serve them.

As in ancient Rome, so now, we have a banker's Christ, who must reduce religion to business methods if He is to be served; who must not attempt to wean financiers from their chosen idol. We have also a laboring-man's Christ who must join the union or be expelled from the heavens. We have a Catholic Christ as well as a Protestant Christ—neither of whom must in any way countenance the aberrations of the opposite group. We have the Christ of social culture who must confine His attentions to the cultured classes, and we have the Christ of philosophic curiosity who must elucidate mysteries or cease to be interesting.

Of course there is really but the one Christ, the same yesterday, today and forever, who is bigger than any of these groups and considerate of them all. He certainly is not the patron of any one group to the exclusion of the rest.

With Him there is no respect of persons and any assumption that we are privileged is a gratuitous presumption on our part.

In Him we are all of one blood and the least human soul is as precious in His sight as the most illustrious. Your name may be on a selected list on earth but not yet in heaven, and you are not the one to put it there. He has told His disciples to be as the Master and that the greatest among us is the servant of all.

It therefore behooves Christians not to assume that because they have been given (as of His charity) a little money or position or brains that therefore they are on a preferred list, nor is it wise for them to act as though they were.

He has warned the self-sufficient that they may be compelled with shame to take the lowest room, even though they and their colleagues assume that they honor His table by their presence and that their position is assured.

If you will make a cross-section of those whom Jesus particularly admired and loved, from the rich young man who would have liked to serve Him (but couldn't because of business interests) to the poor widow who gave Him all that she had, you will discover that Christ admires humility in you as much as you admire the same quality in those who serve you.

I should hate to come before the searching gaze of Christ if I had been one who demanded a tribute which I had refused to pay.

There are several parables to illustrate this point.

A self-consequential attitude toward Christ is offensive to Him.

If you have the wrong attitude of mind toward your Master; if you feel that His command must be amended to meet your demands you become a sort of spiritual I. W. W. which here, as elsewhere, in the last analysis means "I won't work."

We are loaded down with influential Christians who are too proud to fight in their Christian warfare, and too much obsessed with their rights to feel very much concern about their obligations.

It has probably been the greatest weakness of the Church that it has been obliged to carry on its books; a group of workers designated by the word "gentlemen," which might mean

too gentle and tender to do any real work.

As I sat in the House of Bishops at New Orleans and studied my colleagues, I was impressed by the fact that most of them had sacrificed a career in the business or professional world to become servants to a most appreciative Master in Heaven and not particularly appreciative masters on earth.

In other words they had placed their talents at His service, content to receive such appreciation as He might bestow. Not perfectly subordinate to His will but measurably so, I wondered why more of the talents among the illustrious group of laymen could not in some measure give themselves more generously of that which they have to give, in order that their leadership might be more effective.

I am fully aware of the complex against bishops and I am willing to agree that few of them deserve to be saved, but still I am conscious that if they were to be replaced by any other hundred in the Church that the same criticisms would apply.

It is fair to assume that the limitations of bishops are the same limitations which characterize these censors, and most of them are humble enough to realize the discrepancy between the possibilities of their office and their own performance.

It is not particularly inspiring to lead a group who are more conscious of your weakness as a leader than they are of their own deficiencies as soldiers.

There is something invidious in serving under some one who is less worthy than many of his army, but if files-on-parade are good soldiers they will show their mettle in some more convincing way than merely by hanging Danny Deever's.

Who knows but Danny may have been the victim of his environment? Who knows but, like that other thief, he may have had a stouter heart than those who voted for his execution? I do not think it is an alibi for desertion that your captain is incompetent.

If that were a sufficient excuse most of the population would have to go on a strike in all lines of employment.

After all the Master is searching every heart to discern certain signs of promise.

His grace is sufficient to develop these elementary buds and to make them bring forth fruit. What are these signs as they appear in the cross-section of humanity portrayed in the Gospel?

First that 'they love Him much'—as is shown in his treatment of the woman who was a sinner.

Our Cover

Henry Knox Sherrill is the rector of Trinity Church, Boston. He was born in Brooklyn, New York, in 1890, graduated from Yale in 1911 and from the Episcopal Theological Seminary in 1914. He was curate at Trinity, Boston, during the years previous to the war. Upon America's entrance he enlisted and served as the chaplain of a base hospital. From 1919 until called to Trinity in 1923, he was rector of Our Savior, Brookline, Massachusetts. He was a deputy to the General Convention in New Orleans.

Second that 'they have an humble estimate of their own worth' as shown alike by the influential centurion or the obscure publican.

Third that they give of themselves or of their substance generously as a sacrifice to Him.

As shown by the widow who gave more than they all and the grateful leper who returned to give thanks, which was all a leper had to give.

Of course if you have worshipped a Christ whom you have reduced to the proportions of your one compartment mind, you will serve Him zealously so long as he brings you luck and desert him when you discover some new billikins.

Unless you serve a Christ who is immeasurably higher and broader than you are, your religion will be merely a complacent devotion to your own magnified ego, whom you have projected on the screen of your own imagination in proportions that are really fictitious.

Let's Know

Rev. Frank E. Wilson

WHAT WE DO

SOMETIMES people wonder what the clergyman does with his time. Of course he is busy on Sundays, but what in earth can occupy him on the other six days of the week?

I have just been checking back over the fifteen years since I was ordained to the priesthood and have compiled a few statistics which are rather interesting to me. At the risk of being tedious (and perhaps, egotistical), I set them down here to suggest to our readers something of what we do with our time.

I find that I have baptized 284 persons; that I have presented 268 for confirmation; that I have solemnized Holy Matrimony for 156 couples; and have officiated at 248 burials. I am almost disconcerted

to discover that I have conducted 3,837 public services, attended in some official capacity 2,745 meetings, and delivered 2,680 sermons and addresses. This last does not include catechizing of the children or teaching Sunday School classes, which would probably add another thousand to the total. If all of this talking were bulked together, it might be conservatively estimated to represent about five months of steady speaking, working eight hours a day. I quite agree with you that this is altogether too much language for one man to perpetrate in a period of fifteen years, but somehow it has seemed unavoidable. I find that I have also written three books, prepared about 275 articles for publication of one sort or another, and have compiled more than a hundred issues of monthly parish papers. I have been rector of four parishes and have spent a year and a half as chaplain in the army. My professional duties have carried me all the way from the western coast of the United States to the Balkans—a distance of some eight thousand miles.

Add to this, the innumerable calls and interviews, time required for study, hospital visitations, and a proportionate number of wild-goose chases, together with a little attention given to one's home—and you have a sketchy picture of what we do with our time. It is scarcely safe to assume that the clergy are the laziest men in all creation.

Yet no one of us needs to be reminded that these are the merest externals. One might be as busy as a dozen Marthas and be a drug on the market as far as the real ministry of the Church is concerned. Back of all such statistics lies the inevitable question as to what they have all accomplished according to the measure of Christ. That, perhaps, is something which God alone knows and which we must take on faith. Yet it is highly conducive to our humility to recollect that no grouping of figures is worth the ink which inscribes them unless they can represent something of spiritual constructiveness in the lives of the people among whom God has placed us for His service. Sometimes the greatest results seem to come from the least effort—and vice versa. The moral of it is to persist hopefully in the performance of one's duties and expect great things of God. And that is a parable of the Christian ministry.

A beautiful new church at Tulsa, Oklahoma, has been completed. It is now hoped that many memorial gifts will be made so that the church may be beautifully furnished. The Rev. R. P. Crum is the rector.

The Council's Work

By Alfred Newbery

AN IMPLICATION

IT IS rather easy to make a sermon on Our Lord's love for the individual. We can sing a great many hymns on the subject of His regard for the fallen and the outcast. We can draw emotionally stirring pictures of Him looking with Divine compassion on harlots and extortioners.

But what if all such should take us at our word (or His word) and present themselves in our Church? There are comparatively few communities that could not muster rather a large crowd of disreputable and unsavory sinners. In the cities the number would be overwhelming. What if their consciences were pricked and suddenly they should pour in, dirty and unmannerly, course of gesture and of word, bringing with them all the flavor of the physical and moral alleys in which they have been living. It is not fair to suppose that there would be much stirring among us, and not a little indignation? Would it not be difficult for us—a good many of us—to preserve toward them some of that compassion which officially we want preached to them?

I wonder why. I wonder if it is not because in our thinking we never expect any such thing to happen. I wonder if it is not because we by our attitudes employ that they are always going to be there and we are always going to be where we are, "and never the twain shall meet." I wonder if it is not because we expect evangelism to operate on a horizontal plane following the classes of society, and not on a vertical plane, ignoring them.

Of course it is a mere rhetorical trick to call attention to how unaccustomed to hard spiritual realities we may be made by our respectability. But we ought not to stop there. We ought to ask why. The first recoil from seeing our pews filled with the frowsy and unruly is a natural one. What we are wondering is whether that would be followed by anything better. If not, if we have fallen into an acceptance of the existence of a large class of sinful persons whom it is desirable to keep at some distance from us, then possibly the reason is that we have not been attaching the proper significance to the spiritual content of our religion and are neither sensitive to our own sin nor to the Divine Path of escape from it.

And this operates upon us in two ways: It catalogues certain acts and practices under the word sin, and as long as we do not do those things



BISHOP THOMAS
Presides Over Broadcasting Station

we are not burdened with our own sin and therefore lose our perception of the real nature of sin, and our realization that the frowsy sinners and ourselves are in the same boat. It thus perpetuates almost with our consent a certain class in society and makes us callous to their needs and their environment.

And on the other hand, it makes us lukewarm on the subject of evangelization abroad. Not burdened with sin ourselves and therefore not hungrily seizing a means of relief, we cannot generate a great deal of enthusiasm over taking the light to them that sit in darkness. We can readily see the advantages of medicine, and education, and telephones and electricity and train service. We can picture what it is to be without them. But is not there a suspicion of truth in the statement that we can not picture very vividly the heathen's spiritual starvation because we have, some of us, not yet perceived our own. Conversely the heathen does not as readily see the beauty of the Gospel we preach because we, if it is all we say it is, we ought to be feasting on it and we are not.

It is a thought anyway, as we turn from the Manger to our more humdrum ways of life.

Mr. Mansbridge was also on the program of the American Association for Labor Legislation which held a convention in New York last week. The Rev. Niles Carpenter of Buffalo University also was on the program.

Cheerful Confidences

By Rev. George Parkin Atwater

A BOOK OF SERVICES

ONE of the minor ambitions of my life has been realized. I have prepared a service leaflet for our Church and we are now using it.

It is a conservative estimate that every Sunday of the year ten thousand strangers attend the services of the Episcopal Church in the United States.

Ten thousand persons, every Sunday, get a first impression of our Church. Ten thousand persons stand bewildered at the complexity of our methods.

These ten thousand persons have some favorable attitude toward the Church or they would not be within its walls.

They are good prospects, to use a term now raging in Florida.

What do we do about it? Nothing, or next to nothing. We have Prayer Books in the pews, a very large number of which are mutilated. The pages of Morning Prayer are often incomplete.

Do we not care about these strangers?

If we do, we should see to it that the first impression is not that of a complex system, but of a very powerful service in which they may participate.

I have had Morning Prayer reprinted in pamphlet form. It has a cover on which is printed a welcome. It gives a reason for our form of service. The stranger may take it home with him.

This has solved one of our perplexing problems in the parish.

But it is poor generalship that would make it necessary for one parish to do this alone. Our National Church should do it for us all. Each one of my pamphlets costs about fifteen cents. They could be furnished in quantities for about two cents each.

I shall gladly send a copy of this leaflet to any clergyman who desires to have one.

Dr. Kramer, warden of Seabury, recently spent a week in the Diocese of Colorado, in the interest of recruiting candidates for the Church's ministry. He spoke in Denver and Pueblo to groups of boys who had possible vocations, and also in the same cities to larger groups of both boys and girls on The Need of the Nation, Religious Leadership. He preached in St. John's Cathedral, and St. Mark's Church, Denver, explaining the Seabury-Carleton plan. At least six of the Denver clergy are Seabury alumni, and Bishop Johnson was formerly a member of the faculty.

Children and Worship

By Rev. Bertram Smith

OF the five avenues of approach to God, one is neglected; four have been opened up, until now they are paved highways, clearly posted, and conducive to easy traveling. But the true Highway, the remaining avenue, has not been followed through, nor clearly marked; and that avenue of approach to God is the way of worship.

The five avenues are the core of the Christian Nurture Principle, and of the Christian life, Information, Memory Work, Church Loyalty, Devotional Life, and Christian Service. We have made remarkable advances in the lesson material and in the presentation of that material, in the tone of teaching, in equipment. Have we made an advance in the stimulation of the devotional life, or are the makeshift services still the rule? Is the Church School service of worship carefully and prayerfully prepared as a golden opportunity for bringing the child into the presence of God, leading him into an appreciation of that presence, and teaching him by experience the joy and help of that presence? Teaching the child to worship?

Worship is the primary activity of love, and life is love, so says the Master; Love, Godward, and manward. "Worship is the adoring reverence of the human spirit for the divine, seeking outward expression."

WHY NEGLECT WORSHIP

Why do we neglect worship in the life of the child? I don't know. There is abundant material at hand for the construction of this Highway to God. It may be that we have been so busy constructing the other avenues, and have not had the time to upbuild this one. It may be that it is of such extreme importance, that, fearing mistakes because of the limitations of our ability, we do not even break the ground.

Let us remember two things: First, that reverence can only be inculcated by worship; second, that irreverence is the curse of modern society, the source of lack of respect for human life, law, holy matrimony, the home, the franchise, and God. Reverence is a feeling of profound respect mingled with affection. That is not the characteristic of modern speech, manners, thought, nor behavior.

No greater service could be done for the child and youth of today than to instill within their hearts and to enclose within their souls a feeling of profound respect and affection for God and His Christ. As one of the leading educators of this Church has said: "It has always appealed to me that the ideal towards which we must strive is to bring the children of our Church

Schools into a conscious relationship of love and devotion to our Blessed Lord and that this relationship should find its highest expression in the worship they offer. If the child is conscious of this relationship and begins to understand and to respond to the love of our Lord, he will be eager to learn." Yes, and not only eager to learn, but also eager to serve. In other words, if he loves Christ Jesus, he will study and work. Worship creates love, and love does things. Worship should be the center of the



BISHOP TYLER
Organizes Something New

child's religious experience, and the springboard of all religious activity.

PARTS OF WORSHIP

Some one has conveniently, and in a startling way, divided worship into Adoration, Supplication and Edification. Supplication has already been treated. Edification will follow if the other two have been real and moving. The heart of the whole activity of worship is adoration, religious homage and veneration. I know that many go to church services to be edified, to be upbuilt, to get something. But should they not go to give something, give some expression of God's worth, to acknowledge the worthiness of the Beloved? Edification, while an important element of the service, holds a subordinate position; adoration is primary. We reverse these.

How to Do It

Should we not reverse some of our ideas and practices in the nurture of our children? We laboriously train their minds and hands and neglect to train that part of their being in which they live—their hearts and emotions.

What shall we do? How shall we do it? Are there services for children? Should such services be constructed? To dare to construct and to fit together a service of worship

worthy of God and worthy of children seems to me to be a staggering and sense-rocking undertaking. But is that necessary? We are the heirs of the ages, and we have at hand the great central act of Christian worship, the Lord's service, the Holy Communion, the Holy Eucharist. The last name has commonly been chosen, because it emphasizes the worshipping element, "the sacrifice of praise and thanksgiving." The fundamental feature of this service is the presence of Christ, and we revere Him. For reverence and veneration suggest esteem, affection, and personal nearness.

There are other means of meeting God; why not, however, use the immediate and sure way? His way. And thereby have fellowship with Him, that "He may enter the lives of the children and cleanse, strengthen and enlighten those lives."

The child's response is immediate. Children are naturally reverent—they have not to wear and tear through a crust of worldliness and ill-baked thought. Their hearts and souls respond gladly to His presence, and they hold sweet communion with Him.

Some one will say, "that's all very well, but the service will never be real to them." After eighteen years of experience as a boy, youth and priest with children's Eucharists, I cannot agree that the service is unreal to them. As a matter of fact, it is more real to children than to adults. We who are grown may have difficulty in realizing the presence of Christ in the Holy Eucharist, and that, because of the innumerable barriers—physical, mental, spiritual, which have sprung up in our lives; but remember that the innocent spirit of a child readily makes contact with the Spirit of God because there are no barriers. There is a danger that we will translate our thoughts and conclusions to their minds.

CHILDREN'S EUCHARIST

If we would build that great central Highway of approach to God, lay its foundation in the life of the child, that way of worship, we of the Church cannot possibly do better than to celebrate the children's Eucharist. There is no need of purchasing additional equipment; all things needed for the choir are already in hand, as are the Prayer Book and Hymnal. Moreover, all of the elements are there—Divinity, Humanity, Word, Act and Object. On the basis of the Sacramental Principle and the Principle of Sacramentals, we have here an ideal service of worship. The nature of man is the justification for the service, and the acts are the heritage of the ages. All art is creative, and in the art of worship, there is created that precious feeling of reverence, without which much of the beauty and charm and

appeal of life is denied us; through the adoring reverence of the human spirit for the divine is brought into being a deep and lasting experience of the love of God. And under the influence of that love, character is formed.

DIFFICULTIES

There are but two difficulties,—the questions of time and of physical comfort. For children, the service of Holy Communion is too long: shorten it. The question of physical comfort is one of physiology,—the same posture held too long a time is tedious and tiresome. Break the long space of kneeling from the Prayer for the Church Militant to the end of the service, by standing for the Benedictus Qui Venit, or a hymn, after the Prayer of Humble Access, and give the Intention of the service at that time. It is well to make use of a decided pause after the Agnus Dei; thereby utilizing the great influence of silence, giving time for the children to offer the Intention, and to make an Act of Spiritual Communion, Act of Spiritual Contact. The Children's Eucharist is not ordinarily a service of Reception of the Sacred Elements, this will not belittle Reception but enhance It, being a splendid preparation for Reception, for they will know later what they are doing.

Children love ritual and ceremonial. Its use holds their attention, gives them a greater part in the service, and has great teaching value. It is good psychology to have the children use hands, mind, and spirit at the same time; for, thereby, the impression is deeper, as their whole nature is united in God's service.

The genius of the Church is Her worship, and it should fill our hearts with sorrow that it is not known nor practiced. The Children's Eucharist will lead His children to an appreciation of the genius of the Church, will lead them to a deep and moving experience of His Presence.

We are weakest where we should be strongest, because we have not adequately provided for the development of the emotional content of life,—its beauty and romance, its adventure and spirituality. Religious Education is more than information or memory work or expression work. There is grave danger that Religious Education will simply mean that and no more; that intellectual training is essential and absolutely necessary; but life isn't logic, life is love, and adequate provision must be made for the growth and development for the heart and soul, through contact with God in worship. And the means for that development are at hand in the incomparable liturgy of the Church,—matchless words, uplifting objects, and deeply-devotional actions.

YOUNG PEOPLE'S DEPARTMENT

EDITED BY REV. W. AIMISON JONNARD

"WHAT CAN I DO FOR THE CHURCH?"

By One of the Young People

"And here I offer and present unto Thee, O Lord, myself, my soul and my body, to be a reasonable, holy, and living sacrifice unto Thee."

Oh, could I but take the time and thought to realize the meaning of these words, then the Church would not be in need of leaders, and truly this world would be today as Christ prayed that it might be.

"I offer and present unto Thee my Soul"—Is not this mysterious part of me the part that God is especially concerned with? And this soul already belongs to God, but I give anew, each time that I go to the Holy Communion, that part of me which never dies—that part which takes me to God, and is God within my body. As it is already His, should I not nourish it more and more each day in order that His will might be done? Let us then not forget to give ourselves anew day by day, and the surest way to do this is to be regular in attendance, and faithful in our prayers, at the Holy Communion.

"I offer and present unto Thee my body." Would it be possible to give my body to God without first giving my soul? Nay, I say it would be impossible, for without a soul full of love, and a soul full of faith and one apart from God, surely my body would die, and I could do nothing. So, first I offer my soul, and then it is a blessed privilege to give my body to Him—to be a reasonable sacrifice—a holy and living sacrifice. But how can I give my body as a reasonable sacrifice? I learn, first, the will of God—"God is love"—and that He wants me to have a life full of happiness and health, and in order to have these, I *must* live a holy life. But, just what can I do to keep my body holy, and, therefore, protect the most precious part of myself—my soul? I believe that I, first, must keep my mind clean with pure thoughts—for as a man thinketh, so he is. I must give my thoughts to God that He might use me; and, in so doing, there will be no chance for me to fall and become unclean, for, surely, there is no compromise. Oh, what a blessed thought and realization it is to me to know that, each time I partake of that most blessed Body and Blood, I receive strength in order that I might do away with little sins, and I feel refreshed—because I know that my sins have been washed away. Let

me leave this little paraphrased prayer with you, hoping, that if you use it as faithfully as I have, you, too, will receive the great benefit I have received from using it. "Defend me, O Lord, with Thy heavenly grace, that I may continue Thine forever, and daily increase in Thy holy Spirit more and more, until I come unto Thy everlasting Kingdom."

"I offer and present unto Thee, O Lord, my body to be a *living* sacrifice." Yes, I have offered my body, to be a living sacrifice. Why did I not offer a lamb at His holy Altar, or something that would cost me money? Why? Because I have learned from the life of Christ, while on this earth, that to give *self* is the greatest of all sacrifices. "What shall it profit a man if he gain the whole world and lose his own soul?" I prayed that I might be a living sacrifice, that whatever I do might be done, not for myself, but for others; and, in serving others, I am serving Christ—and it is a blessed privilege to serve Him in whatever way I might, even though I stumble so often.

But, how then, am I going to serve Christ, and what can I do for the Church? Must I wait until the Church calls me a first, second, or third time for some definite task before I go forth as a child of God and a member of Christ; or shall I go NOW—go into that blessed service, and find something there waiting to be done, and never ceasing shall I see into that land of wonderful opportunities, not forgetting that I *am* a soldier of Christ, and it is not a duty, but a privilege, to serve the Master? You know, I know, and we all know what we *can* do for the Church—which is the living body of Christ. If I have not yet seen, it is because I have not yet searched for the Truth. Let us stop and think for just one moment—what was the last command of our Lord and Saviour, Jesus Christ? "Go ye into all the world, and preach the gospel to every creature." Do you realize that Jesus gives this command to us today, even as He gave it to the eleven just before He ascended into Heaven nearly two thousand years ago? Let us carry out His last command. However hard or difficult it might be, let us try. Let's you and I not go to the Holy Communion another time, and allow the priest to say these most precious words, which I have just tried to explain, for us; but let us be in close communion with God, and really offer ourselves—pledge ourselves—to His service. And if you do not already hear the call of

(Continued on page 14)

Nearing Million Mark On National Deficit

Year Book Shows That Church
Progressed Materially
During 1925

NEED OF LEADERS

By Rev. H. P. Almon Abbott

Here are some encouraging facts: The Episcopal Church has closed the best year in its history. The gain in communicants has been 27,000. This is above the average for many years past. The increase in gifts has been \$2,500,000. This carries the total beyond any previous twelve months. Our members now number 1,166,243, and the givings to all causes have amounted to \$41,746,000. The parts of the country where the growth of the Church has been most pronounced are New England, New York, Pennsylvania, New Jersey, the Pacific Coast and throughout the South. The number of pupils in religious schools has increased by 10,500, and a slight increase in the number of the clergy is reported. As of January 1st, close to \$900,000 has been paid on the deficit pledges of \$1,401,000. This suggests that most of the promises, conditional and otherwise, made in New Orleans, will eventually be redeemed, and that the deficit of \$1,440,000 will soon be a thing of the haunted past! Massachusetts, New Jersey, New York and Ohio, whatever their past records, have come manfully to the fore in this connection. Let us trust that all the dioceses, even those not responsible for the deficit, will see fit to "do likewise" in paying their allotted shares. According to the Year Book of the National Church, just compiled, there is only one discouraging feature about the immediate past. It is found that while total gifts have expanded, larger sums of money than formerly are being expended on local causes. The tendency would seem to be towards parochialism, local development, and away from national and world-wide action. This is, of course, a serious matter; but, let us trust that it is simply a strengthening of home defense that we may be able, as time goes on, to wage more successful Gospel warfare in lands other than our own. "Our God is marching on," and we must, perforce, "go further" with Him if we are to remain in His company!

* * *

Dr. Karl Reiland, of St. George's, New York City, has recently asked the question, "What is a Saint?" And, proceeds to answer; "I suppose, a holy person." Surely, we may say, "not necessarily so!" To St. Paul, every Christian was a saint. The

inscription to his Epistles testify to that. For instance "Paul," an Apostle of Jesus Christ, to the Saints and faithful brethren in Christ which are at Colossae." St. Paul's "Saints" were living men and women who formed the membership of the various churches. Moreover, many of his "Saints" were far from being perfect people. Even the members of the Church at Corinth, with all their faults and vices, were "Saints." To St. Paul, all Christians were saints in the sense that they were consecrated to God, and had dedicated themselves to Christ. This is a tremendous comfort to all of us; is it not? "He added to the Church daily such as were being saved." We all come under that category, and, so, we have some claim to the name of "Saint!"

* * *

We came across this aphorism the other day, "To escape criticism—say nothing, do nothing, be nothing." There is something in it! Under such conditions of living, or, of existing, one might be subjected to the criticism, "Ain't he dumb;" but, one might be possessed of grace sufficient to bear such castigation with equanimity! To say something worthwhile, whether people will hear or otherwise; to do something worthwhile, whether people will appreciate or blaspheme the doing; and, to be something worthwhile, unconsciously, but realistically, and so to make people shudder at or rejoice in our living—all this is bound to lead one into the arena where the lions run at large! But, we are alive to LIVE, not to be popular—so, "Why worry?" We see an old man, old through wear and tear, rather than through the passage of the years, in a prison cell. He looks out through the Window of the Past, and what does he see? Many a conflict, many a persecution, many a heart-break, many a sleepless night, many a false friend. But, he takes up his pen and writes: "I have fought a good fight; I have finished my course; I have kept the faith." St. Paul said much. St. Paul did much. St. Paul forever is much. Ergo: he did not escape criticism, not even stoning; but, he amounted to the Everlasting Worthwhile. He LIVED! Bishops, Priests, Deacons, Brethren of the Laity—please take notice. We need LEADERS, and we cannot have leaders unless some of us are ready to pay the price. This "hail, fellow, well-met stuff" will not get us anywhere. This "I am a candidate for the Episcopate" kind of witness bearing is damnation to all concerned. GOD, GIVE US MEN!

Churches everywhere jammed on Christmas.

Harold Begbie Writes On Religion Of Today

Secular Newspapers Are Turning to
Religious Subjects Because
of the Demand

FOR MORE DISCUSSION

The attention being given to religion by the secular press of England illustrates conspicuously the revival of interest in that subject. Newspaper people regard it as their business to give the public what it wants, and editors evidently have decided that at this time it wants religion. In the past the most important of all subjects was scarcely recognized by the non-religious press; now it is giving much space and prominence to it. One daily after another — the Express, the Standard, and now the Mail—has been publishing special articles on religion. In the first of a series in The Daily Mail, on "The Religion of Today: What Is It?" Mr. Harold Begbie writes that on all hands he discovers evidence of certain qualities in the average man which justify the belief that in his essence he is still religious: "The orator of atheism no longer attracts scoffing congregations in the public parks. Blasphemy is nothing like so common as it was thirty years ago. The manners of the people on the whole display a spirit of consideration for others which is an expression of religious feeling."

Mr. Begbie urges the Church to consider whether a candid and sympathetic approach to a generation which has suffered considerably, and which is by no means antipathetic to religion, might not refresh her life with new vigor and release forces in the Nation, now pent up, which make for stability, comradeship and the highest kind of progress. Recognizing that there is difference of view within the Church, Mr. Begbie is consulting competent authorities, for the purpose of presenting the teaching of the two chief schools in theology before the reader without bias. It is suggested that it is just because the Church has not been frank with mankind about her difficulties and divisions that she has lost the confidence of the laity. To suppose that the average man does not feel the movement of scientific thought, and that he stands outside the Church only because he is "irreligious" is, Mr. Begbie asserts, entirely to misjudge him: "Let the Church deal frankly with him and he will disclose himself, I think, as no enemy of truth, and perhaps even as a faithful son of the Church of his fathers."

Clergymen whom he has consulted
(Continued on page 14)

Seek To Interest the Church In Healing

Grace Church, New York, Has Large Prayer Group of Society of Nazarene.

MEET WEEKLY

The Society of the Nazarene represented at Grace Episcopal Church, New York, by a prayer group that meets regularly for thanksgiving and supplication under the leadership of the Rev. Eliot White, was founded eight years ago by the Rev. Henry B. Wilson as an outgrowth of his pastoral visits to the city hospitals. Mr. Wilson had observed that the patients with and for whom he prayed recovered more speedily than others, and he drew the natural conclusion that prayer had something to do with bodily welfare.

That is the belief of the prayer group at Grace Church. Mr. White looks upon hospitals as natural centers for spiritual clinics, and he believes that the greatest doctors welcome spiritual healing. He is convinced that, if men of faith worked hand in hand with doctors, miraculous things would be done through prayer. Infinite supplies of health, and energy are in the world. We grope after them, if haply we may find them, though they be not far from every one of us. Our problem is how to lay hold on powers meant for our use, how to be sensitive to the spiritual world.

In some lives, worldly passions seem to Mr. White to have wrought their will, and, burnt out, to have left a surface hardened like mari and callous to the unseen. We must break through this tough crust before the invisible can become apparent.

"Only God heals," said Mr. White at a recent meeting in Grace Church chantry. "We do our part only as we awaken faith in men's minds. Where faith is felt, the Spirit has demonstrated His presence."

Mr. White longs for the cooperation of all organizations and movements that are interested in spiritual healing. City Mission Societies, Daughters of the King, Church Missions of Help, Girls' Friendly Societies, and chaplains working in prisons and hospitals are but a few of the agencies that offer promising fields for the extension of the healing Gospel. Perfect agreement and the same point of view he counts unessential to enthusiastic cooperation. He is not concerned with the errors of others, and he is not afraid to work with the Salvation Army, with Christian Scientists, and believers in New Thought.

"If one person anywhere receives

healing of body or soul, shall we not praise God for it?" asks Mr. White. "We want to pray for all sorts and kinds of people. The needs of body and soul are everywhere immeasurable. Why should we fear lest this or that organization receive more credit for healing than ours?"

Mr. White quotes Dr. Cabot of Boston as saying that three-quarters of the victims of illness are cured without knowing that they are ill. The clergyman is not satisfied with the word "nature" as the explanation of cures. He attributes all healing, whether immediate or gradual, to God. Beauty, he holds, is so closely akin to religion that without it man hardly can worship. God uses beauty as a great channel of approach to man. Therefore it is necessary that the mind should be kept pure and receptive to the beauties in nature, in art, and, in character.

"Let us go out of our way to read a beautiful book or to see a lovely friend," advises Mr. White. "Let those of us who live in New York make a pilgrimage to the Metropolitan Museum, and there allow some painting or sculpture or piece of iridescent glass to sink into our consciousness. Stand before a florist's window that the flowers may talk to you. Or go down to the end of Manhattan and gaze up at the Woolworth Tower or out upon the harbor, and let God speak to you in His sea or in the work of the men He has made.

"Even deeper than beauty in their efficacy as healing agencies are human love and friendships. For these ties the hearts of men cry out. They can lay hold on the mercy of God as they see His love incarnate in their fellow men.

*For Mercy, Pity, Peace, and Love
Is God, the Father dear;
And Mercy, Pity, Peace and Love
Is Man, his child and care.*

*For Mercy has a human heart,
Pity a human face,
And Love the human form divine,
And Peace the human dress.*

When the Grace Church prayer group each Tuesday afternoon assembles for its service, the little chantry, which holds more than a hundred persons, is filled to overflowing. After the address, Mr. White reads a long list of names that have been sent in to him and makes intercession for these persons. Then the altar rail is filled again and again with a company from all walks in life, who kneel as he lays his hands on their heads and invokes for them physical and spiritual blessing. Bodily relief and release have followed these petitions in a degree that has confirmed the faith of Mr. White and the praying circle.

News Paragraphs Of The Episcopal Church

Young People Meet in Evanston to Consider the Problems of Religion.

RURAL PROGRAM

By Rev. W. B. Spofford.

The Rev. Val. H. Sessions, who is the leading spirit of the newly organized Rural Workers' Fellowship, has outlined a program for rural church work. Every mission, he says, should have a picture machine, and illustrated educational lecture should be given. There should be a preaching mission each year. City parsons must be persuaded that it is a part of their job to support the rural work, at least to the extent of coming into the country to preach occasionally. Mimeographed letters should go to all communicants monthly so that they will be kept in touch with the field. Teachers in the Church schools should be sent to summer conferences so as to prepare themselves for their jobs. A way must be found to get a Church weekly into every home. Young men should be trained to read the service so that services may be held regularly, even in the more remote places.

* * *

Two hundred children quietly and hurriedly walked out of the parish hall of the Church of the Messiah, New York, last Tuesday evening, right at the time when a bewhiskered gentleman in a red robe was distributing Christmas presents. The cause of the retreat was fire, which quickly destroyed the building.

* * *

The Methodist Church—more correctly, members of that church, for it was done unofficially—were successful in bringing together nine hundred students from 176 colleges for a four-day conference in Evanston, Illinois, last week. They gathered to discuss the church, "to evaluate it," to find out if possible whether or not the church is doing its job, and if not, why. Twenty denominations were represented. Among the subjects discussed were: The Church and International Relations, the Church and Social Problems, the Church and Legislation, the Church and Missions, the Church and Poverty, and the Church and the Rural Community.

The discussion was carried on entirely by the students themselves, the "elders" being allowed only a place in the gallery, where sat nationally known leaders observing the mind of youth. Whether or not they were disturbed by the statements that they

heard it is impossible to say, though it is safe to say that they should be, for these young people were very insistent that it was the job of the churches to tackle what we call social problems—war, industry, poverty, race relations—and it seemed quite certain that the churches were now primarily concerned with the all absorbing task of budget raising.

* * *

While the students were having their fling in Evanston, their teachers were having theirs in New York where there gathered professors of economics, sociology, and kindred subjects. One of their sessions, at least, was given over to a discussion of the church and theological education, the conclusion being arrived at that something should be done to more adequately prepare parsons for the task of making this world the Kingdom of God.

Unfortunately, the trustees and those who are called upon to supply the cash for the maintenance of theological institutions were not present, and until they are consulted it is doubtful if we can look for any great change.

* * *

Roman Catholic priests in the Scranton area issued a demand that something be done at once to end the coal strike.

* * *

Bishop Stires, of Long Island, in his address at the consecration of Zion Episcopal Church, Douglaston, said that we must be more at the task of building character.

"We will live in our house of character," he said, "and a great many people are taking no pains in the construction of that house or in consultation with their Divine Architect. They are taking very little pains in the placing of some beautiful pictures on the walls of their house of character."

Bishop Stires said we should have a divine purpose in human life and that we should have a clear vision of the Divine leader. We should look up and around and then forward and prepare ourselves for that which is to come after we have left this chapter. We should formulate a definite method of training to reach a definite goal. To do that, he said, we must consult with our Divine Architect every morning, and follow his plans throughout the day.

Bishop Stires declared that if the lives of the children of today are not to be spoiled their parents must have the co-operation of the children, who must be given some definite method of training if they are to reach a definite goal.

* * *

Big meeting of the Woman's Auxiliary was held at the Cathedral of

St. John the Divine last week. Mrs. Haley Fiske presided, and Bishop Manning was there to praise the ladies and to ask them to raise the money needed to provide the choir during the summer, when attendance at Cathedral services is quite as great as in winter.

* * *

A tea welcoming Bishop and Mrs. Murray to the Church Missions House was served on Monday afternoon, the fourth.

* * *

The Rev. George Williamson Smith, formerly president of Trinity College, Hartford, and rector of Grace Church, Jamaica, and the Church of the Redeemer, Brooklyn, died last week in Washington, D. C. Dr. Smith, who was 89 years old, was one of the few men remaining in Washington who knew Lincoln. From 1861 to 1864 he was a clerk in the Navy Department and then became acquainted with President Lincoln and John Hay, one of the President's secretaries.

* * *

The Cathedral of the Incarnation, Garden City, Long Island, gave about \$8,000 in 1925 to the National work of the Church, the result of 88 pledges. The canvass for 1926 has resulted so far in 307 pledges, totaling somewhat more than \$25,000.

* * *

The Bishop of Vermont ordained the Rev. Julian MacLaurie Bishop to the priesthood on the fourth Sunday in Advent in St. Paul's Church, Burlington. The Rev. Dr. George L. Richardson presented the candidate. Mr. Bishop served his diaconate in St. Paul's parish.

* * *

The World's Christian Endeavor Convention is to meet in London next July, with the Archbishop of Canterbury, the Bishop of London, and two ex-premiers, Lloyd George and Ramsay McDonald, on the program.

* * *

Wouldn't it be an excellent plan to require rectors to sit in the pew two or three times during the year—of course, in the church presided over by another? It is quite certain that he would tell his companions just what Mr. ——— did wrongly and poorly, and in thus picking flaws might stumble onto some of his own imperfections. I attended an evening service last Sunday in a small eastern town. The rector quite apparently is an earnest and humble man, who is having great influence in the community. Yet in spite of the fact that this was a special musical service, there were hardly twenty-five people there. Perhaps because it was a special musical service. For it must have taxed the loyalty of

even the best to be asked to sit through an hour and a half of such noise, if they had ever experienced it before. Why go to church to listen to Mr. Jones, the village banker, sing his throaty bass solo, when one can sit comfortably at home and have opera merely by turning the dial? Of course I understand the position of the rector. Here were twenty-five people who had been supplying the music during the year. Miss Soprano and Mr. Jones, the village banker, and Miss Alto had voices that they wrapped up on chilly nights upon advice of Mme. Faginie, from whom they had taken lessons. Naturally they felt that the congregation was entitled to at least one musical treat during the year. The rector was forced to agree, of course. So the twenty-five, dominated by the three especially endowed ones, went into practice for a month, ate plenty of throat tablets, had the cottas laundered and got themselves all set for the big show. Horrible, of course. Honest, I never heard such screeching in all my life as that indulged in by that soprano. You have seen and heard many like her, I am sure—the sort that draw back the corners of their mouths when they sing and show their teeth, which is supposed to convey the information to the congregation that they are the real thing and have spent cash to get that way. Their eyes turn heavenward with each verse, a little stunt which means: "See, I don't care a rap what you folks think of this. I am singing for God, not for you."

Well, it was all very horrible and should in some way be prevented. It isn't the Church's business to put on such shows; certainly not unless they are extremely well done, as they seldom are. Have a vaudeville show in the parish house and let Miss Soprano bellow to her heart's content. And a real clever actor surely will be able to persuade Mr. Jones, the banker, that he not only has the voice but a keen sense of humor. You can then get him to black his face and sing, "I'm Going South to Mammy," which should be a lot better than "When Jesus Called Me From My Sins," which he sang through his teeth the other night for an offertory solo.

* * *

The Rev. J. H. Randolph Ray, who is the rector of the Transfiguration, New York, (Little Church Around the Corner), performs 1800 marriages yearly, which is news in itself. But in telling this fact to the world he announces, according to the boiler-plate press, that not one in a hundred of these marriages end in divorce. Many of his services are for stage folks, who are a fine lot, according to Mr. Ray. "Papers give

space to the very few scandals and say nothing of the happy marriages. The great majority of actors marry and live happily ever after.”

* * *

It may be an old plan—part of it you will recognize as very old indeed—but it is a new method for the Episcopal Church, I believe. I mean Bishop Tyler's plan of sending out the clergy of his district of North Dakota, two by two, in the spring to visit the people in the isolated communities. You know us folks living in chief cities somehow get the idea into our heads that all of the bright ideas originate from us. Yet here is Bishop Tyler with a plan which seems to me to be a dandy, and there is Bishop Thomas over in the cowboy country of Wyoming putting up a Broadcasting Station from which the message of the Church is sent to isolated people within a radius of miles and miles. James, there's a couple of live men. Better put their pictures in this week.

* * *

Dr. Richard C. Cabot writes, in *The Survey Graphic* for December, “a plea for a clinical year in the course of theological study,” a provision in the training of theological students which shall bring them into intimate and responsible contact with many of the problems that will come to them in pastoral work. Most of our seminaries make some such provision, though not precisely as Dr. Cabot suggests. One of his ideas is not without humor, that the students would find valuable preparation for parish work by visiting insane asylums. It is an invigorating article for any one to read, by no means limited in its interest to seminarians.

* * *

A community house for work among the mountain people of the vicinity has recently been erected at Monteagle, Tennessee, through the interest of Archbishop Claiborne, who secured the funds for its erection and equipment. A large assembly room, two smaller rooms, one for little children and one for use as a kitchen, with a third room for use as a library, comprise the principal parts of the building. A clothing bureau has been opened by the Du Bose School. The wife of one member of its faculty has started a sewing class for some forty girls, and it was she who first attempted the work of a library for the children. In addition to the library hours, story hours for the children are held. Then the DuBose students have carried on for two and a half years, a weekly Young People's League, when both young and old come for an evening, which consists of Bible talk, music and games. This league each Christmas assembles groceries for some

destitute family on the mountain. During the year, through the League, the young folks have enjoyed a field day, hikes, musical evenings, and parties of different kinds.

* * *

The Rev. Menard Doswell, Jr., rector of St. John's, Jacksonville, Florida, makes my job easy by writing the following:

“For some time, since I have been reading your column in THE WITNESS, I have wanted to add to your list of famous living Episcopalians (by the way, I hate that name, don't you?). I have been waiting for some of my brethren in Louisiana, my former diocese, to send you a list, but since they have not, here goes.

“The Hon. Henry Fuqua, Governor of Louisiana, is a vestryman of St. James' Church, Baton Rouge. He is the first citizen of the state capital ever to be governor, so while occupying the executive mansion he keeps up his very active work as a member of his own parish. The Hon. J. Zach. Spearing, congressman from the Second Louisiana District, is chancellor of the Diocese of Louisiana, and was a deputy to the General Convention. (By the way, he sat not ten feet from you in the House of Deputies. If you remember a layman in the Louisiana delegation with a Van Dyke beard, that was he.) One more. In my own parish here is the Hon. J. P. Taliaferro, ex-Senator from Florida.

“Here's another news item for you. The total budget of this parish for 1926 is \$40,000; of which \$32,000 is for the parish and \$8,000 for the quota. Last year we received, all told, \$21,000 for the parish, and \$2,000 for the quota. The entire budget for 1926, in spite of the big jump over 1925, has been assured, because the laymen went out and got it. They told the rector to keep his hands off absolutely, because it was not his job, but theirs. If all the laymen in the Church were to do that, the National Council would never have a deficit.”

All fine, except that reference to the House of Deputies. Mr. Spearing, with the Van Dyke beard never saw me there, unless he happened to glance to the gallery one morning while I occupied a seat in the back row for exactly eight minutes.

* * *

Realizing the success of the Program of the Church depends upon the knowledge the people have of the Church's work, the Diocese of Atlanta has been making an earnest effort to obtain more subscriptions to our national papers in the diocese this fall. We have made an effort to get a representative in each church to take over this task for us, but, in going over the diocese, the executive secretary has personally solicited and obtained many

subscriptions to *The Spirit of Missions*. In order that this effort may not be lost sight of, the diocesan paper of Atlanta, known as *The Diocesan Record*, is carrying as a regular feature, three subscription blanks which it asks its readers to mail in to the papers represented. These papers are: *The Spirit of Missions*, THE WITNESS, and *The Southern Churchman*. On the bottom of each of these blanks the name of the diocesan paper is printed so a check on these subscriptions can easily be made every thirty days.

To further increase the knowledge of our people we are asking that one or more interested laymen be appointed in each church whose duty it will be to keep the congregation informed constantly as to the work of the diocese and the General Church. They will be called upon to send out letters, assist the treasurers in collection of pledges, and make a short ad-



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dress at least once a month on the work being maintained by the money from the red side of the envelopes.

* * *

The vestry of Christ Church, Macon, Ga., has awarded the contract for their new parish house and authorized an expenditure of \$85,000 for the work. The old rectory is being moved back on the lot and soon the walls of the new parish house will close in the space where this structure formerly stood.

* * *

Bishops Huntington and Motoda have recently preached in various churches in Georgia and increased, by their fine presentations, the interest of our people in the missions of the Church.

* * *

The Protestant churches of Plymouth, Mass., have undertaken a new feature in the observance of the advent of Christ. A union Christmas party was held Monday, the 27th. United Protestantism will be represented by the Unitarian, Congregational, Methodist, Baptist, Episcopalian and Universalist Sunday Schools meeting in the chapel of the Universalist church.

* * *

The Lamp of Remembrance of Toc H, an association of British soldiers, arrived last week on the White Star liner Homeric. This lamp was lighted by the Prince of Wales at the Toc H rally at Albert Hall on December 19 and will be given into the care of a

How She Got Rid of Rheumatism

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 204 Davis Avenue, D-18, Bloomington, Ill., is so thankful at having healed herself that out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice, mail it to her with your own name and address, and she will gladly send you this information entirely free. Write her at once before you forget.

Prize Tract Contest

Closes March 31st, 1926

First Prize \$100 and Gold Medal
Second Prize \$50
Third Prize \$25

Send for particulars.

The American Tract Society
7 West 45th St. New York

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CENTENNIAL FUND
now being received. Have you
sent in yours?

Toc H house to be established here. It is being brought in by Seth Low Pierrepont, Lea Shipper Luquer, Robert B. Wolf and the Rev. William B. Lusk.

* * *

An unusual musical program was rendered at the celebration of midnight mass at Trinity Church, Bridgeport, Conn., Christmas eve, when the festival Mass in D minor, composed by Elmer S. Joyce, choirmaster of the church, was sung. The mass, written twenty-five years ago for use in Catholic churches, was later supplanted by the Gregorian chant, and the work was never repeated or published. Musical critics from throughout Connecticut and New York were present at its rendition Christmas eve.

* * *

To provide for an organ for George Herbert's old church at Bemerton, England, of which Herbert was rector 300 years ago, Professor William Lyon Phelps of Yale has asked a small subscription from Yale alumni who in the last twenty-six years have been

metaphysicals, or sons of Donne, while in college. The professor says that the parish is too poor to buy an organ.

* * *

Fire wrecked the interior of Grace Church in Nutley, N. J., last Wednesday, causing the roof to collapse and destroying everything except a few movable fixtures. Damage was estimated at \$100,000. The principal loss was in the ten costly murals of Biblical scenes painted by Clinton Balmer.

The Rev. Charles P. Tinker, rector of the church, who helped carry out those furnishings that were saved, said the Balmer murals could not be replaced. Two of the original twelve were not harmed. The brownstone church, erected in 1908, was considered one of the finest of its kind in the east. Three alarms were turned in, bringing out all fire apparatus from nearby towns. The blaze was caused by defective electrical wiring.

* * *

A cartoon showing the map of Korea with a cross in the distance, with the lettering, "Jesus Christ Is the

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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).
8 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

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Rev. G. C. Stewart, D. D., Rector
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Daily: 7:30 and 5:00.
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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 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.

**Church of the Heavenly Rest
and CHAPEL BELOVED DISCIPLE**

Rev. Henry Darlington, D. D., Rector.
Sundays: 8, 10, 11 A. M. and 8 P. M.
Saints' Days: Holy Communion, 7:30 and
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
he 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.
Wells-Downer Cars to Marshall Street

St. Mark's

Hackett Ave. and Bellevue Place.
Rev. E. Reginald Williams, Rector.
Sundays: 8:00, 9:30, 11:00 and 5:00.
Gamma Kappa Delta Club 6:00 p. m.
Sheldon B. Foote, Mus. Bac., F. A. G. O.
Choirmaster.
Wells-Downer Cars to Bellevue Place.

AUGUSTA, MAINE

St. Mark's

Rev. Stuart B. Purves, D.D., Rector
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Daily: 8:30 a. m.
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Hope of Korea," occupied a prominent position in the Oct. 29 issue of the Korean *Daily News* of Seoul, Korea. The same issue also contained a half dozen photographs in connection with the Korean Sunday School convention, which created a good deal of interest throughout the country.

* * *

On Christmas Eve Bishop Brewster of Maine consecrated the new high altar of St. Luke's Cathedral, Portland, Me., which was given, together with the reredos, by Canon Hemenway in memory of his wife, Susan M. Hemenway.

* * *

Albert Mansbridge, who is in charge of Workers' Education in the Church of England, addressed the department of religious education of the Diocese of New York on Saturday morning at the General Theological Seminary. Mr. Mansbridge outlined the work being done in England where they have been successful in organizing classes of working men in many parishes.

YOUNG PEOPLE'S DEPARTMENT

Continued from page 7)

the Church, I beg you go, this very day to Christ, and ask Him what your task shall be. "Lord, here I am. What wilt Thou have me do?"

May God bless you, one and all; and may we all, as members of Christ, be living branches of His body, ever

nourishing the True Vine, and never forgetting the call to *Service*.

*Self I give to Thee, dear Jesus,
Ever willing to endure,
Ready to go forth in battle,
Viewing things unseen before.
In Thy mercy have I risen
Clear above the dimmed shore
To ever serve Thee and adore.*

QUERIES

(1) Is the "Social" or "Fellowship" feature a help or hindrance to the work and to the effective Christian service of your Society? One Rector writes that he agrees with many that such should not be the case, but that it does not alter the fact that in his experience the "Social feature" is a hindrance to the work of his Young People's Society.

(2) Ho, all and any of ye "experts!" Does your Young People's Society interest and hold your "Society" folk?

HAROLD BEGBIE ON RELIGION

(Continued from page 8)

say to Mr. Begbie: "The sooner we establish in the public mind the same confidence in our honesty as science enjoys, the better it will be for our work. If schism must come, let it come. The sound sense of the average man will have a wholesome effect on the bishops who are afraid to speak and on the experts who are now disputing behind closed doors." Certainly there is much to gain by a frank discussion of religious problems on all sides.

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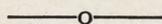
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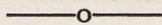
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