


The **WITNESS**

CHICAGO, DECEMBER 1, 1927



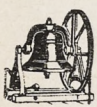
REV. G. IRVINE HILLER

Henry - Wynd - Young Inc.
 314 East 34th St. New York



worker in glass mosaic church-decoration

For "Daylight Projection"
 of Slides, Opaque Objects and Films, use
BALOPTICONS
 There is a model for every projection purpose. Write for literature on modern projection methods and apparatus.
 Hausch & Lomb Optical Co., 65 St. Paul St., Rochester, N. Y.



Tower Chimes Played From Electric Keyboard at Organ.
 Church Bells — Peals
McShane Bell Foundry Co.
 Baltimore, Md.

Vestments
 For the Clergy and Choir. Altar Hangings Tailoring
 Inquiries given prompt attention
J. M. HALL, Inc.
 174 Madison Ave. (Suite 408)
 (Bet. 83d & 84th Sts.) N. Y.




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

MENEELY & CO.
BELLS FORMERLY WEST TROY, N.Y.
 1826 THE OLD MENEELY FOUNDRY
 WATERVLIET, N.Y.
 CHURCH BELLS, CHIMES AND PEALS
 Unequaled Musical Qualities

AUSTIN ORGAN CO.
 Hartford, Conn.

Designers and Builders of

PIPE ORGANS

noted for their superior tonal qualities and mechanical reliability.

Correspondence Solicited

ST. HILDA GUILD, Inc.
 131 E. 47th St., New York
 CHURCH VESTMENTS
 ECCLESIASTICAL EMBROIDERY
 Conferences with reference to the adornment of churches
 Telephone Vanderbilt 8761

Memorial Windows
 Monuments and Church Furnishings
 IN WOOD, METAL, STONE, FABRICS, COLOR
CHARLES F. HOGEMAN
 45 Seventh Ave., Bet. 13th and 14th Jts.
 NEW YORK
 150 and 174 Main Street ORANGE N.J.

Church Furniture
 MEMORIALS IN CARVED WOOD
 PEWS · ALTARS · PULPITS ·
 SUNDAY SCHOOL ·
 SEATING ·
American Seating Company
 1024 LYTTON BUILDING CHICAGO



VESTMENTS
 ALTAR LINENS
 EMBROIDERIES

Estimates and Designs, etc., for Hand Embroidered or Applique Superfrontals, etc., on request.

CLERICAL SUITS

Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes

Specialists in Church Vestments and Embroideries for half a century

Cox Sons & Vining 131 E. 23rd St. NEW YORK

Moller Pipe Organs


The highest standard of musical excellence. Every organ designed and built special for the particular Church and service and fully guaranteed. Every part built in our own factory. References, organs in over five hundred Episcopal Churches alone, including many of the most prominent. Booklets and specifications upon request.

M. P. MOLLER
 Hagerstown, Maryland

The Ellwood Potts Studios
 5438 Market Street Philadelphia, Pa.

MEMORIALS IN STAINED GLASS, MOSAICS, and MURALS
 If interested write for cuts of some of our recent work.

Giannini & Higgart
 Stained Glass
 English Artists
 550 & 552 W HARRISON ST. CHICAGO



R. GEISSLER, INC.
 56 W. 8th STREET, NEW YORK, N.Y.
Church Furnishings
 IN CARVED WOOD AND MARBLE · BRASS · SILVER FABRICS + WINDOWS




DEAGAN
 Tubular Bell
 Tower Chimes

Standard Sets, \$6000 up

The one most beautiful form of Memorial.
J. C. DEAGAN, Inc.
 161 Deagan Bldg., Chicago



PLAYED DIRECT FROM ORGAN CONSOLE

J. WIPPELL
 & COMPANY · LTD:
 EXETER
 and 4 & 5 Duncannon St.
 Charing Cross LONDON
ECCLESIASTICAL ART WORKERS
 in
 Embroidery
 Wood
 Stone
 Metal and
 Stained Glass



Heaton, Butler & Bayne

Stained Glass Artists
 By appointment to the late KING EDWARD VII.

Stained Glass Windows
 Memorial Brasses, Etc.

Designs and Estimates

Heaton, Butler & Bayne

(N. Y.), Ltd.,
 French Building

551 FIFTH AVE. NEW YORK

Windows of Merit
 Beautiful Groupings,
 Gorgeous Combinations of Color
 Well executed by
The Von Geichten Studios
 Columbus, Ohio. New York City



THE ROSSBACH ART GLASS CO.

— OFFICE AND STUDIO —
 221-223 E. FULTON ST. — COLUMBUS, OHIO.
 DESIGNERS AND BUILDERS OF ECCLESIASTICAL MEMORIAL WINDOWS.

— PHOTOS, DESIGNS AND ESTIMATES UPON APPLICATION —
 ESTABLISHED: 1908.

THE WITNESS

A National Paper of the Episcopal Church

Vol. XII. No. 15

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; BOOK EDITOR, REV. CHARLES L. STREET; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, REV. FRANK E. WILSON, REV. A. MANBY LLOYD, REV. H. P. ALMON ABBOTT, BISHOP STEVENS, REV. W. A. JONNARD.

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

Published Every Week

EPISCOPAL CHURCH PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

PRAYER BOOK AS MYSTERY DRAMA

The Drama of the Vows

By

IRWIN ST. JOHN TUCKER

SO FAR from being an uninteresting patchwork, composed of fragments from various offices taken hither and yon from old monkish breviaries, Morning and Evening Prayer are mystery dramas in their own right; prologue and epilogue to the central glorious drama, but with an evolving psychological sequence and a powerful climax of their own.

Material for them had to come from somewhere. Even Shakespeare did not make up the language he used out of nothing. The compilers of the Prayer Book took stones from old and hallowed temples and set them in a new architectural grouping, more convenient and far more impressive than the old.

The theme of this drama—for the two offices have the same plot—is the working out of the baptismal vow. Each of us on baptism made a three-fold promise: To renounce the devil, believe the faith, and obey the law. Each one of these vows is an act of allegiance toward God, in one of his three persons.

"Person" originally meant an actor's mask. Thus it came to mean "character" or "role." An actor might change his "persona" several times in the course of a Greek or Roman play, without changing his own identity. "One God in three Persons" means one actor simultaneously assuming three parts, the same in identity, but not in appearance or function.

Thus: an electrician may also be a lover of music and the father of a family without interfering with his ability as an electrician. His trade as an electrician is the way he supports his family and indulges in his love for music.

Toward God the Father, our alle-

giance implies renouncing the devil and all his works. But saying to Satan, "Get thee behind me, Satan," does not insure that he will stay behind, or even that he will keep our backs turned to him. Renunciation must be followed by repentance, as often as that allegiance is sullied by an act of sin.

Toward God the Son, our allegiance implies the vow of faith in God as shown in Jesus Christ. If God became man, then he is such a God as Jesus was a man. The Word was in the beginning with God, eternally generated, as sunlight is eternally generated by the sun; but the Word became flesh for us in Jesus and in his saints. Our second baptismal vow is to believe in God as he is outlined in the Creed.

Toward God the Holy Spirit, our allegiance implies obedience; "keeping his holy will and commandments, and walking in the same all the days of our life."

These three vows, and the constant re-enacting of them, form the basic structure of all daily services. They are an extension of the Creed in dramatic form; as the Creed is an extension of the Gloria—"Glory be to the Father and to the Son and to the Holy Ghost."

Morning and evening prayer were foreshadowed by the daily lambs of the morning and evening sacrifice of the Old Temple. The Holy Eucharist was represented by the Paschal Lamb, the Lamb of Atonement, offered once a year.

Look now at the structure of these offices from this point of view, of a triple act of renewing our allegiance to the Threeness of God.

Note in the first place how the versicles, short exhortation and re-

sponse, denote in each case a passing from one vow to another, accompanied by a change of position. The first vow is renewed kneeling; the second alternately standing and sitting; the third kneeling again.

The first vow, Repentance, finds its climax in OUR FATHER.

The second vow, Faith, finds its climax in I BELIEVE.

The third act, Obedience, finds its climax in the Act of Consecration, known as the GENERAL THANKSGIVING.

This third vow, of course, cannot be performed in the church. It involves the carrying out of our duty as citizens, as members of the church, as members of humanity. Prayers for Church and State find a ritual expression in the processional cross and national flag, usually carried by a vested choir on national days, and usually placed at the end of the choir seats near the altar between times.

The Collect for the Day is not diagrammed here, because properly it belongs to the Holy Eucharist.

The beauty of the collects for Peace and Protection is exquisite, and repays a lifetime of study and meditation. "In knowledge of whom standeth our eternal life, whose service is perfect freedom" is a translation of the terse Latin "whom to know is to live, whom to serve is to reign."

THE EXHORTATION

Let us take up the scenes of this drama in order.

Already we have studied the opening Sentences. The Exhortation is a matter of great dignity and importance. Its three sentences set forth emphatically that the minister who pronounces them is a messenger of

God. Those here present are not concerned primarily with having a good time, but with appearing with a pure heart and humble voice before the very throne of the heavenly grace.

Its sentences call up before us pictures of Adam and Eve, attempting to cloak and dissemble; the Pharisee, and by him the Publican, smiting on his breast and saying "God be merciful to me, a sinner." The Shepherd and the Lost Sheep; and the mystic adjuration of the Epistle to the Hebrews, who, when the Temple had been destroyed, bade his readers draw near with boldness to the throne of the heavenly grace, that we may find help in time of need.

"Confess your OWN sins" is a warning constantly needed. Every church worker, every parish priest, know how delighted people are to confess each other's sins. The emphasis must be laid again and again on this: that "the soul that sinneth, IT shall die," that we are responsible for our own sins, and them only should we confess.

THE CONFESSION

Concerning confession, and the practice of it, the church takes the position of a wise mother. She knows perfectly well that children, whether at work or at play, will get their hands and faces dirty, their clothes rumpled. When such a mother calls her children in, she says: "Now, children, come into the house. Wash your faces and hands and brush your clothes, and we will have dinner."

So the church says constantly, firmly, but not scoldingly, "Let us confess our sins to Almighty God. It is necessary, not abnormal. You have been playing and working—tidy up." Confession is the most natural and normal thing in the world.

So also is the declaration of absolution. It is an assertion that God only can pardon and forgive, but that the commission has been given to men that they should declare this absolution, AND PRONOUNCE IT to all who are faithful and penitent.

Being thus cleansed, and not until then, we are invited to say "Our Father." And, this having been said, we are led by way of the versicles into the next act of dedication.

"O Lord, open thou our lips and our mouths shall show forth thy praise."

THE VENITE

The invitation to the Act of Faith is issued in the words of an old battle hymn. Every line of the Venite is picturesque. Let us analyze it.

It was composed by a minstrel, leading a band of minstrels ("O

Our Cover

THE Rev. G. Irvine Hiller, Rector of All Saints' Church, Lakeland, Fla. Mr. Hiller was born in Philadelphia, educated in the public schools of that city, Wesleyan and Berkeley Divinity School, Middletown, Conn. Graduating from the latter in 1916, he became rector of St. Peter's Church, Nashville, Tenn. Served as chaplain at Camp Gordon during the war, and became rector of St. Stephen's Church and chaplain of the State Institution at Milledgeville, Ga. He has been rector of All Saints', Lakeland, since 1922.

come, let us sing") in a defiant assertion of the greatness and supremacy of the Lord at a time when there was great warfare between the God of Israel and other gods.

"For the Lord is a great God, and a great king above all gods!"

From where they stood, they could see the mountains ("the strength of the hills") and the sea ("the sea is his, and he made it") and the desert—the "dry land" far to the south, that thirsty desert out of whose shining yellow wastes their forefathers had come. Before us comes a picture of the great blue ranges of Moab and Lebanon, and the Mediterranean lying purple on the edge of the western horizon. All the "corners of the earth"—those strange, weird, fantastic canyons of the desert, the cities of Babylon and Egypt, the Isles of the Greeks—were in his hand.

He who led in this mighty singing had been, or perhaps still was, a shepherd. His thoughts naturally ran to imagery of that calling "we are the people of his pasture, and the sheep of his hand" . . . I wonder whether the Lord's "Pasture" does not mean the "Garden of Allah," a Bedouin word for the Great Desert?

"For he cometh, for he cometh to judge the earth." Judge, in the Hebrew language, means a great hero come to uphold righteousness in time of national despair: like Samson, or Joshua, or Barak. Washington would be a "judge" in the Hebrew sense: so would Lincoln. The prophecy is that God himself shall come to be his own hero, his own "redeemer," to set right the things that are wrong; "with righteousness shall he judge the world, and the people with his truth." It is a prophecy of Christ.

Next article: *The Psalter*

Let's Know

THIRTEEN

By Rev. Frank E. Wilson

NOBODY knows just where it came from—the unlucky jinx associated with the number 13. It is usually explained that the origin is to be found in the fact that there were thirteen present at the Last Supper—our Lord and the twelve apostles—and that the number is a sure portent of death because of the crucifixion which came the next day. But some delvers into antiquities declare that the association dates back into early Asiatic history.

Reason or no reason, a remarkably large number of people take it very seriously. An article in the *Pathfinder* a few months ago says that in Paris no house is ever numbered 13; also that in France there are people known as "fourteeners" whose vocation in life is to fill vacancies at dinner parties which would otherwise number 13. We read, too, that in England 13 is omitted from automobile license plates. The Italians, we are told, never use 13 in their lotteries and the Turks are so greatly troubled over it that they have dropped the word from their language. And everyone knows how American hotels and office buildings love to fill in room numbers between 12 and 14 with a 12A or some similar circumlocution. It is also said that in many places the quarter-dollar is considered an unlucky coin because the words quarter-dollar have thirteen letters; also because the eagle has 13 feathers in his tail and holds thirteen arrows in one claw and a branch with 13 leaves in the other; and there are 13 stars on the coin.

An interesting case can be made out for the jinx if one looks only at one side of the number, which is what people generally do. But the jinx fades a bit when one remembers that the first permanent colony was established at Jamestown, Va., on the 13th day of the month; also the first service was held in Trinity Church, New York, on the 13th; Thomas Jefferson was born on the 13th and so was Winfield Scott, to say nothing of General Pershing—and it might be added that Pershing landed in Europe on the 13th with the first contingent of the A. E. F.; the "Star Spangled Banner" was written on the 13th and Manila surrendered to Admiral Dewey on the same fateful date; Phillips Brooks, America's greatest preacher, was born on another 13th, and so were Edwin Booth and John Drew, leading lights in the American dramatic profession.

Moreover, the United States began

with 13 states and in memory thereof retains 13 stripes in the national colors. Also the first American navy consisted of 13 war frigates which were voted by the Continental Congress on the 13th day of the month. Certainly there ought to be little to disturb the average American in regard to that particular

number.

So we might go on. St. Augustine of Hippo was another son of the 13th. It was also on the 13th that the Prince of Wales was invested with his well-known title; some people would promptly say that is the reason he has fallen off so many horses, while others would say that

is the reason he is so extraordinarily popular.

Just another superstition. When we Christian people resolutely turn up our noses at such nonsense, the American Association for the Advancement of Atheism will probably go out of business for want of something to talk about.

DECEMBER BOOK REVIEWS

Good Books for Christmas

THE BOOK OF THE MONTH

THE LONELY ISLAND, *Rose Annie Rogers. Morehouse. \$2.50.*

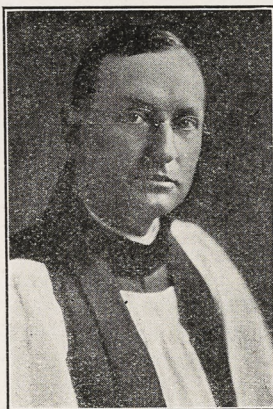
If I were running a personal and private book of the month club for the Episcopal Church—a thing which I am not doing and don't intend to do—I would start it off with "The Lonely Island," Mrs. Rogers' account of the three years which she and her husband spent as missionaries on Tristan da Cunha, a big rock in the middle of the South Atlantic. Tristan da Cunha is 1300 miles from the nearest habitation—which is St. Helena. There are about thirty families on the island, who eke out a precarious existence by fishing and growing potatoes in the few spots of earth that are to be found there. With luck a boat from the world outside calls there once a year. Mrs. Rogers' story is an epic. In her simple and matter of fact account we get a glimpse of how individuals stand out in the little community. Andrew Hagen, Betty Cotton, Mrs. Repetto and Bob Glass are worth knowing. Between the lines we read something of the difficulties this young couple had to face and of the sacrifices they made—and of what their presence on the island meant to their people. Mr. Rogers died in 1926, soon after he and Mrs. Rogers and their little boy got back to England. The book is a memorial to him. It is not only the story of a missionary—it is a story of heroic adventure. It is one of the great books of the year. I hope that a great many people not only in the Church but outside of the Church discover it.

C. L. Street.

MORE BOOKS ON MISSIONS

THE ANGLICAN COMMUNION THROUGHOUT THE WORLD, *Morehouse. \$2.50.*

In this volume are collected and reprinted a series of articles which appeared in *The Living Church* on the work of some of the missionary dioceses of the Anglican Communion. It gives a thrilling picture of the work of our Church in the remote places of the earth—Africa,



VERY REV. H. C. ROBBINS
Dean of the New York Cathedral

Asia, Australia, South America and the South Sea Islands. It brings home to us the world mission and the world program of the church to which we belong. C. L. S.

* * *

THE MISSIONARY AND HIS WORK, *by Lefferd M. Haughwout, M. A. Morehouse. \$2.50.*

There has been so much discussion about Missions and Missionaries of late that this sane, unbiased, and intelligent exposition of the Missionary and His work is welcome. There is nothing of the academic and easy-chair point of view expressed in these pages. It is a straight from the shoulder, heart to heart talk from a wise and constructive critic who has garnered his wisdom from first-hand contact with the facts of the situation. Though restricted to one field, it is a fascinating and illuminating volume and it ought to create great searching of heart among the faithful. It is a distinct contribution to the science of Missions, and it ought to be read, learned and inwardly digested by every clergyman and devout layman of the Church, and, may we add, by not a few in the House of Bishops. I. G.

* * *

SOME WORLD PROBLEMS, *The Bishop of London. Longmans. \$1.60.*

In less than a hundred pages

Bishop Ingram summarizes observations made on a journey lasting the best part of the year through Canada, the United States, Japan, China, Australia and New Zealand. He makes a strong plea for increased friendship among English speaking people and for more emigrants from England to the English colonies. The book is attractively written and has some good pictures of the bishop and of the people he met on his journey.

C. L. S.

DEAN ROBBINS

SIMPLICITY TOWARD CHRIST, *by Howard Chandler Robbins. Scribners. \$2.00.*

The word simplicity is one of the most dangerous and one of the most seductive words in the vocabulary. It has been for centuries a city of refuge for the idler, the sentimentalist and the cynic. The fact is that this word simplicity is usually entirely misread. It does not mean impoverishment of circumstances. It means singleness of principle. It is this idea of simplicity which Dean Robbins has in mind, not only in the initial sermon, which gives the title to his book, but in the succeeding sermons of the volume. Each sermon is compelling—beautifully and thoughtfully expressed—and in the closest sympathy with and understanding of the material and intellectual problems of our day. They are in the best sense practical and are broad without being shallow. I. G.

* * *

SURSUM CORDA, *Howard Chandler Robbins. Morehouse. \$.75.*

FAMILY DEVOTIONS, *Howard Chandler Robbins, Century. \$1.75.*

These two other books by Dean Robbins deserve mention. *Sursum Corda* is a collection of religious poems of high order, many of which have appeared in different periodicals. Those who have seen them already will be glad to know that they are available in book form. Those who have not read them will be glad of this opportunity to do so.

Family Devotions is the first vol-

ume in "The Century Devotional Library" under the general editorship of the Rev. John Wallace Suter, Jr. It provides well chosen Bible readings, a hymn and a prayer for every day in the year, and special selections for Church holy days, national holidays, and family festivals. The book is intended for family devotions, and should be a real help in the revival of this good practice. But it is valuable simply as an anthology of hymns and prayers.

C. L. S.

* * *

THE NEW TESTAMENT

GETTING ACQUAINTED WITH THE NEW TESTAMENT, by Frank Eakin, Ph.D. Macmillan. \$2.50.

If one wants to know what a fascinating subject the study of the New Testament can be, both in itself and in the studies to which it gives rise, then here is the book for him. Three chapters on the history of New Testament study, contrasting the scholar's methods of today with those of the past, are followed by a hundred odd pages on the story of the New Testament itself up to and including the appearance of the latest versions—Moffatt's, Goodspeed's and the other recent "free" translations. After a series of chapters on the background of the New Testament, pagan as well as Jewish, and a chapter or so on the literary aspects of the New Testament, the reader is prepared to approach the "matter" of the New Testament, under which are included brief "lives" of Christ and of St. Paul, and an account of the early Church. A chapter on New Testament religion, and some suggestions for further reading, conclude the whole.

The treatment is at once popular and scholarly; also often exceedingly sage as well as fresh; much less technical and detailed than Wade's *New Testament History*, and considerably more comprehensive than Scott's *The Earliest Age*—books with which Professor Eakin's work is most readily compared. It is not a substitute for the New Testament nor for the more solid books of reference, but it is a very agreeable and informing "companion" to New Testament study.

Charles B. Hedrick.

* * *

THE LIFE AND WORK OF JESUS CHRIST OUR LORD, by T. W. Harris, Ph.D. Morehouse. \$2.00 cloth, \$1.50 paper.

Clergymen are constantly asked by the teachers in the Church School for a suitable life of our Lord to assist them in their preparation. This new life by the Rector of Trinity Church, Tilton, New Hampshire, has this advantage over many of them—its helpfulness has been practically demonstrated in the class before its final revised form was published. There are questions at the end of each chapter



FRANK EAKIN
Writes on the New Testament

that are not only well framed, but are questions pertinent and related to definite church teaching. It ought to rank among the best and most serviceable of such books.

I. G.

THE SOCIAL GOSPEL

THE ECONOMICS OF THE KINGDOM OF GOD, by Paul B. Bull, C.R. Macmillan. \$2.25.

Anyone really interested in a Christian social order will find this a thrilling book. Its purpose is to "provide Christian readers with material for forming a social conscience, and social reformers with an assurance that the mind of Christ is with them whenever they are pleading for a just and righteous reorganization of our social life." The book is largely a skillful criticism of the ill effects of a social order based on the materialistic economics of the last century. The last chapters give some suggestions toward a better way of doing things, involving Fr. Bull's own kind of socialism.

Fr. Bull knows his economics and, what is more important, he knows more than most people about the Kingdom of God. This is a rare combination, and has resulted in a book which combines in a rare fashion technical knowledge and a vast amount of concrete material on economic and social conditions, with the finest kind of Christian idealism.

C. L. S.

* * *

CHRISTIANITY AND SOCIAL ADVENTURING, Edited by Jerome Davis. The Century Co. \$2.50.

This book, under the editorship of Prof. Jerome Davis of Yale, is a collection of twenty-four articles by prominent people, giving an excellent

summary of the whole field of social work, particularly as related to the Church. Dr. Fosdick writes on "Practicing the Sermon on the Mount," Graham Taylor on settlements, Dr. Haven Emerson on health and Dr. Cabot of Harvard on "Ministering to the Handicapped." Dean Lathrop and Miss Van Waters make contributions. There are brief biographies of each of the twenty-four contributors.

C. L. S.

PHILOSOPHY OF RELIGION

THE WRESTLE OF RELIGION WITH TRUTH, Henry Nelson Wieman, Ph.D. Macmillan. \$2.50.

Professor Wieman, who has recently come to the University of Chicago from Occidental University, California, is the author of *Religious Experience and Scientific Method*, reviewed in these columns last year. This new book of his is a study of the way in which knowledge of God can be gained from experience and a critical evaluation of this knowledge. It is characterized by Prof. Wieman's customary careful scholarship and penetrating analysis.

C. L. S.

* * *

STUDIES IN HISTORICAL CHRISTIANITY, by E. J. Rawlinson, B.D. The Morehouse Publishing Co., Milwaukee, Wis. 1927. \$1.60.

Here we have one of the books for which every parson has long been seeking, and has often despaired of finding. The author discusses keenly and critically, and at the same time interestingly, some of the distinctive features of Anglican Christianity as compared with Liberal Protestantism. The titles of the seven brief chapters show the range of topics: "Catholicism," "Episcopacy," "Sacraments and Sacramentalism," "Inspiration," "New Testament Criticism," "The Historical Grounds of Christian Belief."

The first five of these were originally lectures delivered to undergraduates of Cambridge University on subjects chosen by themselves. The lecture on the Atonement is the finest, clearest, and most convincing brief treatment of that very difficult doctrine which the reviewer has yet seen. The approach is made directly at the point where many today find the formulation of a rationale of the Atonement especially difficult, namely the moral problem which it creates.

Prof. Rawlinson is convinced that "the ultimate form of Christianity will be a Liberal Evangelical Catholicism," and he is himself an exemplar of the type and method which he anticipates. This is a book to give your college students. They will read it; they will appreciate its truly Liberal and undogmatic method; they will sympathize with its Evangelical

spirit; they will find its catholicism intellectually appealing. *F. R. M.*

SOME OTHER BOOKS

A HISTORY OF RELIGIOUS EDUCATION IN THE EPISCOPAL CHURCH TO 1835, by *C. H. Brewer, B. D., Ph. D., Rector of Trinity Church, Branford, Conn. Yale University Press.*

We are learning to see the church's task more and more as a task of education. If the church is to do its work, not only the "Church School"

in the particular parish, but church boarding schools and colleges, classes for adults, preaching from the pulpit, and church periodicals must take their place in a conscious program. Anyone who feels the importance of this point of view will be particularly interested in this book of Dr. Brewer's. It is a careful study of the educational influences in the church in this country in the early days. It embodies a vast amount of research and contains much valuable material,

not only about early Sunday School methods, but about the beginnings of church colleges and theological seminaries, and about the church periodicals at the beginning of the last century. There are some interesting illustrations, and the book is beautifully gotten up by the Yale University Press. It is the kind of an historical work which should help the church of the present day to solve her educational problems more intelligently and more effectively. *C.L.S.*

THE PLACE OF HOLY COMMUNION

In the Christian Religion

By

CANON JAMES ADDERLEY

HOLY Communion is the greatest of all the sacraments, and I love it more and more as I get to know what it means. I cannot understand how it is that so many professing Christians neglect it. It is so simple and yet so great. In the first place it is the only one of the services in church which was actually ordained by Christ. I am told that the first prayer books which Christians used were just the service for the Holy Communion. It all seems so plain to me. Jesus Christ on the night before His crucifixion took bread and wine, calling them His body and His blood, and told us to do this very simple thing in remembrance of Him. In the oldest accounts we have of the story of the Church, we find Christians coming together on the first day of the week, that is, Sunday, for the breaking of bread. They have gone on doing this ever since, and now hundreds of millions do it every week in all parts of the world.

What is the good of it? Well, a believer in Christ does not wait to ask that question if he is sure that our Lord has told him to do it. But I think I can see some of the reasons why it is good for us to assemble at the Holy Communion. It should bring us together in love with one another. Our Lord washed His disciples' feet at the Last Supper, and gave them the commandment to love. If the Holy Communion was nothing else than a meeting of all Christians every week to realise their brotherhood and to help them to do good actions of service to others, it would be well worth our doing regularly. But it is more than that. We proclaim (so my padre tells me) the Lord's death until He comes again. The more I learn about Christ the more I see the importance of His wonderful life

which did not end when He died on the Cross but began again with a new and glorious power on Easter Day when He rose again. This new life can never die any more. This is what our Lord wants us to have in mind at the Communion, not simply thinking of it as something past and done with, but taking it to be the way for us to follow now and always till we see Him at the last. He tells us to take up the Cross and follow Him. Self-sacrifice followed by new and everlasting life. That is what it means. The Holy Communion is a great reminder that we have got to go on doing this all our lives. Sunday by Sunday we renew the self-sacrifice and determine to remain firm to Christ. But we must not lay down the Cross the moment the service is over. The Church has always called the Holy Communion a sacrifice, and so it is. We join our Lord Who once offered the great sacrifice in His life and on the Cross, and we resolve in His power to sacrifice our bodies and pour out our life blood as He did for God and man.

The sacrifice begins at the altar, but it goes on outside the church in our ordinary life. What a splendid thing it would be if all of us communicants went straight from the Holy Communion and offered ourselves, our souls, and bodies, to God in service of others, as we say we do in our prayers!

I have a friend who, on Christmas Day, goes to visit the hospitals and says to me that that is much better than Holy Communion. That sounds to me like saying that taking a ten-mile walk is better than having breakfast. Why not have both? The walk will be all the better if you have had some food before starting. He would do his acts of love in the hospital all the better if

he had just remembered Christ in communion first, just as I should make a better communion if I had resolved to go to the hospital after it.

I have not said all about the communion.

In it our Lord gives us the heavenly food of His body and blood. Nobody can quite understand this, but it is enough for us that Jesus bids us eat. That good man, General Gordon, used to love the Holy Communion very much, and he said this about it: "When God said 'Don't eat,' man disobeyed and ate (in the Garden of Eden), but when God said 'Take eat' (as He did in the Holy Communion), man has disobeyed Him ever since by neglecting the holy food."

How foolish we are to neglect it. My wife and I love our communions. It seems to give us a good start every week for our hard lives. As soon as the kids get older they will be confirmed and receive it with us. Already we take them to church when we go that they may get used to the service, and we teach them that they, together with all of us, are just remembering Jesus Christ.

Everything goes wrong in the world through our forgetting Jesus Christ, forgetting His words, forgetting His love for us, forgetting His power to save, forgetting Who He really is. Everything would get right in the world if we all remembered Him every day and every hour. All the evil in ourselves and in others, all the wars and strifes would cease if we remembered Him as He was at that Last Supper, on the Cross, and still is on His throne in Heaven. Why, then, do we not use His own appointed service of continual remembrance? This is the use I have found for Holy Communion.

SHAW AND CHESTERTON DEBATE

On the Present Social Order

Reported by

A. MANBY LLOYD

DESTRUCTIVE gale; Stonehenge threatened by jerry-builders and petrol-pumps; J. D. Rockefeller's gift to the Shakespeare Theatre; the commercializing of Oxford; these and other things have made Bishop Barnes and his gorilla sermons a back number. Margot (the countess of Oxford and Asquith), opening an Arts and Crafts Exhibit in the Town Hall, said, "Oxford is a sad place. They have the finest buildings in the world, and they build the most hideous ones outside." To commercialize a place like Oxford is a crime. As for petrol pumps—those hideous Aunt Sallies of bright vermilion, with heads on one side and God knows what on the top—words failed her. Good taste was a thing to be cultivated. The buildings in Oxford, Cambridge and other famous towns, were being hidden from view by "that dreadful weed," Virginia creeper. Virginia creeper and ivy were meant to hide mean houses, and should have nothing to do with old stone buildings such as those of Oxford.

* * *

Bernard Shaw, in declining the late Lord Mayor's invitation to a dinner at the Mansion House, in "honor of journalism," recalls a banquet he accepted 40 years ago. He regrets to say he repaid that hospitality by writing up such an account for the "Star," that no scribe, to his knowledge, had been since invited.

All England was listening in to his debate, last week, with Chesterton. Subject: "Do We Agree?" Belloc, who gets more Dantesque every day, was in the chair, and a packed house cheered and howled and held its sides, as Don Juan and Don Quixote laid about with sword and thrust. Shaw stood for State Socialism. Chesterton is the leader of "Distributism." Shaw asked: "What is capital?" He would define it as "spare money." What people don't know is, that when you have employed that capital it no longer exists. Some of my capital was employed in the late war, and this country still has my name written down as the proprietor of the capital they blew to pieces in that war. The capitalist and landlord have their own ways of robbing the poor. If I own a large part of Scotland, I can turn the people off the land into the sea. . . . But compare that with the ownership of my umbrella; I cannot do what I like

with that. Certain passages of Chesterton's speech tempt me to hit him over the head with that umbrella. But had I done so, I should soon find out that I could not claim my umbrella to be my own property, in the legal sense in which land is my property. I want to destroy property in land.

Not so long ago I said in this column that Shaw was becoming more and more likely to revert to Catholicism. He has defended miracles. He has a good word for the Inquisition (of all things). He and the Holy Father, between them, are the rivals for the tiara of Infallibility. So I was not surprised to hear him say: "I do not believe in denominationalism. I believe in Catholicism, but not in the Irish Episcopal sense, or the Roman sense, or the Greek sense. They have all taken the name of Catholicism in vain. I mean general catholicism; as apart from this voting business and democracy." Then he turned to G. K. C. and asked, "Do you agree?"

Of course you can see what he was driving at, and the obvious retort would be, "Define your terms." But G. K. C. was too "fly" to fall into the trap.

* * *

The joke about the umbrella was too tempting for G. K. C. to pass over. When Shaw refrains from hitting him over the head, the real reason is not that Shaw does not own his own umbrella (it was his wife's)—but that he did not own Chesterton's head. Then came a long argument about peasants and postage stamps and coal mines. He ended: "Mr. Shaw and Bishop Barnes might think it would be an inadequate way of explaining it, but we might call attention to an Hebraic code called the Ten Commandments. They do correspond pretty roughly to the moral code of every religion that is at all sane. They all reverence certain ideas about 'Thou shall not kill.' They all have a reverence for the one that says, 'Thou shall not covet thy neighbor's goods.' They reverence the idea that you must not covet his house or his ox or his ass. It should be noted, too, that besides forbidding us to covet all these things, this commandment also implies that every man *owns* some property." This sally enabled G. K. C. to sit down to a roar of cheers and laughter.

Then Shaw began to talk about coal. You could go to the Sunderland coast and pick up coal for nothing. You take a sack on the foreshore and when the tide goes out, you get excellent coal. But go to Whitehaven and you will have to go through workings driven out under the sea, which took 20 years to make; 20 years' expenditure of capital, before men could walk 2 or 3 miles to their work. That is the reason you cannot distribute your coal-mine. Chesterton says the coal-mine is an exception; here he is bound to give in to Shaw. But if he goes on to the land, and from there to every other department of life, he will find that every successive case is an exception. . . . "I may be a democrat, but I am not a snob. Intellectually I am a snob. Socially I am not a snob," said Shaw, in one of his Shavian moments. But for the most part he was serious and practical.

* * *

Chesterton had the last word, which was philosophical. He was not cutting a thing up into mathematical squares. Because some landlords have been cruel, it is no use to talk of abolishing, denying or destroying property. Shaw's morality is characteristic of his age. It says you must not drink wine, because people drink too much. He hopes to make us all give up the sentiment of private property as he hopes to make us give up beer and meat. It is quite false to say that all forces must be used, as they are monopolies from the center. It is absurd to say that because the wind is a central thing you cannot have windmills. Shaw said that men and women are the only means of production. He quite agreed. But he declined to admit that the Government, that is, a few officials, should *own* the men and women; in other words, that the men and women should be slaves.

Belloc, in summing up (which he really refused to do) said there were three things that might happen: (1) A general breakdown, leading through ruin to restoration; (2) a breakdown, leading to a desert; and (3) slavery. "Take your choice. You will all be dead before either of these three things come off." And on this cheerful note, the meeting dispersed. And we all felt that the debate had only just begun.

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD.

IF YOUR radio set is powerful enough, or near enough, to pick up WTAQ, tune in on Tuesday evenings and listen to sense instead of jazz. Editor Frank Wilson is to broadcast answers to religious questions from 6:20 to 7 p. m.

"In inaugurating this service," says Dr. Wilson, "we want to be helpful. I know there are many things buzzing around in people's minds which they hesitate to talk about. Some questions are very real to the people who think about them, but the people themselves are embarrassed when it comes to talking them over. I would be glad to have them send such questions in. I do not care whether they are signed or not.

"In undertaking this extra bit of work, I do not claim to be a walking encyclopedia. There are plenty of things I do not know. However, no question will be evaded for that reason. I am not afraid to say—I do not know. I hope to avoid unnecessarily controversial matters. Such questions, as well as those of a very personal character, I would prefer to answer by mail sent directly to the questioner. All we ask is that the questions be on a religious subject and that they be honest questions. I have agreed with WTAQ to take it on for a month, every Tuesday evening, beginning November 22, and if it seems to be meeting a need, we shall continue indefinitely. We have nothing to exploit. We simply want to be helpful."

Religious questions are constantly being discussed in shops, in offices, on street corners. They are usually left hanging in the air for want of accurate information. An opportunity like this ought to be welcomed by very many people.

* * *

Christ Church, Springfield, Ill., the Rev. Jerry Wallace, rector, celebrated its golden jubilee on the 16th of November. They had a parish dinner at which the speakers were the Rev. Charles F. Blaisdell, rector of Calvary, Memphis, Tenn., and Mr. George K. Gibson, who, besides being a prominent business man in Chicago, is the very efficient superintendent of the Church School at St. Luke's, Evanston.

* * *

A quaint old English custom was indulged in at Gates Mill, Ohio, the other day, when Bishop Rogers and



BISHOP DAVIES
Proposes a Cathedral

the vicar of the mission there performed the ceremony of Blessing the Hounds for the Chagrin Valley Hunt just before dogs and riders set after the foxes. The hunters, dolled up in the bright raiment of such gentlemen and ladies, were met at the gate of the church yard by Bishop Rogers and Mr. Jackson, the vicar. The Bishop spoke briefly on religion and clean sport; briefly I am told since it is difficult to make horses and hounds listen attentively to addresses even by bishops. They then proceeded about the yard, blessing the animals and hanging medals of St. Hubert, the patron saint of the hunt, and St. Christopher, the protector of travelers, upon the bridles of the horses. It has been suggested that the foxes hardly seemed to get a fair break and the helper, in sending in this bit of news, expresses the hope that another year they may be administered to in such a way as to enable them to either travel a bit faster or cover up the scent.

* * *

The preacher at Trinity, New York, last Sunday was the Rt. Rev. E. F. Robins, Bishop of Athabasca.

* * *

The diocesan branch of the Girls' Friendly held a jubilee meeting at Troy, New York, when reports were made by the delegates to the inter-

national jubilee festival which was held in Boston. About four hundred girls and officers attended the meeting.

* * *

A series of discussion meetings are being held this winter at Emmanuel Church, Baltimore, under the auspices of organizations for the promotion of peace. The speakers are to be experts in the field of international relations.

* * *

The first regional conference following the Albany Catholic Congress was held at St. Luke's, Lebanon, Penna., on November 16th. The sermon was preached by the Rev. George P. Christian of All Saints, Orange, N. J. There were over two hundred lay people present and twenty-two clergymen. There was a solemn high mass and an afternoon session at which the Rev. Charles Jarvis Harriman reported on the Albany Congress. He was followed by the Rev. S. A. Caine, secretary of the Congress, who traced the development of the movement which has been built up to a membership of over five thousand, and outlined plans for the future. Moving pictures of the last three Congresses were shown.

* * *

The Rev. Wyatt Brown celebrated the completion of his seventh year as rector of St. Michael and All Angels, Baltimore, last month. This parish is the largest south of Philadelphia and has shown a marked growth along all lines, with over 1700 communicants at the present time. During the past few years ten men have gone from this parish into the ministry.

* * *

The fifth annual Churchman's dinner of the diocese of Albany was held on November 10th, with four hundred present. It being also Bishop Nelson's birthday the president of the Standing Committee, the Rev. H. R. Freeman, presented him with a purse of gold on behalf of the clergy. Bishop Nelson spoke on the developments in the diocese during his episcopate of twenty-three years, and spoke highly of the work of the Coadjutor, Bishop Oldham. The speaker of the evening was the Rev. G. Warfield Hobbs, executive secretary of the department of publicity of the National Council. Preceding

the dinner there was a conference, attended by thirty deputies of the diocesan convention, at which Mr. Hobbs spoke on diocesan organization and Mr. Monell Sayre on the Church Pension Fund and the Church Insurance Corporation.

* * *

Announcement has been made of gifts totaling \$100,000 to the Berkeley Divinity School, which plans to move to New Haven, Connecticut next fall. It is planned to complete the fund of a million dollars by January first so that the school may be opened in September when the diocese is to celebrate the 200th anniversary of Bishop Berkeley's voyage to America. Most of the gifts so far announced came from Connecticut but some of the unsolicited contributions were received from Florida and the far West. Mr. Samuel A. York of New Haven has given \$10,000 as a memorial to Bishop Lines, and another \$10,000 is from Mrs. F. J. Kingsbury of New Haven in memory of her husband who served for many years as a trustee. A third memorial was given by Bishop Paddock and he designated ten outstanding Berkeley graduates to be memorialized; Bishop Lines; Bishop Huntington of Anking; Bishop Mosher of the Philippines; Bishop Wells of Spokane; Dean Binney; Rev. Ernest Miel, former rector of Trinity, Hartford; Rev. John N. Lewis, the rector of St. John's, Waterbury; Rev. Arthur Gammack, former rector of the parish in Fitchburg, Mass.; Rev. George B. Gilbert, rural pastor in Connecticut and the Rev. S. S. Drury, rector of St. Paul's School.

* * *

The clergy of the Albany archdeaconery, diocese of Georgia, met for three days at St. John's, Bainbridge, and held services, Bible study, conferences and listened to book reviews.

* * *

The department of religious education in the diocese of Georgia is serving not only their own people but is reaching out into neighboring

dioceses by means of a loose leaf form containing prayers, aids to teaching, and other matters pertaining to the Church School. Three training schools have been held at different points in the diocese this fall.

* * *

Under the general theme of "Stewardship" six laymen of St. Stephen's, Wilkesburg, Pa., are delivering brief addresses after the announcements by the rector each Sunday. Among the subjects are: "Do You Know and Care What the Church's Program Is?" "Body, Mind and Soul Training;" "Are We Clear About Life's Values?"; "Responsibility and Opportunity;" "What Does Money Mean When You Put It in a Christian Setting?" and "Worshippers and Workers." The rector who can persuade six laymen to stand before a congregation and deliver an address has accomplished something.

* * *

Springfield diocese has suffered a real loss in the complete destruction by fire of the new church at Herrin. Arrangements have been made to hold services in the Elk's Building, and it is the plan of diocesan officers to start building a new plant at once.

* * *

Professor Henry Crew, of Northwestern University, addressed those attending the recent meeting of the

Northwestern deanery of the diocese of Chicago, held at St. Mark's, Evanston. He spoke on "Recent Viewpoints in Physical Science." An address was also made by the Rev. E. J. Randall on missionary work in the diocese.

* * *

Here is another warning, this time from the Rev. Alfred R. Berkeley, rector of St. John's, Roanoke, Va.:

"I am informed by the Rev. Duncan H. Browne, of St. James' Church, Chicago, that one William Ross is using my name in connection with a story that his family were killed in an automobile accident near Roanoke, last summer, and that he is a member of St. John's Church, Roanoke, of which I am Rector. I

Money for Churches

Hundreds of churches by their experience have proved that men trained in financial campaigns raise more money more easily than untrained men.

Over \$208,500,000 has been raised for religious and philanthropic institutions by members of this organization.

Campaigns undertaken anywhere. We care for every detail.

Plan for that new building, addition or Sunday School. Let us help you clear off debts. Write us your hopes.

Members of this organization have conducted campaigns for the Church ranging from Hundred Thousand Dollar funds for parishes to Several Millions for institutional and diocesan programs.

"Financing Philanthropy," quarterly paper, free on request.

Member Joint Board of Campaign Counsel and Planning

HEDRICK, MARTS & LUNDY, Inc.

527 Fifth Ave., New York

OXFORD PRAYER BOOKS AND HYMNALS



Exquisite sets printed on Oxford India Paper for ladies, durably bound sets in bright colors for children, and large type editions for older folks.

Oxford Prayer Books, with or without marriage certificate, bound in white leather, make excellent wedding gifts.

At All Booksellers
Catalogue Upon Request

OXFORD UNIVERSITY PRESS
AMERICAN BRANCH
35 WEST 32ND STREET
NEW YORK



CROUP AND CHILDREN'S COLDS QUICKLY RELIEVED

Since 1802 or for 124 years mothers have known that Roche's Embrocation is the quickest relief for whooping cough, croup and colds. Just rub it on the child's chest. Phlegm is loosened, congestion broken. Then relief comes.

Sold By All Druggists or

E. FOUGERA & CO., Inc., New York
W. Edwards & Sons, London, Eng., Props.

ROCHE'S EMBROCATION

Church Kalendar for 1928

(THIRTY FIFTH YEAR)

THE HANDSOMEST AND MOST USEFUL KALENDAR PUBLISHED

THOUSANDS SOLD BY CHURCH SOCIETIES

Kalendar Months in Colors. Tables of Lessons for Holy Days and Sundays. Proper Psalms for Seasons, Days, and Special Occasions. Tables of Psalms. "Black Letter" Saints Days.

SAMPLE POSTPAID 40c CIRCULAR FREE

ASHBY PRINTING CO.
Publishers - ERIE, PENNA.

know of no such person and his statement is false."

* * *

What do people want to know about religion and the Episcopal Church? Nobody can give a complete answer probably, but the questions asked missionaries may be some indication. Here is a list of questions put to a well-known parochial missionary the other evening:

"Do you believe in guardian angels?"

"Please tell us more about All Saints Day and All Souls Day."

"Do you believe that we retain our present identity throughout eternity?"

"What is the difference between the kingdom of God and the Kingdom of Heaven?"

"Why do women always wear hats when in the Episcopal Church?"

"Is it a good thing to pray for my loved ones who have gone before in the faith of our Lord Jesus Christ? Would it be right for me to ask my rector to remember them at the Altar in the Holy Communion?"

"What may a Christian believe in regard to evolution?"

"Do you think our loved ones come to us or know about us after leaving us?"

"How are we to interpret the Book of Jonah, as history or allegory?"

"Why do you always use printed prayers in the Episcopal Church?"

"Does any reliable authority or record show where Jesus was from the time the Bible leaves Him as a boy and returns Him as the man?"

* * *

Dean Massie, reported in a previous issue as ill, is rapidly recovering and will again take up his duties at Christ Church Cathedral shortly after the first of the year.

* * *

Bishop Burton, of Lexington, celebrated his 75th birthday by going to Frankfort, Ky., and addressing a meeting of Ascension Parish on the Church's program. The Rev. John Gass, rector at Charleston, W. Va., a former rector, also spoke on the "Romance of Money as Related to the Kingdom of God."

* * *

The Rev. E. H. Eckel, of Fort Worth, Tex., recently addressed about a thousand students of Texas Christian University on the "Bible as the Fountainhead of a Liberal Education." He urged the consent and critical study of the Bible for cultural and ethical ends.

* * *

A mission was held at St. James', Zanesville, Ohio, the Rev. Duncan Weeks, rector, November 6-13, the

missioner being the Rev. Walter E. Bentley. Mr. Bentley also spoke before the various organizations of the town—Rotary, Kiwanis, Ministerial Association and the high school students. Many from other churches attended the mission.

* * *

The Department of Missions received the following cable from Shanghai on November 16: There is no cause for anxiety. All are quite safe in Hankow. Telegraph lines interrupted, cannot get any further particulars. Dr. Wood, Bishop San-

ford, Bishop Huntington and Mr. M. P. Walker all left for Hankow yesterday.

* * *

The Rev. Charles Mercer Hall, of Bridgeport, Conn., recently conducted a Quiet Day at St. Paul's, Springfield, Ill., and more recently a week's mission at St. Paul's, Alton.

* * *

The Rev. Alfred J. Derbyshire, Shelburne, Vt., died of influenza on November 8, after a brief illness. He had been in this parish but two months, having come this summer

The New Hymnal

is the authorized and approved hymnal of the Church. Its wide use has aided greatly in the encouragement of congregational singing.

—o—

Three editions are available.

The Standard Musical Edition is intended for the use of the congregation. It is well bound in dark blue cloth and is priced at \$1.20 per copy, except in orders of 100 or more, in which case the price is reduced to \$1.00 per copy.

The Special Choir Edition is heavily reinforced and is bound in red buckram. It is priced at \$1.50 per copy, or \$1.30 per copy in orders of 100 or more.

The Word Edition, without music, costs 40c per copy.

—o—

Carriage charges are extra.

Orders should be sent to

The Church Pension Fund

14 Wall Street

New York

from the diocese of Upper South Carolina. He was but 34 years of age.

* * *

Christ Church, Cuba, New York, marked the 75th anniversary of the organization of the parish with an eight-day preaching mission, conducted by the Rev. Walter E. Bentley. The mission ended with a corporate communion, at which Bishop Ferris was celebrant.

* * *

Roger Babson says:

One dollar spent for a lunch lasts five hours.

One dollar spent for a necktie lasts five weeks.

One dollar spent for a cap lasts five months.

One dollar spent for an automobile lasts five years.

One dollar spent in service for God lasts for eternity.

* * *

Fifteen clergymen from eleven states and the District of Columbia gathered this week on Mount Saint

SHATTUCK

A Church School for Boys

For 68 years Shattuck has been a leader among college preparatory schools in the West. It is not operated for profit. It aims to develop High Scholarship, Manly Character, Christian Citizenship.

The military system trains for service and patriotism. Openings for a few students after Christmas holidays. Address The Rector, Shattuck School, Faribault, Minn.

EARN A TOUR OF EUROPE

Organizers, Conductors and Hostesses Wanted for Summer Tours, 1928. Lowest Cost Tours, 37 days, \$295; 60 days, \$490. HOLY LAND, \$390.

ALLEN TOURS, INC.,
80 Boylston St., Boston, Mass.

THE SISTERS OF THE HOLY NATIVITY will furnish vestments, altar hangings and linens at moderate cost. Also Priests' girdles, hand-made of imported linen thread. Sisters of the Holy Nativity; Fond du Lac, Wisconsin.

Everybody Enjoys

PATERSON SMYTH'S

People's Life of Christ

A fresh, reverent, modern treatment.

As fascinating as fiction, but true in every detail to the Scripture record. Pocket Edition \$1.50

Large Illustrated Edition, \$2.50

FLEMING H. REVELL CO., 158 Fifth Ave., N. Y.; 851 Cass St., Chicago

Washington Cathedral

A Witness for Christ in the Capital of the Nation

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

Chartered under Act of Congress.

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

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

Legal Title for Use in Making Wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia

Christmas Money for You

Search Your Attic for Fortunes in Old Envelopes

Among the old letters of many families are hundreds of very rare stamps and envelopes. Many have been found and sold for fortunes. Single envelopes have been sold for as high as \$6,000, and many have brought upwards of \$100 each. It sounds "fishy," but it's true. They are valuable because they are rare. And they are rare, not because there are only a few, but simply because most of them have remained stored away and forgotten, in old trunks, family chests and closets.

Make a thorough search through your attic or store room for such old letters—anything mailed from 1845 to 1865. Fortunes in rare stamps have been found in old trunks which no one ever dreamed contained anything of value. Keep the letters if you wish, but send the envelopes to Mr. Harold C. Brooks, Box 268, Marshall, Michigan, and he will immediately write you, stating their value. In sending them to him you are not obliged to sell unless his offer meets with your approval. Anything not purchased he will return in good order. Mr. Brooks, who is mayor of his city, is a private collector and has paid thousands of dollars for old envelopes bearing stamps. Although the rare issues are especially desired, he also buys many of the commoner kinds. Many people in this way are getting Christmas money with very little trouble and no expense.

The advertising manager of THE WITNESS has known Mr. Brooks for many years, and you may place full confidence in his integrity. On receipt of envelopes he will examine them and report promptly their value. If they are not purchased, he guarantees to return them in good order.

Mr. Brooks states that there are so many different stamps which are similar in appearance he cannot quote values from written descriptions, but must see the envelopes. Furthermore, he is not interested in buying loose stamps or stamp collections, but only the old envelopes bearing postage; so do not cut the stamps from the envelopes. It is not necessary to write dates on envelopes as Mr. Brooks is fully acquainted with all issues even though the postmark shows no year date. Those especially wanted are United States issues, but he also buys Confederate, Canadian, Hawaiian, and certain foreign stamps provided they are on

the original envelopes and mailed not later than 1865.

If envelopes are sent in a bunch they should be carefully packed in a cardboard box to protect them from damage while in the mails. If you have reason to believe your envelopes are of special value send them by registered or insured mail. If you have no old letters written during or before the Civil War, show this notice to your friends—especially those whose families have lived in the same home for several generations. Many old families, old banks and law firms still have stored away hundreds of letters, waiting to be bruned or sold for large sums. Before destroying such envelopes or folded letters *investigate their value*. Mr. Brooks' address is as follows:

HAROLD C. BROOKS,
Box 268. Marshall, Mich.

HARVARD SCHOOL Los Angeles, California

A school for boys under the auspices of the Episcopal Church. Fully accredited. R.O.T.C., 28th year opens September 20th. Outdoor sports in a fine climate. For all information address the Rev. Robert B. Gooden, D.D., Headmaster.

Hospital of St. Barnabas

SCHOOL OF NURSING

Offers 2½ years course leading to R. N. Degree. Classes enter Feb. and Sept. Enroll now.

For full information, address
DIRECTOR, SCHOOL OF NURSING
Hospital of St. Barnabas
Newark, N. J.

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from The Secretary, THE WARHAM GUILD, Ltd., 72 Margaret Street, London, W. I., England.

RACINE COLLEGE GRAMMAR AND PREPARATORY SCHOOL Racine, Wisconsin

Founded 1852 as a department of Racine College and still conducted on original Foundation. Select non-military School for Boys. High Scholarship, atmosphere that of cultured home. Recommendations required. Terms: \$70 per month.

Address: Secretary

PURE IRISH LINENS AT WHOLESALE prices, for Altar Guilds, Rectors, and others. Also Handkerchiefs. Samples on request. Mary Fawcett, 350 Broadway, New York City.

CATHEDRAL STUDIO, WASHINGTON and LONDON. Church embroideries, also chasubles, surplices, exquisite Altar linens, Altar hangings, etc. Stoles with crosses, \$7.60 up, burse and veil, \$15 up; Silk damask cope, \$120; Silk damask chasuble, \$40 up; Silk damask Mass sets from \$60, imported duty free, if for the Church. Miss L. V. Mackrill, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel., Cleveland 52.

ORGAN FOR SALE

TWO MANUAL PIPE ORGAN WITH Electric blower and motor. Just the right size for a small parish church. Bargain at \$700. Address: St. Matthes Church, 8545 96th Street, Woodhaven, N. Y.

Alban to participate in the initial conference of a series which will be held throughout the year under the auspices of the College of Preachers of Washington Cathedral, to provide inspiration and post-graduate training for preaching the messages of the various church seasons.

Three annual conferences have been held by the College of Preachers, which was established three years ago on a basis of far-reaching service to stimulate the art of preaching and to enable the Church to fulfill, much more effectively than in the past, its duty of carrying the Gospel message beyond the confines of parishes and congregations to the millions of people outside any form of organized Christianity. This week's gathering, however, was the first to concern itself with preaching the message of a single church season.

The clergymen in attendance were afforded the opportunity of freshening and vitalizing their work in preparation for their ministry during Advent, the season of four weeks immediately preceding Christmas. The Rt. Rev. Philip M. Rhineland, former Bishop of Pennsylvania and Warden of the College, directed the studies. He was assisted by the Very Rev. H. E. W. Fosbroke, Dean of the General Theological Seminary, New York City.

* * *

A cable from Bishop Roots, in Hankow, received November 18, says:

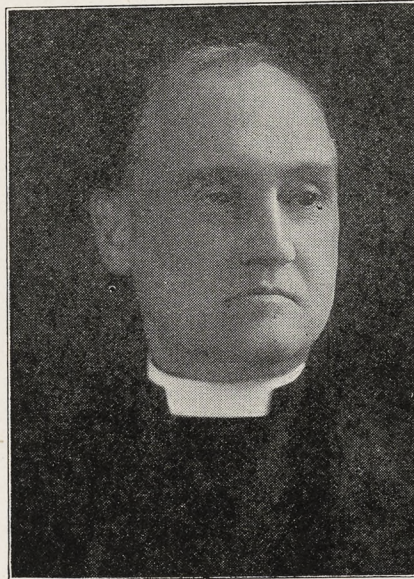
There is no cause for alarm; new officials are friendly. Property, members of our mission, both natives and foreign, are all safe. Commission expected to arrive on the 19th.

* * *

The Rev. William Harman Van Allen celebrated the 25th anniversary of his rectorship of the Advent, Boston, on November 27. Bishop Lawrence was the preacher at the morning service and the Rev. James Huntington, O. H. C., was the preacher in the evening.

* * *

A plea for a united front of Christian churches against the "enemies" of the home and the marriage tie was made by Bishop William T. Manning at a church unity luncheon held at the Hotel Pennsylvania, under the combined auspices of the Protes-



BISHOP BREWSTER
Speaker at Celebration

tant Teachers' Association and the Protestant Unity League of New York. The audience numbered 2,320.

"We all realize the harm, the weakness, the wrong, that results from the division among Christians," said Bishop Manning. "In view of the world-wide concerted attack which we know is going on against the sacredness of the home and the marriage tie, and against the whole fabric of Christian morals, we need more than ever the united witness of all our people for Jesus Christ and the things for which He stands."

* * *

A conference of the clergy of Long Island was held at Garden City on the 21st.

* * *

Many beautiful memorials at the Church of the Resurrection, Richmond Hill, Long Island, were dedicated by the rector, the Rev. Arthur R. Cummings, on a recent Sunday.

* * *

St. James,' Winsted, Connecticut,

These Bonds Give: Bibles to the Needy and High as 9% to You

Yes, Bible Annuity Bonds do both. They buy Bibles which are given free to immigrants and seamen, in their own language, to people in prison, to the sick in hospitals and raised-type Bibles to the blind. At the same time these bonds pay you a fixed yearly income for life—from 4% to 9% according to your age. The rates on ages from 31 to 80 were recently increased.

There is no worry about Bible Annuity Bonds. No fluctuations. Absolutely safe. They go on paying you the same dependable income year after year. When you are gone they represent you on earth, buying Bibles for the needy and spiritually hungry. Can be applied on two lives—husband and wife, mother and daughter. Send coupon today for details.

NEW YORK BIBLE SOCIETY
5 East 48th St., Dept. 33
NEW YORK

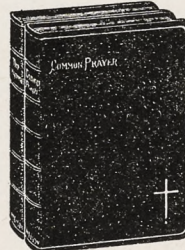


New York Bible Society, Dept. 33,
5 East 48th St., New York City
Gentlemen: Without obligation, please send me descriptive pamphlets about your Bible Annuity Bonds.

Name Age.....
Address
City State.....

NELSON PRAYER BOOK AND - NEW HYMNAL

Possess this beautiful new edition of the Prayer Book: use it in your devotion; enjoy its clear, readable type, its fine paper. This Prayer Book is published under certificate of approval from the custodian of the Standard Prayer Book.



Increase the joy of the service by the use of this beautiful new hymnal—the last word in satisfying book construction. The hymnal is authorized and approved for use by the General Convention of the Protestant Episcopal Church in the United States of America.

Printed on fine white paper and thin India paper, they may be purchased singly or in combination. Prices 50 cents to \$22.50. For Sale by all Dealers.

Thomas Nelson & Sons 383-385P—Fourth Avenue New York

St. Albans

The National Cathedral School for Boys

Thorough Preparation for Leading Universities. Splendid equipment, unexcelled location on Mt. St. Alban overlooking Washington. Eight years' course. Athletics for Every Boy.

Address: WILLIAM H. CHURCH
Head Master, Washington, D. C.

Services

Trinity Cathedral, Cleveland

Dean, Francis S. White, D.D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace and St. Peter's, Baltimore

Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago

Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.

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

The Atonement, Chicago

Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago

Rev. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

St. Luke's, Evanston.

Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

Trinity Church, Boston.

Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

The Ascension, Atlantic City

Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12, 8.
Daily 7:30 and 10:30.

Christ Church, Cincinnati.

Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.

Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.

Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
Rev. J. G. H. Barry, D.D., Litt.D.
Sunday Masses, 7:30, 8:15, 9, 10:45.
Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

St. John's, Cynwyd, Pa.

The Birthplace of the Lenten Offering
When in Philadelphia attend services here. Call Cynwyd 1882 for information.
Rev. A. Edwin Clattenburg, D.D., Rector
Sundays 8 and 11 A. M.

has received \$12,000 from the estate of the late Emily Steele of Boston.

* * *

Rev. John C. McKim, son of Bishop McKim, of Japan, has been lecturing in Massachusetts on the work in that country.

* * *

There are 180 Episcopal Church students at the Iowa State University this year, writes the Rev. H. S. Longley from Trinity Church, Iowa City. He says, "Serious-minded horn-rimmed-spectacled ones are in the minority, but, at that, sometimes we ask ourselves, 'Why don't the old folks go to church as well as the students?' The parish and student lists of communicants here are approximately the same, but Church attendance is two to one in favor of the students."

* * *

Thirty years ago Wilfrid Barbrooke Grubb, of the South American Missionary Society (Church of England), went to live among the savage Lengua tribe in the Paraguay "Chaco," the great region of grasslands and desert plains. "Now," writes Bishop Every, "we have a Christian village, where the people live an ordered civilized life, working as cattle-men, carpenters and laborers. Each day's work is begun and ended with prayer in St. Peter's Church. . . . These wild people used to practice infanticide and put their

FREDERICK T. DATSON, PRIEST

An Appreciation

THE REV. FREDERICK T. DATSON, Rector of the Church of the Good Shepherd, Wichita Falls, Tex., entered into eternal rest on Wednesday, November 9, 1927.

We, the clergy of the Diocese of Dallas, desire to place on record, together with our sense of bereavement and our profound sympathy with the sorrowing family, our deep and sincere appreciation of the personal character, and the intellectual, pastoral, and administrative ability of our late associate and fellow-priest.

Coming to this Diocese of Dallas early in 1914, as rector of the Church of the Good Shepherd, Wichita Falls, he served his parish, community, and diocese, with conspicuous efficiency up to within a few months of his decease. For about a year and a half, 1918-19, he served as rector of Trinity Parish, Fort Worth. At the time of his lamented death, at the age of 53 years, he was the third priest of the diocese in order of canonical connection.

By reason of his widely exercised civic and religious activity in Wichita Falls in furtherance of educational, philanthropic and Christian enterprises, he had come to be recognized as one of the city's foremost citizens, known, honored and loved by all classes of people. This fact was impressively indicated in local newspaper accounts of his death, and was strikingly manifested, at the time of his burial, by the numerous representatives from various civic bodies who paid their sorrowful tribute to his memory.

The extensive and valuable parish property in the heart of the city, embracing a new Church and Parish house, stand as a lasting monument to his energy and success as an executive and administrator.

The Diocese of Dallas has lost, by his demise, one of its most capable, conscientious and useful clergy, whose wider interest and service have been of great benefit to the diocese and have been recognized by the bestowal of the highest honors that were within its gift.

"Lord, all-pitying Jesus blest,
Grant him Thine eternal rest."

Signed for the Clergy:

HIRAM J. ELLIS,
EDWARD HENRY ECKEL,
CHAUNCEY E. SNOWDEN,
Committee.

Services

Cathedral of St. John the Divine, New York.

Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation, New York

Madison Ave. at 35th St.
Rev. H. Percy Silver, S.T.D., Rector
Sundays, 8, 10 and 11 a. m., 4 p. m.
Daily, 12:20.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.

Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursday, 7:30 and 11.

St. James, New York

Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays, 8, 11, 4, and 8.
Daily, 12:30, except Saturday.
Holy Days and Thursday, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, 11 A. M., and 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11 and 7:45.
Wed., Thurs., Fri., and Holy Days.

St. John's Cathedral, Denver.

Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.
Church School, 9:30.

All Saints' Cathedral, Milwaukee.

Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 7:30.
Daily 7 and 5.
Holy Days, 9:30.

St. Paul's, Milwaukee.

Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee.

Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
Gamma Kappa Delta, 6 P. M.
Sheldon Foote, M.B., Choirmaster.
Magnificent new Austin organ.

St. James', Philadelphia.

Rev. John Mockridge
22nd and Walnut Sts.
Sundays, 8, 11, and 8.
Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.
 Fourth-year course for graduates, offering larger opportunity for specialization.
 Provision for more advanced work, leading to degrees of S. T. M. and S. T. D.

ADDRESS

THE DEAN

4 Chelsea Square New York City

Episcopal Theological School

CAMBRIDGE, MASS.

Affiliated with Harvard University

For catalogue, address

THE DEAN

Berkeley Divinity School

Middletown, Connecticut

Address:

REV. WILLIAM PALMER LADD, Dean

DIVINITY SCHOOL IN PHILADELPHIA

Undergraduate and Graduate Courses.
 Privileges at University of Pennsylvania

Address:

DEAN BARTLETT, 42nd and Locust Streets

SEABURY-CARLETON

THEOLOGY LIBERAL ARTS

Best Training — Minimum Cost

For information and catalogue write

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

The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information address the Dean,

REV. BERRYMAN GREEN, D.D.

Theological Seminary Alexandria, Va.

HOBART COLLEGE

Geneva, N. Y.

A Church college for men, founded 1822.

Four year liberal arts course, leading to the degrees A. B. and B. S. High Standards; faculty of thirty. For catalogue and information address

REV. MURRAY BARTLETT, D. D., Pres.

Trinity College, Hartford, Conn, has one of the best pre-medical courses in the country; its excellence is proved by one-third of this year's entrance class preparing to study medicine. Of the nine honor men of a late graduating class at Yale Medical School, four of the nine honor men were Trinity College men who took the Trinity pre-medical course.

HOWE SCHOOLS
 Clean Mind In a Sound Body
 HOWE — INDIANA

A Thorough and Select CHURCH SCHOOL for Boys.

Special attention given to College preparation. The Lower School for Little Boys Entirely Separate in New \$100,000 Building.

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

old folk to death when they are no longer strong enough to wander with their tribe . . . they were cruel, thriftless, Godless, but have become self-restraining, hard-working, God-fearing. . . Four days' ride to the west another village has sprung up round the mission station. Last year the baptism of the first converts took place. There is a well-thought-out plan to establish a chain of missions across this whole region, including both the Paraguay and Argentine Chaco districts."

* * *

The new parish house of St. Paul's, Brookline, Massachusetts, was formally opened on November 11th. Due to the rapid growth of the parish during the rectorship of the Rev. William L. Clark, the old parish house was inadequate. The new one is among the most beautiful in the diocese.

* * *

A successful healing mission was conducted at St. Alban's, McCook, North Dakota, directed by the Rev. Robert Bell of Denver. The final meeting was held in the high school auditorium at the suggestion of the doctors of the town. The rector of the parish writes: "Mr. Bell has won McCook to his message and the mission has done wonders for the local parish and for the Episcopal Church."

* * *

Mrs. Calvin Coolidge, Bishop Manning and Mrs. Manning head the list of patrons of the annual benefit performance of the Episcopal Actors' Guild which is to be given at the Knickerbocker Theatre, New York, on November 20th. Many prominent members of the theatrical profession are announced to appear.

Clerical Changes

BROWN, Rev. Robert A., Jr., curate at the Epiphany, New York City, has accepted a call to Calvary, Brooklyn, N. Y.

CADY, Rev. Howard, rector of Holy Apostles', Barnwell, S. C., has accepted appointment as curate at St. Luke's, New York City.

COBB, Rev. Rodney F., curate at Trinity Church, New York City and formerly at Trinity Cathedral, Davenport, Iowa, has accepted a call to the rectorship of Christ Church, Austin, Minn., and takes up his new work December 1. Address, 406 St. Paul St.

De FOREST, Rev. W. J., rector of Grace Church, Canton, N. Y., has accepted a call to the rectorship of St. James', Brooklyn, N. Y.

HOLLEY, Rev. Allan J., rector at Peterborough, N. H., has accepted a call to the rectorship of St. Thomas', Brandon, Vt.

HYATT, Rev. H. M., non-parochial, has accepted a call to the rectorship of Christ Church, Yonkers, N. Y.

MIDDLETON, Rev. Walter C., rector of St. Luke's, Plattsmouth, Neb., has accepted a call to the rectorship of St. Luke's, Denver, Colo.

POTTLE, Rev. Vincent F., assistant at St. Marks', Philadelphia, has accepted a call to the rectorship of St. George's, Philadelphia.

ROBESON, Rev. John M., rector of St. Stephens', Goldsboro, and St. Paul's, Lynchburg, Va., has taken charge of Grace Church, Plymouth, N. C.

WILSON, Rev. J. M., in charge of Christ Church, Cuba, N. Y., has accepted appointment to take charge of St. James', Hacketts-town, N. J.

ST. STEPHEN'S COLLEGE

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

For tuition \$250.00 a year; for a room furnished and heated \$150.00 a year; for board in hall \$250.00 a year; a total of \$650.00.

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

Address Bernard Iddings Bell, President.

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

St. Katharine's School

DAVENPORT, IOWA

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

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

THE SISTER SUPERIOR

KEMPER HALL

KENOSHA, WISCONSIN

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

Saint Elizabeth Of-the-Roses A Mother School

Episcopal—open all year, one hour from New York. Children 3 to 12 years. Usual studies, out-door sports camp, sea bathing. Mrs. W. B. Stoddard, Directress. Shippan Point, Stamford, Conn. Telephone 2178—Room 14. "The School that develops initiative."

Virginia Episcopal School

LYNCHBURG, VIRGINIA

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

REV. WILLIAM G. PENDLETON, D.D.

St. Mary's School

Concord, N. H.

A HOME-LIKE SCHOOL FOR GIRLS

College Preparatory and General Courses

MARY EVERETT LADD, B.L.,
 Headmistress

BETHANY COLLEGE

A HOME SCHOOL FOR GIRLS

Topeka, Kansas

The Rt. Rev. James Wise, D.D.

Bishop of the Diocese, President

Accredited High School and Junior College. Unusual advantages in Music and Dramatics. Art. 20-acre campus—out-of-door athletics.

CHICAGO

Church Training School

President: The Bishop of Chicago.
 Director of Studies: The Rev. F. C. Grant, S.T.D.

A two year course of practical work and study to prepare women for service in the Church. Address:

DEACONESS FULLER
 211 So. Ashland Boulevard, Chicago, Ill.

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL

Peekskill-on-Hudson

Boarding School for Girls

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

Again, The Canvass

Every Member Canvass Dates:
November 20 to December 4

The vastly important work maintained by the General Church will cost in 1928 \$4,212,370.

That does not include new work. It is merely support of work now under way in mission fields in this country and overseas.

Every unit of it is authorized by General Convention, the voice of the whole Church.

General Convention directed that the Church shall pay as it goes, that dioceses shall notify National Council the amounts they expect to pay, and that expenditures shall be made in accordance with their promises.

The canvass shows what the people of the Church intend to give next year. When dioceses and districts report to National Council the amounts promised, existing work can go on, or it must be cut to fall within the amount that is to be given.

That is a sound business reason for the Canvass. But in addition to business reasons, the Canvass provides the Churchman's annual opportunity to show his gratitude and his faith, his willingness to project himself by means of his money, into those distant places where men lack the Light of Christ's Gospel.

So the pledge card is a barometer of missionary interest.

Support the Canvass with your prayers, your service and your money.

= ——— =

THE NATIONAL COUNCIL

281 Fourth Avenue

New York, N. Y.