

The **WITNESS**

CHICAGO, ILL., DECEMBER 26, 1929



NEW PARISH HOUSE
Christ Church, Little Rock, Arkansas

Henry - Wynd - Young Inc.

514 East 34th St. New York



water glass mosaic church decorations



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



Vestments

For the Clergy and Choir.
Altar linens, embroideries,
clerical and lay tailoring.
Materials cut to measure
and stamped for others to
work.

J. M. HALL, Inc.
174 Madison Avenue
Bet. 33rd & 34th Sts., N.Y.



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

MENEELY & CO.

BELLS
WATERVLIET, N.Y.



CHURCH BELLS, CHIMES AND PEALS
Unequaled Musical Qualities

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

DEAGAN
TOWER CHIMES

A hymnal program in the morning, old favorites at sun-
down, curfew at night—the sweet, lingering,
eagerly-awaited voice from
the belfry that brings
new prestige and in-
fluence to the
Church.



Automatically Played by Hand-Recorded Reproducing Rolls



The press
of a button,
or the setting of
a Master Clock, fills
the air with the most in-
spiring music in Christen-
dom. A living tribute—the Me-
morial Sublime. Price, \$4875 up. Literature on request.

J. C. DEAGAN, Inc., 161 Deagan Building, Chicago

AUSTIN ORGAN CO.

Hartford, Conn.

Designers and Builders

of

PIPE ORGANS

noted for their superior tonal
qualities and mechanical reliability

Correspondence Solicited

J. & R. Lamb

25-25-27 SIXTH AVENUE NEW YORK
MEMORIALS IN STAINED GLASS
MOSAIC MARBLE STONE GRANITE
CARVED WOOD METAL ETC.

Moller Pipe Organs

The highest standard of musical
excellence. Every organ designed
and built special for the particular
Church and service and fully guar-
anteed. 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, MOSAIC and MURALS

If interested write for cuts of some of
our recent work



R. GEISSLER, INC.
56 W. 8th STREET, NEW YORK, N.Y.

Church Furnishings

IN CARVED WOOD AND
MARBLE BRASS SILVER
FABRICS + WINDOWS

J. WIPPELL
& COMPANY LTD

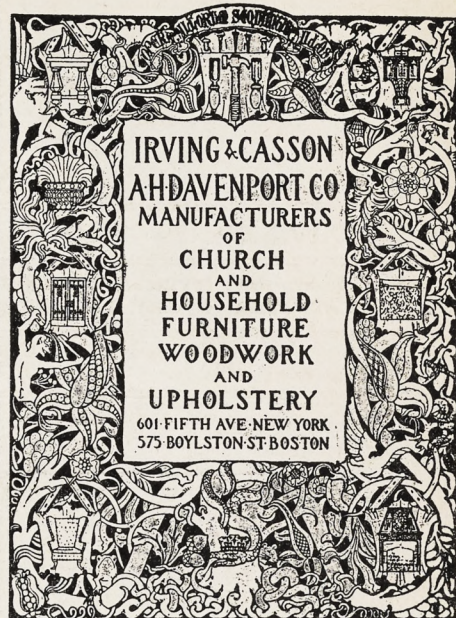
EXETER—Cathedral Yard.

MANCHESTER—32 Victoria St.

LONDON—Duncannon St. W. C.

Craftsmen
in
Wood, Stone
Metal, Glass
Sculpture
Embroidery.

Designs and
inclusive estimates
sent on application.



IRVING & CASSON
AND DAVENPORT CO
MANUFACTURERS

OF
CHURCH
AND
HOUSEHOLD
FURNITURE
WOODWORK
AND
UPHOLSTERY

601 FIFTH AVE. NEW YORK
575 BOYLSTON ST. BOSTON



CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Em-
broideries, Silks, Cloths, Fringes
CLERICAL SUITS

Hats, Rabats, Collars

Specialists in Church vestments
and Embroideries for a half a
century.

COX SONS & VINING

131-133 E. 23rd St., New York

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

Stained Glass Windows

Beautiful Groupings • • • Well executed
Gorgeous • Combinations • of Color

The Von Gerichten Studios

New York City Columbus Ohio



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 1905.

THE WITNESS

A National Paper of the Episcopal Church

Vol. XIV. No. 20

Five cents a copy

\$2.00 a year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, RT. REV. F. E. WILSON, DR. J. R. OLIVER, REV. CLEMENT F. ROGERS, REV. IRWIN ST. JOHN TUCKER

Entered as Second Class Matter April 3, 1929, at the postoffice at Chicago, Illinois, under Act of March 3, 1879.
Published Every Week

EPISCOPAL CHURCH PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

THE JOBS OF LAYMEN

By

RT. REV. CHARLES P. ANDERSON

IF I HAD to distinguish between the function of the clergy and laity, I might say that it was the special function of the laity to convert people and the function of the clergy to sustain and edify and employ those whom the laity had converted, though of course the laity can have no monopoly on the blessed privilege of converting souls.

The word laity is often used in a purely negative sense. A layman is a man who is not a member of some group in counter-distinction from those who are members of that group. I am a layman in the presence of doctors, lawyers and bankers; but surely that does not cover the whole ground. Surely the laity of the Church are not willing to be described as negative quantities, simple men who do not belong to the ranks of the clergy. The word laity has a positive spiritual meaning. It is used in the Old Testament in a very conspicuous place. It was on the occasion of giving the Ten Commandments, the moral law, to the world; and God said, "If ye will keep these commandments and these ordinances which I have given ye, I shall be your God and ye shall be my laity" (or "people" as it is in the familiar version.) The implication is that if the laity do not promote the Kingdom of God that He will not be their God and they shall not be His laity.

"Go into all the world and make disciples and lo I am with you even unto the end of the world." The implication is that if we are not making disciples, He will not be with us to the end of the world. Over against the laity, in Old Testament language who were the people of God, were the gentes, those who were thwarting the purpose of God. The function of the laity, God's people, was to convert those who were enemies of the Kingdom.

The part of the Church building which the laity occupy is the nave. The word comes from *navis*, a ship. One of the early fathers of the Church described the Church as a ship. The Bishop was the Captain. Priests were under him in rank and responsibility. Deacons had their assignments. Where did the laity come in? The laity were at the oars. This illustration was used long before the days of turbine

steamers when tiers of oarsmen bent their backs to propel the ship through the resisting waters. A ship cannot be steered unless it is in motion. The motion depends on the people at the oars. The Presiding Bishop cannot steer the Church if it has no wind in its sails and no power in its machinery. The Bishop cannot steer the diocese. The parish priest cannot steer the parish unless they are in motion and the motion depends on the laity who are in pews, or who ought to be, and who have the oars in their hands.

What instrumentalities can the laity use in making disciples and adding to the Lord daily such as are being saved?

First and foremost the irresistible influence of an exemplary consistent life. When men see the estimate that we put upon spiritual values; when our religion centers at the Altar and radiates through our whole life; when we are staunchly identified with the good and great causes to which the Church is committed, when we let our light so shine before men that they may see our good works; they will want to come into the fellowship.

Second; the home must always be the source to which the Church looks for recruits. Nothing can supersede it. The home was the first church, the first school, the first government. All the churches and schools and governments that have come into being do not relieve parents of the responsibilities nor deprive them of the joys of the home. A great injustice has been done to the youth of our day in censuring them for things for which the older generation is responsible.

Third; another instrument that lies ready to hand for the laity is to invite people to the work and worship and fellowship of the Church and to see to it that it is a real loving fellowship. This is the evangelistic method. It may take on a hundred forms. It covers all the ground from street preaching which many of our laymen might well do to the quiet invitation to our friends and neighbors to share in a religion from which we derive so much satisfaction.

Fourth; another instrument for furthering the Kingdom is prayer. "Thy Kingdom come" is the

prayer that our Lord put upon our lips. The Church cannot make headway without prayer. Do you know how reinforcing it is to me to have the assurance of the prayers of many people in the new responsibilities that have been placed upon me. I could not contemplate these responsibilities with any peace of mind or with any hope or buoyancy if I did not have the prayers of the clergy and laity of the Church. Pray for the Church. Stop arguing about it and begin praying for it. Pray for its bishops and other clergy. Pray for its missionary agencies and for its missionaries. Pray for its National Council.

Fifth; there is still another means for spreading the Kingdom which our laity have in abundance. It is money. The Church cannot get on without money any more than any other organization. This conundrum was once given to me. What goes when the Church goes, stops when the Church stops, is no use to the Church; but the Church cannot get on without it? The answer is "money." Money goes when the Church goes. When the Church is really alive, when spiritual experiences are going on within men's souls, when they are finding peace and joy in believ-

ing, they are moved naturally and spontaneously to give freely and cheerfully to express their gratitude for what God has done for them. Money stops when the Church stops. When the Church is lethargic and indifferent and worldly and merely respectable and wasting time over inconsequential matters the money stops. Money in itself is no use to the Church. All the gold in the world by itself would not advance the Kingdom of God any more than a hammer and saw by themselves could build a house. Nevertheless the Church cannot get on without it. On the face of it it must be apparent to every person who stops to think that the Church cannot carry on its work—evangelistic, educational, humanitarian—in all parts of the world as well as at home often amongst backward peoples and in pioneer places without vast sums of money; and when so much money is being spent on the things that lie on the circumference, on chewing gum and candy and cigarettes and cigars and cosmetics and a hundred other things, surely the Church is justified in the name of God and humanity in asking for millions for those purposes that directly pertain to human welfare.

WHAT'S HAPPENING IN COLLEGES

By

WINIFRED KIRKLAND

Author of "The Great Conjecture"

PEOPLE are only just rousing to the problem of religion in college, but the wider awake we become, the more appalling that problem is proved to be. One wonders how in the world it ever became so great, this wide distance between two parties of pilgrims both seeking God,—the Church and the college student. The whole question might possibly be viewed detachedly, might possibly be examined calmly, if it were not so burning and so pitiful. Here are two great armies marching along in a wavering parallel, but so far apart that neither can give the other that assistance without which each may fall before the common enemy. The stark fact remains that unless the Church shall utilize the burning, yet blind enthusiasm of our educated young people, she will go weaker all her day, and unless the high adventure today thrilling youth shall be directed by the sure faith and the age-old experience of the Church, all this kingly young endeavour will prove futile against the subtle impact of materialism. You and I are each our younger brother's keeper yet we are leaving him in his college to a strange unrealized solitariness.

That portentous command, "Feed my sheep," might conceivably be neglected by churchmen if we were able to point to any substitute shepherds in our colleges. But those who know the campus know the tragic lack of any true "spiritual pastors and masters,"—while at the same time there is an ever-increas-

ing number of young sheep without any spiritual fold. In all colleges a department of religion is becoming more and more frequent, but whether these departments either inspire faith, or direct it, if inspired, is open to argument. The instruction offered is conscientiously non-committal. The divine is approached with the same intellectual integrity as would be an earthworm in the laboratory. The head of the religious department of a large girls' college lately spoke to a college audience for nearly one hour on the subject, Worship, and never once mentioned God. Nobody could have guessed from his discourse that such a Being existed. This method of approach is typical of that prevalent collegiate religion which Dr. Coffin has aptly called Sub-Christian and has stigmatised as most perilous. Its danger lies in the fact that it employs the ethical appeal of Christianity but sharply denies its spiritual foundations. Under college religious instruction, the student is approaching without reverence that which cannot be known, and approaching without experience that which can be known. Reverence for the unknowable, experience of the knowable, these comprise the momentous opportunity of Church and student today.

For the supremely hopeful fact of college faith at present is that students themselves are perceiving the hollowness of the teaching offered them. They are loyal, and they are arid toward whatever vital knowl-

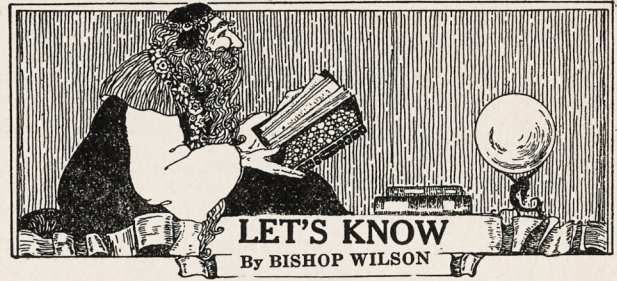
edge their own religious departments are offering them, but they are becoming a little bored with the incessantly non-committal attitude. They are turning hungrily to any man or woman with grit enough to say, "I believe." And in every college all over the country today something else is happening. No religious department can offer too many courses in the life of Jesus. College students are turning to His character, to a frank and unqualified admiration for the Carpenter of Galilee such as can hardly be paralleled in all His history. Let the Church fling wide its doors to college boys and girls, for they will bring with them, new and fresh in their young enthusiasm, the Master himself. Is the Church going to say to them, we have more, far more, to teach you of Him than alien lips could tell you? Or smug and self-occupied and indifferent, shall the church-door continue shut?

It may be said that the door of his own parish church is open to every individual student, but nothing is easier than to forget the things belonging to home when one is segregated within university walls. One becomes an insignificant individual in a throbbing cosmos, too busy with a thousand competing interests to allow time for anyone to become acquainted with himself or God. The college boy leaves his parish home before he has become religiously stabilized, and from his first day in college to his last, that is, during the most formative and impressionable years of his existence, he has scant opportunity to win to any faith that will carry him courageously through his life to come.

The present separation of Church and college is as disastrous for the Church itself as for the student, although this fact is perhaps not so immediately apparent. Nothing is so fatal to any faith as to lose connection with the educated classes of its time. What happened to the myths of Greece when the intellectuals began to jeer at them? Nowadays our young intellectuals in college are hearing a great deal about the myths of religion. It is high time the Church rushed to the rescue, boldly announcing, we worship not a myth, but a Man. Neither Church nor state has ever lasted long when education and religion lost their vital connection.

But we need not search the future to perceive the perils of the present situation. There is a danger already arrived in our midst. All over the country arises the jeremiad, no educated men for the ministry. Unless the Church first goes fishing for men in the colleges, it can hardly expect that college students are going to become fishers of men for the Church. The lack of college men for the ministry is directly due to the lack of ministers for college men.

The immediate opportunity, to which all can lend a hand, is the New Year Conference for college men, to consider the ministry. It is to be the guest of Dr. Drury, at St. Paul's School, Concord, N. H., Jan. 3-6. Sir Wilfred Grenfell and A. Herbert Gray are among the leaders. Those who know college students or graduates who ought to go, should write for full particulars to the Rev. C. Leslie Glenn, at the Church Missions House, 281 Fourth Ave., New York.



FIRST MARTYR

ON THE eastern side of the city of Jerusalem, opening out toward the Mount of Olives, is a gate called St. Stephen's Gate, through which this First Martyr is supposed to have been led to his death. Whether or not the location is accurate, the event itself was a fact and a very significant one in the early history of the Christian Church.

We know really nothing of St. Stephen except the brief reference found in Acts 6 and 7. Even the traditions about him are exceedingly scarce, yet the place he occupies is highly important. Like St. Paul, he was a man of keen intellect and of considerable education. Also like St. Paul, he was a young man and full of enthusiasm.

St. Stephen was a Hellenistic Jew—that is, a Greek-speaking Jew with the broader sympathies of those who had been in touch with the world outside of Palestine. He was chosen to be one of the seven who were ordained Deacons to administer help to the Greek-speaking needy. He marks a transition in the forward march of the church's experience.

The center of Israel's worship was the Temple at Jerusalem. There the symbolic ceremonial of the great feasts gave expression to the religious fervor of the people. The Temple itself was the sign of all that they considered holy. But outside of the Temple were the numerous synagogues where the people were instructed in smaller groups in the principles of their faith. It was quite natural that St. Stephen should have appeared in one of those synagogues where the congregation was made up of Greek-speaking Jews. To these men of broader sympathies he presented the Gospel on those broader lines which have become familiar to us through the later work of St. Paul. As long as the Pharisees could find in Christianity only an internal movement designed to stimulate Jewish practice, they were content to let the Christians alone—and, indeed, up to this time, the Christians seem to have been rather popular with the Jewish crowd. If matters could have continued so, there would probably have been no trouble but there would also have been no Christian religion. The issue was bound to be joined sooner or later and it happened to be St. Stephen who precipitated it. In the synagogue discussions his keen mind was more than a match for his opponents. What rankled most was his persistent theme that the narrow limitations of Judaism must break down before the world-wide claims of Christ. He illustrated his point by directing their attention to the beloved Temple (symbol of their Jewish exclusiveness) and telling them that its purpose

had been served and its day was past. Infuriated, they dragged him before the Sanhedrin where they charged him with a plot to destroy the holy Temple (strangely similar to the charges raised against our Lord.) There he spoke his great defense which he was not allowed to finish.

To be sure, the Jews were not permitted to execute anybody but in this case the mob spirit seized them. They remembered that no one should be done to death inside the city, so they took him outside. They also remembered that stoning was the penalty for blasphemy and, having called him a blasphemer, they stoned him to death. St. Stephen was no more, but through him the true nature of the Gospel had been boldly proclaimed. The first persecution of the Christians followed and the way was opened for the greater work of St. Paul who had himself participated in the mob execution of St. Stephen.

St. Stephen's day comes on Dec. 26 in the Church calendar. In England they used to call it "wrenning day" because the bad boys used to stone the wrens on that day—a childish tribute to the memory of the First Martyr.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

EVANGELISM—II

I DO NOT wish to appear to undervalue any effort made to bring people to Christ. But very few opportunities open to clergymen to preach effectively to the people who most need it. If our evangelistic services really brought the masses, the opportunity might be there. And even if we did succeed in getting a conversion, we know that our labors have just begun. That converted person must be cared for, educated, assimilated into a fellowship and guarded and guided for many months. The man who converts and then leaves the scene of action bequeaths the hard part of the task to the local pastor.

The heart of a constant evangelistic effort is to induce the local Church members to make individual, consecrated and persistent effort to bring Christ and His Church to the attention and interest of those in a community who have strayed from Church affiliation and concern.

To this task every pastor and every member must be unremittingly consecrated. It is not so picturesque and soul-stirring as to have some visiting evangelist arouse the emotions, but it is the way in which our parishes must reach the indifferent.

Just as every sick person needs first the help of a careful diagnosis, so every indifferent person must be studied to learn the reason for his indifference.

For example, I once discovered that a communicant was staying away from Church because he had lost his job and could not pay his subscription. He was honorable, but sensitive. He thought every one knew that he was in arrears. We adjusted the whole matter in five minutes and he came back.

Now we might have preached, exhorted and appealed a dozen times for his benefit and it would have left him untouched. But when we knew the trouble, we applied the remedy.

When the carburetor is out of order we achieve nothing by a day's work on the differential.

In an evangelistic effort therefore we must first discover what it is that inhibits the individual. We shall run into some powerful inhibitions. We cannot always remove them. But just as it is useless to give more power to a faulty machine, so it is useless to do more urging with a human so long as we fail to help him at the point of his inhibition.

It clearly becomes the task of the evangelist to concern himself with the inhibiting factor in the person to be evangelized. This is a hard but profitable occupation. It will be found that sometimes the difficulties are intellectual, sometimes moral, sometimes the result of bad habits, sometimes the lure of other things, sometimes environment, sometimes eccentricities.

Our task in a parish is to do these things. Unless we adjust the parish to such tasks, the parish ushers people out as fast as the evangelists bring them in.

If our Church needs one thing more than another it is a group of skillful evangelists who can visit our parishes and train people in the principles and methods of persuading others to come to the Church, and to the spiritual life in Christ.

A real evangelistic campaign service should be directed to the training and consecration of personal workers in the parish.

The way of approach to the indifferent varies as circumstances require. Each person must be approached by some one who knows what he is about, and is willing to take time and make a persistent effort to achieve the result.

If every member of our Church should make an effort for one year to bring one person to the Church and to Christ, and should persist in it for one year, we should reap a harvest that would amaze us.

Notes on Worship

By

IRWIN ST. JOHN TUCKER

THE PHILOSOPHY OF NATURE

SET IN the framework of the Creed, and firmly embedded in the structure of the Prayer Book from one end to another, is the philosophy of Nature as a sacrament of God. In the customary ritual of the altar this philosophy is brought out in the use of candles symbolizing stars to signify our belief in God as Creator of heaven, and of flowers among the candles to signify our belief in Him as Creator also of Earth. Changing colors of the seasons, purple, white, green and red, also are offered as part of our worship of the God of Beauty, who decks the mountains and the seas with purple and the earth with green, and makes red fire our friend and servant.

This simple statement, "I believe in God, Maker of heaven and earth," is amplified and repeated many

times. The note sounds first in the Venite: "The sea is His, and He made it: and His hands prepared the desert land. The strength of the hills is His also."

In the Song of the Three Holy Children, the Roll-Call of Creation, all things in heaven and earth are summoned to bear testimony to the Creator; Sun and Moon, Stars of Heaven, Showers and Dew, Winds of God, Fire and Heat, on down to the climax of it all, "O ye Holy and Humble Men of Heart," for whose sake the whole task was undertaken and carried through.

In evensong the same note is sounded: "Let the sea make a noise, and all that therein is: the round world and they that dwell therein. Let the floods clap their hands, and the hills be joyful together before the Lord, for He cometh to judge the earth." And again, "Then shall the earth bring forth her increase, and God, even our own God, shall give us his blessing."

In the Litany: "That it may please Thee to give, and preserve to our use, the kindly fruits of the earth, so that in due time we may enjoy them."

The order for Thanksgiving Day recognizes God as the guide and director of Nature, and all gifts of the fields are traced to Him.

But it is in the Psalms that the hymns to the God of Nature rise to their fullest height. Israel saw God in the thunderstorm, and worshipped Him in the rain. Most of the great incidents in their history seem to have occurred in connection with some manifestation of nature; like the East Wind which made the crossing of the Red Sea possible: the thunder and lightning on Mount Sinai: the storm which discomfited Sisera; the long drought and the lightning bolt which gave Elijah the victory.

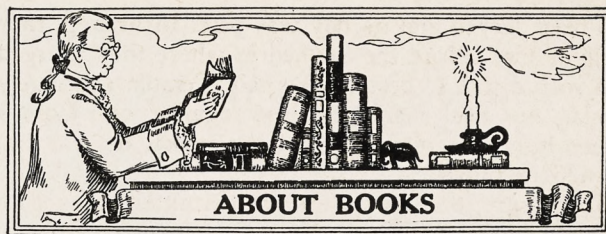
So in Psalms like the 18th and 19th, the 23rd, 29th, 65th and the 104th, the praise of the God of Nature is sung.

Greatest of all the nature hymns is the Book of Job, which is assigned to the days of Lent.

Worship of God as Creator of Heaven and Earth is not limited to psalms and prayers. Wherever the altar is decorated with carven grapes and wheat, or lilies and vines are graven on cross or furniture, tribute is paid Him. And whenever bread and wine are laid upon the altar and offered in the Holy Eucharist, the sacrifice of praise and thanksgiving is offered in the name of the Bread of the World.

The science of liturgics is built upon the sequence of seasons in Nature. Christmas, the feast of the birth of the Sun of Righteousness, occurs just as the light turns again from the darkness, and the days begin to lengthen. Easter comes just at the time the seeds laid in the earth begin to quicken and come to life again, in the yearly miracle of Spring. All Saints Day, the harvest of souls, comes at Thanksgiving season.

The year's whole cycle of worship is built on the recurrence of seedtime and harvest, cold and heat, winter and summer, and day and night, according to the covenant with Noah, of which the rainbow, hung in the clouds, is a perpetual memorial of beauty.



THE PRIMITIVE CHURCH, by Canon B. H. Streeter.

Published by the Macmillan Company. Price \$2.50.

Space forbids mention of the author, save that he wrote "Reality," was a contributor to "Adventure," had much to do with the books that grew out of certain notable discussion groups in England, (like "Concerning Prayer," "The Spirit," etc.) He wrote, also, "The Four Gospels" of which this, "The Primitive Church," appears to be a sequel. If extended notice of the author is limited so too must be the argument Canon Streeter puts forth, the results of his contribution to historical research, touching on the origins of the Christian ministry. He says, that from the survey and the evidence he has studied, that whatever else is disputable, there is one result from which there is no escape. *In the primitive church there was no single system of church order laid down by the Apostles!* During the first hundred years of Christianity, the Church was an organism alive and growing—changing its organization to meet changing needs. The system of government varied from church to church. The review he has made, of the historical evidence for "one form of order which alone is primitive," possessing the sanction of Apostolic precedent, Canon Streeter says, leads him to say that there was no one system; to declare there was, is to hold to an illusion. He adds, "Everywhere there was readiness to experiment, and, where circumstances seemed to demand it, to change."

Needless to say, this position will have a decided effect upon the practical problems and current controversies of the present day, especially as they touch *disunion*. Canon Streeter has started an endless discussion; most bodies of Christians will not agree with him. His last word, however, will find approval among an increasing number, viz, that the Church of today will achieve what the Primitive Church did, if the former could but recapture the spirit of the latter.

Robert Kreidler.

Any Book Reviewed
may be secured from
WITNESS BOOKS
6140 Cottage Grove Ave.
Chicago
and
931 Tribune Building
New York City

Orders are sent the day they are received;
we pay the postage.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

THERE really wasn't so much time spent in discussing money matters after all at the meeting of our National Council. Mr. Franklin, treasurer, reported, what you have already been told, that close to a million dollars must be paid in during the closing days of the year if the Council is to receive what the dioceses and districts promised. But he was entirely optimistic in feeling that it would all come in before the books were closed for the year.

Bishop Anderson said that he hoped to be able to persuade the people of the Church generally to speak of *our* National Council instead of *the* National Council. His first official act was to reappoint, among cheers, Mr. Louis B. Franklin as vice-president. He then said that he proposed to make a liberal use of his assessor, Bishop Burleson, so Bishop Perry of Rhode Island presented a resolution the point of which was that our Council considered that a bully idea. It was passed unanimously.

The department of Christian social service presented a resolution expressing satisfaction that the President of the country had authorized the signing of the protocols looking toward the participation of this country in the world court, and expressing the hope that the Senate would confirm the action. It was passed.

Probably I should have said before that nineteen of the twenty-four members of our Council were present. Bishop Lawrence, who has been a member of either the Board of Missions or our Council, was not there. He resigned last August, but it was acted upon only the other day, of course with regret. Bishop Rogers of Ohio was elected to fill the vacancy. Rev. George Craig Stewart was elected to fill his place on the finance committee. He will make a good companion for Dr. Franklin in those sleep-depriving, budget-slashing sessions. Then Mr. William J. Tully, council member from the second province, also resigned but the vacancy has not as yet been filled.

Several appointments were made; Rev. Frank Gavin of the General Seminary was appointed a member of the commission on college work; Rev. Dennis Whittle, appointed student pastor at Ohio Wesleyan University; Miss Elsie Brown, worker

among women students at the University of North Dakota; Miss Racel Sumners, part time student worker in diocese of New York; Mrs. Jennie Howard, worker among women students at the East Carolina Teachers College; Rev. Carter Harrison, student pastor at South Dakota State College; Rev. Harvey Cox, student pastor at Duke University; Rev. Russell Hubbard, student pastor at the University of South Dakota; Mr. Coleman Jennings, associate secretary for college work and Rev. Gardiner Day, student pastor at Williams College.

Mr. Spencer Miller, Jr., consultant for the division of the Church and industrial relations, told our Council of his work. "During the past sixteen months we have been engaged in a study of the whole background of the Church's responsibility to the problems of developing industrialism." He went on to say that there were difficulties and for that reason they had proceeded with caution, which had prompted them to study the problems rather than set up a program of action. The results of this study, he announced, are to appear in a book along about the beginning of Lent. He promised to give a more definite account of the work of the division at the next meeting of our Council.

Then too there was a statement from the Rev. G. Warfield Hobbs, executive secretary of the publicity department on the value of the work done by that department, and the Rev. Robert W. Patton told our Council members of the valuable work being carried on by the Church Institute for Negroes.

The Rev. Harold Holt, assistant secretary of the department of social service, said that this whole matter of marriage and domestic relations was being taken up in a very serious way by the department. They are recommending the organization of institutes on family relations in every diocese in order that Church workers, and particularly the clergy, may be equipped with the information necessary to deal with the problems that arise in their parishes. These institutes, under the direction of a physician, mental hygiene expert, domestic economy teacher and a spiritual leader, would

deal with such matters as marriage, divorce, sex, parenthood, domestic finances, and the spiritual nature of the family.

Such an institute is to be held in the diocese of Erie on January 21st. To call a one day pow-wow an institute is perhaps taking advantage of a defenseless word, but the plan is I take it, to develop permanent institutions eventually.

The Rev. John Suter, Jr., executive secretary of the department of religious education, presented a report on the work of his department; ten officers and two part-time consultants. "These twelve and their assistants," he said, "do the central and creative thinking and bear the major burdens." There are 132 volunteer commissioners who come in from the field and give the department a lift. All the directors of religious education look to the department for guidance, as do also child study research workers. There is the young people's work, the college work, the N. A. T. A., a library to look after, the magazine issued by the department, the Christian Nurture series which is pretty generally used throughout the Church. "A veritable network of relationships spreads over the Church, radiating from the educational broadcasting station called the Department of Religious Education. The range of our responsibilities," said Mr. Suter, "would never be guessed at a glance at our budget."

The Japanese government, through its department of education, has promised St. Paul's University, Tokyo, an annual appropriation of \$12,500 for ten years. Also Dr. Y. Sugiura, vice-director of the University has been requested to deliver lectures on the Church to Prince Takamatsu, younger brother of the Emperor. The Prince is to visit England next year and wants to know something of the religions of the country he is to visit.

There is pictured on the cover the new parish house of Christ Church, Little Rock, Arkansas. The Rev. Porsell Witsell is the rector of this parish which under his leadership is being rapidly developed into one of the most active parishes in the middle west.

The boys are not the only ones

to get together for a pow-wow about life work. As you must know by this time a lot of college men are to gather at St. Paul's School, Concord, N. H., during the holidays to discuss that very important matter. A letter just came from the Rev. Artley Parson, who has the important job of placing men in the mission fields, saying that it is really vital that we recruit the best men from our colleges for the ministry. But what I started to say was that a conference for women is to be held at Windham House, New York City, on December 30th when the Church as a field for the life work of qualified women will be presented to senior college women by such leaders as Rev. W. Russell Bowie, Rev. C. Leslie Glenn, Miss Eleanor Bicknell, Miss Adelaide R. Case, Miss Olive Dutcher and Miss Winifred Kirkland, whose article appears in this number. I think if you care to know more about it the person to write to is Miss Grace Lindley, 281 Fourth Avenue, New York. In any case she is the kind person who informed us of the affair.

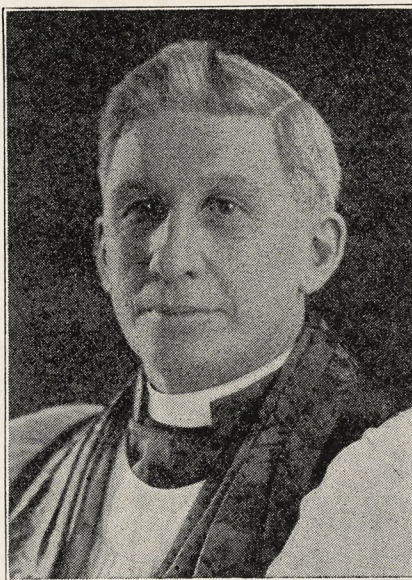
* * *

The following information concerning the City Mission work in 20 communities has been assembled by the Rev. R. Ridgely Lytle, Jr.

These 20 City Missions visit approximately 391 institutions with a population of 157,165. Of these, 14 missions go into all types of institutions, while 3 only go into public institutions. Eight of the missions hold the position of official chaplain, while 12 work as volunteers. Three of the missions do not work in jails or penitentiaries. All but 1 work among all denominations. Four have official status as representatives of the local Federation of Churches. They all do follow-up work of various sorts and try to connect the people with whom they work with local pastors or agencies. Seventeen do no additional intensive work in personal religion, while 3 do not attempt any more than the holding of the service.

We find the only other work being done in the institutions, comparable to our own, is that which is being done by the Roman Catholics and the Lutherans. Ten missions report these two religious bodies working along the same lines as they themselves.

There are 568 people on the staffs of these 20 City Missions. (This includes full-time workers and volunteers. Only 16, however, used volunteers at all.) Their staffs vary widely, from the well organized cities, such as Philadelphia and New York, with their very large full-time staffs, to the City Missions of only one clergyman with one or two



BISHOP BURLESON
Is To Be Kept Busy

volunteers helping him. Seven of the City Missions are under the diocesan bishop, 7 have their own board, 3 operate under the Department of Social Service of the Diocese, and 3 have their own peculiar organization. Ten of them do relief work in addition to their spiritual work; 8 report that they do very little relief work, confining themselves almost entirely to the spiritual work, referring all cases of relief to the community agencies.

This is a commendable record for the Church in City Mission work. We are doing definitely that which our Lord gave us to do, visiting the fatherless and the widowed, those that are in jail, and caring for those people who fall between the lines of any organized Christianity. It is pastoral work at its highest and finest, for it is going out and finding "The Lost Sheep" and bringing them back into the fold of our Lord.

* * *

Announcement has been made by Bishop Manning at the Cathedral of St. John the Divine that the Reverend Milo Hudson Gates, recently elected Dean of the Cathedral, will enter upon his work on January first and that his formal installation as Dean will take place at the service on Sunday, January 5th, at eleven o'clock. At this service the Bishop will make an address and officially install the Dean who will then preach the sermon.

* * *

Preliminary plans for a preaching mission to be conducted in representative churches throughout the diocese of Washington from Sunday, November 16, 1930, to Sunday, November 23, 1930, have been made public by the diocesan commission

on evangelism of which the Rev. Dr. Anson Phelps Stokes, canon of Washington Cathedral, is chairman.

Following a mass meeting in the new Constitution Hall, which will be made available through the courtesy of the Daughters of the American Revolution, 25 mission preachers are to hold daily services for a week in strategically located parishes in the District of Columbia and neighboring counties of Maryland.

The main objective of the preaching mission, as set forth in a memorandum just distributed to rectors, is "to deepen the spiritual life and sense of consecration of all communicants and other persons affiliated with the Episcopal Church, thereby increasing their effectiveness from the standpoint of the work of the Church and of Christian citizenship." It is also hoped that the mission may reach many of the unchurched of the diocese.

Preparations for the week's program, believed to be the most far-reaching in its character ever undertaken by the Church in this diocese, are to begin early in January and to be intensified as the date for the mission draws near. The entire program was approved at the last annual convention of the Diocese of Washington, held in May of this year.

Of the 25 missionaries, at least 15 will come to Washington from other communities. They will be clergymen—including some six bishops—who have demonstrated unusual gifts as mission preachers. They will be assigned to some 25 strategically located parish churches in Washington and the neighboring counties of Maryland. These churches will become "mission centres" for the parishes of their neighborhoods. Rectors of these centres are to be permitted, as far as possible, to select their own missionaries from the lists provided so that there may be the most sympathetic relationship between each missionary and the group of churches to which he is assigned.

* * *

Bishop Anderson was given a great party the other evening in Brooklyn. The Academy of Music which seats a thousand or two was jammed, with many standing. The choir, consisting of the combined choirs of ten parishes, supplied thrilling music, and the address of welcome by Bishop Stires and the address of the Presiding Bishop were top-notchers.

* * *

The Rev. Robert Norwood, rector of St. Bartholomew's, New York, in his sermon last Sunday said that the newspapers had put an entirely wrong interpretation upon the differences between Bishop Manning

and the clergymen of the diocese who had asked Dr. Henry Sloane Coffin, Presbyterian, to celebrate the Holy Communion at St. George's, New York. The impression had been created, he said, that some of the clergy had defied the Bishop whereas they had merely differed with him. He went on to say that the liberty of interpretation allowed in the Episcopal Church was her glory.

Professor Fleming James of the Berkeley Divinity School, having completed his travels in Germany, Italy and Greece, is now studying in the American School in Jerusalem. He plans to return to Berkeley in January.

The second anniversary of the Church Army in the United States was celebrated with a party at the Army Headquarters, New York, last week. Reports were given by several Church Army men of recent work.

A conference for older boys and young men was held at the Bishop Tuttle Memorial Building, St. Louis, December 5th, with Mr. I. C. Johnson, director of young people's work in Michigan as the leader. He told the conference that an effort should be made to enlist young men in a Church movement so that leadership for the future would be supplied. He felt that the Brotherhood of St. Andrew had an effective program but stated that new leadership had to be developed if it was to recapture the place it held in the Church a couple of decades ago.

The second Sunday morning of December the Wilkesburg, Pa., Interchurch Federation carried out their seventh annual exchange of pulpits. The Federation consists of nineteen Churches, some of which are the largest in the State of Pennsylvania. The rector of St. Stephen's Church, when serving as president of the Federation, seven years ago, proposed this plan of pulpit exchange, with the Bishop's heartiest approval, and it has worked out most smoothly throughout the years,

THE D'ASCENZO STUDIOS

Philadelphia — 1604 Summer Street

Designers of

HISTORICAL WINDOWS

Washington Memorial Chapel
Valley Forge, Pa.

Clerestory Windows

St. Thomas Church, New York City

Stained Glass, Mural Decorations,
Glass Mosaics

and with a decided influence in cultivating fellowship among this large group of Churches. As far as the Episcopal Church is concerned a vestryman, a well trained lay reader, conducts the Service entirely, the visiting pastor just preaching the sermon. Every one of the nineteen Churches, comprising the Federation, entered enthusiastically into the exchange.

Bishop Abbott of Lexington conducted a preaching mission in Trinity Church, Galveston, Texas, during the first five days of this month. Mrs. Abbott accompanied the Bishop and addressed the women of the parish.

The Rev. R. T. Homans, rector of Grace Church, Jamaica, Long Island, was tendered a farewell dinner by the congregation on December 11th. Mr. Homans resigned last summer to become an assistant to the Bishop of the diocese.

The fall assembly of the Daughters of the King, diocese of Long Island, was held in St. Thomas', Brooklyn, December 11th. There were eighty-two members present.

On Christmas Eve 10,000 singers assembled in Madison Square Park, New York, to sing Christmas Carols under the direction of Albert Stoessel, famous conductor. The singing was broadcast.

Miss Florence L. Newbold, secretary of the Girls' Friendly Society,

represented that organization at a conference held at the White House on Child Health and Protection.

Mrs. Nettie B. Whitford was set apart as a deaconess by Bishop McDowell on December 8th, at Anniston, Alabama. Deaconess Whitford is matron at the Church home for orphans, Spring Hill.

Rev. E. R. Todd has resigned as rector of the Incarnation, Great Falls, Montana, to become the rector of St. Mark's, Aberdeen, South Dakota.

The Church of the Holy Trinity, New York, a part of St. James' par-

CALVERT-HERRICK & RIEDINGER

2 & 4 East . 23rd . Street
New . York . City

STAINED GLASS . MOSAIC
AND . CHURCH
DECORATION

CHURCH . APPOINTMENTS
IN . MARBLE . STONE
WOOD . AND
METAL

We Recommend

Southern Union Gas Co. Units

Preferred for Investment
Common for Profit

Units consisting of 1 share Class A Cumulative Preference Stock and 1/2 share Common Stock in a growing company engaged in important branches of the public utility industry. An investment yielding over 6.30% with an excellent opportunity for profit.

Listed on Chicago Curb Exchange
Descriptive Circular on Request

PEABODY and COMPANY

Established 1865
10 South La Salle Street
CHICAGO

ish, celebrated the thirtieth anniversary of its consecration last Sunday. The speakers were the rector of St. James, the Rev. Frank Warfield Crowder, the Rev. Samuel M. Dorrance, formerly vicar of the church, and Mr. Stephen Baker, senior warden of the parish. The Rev. Dudley Stark is the present vicar.

* * *

The young people of St. Paul's Cathedral, Boston, went to the Deaconess Hospital and House of the Good Samaritan on the 22nd and sang Christmas Carols.

* * *

Rev. Willard L. Sperry, dean of Harvard Theological School, was the preacher at Trinity Church, Boston, on December 15th, the occasion being the annual service in memory of Phillips Brooks, rector for 22 years.

* * *

Declaring that in many instances spiritual ministration has been as effective as medical treatment, Rev. Elwood Worcester, rector emeritus of Emmanuel Church, Boston, made a definite plea for closer co-operation between the ministry and the medical profession in speaking in St. John's Church, West Hartford, Sunday last.

* * *

Bishop Dallas of New Hampshire is in California this month lecturing at the Leland Stanford and California Universities.

* * *

Men of the Congregational, Baptist, Methodist and Episcopal churches in Shelburne Falls, Mass., have organized an interchurch brotherhood.

* * *

The Rev. Raymond C. Knox, chaplain at Columbia University, addressing the students at a carol service, said that people cannot be made Christians by exacting laws in a vain attempt to compel everyone to be good.

Christmas has a twofold significance, Dr. Knox said, in that it commemorates both the birthday of Christ and in that, "by admitting His spirit into our hearts, he is

born in us as the source of a new life and strength within."

"Love may have the limited meaning of an intimate affection, but this is only one manifestation of a larger spirit," the speaker went on. "As light and heat and energy all proceed from the one radiating source, so the spirit of love, which we learn from Christ, is to show itself in all the varied form of human relationships.

"Love is not timid nor passive nor weak. It is clear-eyed, courageous and strong. It overcomes the evil of the world not with evil, but with good. It can heal the tissues of humanity whenever they are torn

and bruised. It dispels animosities, suspicions and jealousies and creates concord, co-operation and enduring peace."

* * *

Governor Lawrence M. Judd of Hawaii, a descendant of Congregational missionaries although himself an active member of the Episcopal Church, divided his allegiance between the two churches on Armistice Sunday. He delivered the address in St. Andrew's Cathedral in the morning, and in the evening spoke in Central Union Church under the auspices of the Honolulu Inter-Church Federation. The Inter-Church Federation arranged a union

Hymnals and Prayer Books

* * * * *

THE AUTHORIZED AND APPROVED HYMNAL

Standard Musical Edition

\$1.20 per copy, or \$1.00 in lots of 100 or more

Special Choir Edition

(Heavily Reinforced)

\$1.50 per copy, or \$1.30 in lots of 100 or more

Word Edition

40 cents per copy

* * * * *

THE NEW PRAYER BOOK

Pew Edition

3½x5½ — Various bindings

25 cents per copy

Chancel Edition

5x7½ — Various bindings

50 cents per copy

* * * * *

Carriage charges extra

* * * * *

THE CHURCH PENSION FUND

(Through its subsidiary, The Church Hymnal Corporation)

14 Wall Street

NEW YORK

DISCOUNT

on the

New Prayer Book and Hymnal

For Churches, Seminaries, Theological Students and Schools.

We also allow a discount on Bibles and Books of all publishers when ordered by Churches, etc.

Write for information

REDDING & COMPANY

MASONIC PUBLISHERS

9 West 23rd Street

NEW YORK

Established 1859

Thanksgiving Day service which was held in Central Union Church.

* * *

The auxiliary at Grace Church, Providence, Rhode Island, celebrated its 100th anniversary the other day. Bishop Perry, Dean Sturgis of Boston, the former rector, and W. Appleton Lawrence, the present rector, spoke.

* * *

Rev. Herbert A. Gray of the Presbyterian Church of Scotland was the preacher on December 15th at the Cathedral Church of St. Paul, Boston.

* * *

Dividing the world into daily portions in one's prayers is found by many people to be a help both in praying and in forwarding the Church's mission. The Bishop of Arkansas says that he thinks on Sunday of the Anglo-Saxon people, the Church of England, the dioceses in the United States, especially his own. On Monday, Africa, especially Liberia, and also the Church's work among colored people at home. On Tuesday, India. Wednesday, Japan. Thursday, China and Korea. Friday, Palestine. Saturday, all the Islands where our Church is working, Hawaii, the Philippines, Cuba, etc., and the Canal Zone.

E. L. Strong's little book, "Christ's Method of Prayer", tells of doing something like this in using the Lord's Prayer. One of the leaflets issued by Trinity Chapel, New York City, outlines a similar idea. Is it John R. Mott or Robert E. Speer who always has a map of the world spread under the glass on the top of his desk? Someone has said that two indispensable pieces of equipment for every Churchman are a map of the world and an alarm clock.

* * *

In one of the best private schools in this country (not a Church institution), whose pupils come from the most "privileged" homes, the children are asked at Christmas time to memorize part of the second chapter of St. Luke's Gospel. One of the day pupils, after the assignment was made, brought a note from

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

her mother asking if the teacher would please write down exactly what part of the Bible the child was expected to learn,—and just how a Bible could be obtained.

In a neighboring city there is a laundress, a woman with three children, deserted by her husband. A friend went to see the children the other day, when they were all sick, and told them a story to which they listened most politely. Then the mother said, "The story they really like best is the Book of Job. We have read the first six Chapters."

* * *

Nothing less than the California Commission on Immigration and Housing has issued the following Rules for Treatment of Foreigners:

Don't snub foreign people. Make friends of them.

Don't laugh at their questions about American life. Answer them.

Don't profit by their ignorance of American Law. Help remove it.

Don't mimic their broken English. Help correct it.

Don't call them offensive nick-



Whooping Cough Soon Relieved

Roche's Embrocation is the quickest relief known. Just rub it on the child's chest. At once it breaks congestion, loosens phlegm and then relief comes. Equally good for croup, chest colds, bronchitis.

Sold By All Druggists or

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



Free for Asthma During Winter

A Remarkable Method that Has Come to the Rescue of Asthmatics. Send Today for Free Trial.

If you suffer with those terrible attacks of Asthma when it is cold and damp; if you choke and gasp for breath, don't fail to send at once to the Frontier Asthma Co. for a free trial of their remarkable method. No matter where you live or whether you have any faith in any remedy under the Sun, send for this free trial. If you have suffered for a lifetime and tried everything you could learn of without relief; even if you are utterly discouraged, do not abandon hope but send today for this free trial.

FREE TRIAL COUPON

FRONTIER ASTHMA CO.,
1224J Frontier Bldg., 462 Niagara St.,
Buffalo, N. Y.

Send free trial of your method to:

.....
.....
.....

MEMORIAL TABLETS

"of enduring worth
and attractiveness"
in genuine cast bronze.

MODERATE IN PRICE - BOOKLET ON REQUEST
ELLISON BRONZE CO. INC.
JAMESTOWN, N. Y.

CHILDREN'S HOSPITAL

in New York. Sisters of St. Mary (Episcopal), 405 W. 34th Street. Accredited School of Nursing, two years and eight months. Major subject children. Adult and maternity nursing in affiliated hospitals. Single rooms. Full maintenance and allowance. Write for booklet.

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.

CHURCH LINEN

We import direct from the weaver and specialize in extra fine quality Pure Irish Linen for Altar and Vestment use. Lengths cut to order. 10% discount on orders over \$25.00. Samples and Prices on request. Mary Fawcett Co., 350 Broadway, New York.

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. Kirk St., Chevy Chase, Washington, D. C. Tel Wisconsin 2752.

WANTED, CURATE FOR GENERAL PAROCHIAL work. State preparation and salary expected. Rev. R. E. Schulz, Christ Church Rectory, Warren, Ohio.

THE REV. F. J. MALLET

Missioner, (and Crusader in 1927 Crusade) is strongly endorsed by Bishops and Clergy

A few dates open for either adult Missions or for CHILDREN.

Address Rev. F. J. Mallett
Box 25, Chapel Hill, N. C.

SAINT MARY'S SCHOOL AND JUNIOR COLLEGE

Rev. Warren W. Way, A.M., Rector
Raleigh, North Carolina

An Episcopal School for Girls—Have your daughter receive her education in a church school.

Saint Mary's offers 4 years' High School and 2 years' College work all fully accredited by the Southern Association. Also Courses in Music, Art, Expression, Home Economics, and Business.

20-Acre Campus. Gym and Field Sports. Tennis. Indoor Tiled Swimming Pool. Horseback Riding.

For Catalogue and View Book, address
A. W. Tucker, Business Manager

names. How would you like it yourself?

Don't make the immigrant hate America. Make him love America. In other words, be an American—and be a Christian.

* * *

Enrollment at the Church's fifteen theological seminaries and training schools for the ministry is as follows, including all classes of men enrolled, graduate students, special students, etc.

General, 155; Berkeley, 28; Nashotah, 39; Cambridge, 36; Virginia, 79; Seabury, 25; Pacific, 9; Bexley, 26; Sewanee, 17; Philadelphia, 61; Western, 30; Bishop Payne, 11; Delancey, 11; Greeley, 32; DuBose, 29.

The total number is 588. Last year it was 551; the year before 546. The two seminaries which are crowded, General and Virginia, are also the two which are most active in the work of recruiting men for the ministry, in colleges and elsewhere.

* * *

There has been a bill passed by the Legislative Assembly in India fixing the minimum marriage age at 14, and the age of consent at 16, says the London Church Times. Opposition to it has come chiefly from Moslem members. Educated Hindu opinion has for some time past recognized the need of reform. The last census showed 218,000 wives and 15,000 widows under five years of age, and more than 2,000,000 wives and 102,000 widows between five and ten years old.

* * *


What would you think of a church paper that devoted an entire number to Women's Clothes? The Social Service Bulletin of the Methodist Church does just that, and does it in a most interesting way. First you are informed how fashions are made; Paris designers; the Paris opening style show attended by professional buyers. Then the news of the new styles is communicated to this country by cable and manufac-

turers get busy, under the direction often of that department store executive called a stylist. The trade style journals of course are the first to announce any radical changes in style, but the style magazine that enters the home is not slow in presenting you with pictures of the clothes you are to wear eventually, and impressing upon your mind that you must fall in line or be hopelessly out of date. Then the salesmen get busy. Moving picture actresses are persuaded to wear the new styles. Newspapers carry advertising picturing the new styles. Society section and travel section of the newspaper carry pictures of "smart women", dressed of course in the new styles. Organizations of silk, cotton and woolen manufacturers get busy in every way possible to persuade you to discard all of your clothing and buy entirely new. And the Bulletin tells us that it means just that—everything must be changed, underthings, corsets, stockings, hat, shoes, bag, fur, and even jewelry, cosmetics and perfumery.

The Bulletin then presents a few of the social consequences of the style changes. First of all the ques-

tion is raised as to whether or not the new long skirts were not created in order that women of wealth might have a style that the working class of women could not copy. Evidence is presented to support this contention.

The final section of the Bulletin is headed "Will Women Submit?" Well it seems that there is a real protest against the new styles. Some of the athletic young ladies are holding protest meetings, and the intellectuals too are raising a rumpus and calling upon their comrades to stage a buyers' strike until the stores offer reasonable styles. On the

1680

1929

JAMES POWELL & SONS
(Whitefriars) Ltd., London,
England

STAINED GLASS
Distributor **ADRIAN A. BUCK**
665 Fifth Ave. New York City

Modern Lighting for the Cathedral of the Incarnation Garden City, L. I.

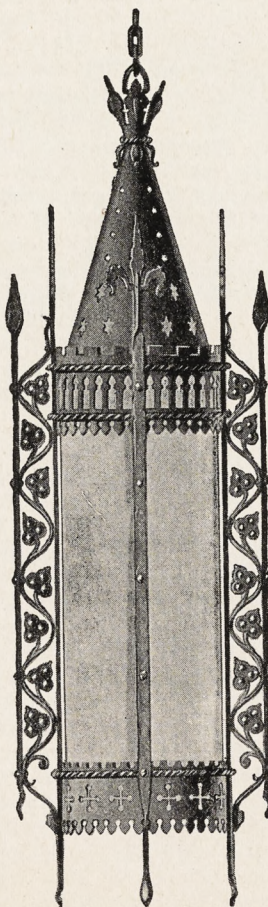
The Rt. Rev. Ernest Milmore Stires, D.D., *Bishop*
Very Rev. G. P. T. Sargent, *Dean*
Mayers, Murray & Phillip, *Architects*

This illustrates the specially designed Wrought Iron Lantern of which twenty units are being installed before Christmas. Write for our illustrated folder on Church Lighting Fixtures.

RAMBUSCH

Designers, Decorators and Craftsmen

2 West 45th St. ~ New York City



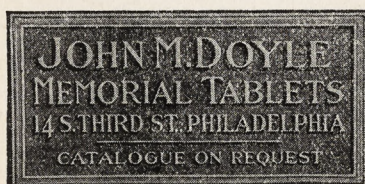
RAMBUSCH DESIGNS, MAKES & GUARANTEES ALL THEIR CHURCH LIGHTING UNITS



**BRASS GOODS and
DRAPERIES for ALTARS
PAINTINGS and CHURCH
FURNITURE.**

Send for designs and prices.

The Klagstad Studios
225 S. 5th St.
Minneapolis, Minn.
Dept. C.



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

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S. T. M. and S. T. D.

ADDRESS

THE DEAN

1 Chelsea Square New York City

Episcopal Theological School

CAMBRIDGE, MASSACHUSETTS

Affiliation with Harvard University offers annual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

TERM BEGINS SEPTEMBER 23RD
For Catalogue Address the Dean

Berkeley Divinity School

New Haven, Connecticut

Affiliated with Yale University

Address DEAN W. P. LADD
80 Sachem Street

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 catalogues 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.

St. Alban's SYCAMORE, ILL.

Episcopal Boarding School for Boys, from Fifth Grade through High School. Fully accredited.

The Rev. Chas. L. Street, Ph.D., Headmaster
718 Somonauk Street, Sycamore, Ill.

other hand the Bulletin tells us that the girls at Wellesley, Smith and Vassar already are dragging skirts on the ground, one of the professors at Vassar remarking that "the slim young things like the new silhouette."

Well we shall see. There was a debate on the subject the other day. All of the women present, so the papers said, firmly declared that they would not fall for the new styles. But most of the men are laughing.

* * *

Bishop Mosher made a special visitation to Balbalasang, Philippines, in order to confirm a class before the Rev. A. H. Richardson's departure on furlough. This was the fourth class confirmed there, the figures being 10, 12, 18, and 20. The bishop found much evidence of a deeper understanding of all that the Church means. Mr. Richardson's furlough was due and it was necessary for him to take it, but there is no priest to appoint in his place and apparently Deaconess Massey may be left alone there for eight months.

* * *

St. Stephen's Chinese Mission, Manila, suffers by the death of a Chinese gentleman who in the past twenty years developed from a non-Christian boy into one of the finest Christian characters ever known to Mr. Studley, the head of the mission. Mr. Lo Fo Hing was a trusted adviser and co-laborer for more than fifteen years, treasurer of the mission for more than eleven years of that time, delegate to various synods, including the triennial synod of the Chinese Church in 1924; a lay reader, who gathered the congregation, read the services, interpreted the sermons when he did not deliver the address himself. He brought his wife, ten children, and at least six cousins, to baptism, as well as many others.

* * *

The severe typhoon that passed over the Philippine Islands early in September, breaking the pipe line from the Montalban Reservoir to Manila, caused much trouble and discomfort to St. Luke's Hospital, in common with every one else in the city. For four days not a drop of water came into the hospital, except for a dribble on the ground floor.

The autoclave that is used to sterilize all dressings, linen and surgical supplies for the operating room and other departments of the hospital was out of commission entirely until a device was improvised whereby drinking water could be poured into the tank from pitchers. This was a slow process, and all operations except actual emergencies were canceled. The tanks for sterilizing water for the operating room and

ST. STEPHEN'S COLLEGE (Columbia University)

A College of Arts, Letters and Science definitely and officially of the Episcopal Church but with no ecclesiastical restrictions in the selection of its student body; incorporated into the educational system of Columbia University and conferring the University degree.

It combines the advantages of University education with small college simplicity and inexpensiveness.

The College, founded in 1860, is equipped to teach men who, after graduation, are going into business or into post-graduate schools of medicine, law, journalism or theology, or into classical, scientific, social or literary research.

The fees are: For tuition, \$300 a year; for furnished room, \$150 a year; for board in hall, \$300 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.

Address: Bernard Iddings Bell, D.D., Warden
ANNANDALE-ON-HUDSON, N. Y.
(R. R. Station: Barrytown)

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: REV. ALBERT H. LUCAS,
Head Master, Washington, D. C.

KEMPER HALL

KENOSHA, WISCONSIN

Under the care of the Sisters of Saint Mary. An Episcopal school for girls of 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.

Virginia Episcopal School Lynchburg, Virginia

Prepares boys for college and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia. Charges exceptionally low. For catalogue apply to Rev. Oscar deWolf Randolph, Rector.

ST. KATHARINE'S SCHOOL

UNDER the care of the Sisters of St. Mary. A thorough preparatory school for a limited number of girls. Recommended by leading colleges. Beautiful grounds. Outdoor sports, riding and swimming. Ask for our catalog. 2021 E. 10th Street, Davenport, Iowa.

HARVARD SCHOOL

Los Angeles, California

A school for boys under the auspices of the Episcopal Church. Fully accredited. R. O. T. C. 30th year opens September 17th. Outdoor sports in a fine climate. For all information, address the Rev. Robert B. Gooden, D.D.

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL
Peekskill-on-Hudson

BOARDING SCHOOL FOR GIRLS

Under the care of the Sisters of St. 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.

MARGARET HALL

Versailles, Kentucky

Accredited Church School for Girls, in the Heart of the Blue Grass. College Preparatory and General Course; High Standards; Music; Supervised Athletics; New Indoor Swimming Pool.

SARA McDOWELL GAITHER, A. B.
Principal

entire hospital could not be used at all since pressure is necessary to drive the water through a stone filter. The still for supplying distilled water for intravenous infusions and other important treatments was stopped and there was no distilled water to be had in the city of Manila. A tiny still from the laboratory was brought into use and boys were up until two a. m. to keep it going.

Pail after pail of water had to be carried to the upper floors of the hospital and the nurses' home; rain water was caught and used, and big tins placed under the gutters and leaders to hold the water from the roofs. All the water had to be boiled. It was almost impossible to give patients proper baths, the laundry was out of commission entirely, and the discomfort to patients and additional expense entailed were matters of grave concern in the emergency. For many days after temporary repairs were made the supply was curtailed and the water coming through the pipes was muddy and unfit for many purposes.

All of which accentuates the long realized need of an artesian well for the hospital.

* * *

If your group likes the fun of giving plays but has not the time or the ability or the ambition for a complete presentation, take a suggestion from a Girls' Friendly branch whose members read plays informally for their own enjoyment. They have a glory-hole where they collect the makings of costumes. They assign parts, read the play over once or twice, and then read it in costume with properties and action, for their own enjoyment and for any mothers or others who may come. This may not sound like much to professional amateurs but the girls find it delightful and they gain an acquaintance with many good plays otherwise far beyond their reach.

* * *

Writing on the recent trouble in Palestine, Bishop MacInnes, English Bishop in Jerusalem says:

"These grievous events have practically not touched the Christian Community at all, either native or foreign, Palestinian or British. The bitterness and violence have been only between the Moslems and Jews. The Christians have neither taken part nor been molested. Only a very few have been killed or wounded accidentally or in the course of police duty. Let us hope that the Palestinian Christians will continue to keep equally aloof from the storm of recriminations, abuse and violent accusations which has now broken out.

"Another point of encouragement is this—These troubles show that our missionary Colleges and Schools are the very means wanted more than almost anything else at the present time to help towards bringing these unruly passions and violent disagreements to an end. It may be claimed without the slightest doubt

that no other Colleges and Schools than those run by the missionary societies have so much effect on moulding the minds and characters of the young men and young women, the boys and girls of Palestine and bringing them into such relations with each other as make future quarrels between them impossible."

Services of Leading Churches

Cathedral of St. John the Divine, New York

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

The Incarnation

Madison Avenue and 35th Street
Rev. H. Percy Silver, S.T.D., LL.D.
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 8:30.
Daily, 7:15, 12 and 4:45.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

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, 11:45.

St. John's, Waterbury

Rev. John N. Lewis, D.D.
Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sunday: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri., and Holy Days.

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
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy days: 10 A. M.

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.

Trinity Cathedral, Cleveland

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

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Avenue
Sundays: 6:45, 11:00 and 7:45.

St. Paul's, Chicago

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago

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

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.

The Ascension, Atlantic City

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

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays, 8:45, 11 A. M. and 7:45 P. M.
Holy Days, Holy Communion 10 A. M.

St. Matthew's Cathedral, Dallas

Very Rev. R. S. Chalmers, Dean
Rev. Edward C. Lewis
Sunday, 8, 9:30, 11:00 and 7:45.
Week days, 7 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

Clarke County, Virginia

Sunday Services
11:00 A. M., Christ Church, Millwood.
8:00 P. M., Emmanuel Chapel, Boyce.
Rural Churches on the Highway
between North and South

\$895,263

This is the sum which must be collected in December by the Dioceses for the work of the General Church in order to balance the budget.

For the maintenance of the work of the General Church in 1929, General Convention approved a Budget of.....	\$4,224,670.00
General Convention instructed the National Council to adjust appropriations to meet expected income. In February, 1929, the National Council reduced appropriations approved by General Convention under this "Pay-as-You-Go" Plan by the sum of.....	\$ 193,061.00
This left net appropriations at.....	\$4,031,609.00
By action of the National restoration of cuts and new appropriations were made amounting to.....	\$ 27,405.00
Total appropriations now in effect.....	\$4,059,014.00
The National Council estimates that it will be able to save during the year on these appropriations because of vacancies in the staff and other savings, the sum of.....	\$ 250,000.00
This leaves estimated expenses of the National Council for year 1929 at....	\$3,809,014.00
Towards these expenses the Council will have from interest on its endowment funds and from the United Thank Offering of the women of the Church an amount estimated at	\$718,870.00
The Council appropriated to meet 1929 expenses \$32,539.09, being unappropriated balance surplus of 1927, and \$100,000 of surplus of 1928.....	\$132,539.09
The Council appropriated to meet the 1929 expenses from unused Contingent fund of 1928.....	\$ 25,654.00
The Council expects from gifts not applicable to quota and from other sources the sum of.....	\$102,257.91
This gives a total of income other than gifts on the quotas of.....	\$ 979,321.00
The Council therefore needs from the Dioceses to meet its estimated expenditures	\$2,829,693.00

NOTE: THIS IS THE EXACT AMOUNT WHICH THE DIOCESES TOLD THE COUNCIL IT MIGHT EXPECT TO RECEIVE DURING THE YEAR

The dioceses have paid to December 1st..... \$1,934,430.00

To balance the budget there must be paid in December.. \$895,263.00

THE NATIONAL COUNCIL

CHURCH MISSIONS HOUSE

281 Fourth Avenue

New York