

The first monthly double number of The Witness will be issued next week.

The Witness

"FOR CHRIST AND HIS CHURCH"

"Do your best to get The Witness here Saturday. My people attend Church after reading the editorial."—A Rector.

VOL. V. No. 11

CHICAGO, ILLINOIS, NOVEMBER 6, 1920

\$1.50 a Year.

FREE CHURCHMEN IN ENGLAND DISCUSS UNITY

Hope That Lambeth Manifesto Will Result in Unity, But Many Balk at Ordination

BY ALBERT DAWSON

Continued discussion of the Lambeth proposals for reunion is clearing the air and defining the issues in England. The Federal Council, being the first representative Free Church Assembly since the Lambeth Conference, after consideration of the pronouncement of the Anglican episcopate, has adopted a provisional statement which has been endorsed by the National Free Church Council executive, and issued under their joint authority. The Federal Council has set up a committee representative of the constituent churches to examine the Bishops' proposals "in the light of the principles of the New Testament and the Ministry." Meanwhile, the Council rejoices in the growth of Christian unity and reciprocates the fraternal spirit of the Lambeth appeal, but states that there are "fundamental provisions" in these proposals which do not command its assent. Before pronouncing on these, however, the Council invites discussion with representative Anglicans. This represents the general attitude of Free Churchmen to the Bishops' approach, and a resolution expressing it has been passed by a gathering at the headquarters of Primitive Methodism, by a conference at Dr. R. F. Horton's Church, and other assemblies. The Congregational Union has remitted the matter to the County Unions with a view to consideration by the Congregational Council next March. Dr. J. D. Jones' conviction is that the stumbling block is still the old Catholic as against the Protestant position, and personally he could not be re-ordained by a bishop in order to make valid his commission from his Master. Another speaker at the Congregational Assembly was confident that Free Church Ministers would not agree to any union dependent upon episcopal ordination or acceptance of ancient creeds. On the other hand, Dr. Horton, like Dr. Shakespeare, argues that the object is not to make all the churches episcopal but to find an episcopacy which will give unity, not validity to the non-episcopal churches. "We are asked to accept episcopacy as a useful, if not necessary, mode of organization, but not as a divine obligation." On this interpretation, Dr. Horton announces that, though he has no desire for episcopal ordination, he would seek it and accept it if by doing so he has helped to bring about a reformed and constitutional episcopate and a unified Church. Presbyterians are looking askance at the Bishops' overture: Dr. Archibald Fleming frankly calls it "ecclesiastical legerdemain" and Dr. Norman Maclean asks what would Scotland gain by accepting "these humiliating proposals?" Rome's attitude is of course unchanged. Having said truly that external union means nothing without unity of faith, Cardinal Bourne claims that that unity can only be brought about by union with the Holy See. Happily fraternal interchange between individual ministers grows. Not only will the forthcoming Church Congress be open to Nonconformists as in past years, but this year two well-known Free Churchmen, Mr. Walter Runciman and Rev. R. C. Gillie, are to take part in a meeting at the close of the Congress. The Bishop of Exeter (son of the late Lord Salisbury) has done more than give permission for a Baptist Minister, Rev. T. Wilkinson Riddle, to preach in a Plymouth Parish

Church, he has expressed his hearty good will concerning the arrangement. It may here be noted that Bishop Williams of Michigan recently worshipped in a Unitarian church at Warwick, when the Lambeth Conference was the subject of the sermon, and joined heartily in the service.

CONGREGATIONALISTS ADOPT A PRAYER BOOK

For some years past a Committee had been engaged in preparing a "Book of Congregational Worship," and a copy of this was formally presented to the Chairman of the Congregational Union which recently met at Southampton, England. Its purpose is to deliver congregations from "the tyranny of the pulpit" and ministers from the strain on their devotional resources involved in the unaided conduct of public devotion. Many sources have been drawn upon, including the Church of England Prayer Book, Armenian and Russian Liturgies, Litanies used at the Liberal Jewish Synagogue, prayers by James Martineau and Christina Rossetti, and compilations by Dr. Hunter and Dr. Orchard.

WHAT IS THE GREATEST NEED?

The first double number of The Witness will be issued next week. One of the features of these monthly numbers is a symposium. The plan is as follows: Each month five or more names are to be drawn blindfolded from a box containing the names of all The Witness subscribers and all of the clergy as they are listed in the Living Church Annual. Those drawn are invited to answer, in not over 200 words, the question of the month. We then invite the readers of The Witness to discuss the question in our pages until the appearance of another question the following month. The question for the month of November is, "What is the greatest need of the Episcopal Church Today?"

The success of the plan, of course, depends upon the co-operation of our readers. We urge you to take your part in the discussion. How would you answer the question? Which answer do you consider the best? Will you please send us a question that you would like to have discussed in this way? No question has yet been selected for December. Send us one.

We expect the plan to be helpful and interesting. It surely will be if we all do our share.

WORKING THE OTHER WAY

Most people think that missionary giving is all in one direction, from the United States to the mission field and especially the foreign mission field.

The other day there came to the Church Missions House a draft representing the offerings of the congregation of Christ Church, Tokyo. Every year, for the past eleven years, an offering has been received from Christ Church. The congregation is entirely self-supporting, has its own Japanese rector, vestry, Sunday School, Woman's Auxiliary and guilds of various kinds. Each year, on the anniversary of the date when it declared its independence of all missionary aid, it makes an offering for the Church in the United States and sends this offering as an evidence of its gratitude for the help that has been given to it in the past.

Women Gather for Conference in New York

Meeting of the National Committee of the Church Service League.

FROM THE PUBLICITY DEPARTMENT.

Twenty-four members of the National Committee of the Church Service League were gathered in New York during the week beginning October 11. On Wednesday afternoon they met at the Church Missions House with the Diocesan Chairmen who had been asked to come for a Conference on Organization—Diocesan and Parochial, on Programs of Work, Co-operation and Methods.

Miss Elizabeth Matthews was in the chair, and announced that there are now thirty dioceses which have Councils of the Church Service League. Of these thirty, seventeen were represented at this conference. As the Connecticut Council has been organized longer than any other, Mrs. Acheson—its chairman—was asked to describe their excellent plan for diocesan work, and as Massachusetts has been very successful in its parochial organization, Miss Corey, Chairman of its Council, spoke on the subject of parish units. Much discussion followed these addresses and many questions were asked and difficulties cleared away. It was very evident that there is much enthusiasm felt in all parts of the country for the Church Service League by those who are anxious to "interest all the women of the Church in the work of the Church as a whole."

On Friday at 9:30 the members of the National Committee met at the Chapel of the Church Missions House for a Celebration of the Holy Communion, and then passed into the board room, where they spent the rest of the day discussing the affairs of the League. All the seven national societies were represented by two members and most of them by three, there were five members at large and one provincial representative.

A telegram was received during the day stating that the Fifth Province had just elected its representative on the National Committee—Mrs. Sargent of Grand Rapids, Michigan.

The resignation of two members of the committee was received and accepted with regret, those of Miss Hobart, now Mrs. Geo. P. Myers, and of Miss Hazard of Cornell University. To fill these vacancies the committee elected Miss Frances Withers and Deaconess Dahlgren.

The Committee on the Devotional Life submitted suggestions for observing the day of intercession which the League is recommending in the first week in Advent, also the first number of the Church Service League Prayer Leaflet, which is the new name of the Church Prayer League Leaflet. Daily Bible readings for Advent will also soon be ready for distribution. Among the suggestions adopted were the following:

That the members of the National Committee, in coming before Diocesan Leagues or parish units, should present the importance of avoiding duplication in social work and the offering of a less effective service than what is being provided by secular societies. That members of parochial units consider the importance of taking active part in the social work of local and national secular agencies.

That the National Committee co-operate with the Department of Missions in urging the importance of adequate support for and interest in the American Church Institute for Negroes.

That the National Committee urge the importance of the use of the registration office for Church workers in making applications for persons suitable to fill positions in the Church, or, on the other hand, in advising persons where to make application in order to secure positions.

STRONG ORGANIZATION FORMED IN SOUTHWEST PROVINCE

Churchmen, Meeting at Waco, Enact Important Business, and Hear Inspiring Addresses

By H. M. KELLAM

The Synod of the Southwest Province met in St. Paul's Church, Waco, Texas, Oct. 19, 20, 21. Bishop Garget, of Dallas, preached the opening sermon. He charged the clergy and laity with the supreme duty of bringing the truth of the Gospel and the grace of the sacraments to the vast hordes of foreign born people who now inhabit our land and who are still coming into our country in great numbers. "We must not allow these people," said he, "to think that material prosperity and unrestricted liberty are all that America has to offer its adopted citizens." "Give ye them to eat" of spiritual food was the keynote of his opening words. The clergy were especially charged with the duty of making a careful selection of proper postulates for Holy Orders. The venerable figure, the fervent zeal of his address, and its beautiful imagery all conspired to stir the hearts of his hearers with renewed resolve to take up the problem of Christian Americanization with quickened earnestness and force.

At the business session which followed the Coadjutor of Missouri, Bishop Johnson, was elected to assist Bishop Tuttle who is president of the Seventh Province. The Rev. J. M. Pettit was elected Secretary and Mr. C. L. Johnson of Waco, Treasurer. Lunch was then served by the ladies of St. Paul's Church, as it was hereafter on the two remaining days of the Synod.

After lunch the Rev. A. W. S. Garden, traveling secretary for the Seventh Province, made his report. In the course of the year he had traveled one hundred thousand miles, preaching in many small parishes and missions as well as in the larger ones, conducting missions, stirring up missionary zeal, directing educational work and in general unifying the work of the province. As a result of his report numerous suggestions were offered how to advance the work of the province, several of which were enacted into the canon law of the province. A committee was appointed to bring in a new constitution and set of canons, to bring the organization of the province into harmony with the recent enactments of General Convention and the Presiding Bishop and Council. This committee submitted their report the following day and after only a few minutes of discussion and after only a few verbal changes and corrections, the report in full was adopted unanimously. Briefly, the new constitution and canons binds the several dioceses and missionary districts into a strong confederation, with president, vice-president, secretary, treasurer, and council to act during the interim between sessions just as the Presiding Bishop and Council acts between sessions of the General Convention. The council is made up of one Bishop from each diocese and missionary district and five other delegates elected by the Synod, two of whom are clerical and three lay. This council is required to meet at least twice a year and at other times on call of the president. The president and council have all the powers of the Synod, subject to the canons and previous action of the Synod when assembled. Under the council there are to be boards of religious education, social service and missions. The Council has power to levy assessments on the several dioceses and to originate work affecting the whole province. Besides the elev-

en bishops the following priests and laymen were elected members of the Council: Rev. W. P. Witsell of Waco, Tex.; Rev. L. B. Richards of San Antonio, Tex.; Mr. B. C. Howard of Kansas City; Mr. T. Q. Dix of St. Louis, and Mr. Fred Strubble of McAlester, Okla.

The rest of the official business of the Synod may be briefly described as follows: The Presiding Bishop and Council were respectfully notified of the nomination of the Rev. A. W. S. Garden for Provincial Secretary of the Seventh Province and asked to pay his salary, in accordance with Canon 60 of the General Canons. A committee was appointed to draw up a syllabus to guide the examining chaplains of the several dioceses. St. Philip's School for Negro girls was officially commended and responsibility for its care and improvement was assumed. The work of Bishop Demby, Suffragan of Arkansas, was endorsed and he was recognized as being in charge of the Negro work of the whole province. The Presiding Bishop and council were petitioned to allow \$5,000 for the purchase of a house for Bishop Demby and \$3,000 per year for his maintenance.

A resolution commending the work of the Humane Society was passed and the members of the Synod pledged their support and co-operation.

The House of Bishops were petitioned to choose a Bishop of the Diocese of Salina.

The Finance Committee brought in the bills of the present Synod and each diocese was assessed to cover the expense. A resolution to redistribute the arrangements of dioceses in the several provinces was lost.

A message of condolence was sent to Bishop E. H. Temple, of North Texas, former rector of St. Paul's Church, Waco, who was unable to be present on account of illness. The Synod accepted the invitation of the Diocese of Missouri, to meet in St. Louis in 1921.

The Rev. Geo. Long, Secretary of the Fifth Province, was present and assisted the committee in drafting the new constitution and canons. He pronounced the Synod the best he had attended and predicted a great future for the province. Heretofore the Synod had been a nice debating club but as reorganized it will be in the future a body empowered to assist the Bishop and Council in aggressive work for the Church in this province.

Not all the good things of the Synod were the official enactments of the business sessions. There were inspirational addresses by bishops, priests and laymen, as well as highly instructive conferences led by experts capable of dealing in a very helpful way with the several subjects discussed.

The Presiding Bishop and Council has decided that the provincial system is not an useful or efficient method of furthering the work of the Church. But the Province of the Southwest, its new organization, the Synod just closed and the far-seeing plans for advanced work in the province is the answer to this position. The unanimous opinion of all the delegates, both clerical and lay, was that the province has a place of great importance and in presenting their request for the continuance of a provincial secretary they feel that the best interests of the whole Church as well as those of the province will be assured.

EDITORIAL

By Bishop IRVING P. JOHNSON.
FAITH AND ORDER

A correspondent asks us to interpret the phrases,—“Apostolic succession,” “episcopal consecration” and “the three-fold ministry in the Church,” and also inquires whether the Church might ever surrender these principles in the interest of Christian unity.

The writer believes that to surrender these principles in the interest of Christian unity would have the same effect on Christian unity as surrendering the principles of constitutional government would have on civil liberty.

In the first place let us define these terms. “Apostolic succession” is a very cumbersome phrase which describes a very simple principle.

It means that the apostles had authority to found the Church and, in founding it, gave it a process by which it might perpetuate its own existence.

This process was that of the laying on of hands by which those in office publicly designated those who were to exercise authority and by which they believed the grace of God was conferred so as to enable them to do their work under the guidance of God's Holy Spirit.

Naturally those who attach no importance to the fact that Christ founded a Church, see no necessity for observing any safeguards by which that Church is preserved.

They can understand why the officers in their lodge should be so installed as to be in good standing with the Grand Chapter, but they cannot understand why the Church should be in good standing with the glorious company of the Apostles.

They would not accept a President who refused to be inaugurated by these forms which the government has prescribed, but they do not care whether the commission of their Bishop is regular or not.

This is due to the current fallacy that spirituality is something removed from the body as though, to be highly spiritual one must regard any outward form or substance as detracting from their spirituality. Although Christ took our flesh and spiritualized it, these gnostics would tell us that the flesh cannot be so consecrated.

Whereas Christ founded His Church upon a rock, these dreamers are trying to refound it upon an ethereal cloud. Whereas Christ breathed into the Church the breath of life at Pentecost, these reformers have taken the breath of life out of the Church and dissipated it as a hazy halo about their astral bodies.

I will grant that one of two things is true,—either that God made the material world including our bodies and the various families in which we are articulated or He did not.

I believe that God made our bodies and pronounced them good and that He is responsible for the genus and species of which every body is a part.

To deny this is to deny all science which is a classification of species and to destroy all government which is the organization of bodily realities.

I can readily understand why a Christian Scientist would attach no importance to government, family, marriage or sacraments. For all of these things imply the reality of matter and the perpetuation of that reality.

So it would seem to be a question between a lawful continuous organization and a nebulous or immaterial one.

The doctrine of apostolic succession is simply this: that the Church having been organized into a visible society perpetuates itself in a visible manner.

And I know of no other historic principle by which this has been done than the laying on of hands by one regularly commissioned thereto.

* * *

The phrase, “Episcopal consecration” is another cumbersome term to explain the same thing. It is not to be confused with Episcopal authority which is another thing entirely and varies in different times and places. How much authority a Bishop may exercise is a very different question from how regular is his commission.

For the first business of a Bishop is not to exercise authority but to bear witness to the faith and order of the Church.

“Be ye witnesses unto me,” was the parting injunction of the Christ after He had commissioned the Twelve and told them to wait until they should be endowed with power from on high.

Our Lord was impatient with those who were over-anxious about authority. He was very solicitous about the service which His apostles rendered.

Episcopal consecration is not essentially different from the manipulation of a President by those who have the power to invest him with the responsibilities of his office, and until he is so inaugurated he can assume no responsibilities.

It is the only method recorded in history by which ministers were regularly instituted, and even those bodies which have denied its authority, like the soviet government of Russia, have resumed just as much claim of authority in the various services of ordination which they have substituted for that of the Episcopate.

“The threefold ministry of the Church” is the way in which the primitive Church divided up the functions of service inherent in the apostolic body.

The deacons are set apart for a specific purpose; the elders or presbyters were those assigned to the oversight of local churches, as were the elders of Ephesus. The Bishops were overseers of larger groups and essentially the ones who were to create elders and deacons.

St. Timothy was to exercise the gift bestowed upon him by the laying on of the apostles' hands and he himself was to lay hands carelessly or suddenly upon none but was to exercise due care in bestowing the gift that he had received upon others.

There are these things sadly needed in society today and it is the business of the Church to supply them.

The first is reverence for God.

No large group of persons can function without a head. A mob has its own psychology, and it is usually a fool psychology.

If that group of human beings which we call a state needs a head, then the whole human race needs One to whom it gives due reverence. That One is God.

A world of atheists would be a chaos of selfishness or a brutal tyranny of special privilege. It always has been. The original Bolshevik is the man who despises God's majesty and sets up his own will or interest against that sovereignty.

To me the man who plays golf when he ought to be obeying the commandment to worship is fully as dangerous a member of society as the man who refuses to salute the flag of his country at the proper time and place commanded.

The second need is respect for lawful authority.

The divisions of Christendom have defeated the very purpose which they hoped to attain. They have made self-will the governing principle in religious action.

They have destroyed that principle of unity in life which is the basis of effective action.

It is true that our presidents and senators and judges are not always honest or just or wise, but it is better to have one authority, even though it may be a fallible one, than to have one hundred conflicting authorities with no improvement in the personnel of those in authority.

We cannot change the character of rulers by increasing the number of those who exercise authority.

The Church stands for the Episcopate as the unit of authority because it is the only unit that has preserved the continuity of the Church from its apostolic days. Bishops are not better and no worse than moderators.

They represent an older order in the Church and have been the preservers of faith and order from the apostolic days.

The Church teaches sanity in religion. It places equal emphasis upon the body and the spirit, upon order and works.

I am sick unto death of those who talk about spirituality divorced from sowing the seed and sweeping the house and tending the sheep.

Our Lord tied his spiritual discourses to the ordinary duties of life. He had nothing in common with those whose spiritual life is in the Milky Way and who drink their sacrament from an astral dipper.

The Church keeps your feet on the earth while it lifts up your heart unto the Lord.

The world is getting more and more adulterated with occult philosophy and more and more dissatisfied with ordinary duties.

If I could get people to read their Bibles, say their prayers, go to their communions and be decent to their neighbors I would risk their being “in tune with the Infinite.”

As it is, the way that worldly people can in a few months become highly spiritualized interpreters of the occult, reminds me of the young man who, being asked if he would play the piano at an entertainment, said: “I never have played one but I will try.”

* * * * *

In this necessary discussion of faith and order which we cannot dodge and must face it is a matter of course that much will be said that seems very dangerous.

If we can remember that faith and order are not different things but essentially different phases of the same thing we will not be carried off our feet.

It is a part of the faith that the Holy Ghost endowed the Holy Catholic Church with the grace of orders, and it is a part of order that it embodies the faith, “I believe in the Holy Ghost, the Lord, and giver of life” and “I believe in one Holy Catholic and Apostolic Church.”

You may separate faith and order for the purpose of discussion but you cannot tear them apart in action.

Like soul and spirit they may be thought of separately but cannot be violently dissected. Our faith and order must stand or fall together.

“THE RIGHTEOUS SHALL SEE AND LAUGH.”—*Psalms*.

Professor, here is a story to illustrate your lecture on economic determinism. It was in the barber shop. The customer said, “Tell me, what do you think of Lloyd George?” And the barber, angered by the question, took a slice from the helpless man's ear, and said, “Think of him? What can I think of him, with a mop of hair like that. A nice example for the nation.”

The remark, of course, started an argument—amusing but useless. Arguments are, after all, like riding on a merry-go-round. They are a lot of fun but they never seem to get you anywhere in particular.

The Christian Century attributes this remark to President McKinley: “I had rather learn my economics from a hobo than a college professor.” But the editor spoiled it all by adding that the remark was prompted by McKinley's disgust with the idealism of the class room. I thought for a moment that the President realized that a hobo knows more about the subject.

To illustrate the value of a college education, how is this from a college girl: I asked her if she enjoyed Swift's “Tale of a Tub.” And she said, “Yes, and isn't it wonderful how cleverly these big packers and soap makers advertise their wares?”

A lady objects to my jokes about prohibition—says the subject is too serious. The lady does not understand. I do not joke about prohibition; rather the lack of it.

Speaking of Prohibition, we overheard this on the street car:

Lady (in conversation with a laboring man): “And don't you think Prohibition has done a great deal for the country?”

Laborer: “It may be, ma'am. But it has hardly had a chance. Of course the country may be dry, but certainly the city is not.”

“It is hard to argue with our opponents,” says General March in an after-dinner speech recently. “They are more unreasonable than the lady who missed the train. ‘We wouldn't have missed it,’ the lady's husband growled, ‘if you hadn't been so long dressing.’ ‘Yes,’ said she, ‘and if you hadn't hurried me so, we wouldn't have such a long wait now for the next one.’”

Which serves further to illustrate the futility of arguments.

Down in Mississippi they had a health campaign recently. Prizes were offered to school children for the best health slogans. Of the four thousand contributed the first prize went to the little boy who wrote, “Chew your food; you have no gizzard.”

The following “want ad” which appeared in a western paper, will perhaps make the present social unrest easier to understand:

“Young man, ex-officer, tired of a monotonous peace will undertake mission to any part of the world; need excitement and reward in proportion to risk.”

In a certain small English village there were two butchers living on the same street. One placarded his sausages at 1s. a pound, and the rival promptly placed 8d. on his card. Number 1 then placed a notice in his window saying that sausages under 1s. could not be guaranteed. Number 2's response to this was the announcement, “I have supplied sausages to the king.” In the opposite window the following morning appeared an extra large card bearing the words, “God Save the King.”

With the elections over, and the politicians quiet, it is harder to find jokes. This will necessitate a more extensive use of the scissors in conducting this column, so I change my name to

The Joke Collector.

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Entered as second class matter at the post office at Chicago, Ill., under the Act of Congress of March 3, 1879.

That our readers may not be inconvenienced by failure to receive their paper we will not discontinue at the expiration of subscriptions, unless requested to do so.

We urge our readers to watch the date of expiration, printed on the right hand corner of the first page, and to renew promptly.

Advent Corporate Communion of the Brotherhood

For a number of years the Brotherhood of St. Andrew has endeavored with growing success to inspire its members to join in a general Corporate Communion on the morning of the First Sunday in Advent; and it has, through its literature, expressed the hope that the confirmed men and boys of the Church generally would follow the suggestion and join with the Brotherhood in each parish in this great service. This has been done to a considerable extent, and the practice is growing in the Church.

The indications are that the Advent Corporate Communion this year will be more largely attended in hundreds of parishes than ever before. This is especially gratifying because such an observance of the day is in consonance with the general plans of the Department of the Nation-Wide Campaign, the First Sunday in Advent being the opening day of the preaching mission of the campaign.

The leaders of the Brotherhood desire to have it known that rectors of parishes, directors of chapters, and leaders of other parish organizations may secure at the Brotherhood office printed forms with spaces left blank for the hour of service and for the signature of the rector. These are available for use in almost any parish or mission. They can be secured at the price of one dollar per hundred by writing to Mr. Franklin H. Spencer, Executive Secretary of the Brotherhood, at the Church House in Philadelphia.

The suggestion of the purchase of the cards is made in the hope that not only the Brotherhood men and boys, but those of the Church generally, will feel inspired and be helped to enter into this plan as a part of the Nation-wide Campaign development this year.

This important subject is presented thus early in order that rectors, Brotherhood chapters and other parish organizations may have sufficient time to make their plans, secure their literature, and carry out effective arrangements.

CONFERENCE IN WASHINGTON

The Diocesan Conference in Washington, D. C., was held October 19th, at Epiphany Church.

The Bishop in calling the conference to order spoke enthusiastically of the Nation-wide Campaign effort of the American Church, comparing it with the manner in which the missionary work is being done now in the Church of England, and stated that he felt the time was not far distant when the Mother Church would adopt similar methods.

Large N.W.C. Conference in Brooklyn

The Diocesan Conference on the Nation-Wide Campaign was held on Thursday, October 14th, at the Church of the Redeemer, Brooklyn. At 4:30 there was a conference for the clergy and laymen, after an introductory address by Bishop Burgess, an inspiring and illuminating presentation of the campaign was made by Mr. Morehouse. Discussion and questions followed.

Supper was served at 6:30 in the parish house; Senator William J. Tully presided. Two hundred and seventeen men were present. Immediately after the supper several addresses were made. Mr. Wm. M. Baldwin of the Diocesan Committee and a member of the National Council, spoke on the scope of the Nation-Wide Campaign. The Rev. Geo. Ashton Oldham, rector of St. Ann's Church, Brooklyn, told of the development in the work of the Board of Religious Education, made possible by the Campaign. The Rev. Duncan Gennis, rector of St. Thomas, Brooklyn, made a stirring appeal for the spiritual aspects and presented a motion for the acceptance of the preaching mission. This was carried unanimously. The Rev. Arthur L. Charles, rector of St. Mark's Church, Eastern Parkway, Brooklyn, gave a helpful account of the organization and methods of the Campaign Committee in his parish. Mr. R. F. Barnes, Treasurer, spoke on the financial situation, mentioning that the Diocese had never done so well before, and that it was most gratifying that nineteen of the clergy had received an increase in stipend through the Nation-Wide Campaign.

At eight o'clock there was a public meeting in the Church. Mr. Stephen Baker, President of the Bank of the Manhattan Company, who is also a member of the Presiding Bishop and Council, made a forceful plea for the awakening of the men of the church to her needs and opportunities. He also spoke of his personal experience as a member of the Campaign Committee of St. James' Church, New York City.

At present the clergy are busy holding parish conferences and preparing for the active campaign. The Diocesan Committee meets weekly.

The Bishop of the Diocese is Chairman Ex-officio; Origen S. Seymour, Chairman; Walter R. Marsh, Vice-Chairman; Raymond S. Barnes, Treasurer; Rev. William P. S. Lander, Executive Secretary; Rev. J. Henry Fitzgerald, Secretary; Canon Chas. Henry Webb, Rev. William Sheafe Chase, D. D., Rev. G. Ashton Oldham, William J. Baldwin and Hon. William J. Tully, Committeemen.

SUFFICIENT

Unwrap thy life of many wants and fine,
He who with Christ will dine
Shall see no table curiously spread
But fish and barley bread.
Where readeest thou that Jesus bade us pray,
"Give us our sumptuous fare from day to day"?

Why wilt thou take a castle on thy back
When God gave but a pack?
With gown of honest wear, why wilt thou tease
For braid and fripperies?
Learn thou with flowers to dress, with birds to feed,
And pinch thy large want to thy little need
Frederic Langbridge.

PRAYER FOR THE NATION-WIDE CAMPAIGN

O God, whose eternal purpose is ever kind to the children of men, show us the way to Thy Kingdom that we may walk in it. Kindle in our hearts the flame of supreme loyalty to Christ, that as we hold first place in His life, so may He hold first place in ours. Move us to love what He loves and to hate what He hates. Prosper the common effort which now occupies our hands to quicken the Church's life in our Nation. Give us wisdom with zeal that we may enlighten those who serve Thee not, inspire those who trust Thee not, rouse those who serve Thee not, to the end that with them we may be builded by Thee as living stones into the walls of Thy spiritual temple, through Him, who is the Chief Corner-Stone, Jesus Christ our Lord. Amen.

—Bishop Brent.

THREE CONFERENCES IN SOUTHERN OHIO

In the Diocese of Southern Ohio three successful Convocational conferences of clergy and laity have been held under the leadership of the Executive Secretary, on Oct. 20, 21 and 22.

The Cincinnati Convocation met at the Cathedral with every clergyman in active service in the city present except one, and he was officiating at a funeral. Rev. Frank H. Nelson, D.D., spoke on the strategic points assisted in the diocese. Mr. Oscar E. Rupp spoke on Parish Campaigns; Rev. Frederick L. Flinchbaugh, D.D., on Church School Progress, and Dean Purves on the Preaching Mission.

The Dayton Convocation met in Troy, where Trinity Church has a beautiful new parish house, centrally located. Here a round table conference presided over by Bishop Reese evoked much interest and 14 out of 19 congregations were represented.

The Columbus Convocation met at Athens, the seat of the Ohio University and the dedication of the Church of the Good Shepherd, by Bishop Vincent was a feature of the day. At the conference in the afternoon twenty-two out of the thirty-three congregations were represented and directed by the President, the Rev. E. A. Powell of Portsmouth, fourteen clergy reported the progress of the campaign, presented their difficulties and received suggestions and promises of help.

The finest spirit of fellowship and co-operation was in evidence and the threefold aim of a deeper spiritual life, a clearer knowledge of the task and readiness to accept increased responsibility was foremost in the minds and hearts of all.

ELECT THREE NEW BISHOPS AT ST. LOUIS

The House of Bishops in council at St. Louis last Thursday elected three new Bishops. The Rev. Robert H. Mize, rector of St. Paul's Church of Kansas City, Kansas, was elected missionary bishop of Salina. The diocese has been without a bishop of their own since the death of Bishop Sage, over a year ago. Bishop Beecher of Western Nebraska has been in charge of the work there. Mr. Mize is Secretary of the Standing Committee of the Diocese of Kansas, and is one of the examining chaplains, as well as being the rector of one of the largest parishes.

The Rev. John D. La Mothe was elected missionary bishop of Honolulu. Mr. La Mothe is the rector of the Church of the Ascension in Baltimore, the third largest parish in that city.

The third to be elected bishop was the Rev. Theodore M. Gardiner, one of the native clergymen of the West African Mission. He is principal of Epiphany Hall, Cuttington, near Cape Palmas, Liberia. He was appointed missionary suffragan bishop of Liberia.

BIBLE TEACHING INTRODUCED IN ATCHISON SCHOOLS

The question of teaching the Bible in the grade schools has been agitated in Atchison, Kans., after arrangements for credit for Bible courses at the high school had been completed. The ministers of the city recently held conference with the school board and the latter voted that an hour a week of Bible instruction should be given. The text book to be used will be Burgess' "Life of Christ."

SECOND CONFERENCE IN LOS ANGELES

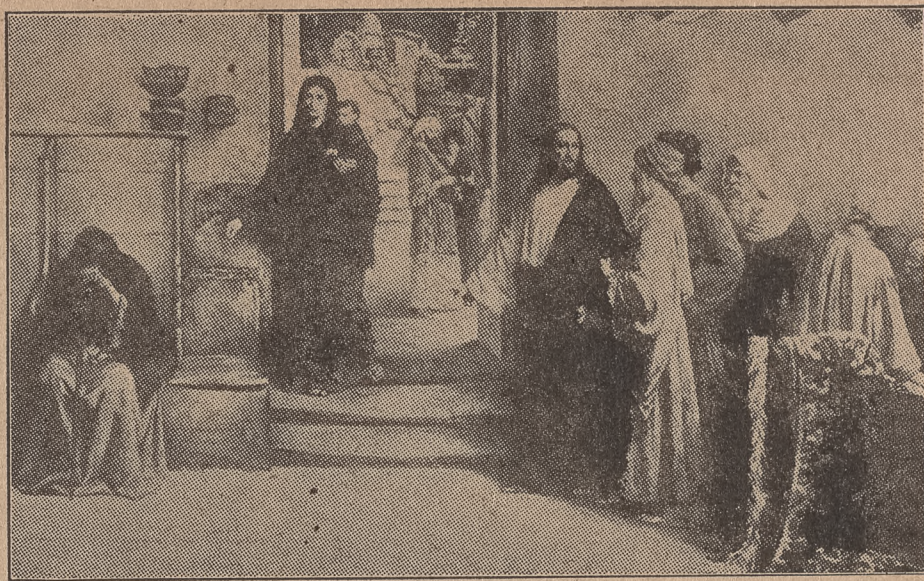
On Monday morning, October 18, beginning at 10 a. m., the Convocation of San Bernardino (Diocese of Los Angeles) held its second conference in the interests of the Nation-wide Campaign, under the direction of Dr. Patton. Every priest in the Convocation was present, and every parish and mission represented by a goodly delegation. In all there were over 100 in attendance.

The conference was held in St. John's, San Bernardino, and began with a celebration of the Holy Communion, at which the Rt. Rev. William B. Stevens, Ph.D., was the celebrant, assisted by the rector of the parish and Rev. R. A. Kirchhoffer, Dean of the Convocation, and the preacher. Bishop Stevens preached a most practical and helpful sermon on the principles underlying the campaign, and at the later conference, upon being introduced to the Convocation by Dean Kirchhoffer, voiced the spirit of the Church in entering wholeheartedly into the campaign, when he said that we can never tell what we can do until we try; that while the ideal set is a high one, it has been reached by many dioceses, some of which had been counted as the weaker ones, and can be attained by the Diocese of Los Angeles.

Luncheon was served at one o'clock at the Hospitality Center, and the Conference continued through the afternoon under Dr. Patton's direction.

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The Widow's Mite

20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on.

21. So that I will come again to my father's home in peace; then shall the Lord be my God: 22. And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee. Gen. 28:20-22.

8. And Zacchaeus stood and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore to him fourfold. St. Luke, 19:8.

41. And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42. And there came a certain poor widow, and she threw in two mites, which make a farthing.

43. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury.

44. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. St. Mark, 12:41-44.

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2. Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. I Cor., 16:1-2.

Proportionate Giving

A wise man very carefully makes a budget for his expenditures.

A certain proportion he believes is due the Church. As one of its members, he feels under sacred obligation to make up his mind with all the facts in view just what relation his gifts to the Church should bear to the other items of his budget. Having fixed upon the amount, he gives it faithfully.

St. Paul has set forth the principle of proportionate giving. More than that, he shows how this should be done:

"Let every one of you,"—*Individually.*

"Upon the first day of the week,"—*Systematically.*

"Lay by him in store, as God hath prospered him,"—*Proportionately.*

This places the responsibility on each one of us of fixing the proportion of our possessions we will give.

Jacob promised a tenth. Zacchaeus gave half his goods to the poor. The widow, in her zeal, gave her all. Here we have three stages of giving.

What proportion of the things God has given us shall WE give for the work of His Church? For the work of spreading His Kingdom?

Presiding Bishop and Council of the Protestant Episcopal Church
Publicity Department, 281 Fourth Avenue, New York

NOTES FROM NEW YORK

BY JAMES SHEERIN

Bishop Burch Speaks at Columbia

Bishop Burch, who has lost his moustache since spring and is therefore more satisfactory to the critics of ecclesiastical exteriors, is an extraordinarily busy man. One sees his name in connection with public meetings, as a speaker at important banquets, etc. Nor does he forget smaller affairs. After preaching to the Columbia students a recent Monday since, he lunched with the boys of his fraternity at the Columbia D. K. E. house, and entered into their conversation as if he were "one of the boys," in spite of his great size and great office. The two leading speeches he has made was one in the Cathedral descriptive of the Lambeth Conference, and another before the Dutchess County Men's Church Clubs at Milbrook. He has addressed the several clerical clubs of New York City.

Demand for Young Men.

A generation ago the men that were heard of most were the learned rectors of great city parishes. Now there seems to be no outstanding figures, like a Dr. Huntington or a Dr. Rainsford, and the "ordinary clergyman" is more in evidence. This may be largely due to the numerous new movements in social service, Sunday School reform, nation-wide campaigns, etc., wherein youthful energy is more in demand than great speeches or grave advice.

Then, too, there is a trend ruralward. Poughkeepsie, home of Vassar and so many educational institutions of more or less national repute, might object to being called rural, but it is when set in contrast with New York City. The rector of Christ Church of that educational Mecca is the Rev. Alexander Cummins, D.D., who is probably the chief force in Diocesan Conventions and is of considerable consequence as editor of *The Chronicle*, an ultra-Protestant monthly periodical.

150th Anniversary at St. Philip's.

Another figure of Diocesan as well as some national importance as a deputy to the General Convention is the Rev. Edward Claves Chorley, D.D., rector of St. Philips-in-the-Highlands, Garrison, New York. No one in Garrison would object to the term rural, for every one there lives proudly under his own vine and fig tree. Some of the mightiest men of finance in the metropolis have homes there, e. g. Mr. Stuyvesant Fish, a name highly known in society and church. The church at large is fortunate in having so scholarly and popular a clergyman as Dr. Chorley in the midst of such people. His influence is felt, not only in that fine community up the Hudson across from West Point, but it is in useful evidence in committee after committee meeting in New York.

Recently St. Philips has celebrated its 150th anniversary, being a pre-revolutionary parish, and several bishops and other eminent men were slated speakers for a month in honor of the event.

St. Andrew's Is Going Ahead.

St. Andrew's church, so long and ably led by Dr. Van de Water, has been making a heroic effort for months to pay off its mortgage of \$80,000 and has now nearly \$40,000 promised. If there was a capable preaching clergyman placed there as rector, it seems to many that its big work could be successfully continued in spite of the inroads of colored people and Jews. The hesitancy in calling a man has been caused chiefly by the feeling of some that the field ought to be abandoned. Dr. Van de Water became rector of the church of the Beloved Disciple last spring.

ADVERTISING THE PRAYER MEETING

Preaching is often advertised but the Presbyterian church in Hiawatha, Kans., is advertising its prayer meeting on the theory that any good thing deserves to be advertised. A large display notice in the local daily invites the people of the town to the service, this notice being printed the very day of the meeting. The leader and the topic of discussion are announced. It is reported that the publicity has increased the attendance and the interest.

CONSECRATE CHURCH IN BIRMINGHAM

On Sunday morning, October 31st, St. Andrew's Church Birmingham, Alabama, was consecrated by the Rt. Rev. Charles M. Beckwith, Bishop of Alabama.

The building is of brown stone, and although it seats only three hundred and fifty, is unquestionably the most beautiful church edifice in the city.

In October, 1902, the Rev. John G. Murray, then rector of the Church of the Advent, now Bishop of Maryland, established a Sunday School on the southwest highlands for the benefit of his parishioners who had removed to that neighborhood. After occasional services, the congregation was two years later admitted into union with the diocese as an independent parish, elected the Rev. Raimundo de Ovies (now rector of Trinity Church, Galveston, Texas), as rector, and erected a frame building at the corner of Eleventh Avenue and Central Street, South.

After a very successful rectorship of about seven years, the Rev. Mr. de Ovies was succeeded by the Rev. Willis G. Clark, now rector of Trinity Church, Asheville, under whose administration the present handsome building was erected at the corner of Eleventh Avenue and Twelfth Street, South.

Shortly after the completion of the church, the Rev. Mr. Clark was succeeded by the Rev. Wilmer S. Poyner, and he in turn after a short time, by the present rector, the Rev. Joseph T. Ware.

Except for a small mortgage upon the rectory, the entire parish property is now clear of debt; and although the neighborhood is becoming increasingly one of boarding houses and a floating population and the congregation is composed almost entirely of people of moderate means, during the six months which has elapsed since the liquidation of the final indebtedness upon the church, an Austin organ has been installed at a cost of about seven thousand dollars and paid for.

A NEW SECRETARIAL SYSTEM FOR CHURCH SCHOOLS

Chicago is finally to have a Church Book Shop, with the opening this week of the attractive Bishop Book Shop on Dearborn Street. One of the features upon exhibition is a secretarial system which provides a system of record-keeping for Religious Education which will make for the real efficient organization of a Church School. It is modern and up-to-date, thoroughly practical, simple and complete.

The shop is stacked with all the books one could possibly desire—is extremely attractive—just the place to loiter away a half day without feeling guilty of wasting time.

DR. SCUDDER TALKS ABOUT SOVIET RUSSIA

The Boston Ministers' meeting held on Oct. 11 listened to a discussion of soviet Russia by Dr. Doremus Scudder, recently elected Secretary of the Ministers' Federation, who has recently returned from Russia. Dr. Scudder disclaimed being a socialist but insisted upon interpreting the Russian situation fairly. He asserted that the soviet antagonism to alcohol was genuine and that much headway had been made in turning the people from alcoholism. The soviets are also to be commended for their care of children and for their program of universal education. They abolished the death penalty at first, but were compelled to restore it afterwards. Many acts of cruelty were committed by minor officials and by mobs, but punishment has been administered to many guilty of these offences against good order. Dr. Scudder asserts that the family has been untouched by the soviet regime and that the church is by no means less popular than before. He demanded that the world keep its hands off and let Russia work out her problems in a democratic way. Very significant was the statement that it is almost impossible for any newspaper correspondent to send the truth about Russia to the world, even if he wants to.

The Wyoming Clericus, formerly known as the Ogilvie Conference, has been called to meet at Bishopstowe, Cheyenne, from November 10th to 17th inclusive. All the clergy of the district will be in attendance, and a timely program is being prepared.

TWO CONVOCATIONS ORGANIZED IN NEW DIOCESE

Two convocations have been organized in the diocese of Southwestern Virginia. The first which shall be called the "James River Convocation," shall include the following counties: Alleghany, Amherst, Augusta, Bath, Bedford, Botetourt, Campbell, Highland, Nelson, Rockbridge.

The clergy within the above counties met together for their first session on October 5th, at St. Paul's Church, Lynchburg. After a devotional service conducted by Bishop Jett, the day was given over to a general discussion of plans for organization. The following officers were elected: Rev. John M. Robeson of St. Paul's Church, Lynchburg, dean; Rev. Frank Mezick of Nelson county, secretary; and Rev. Thomas Howell, of New Glasgow, treasurer.

At noon the ladies of St. Paul's congregation served a delightful luncheon after which Bishop Jett addressed the convocation offering many suggestions for organization. Many important plans were made, among other things a determination to have a yearly mission at every preaching station. This meeting was characterized by interest and enthusiasm.

The second convocation which shall be called "The New River Convocation" shall consist of the following counties: Craig, Roanoke, Franklin, Henry, Giles, Montgomery, Floyd, Patrick, Pulaski, Carroll, Bland, Wythe, Grayson, Tazewell, Smyth, Buchanan, Russell, Washington, Dickenson, Wise, Scott, and Lee.

The clergy residing within this territory came together for their primary meeting at Emmanuel Church, Bristol, on October 12th and 13th. The session opened with a devotional service after which plans for organization were discussed. The following officers were elected: Rev. G. Otis Mead, of Christ Church, Roanoke, dean; Rev. C. S. Hale, secretary; and Rev. W. B. Lee, Jr., treasurer.

In the afternoon the chief speaker was the Rev. E. W. Hughes, who spoke on the subject "To what extent does the Consecration of a Church remove it from secular uses?"

The evening session was held in the interest of the follow-up work of the Nation-wide Campaign.

On Wednesday morning the convocation came together for a devotional service conducted by Bishop Jett, after which the convocation sermon was preached by the Rev. Thomas G.

Faulkner, of Salem, Va. In the afternoon Bishop Jett addressed those present, after which the Rev. C. S. Hale read an essay on "The Present Movement Toward Christianity." The closing session was held in the interest of missions, the speakers being the Rev. E. A. Rich of Graham, Va., and the Rev. Walter C. Whitaker, D.D., of St. John's Church, Knoxville, Tenn. Under the leadership of Mr. Mead the success of this convocation is assured.

N. W. C. CONFERENCE IN DIOCESE OF PITTSBURGH

The Diocesan Conference on the Nation-wide Campaign was held on October 20th, at Calvary Church Parish House. The meeting was opened by the Bishop, presided over by the Rev. Floyd W. Tomkins, Jr., Chairman of the Diocesan Committee, and led by Mr. Lewis B. Franklin, Treasurer of the Presiding Bishop and Council.

DR. CARUTHERS ELECTED ARCHDEACON

At the meeting of the Northern Archdeaconry, held on the 18th of October, at Lawrenceville, Pa., the Rev. Guy F. Caruthers, D.D., was elected Archdeacon in the place of Rev. J. W. Torkington, resigned. Rev. Dr. Caruthers has been rector of St. John's, Westfield, for the last seven years.

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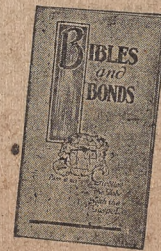
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