

An intimate story of his visit to England is told by Bishop Williams in this issue.

# The Witness

What is the greatest need of the church? See the answers on page two.

"FOR CHRIST AND HIS CHURCH"

VOL. V. No. 12.

CHICAGO, ILLINOIS, NOVEMBER 13, 1920

\$1.50 a Year.

## GIRLS' FRIENDLY SOCIETY MEETS IN CINCINNATI

### Young People of the Church Plan Interesting Program for the Coming Year

By C. G. Reade.

The first Provincial Conference of the Girls' Friendly Society in the Province of the Mid-West called under the provisions of the new Constitution was held in Cincinnati on Friday, Saturday and Sunday, October 22, 23 and 24. Out-of-town delegates numbered twenty-seven. Eight Dioceses were represented.

The opening meeting was called to order at 7:30 Friday evening. Mrs. J. D. Herron, Vice-President of the Province of the Mid-West and ex-officio chairman of the Conference, opened the meeting with the Girls' Friendly Society prayer, after which the Rev. Frank H. Nelson, D.D., Rector of Christ Church, welcomed the Conference and emphasized the value of these gatherings, which while themselves non-legislative, will do much to crystallize sentiment and so influence legislation in diocesan councils below, and the central council above.

On Friday evening, Miss Catherine Morrison, of Christ Church Branch, Cincinnati, spoke on the Church Service League and the relation of the Girls' Friendly Society to it. Miss Lydia Thieme, of Grace Branch, Chicago, discussed the question of retaining the interest of the older girls. She gave many valuable suggestions, urging especially that these be given training and deputed to help in establishing new Branches and strengthening small or weak ones.

Saturday morning was devoted to sight seeing, the second session being called at two o'clock. Miss Lydia Thieme, of Chicago, was elected Secretary, and Miss Ida Walker, of Cincinnati, Treasurer.

Miss Margaret McGuffey, Housing Referee of the G. F. S. A., spoke on housing as affecting women and girls in industry, and Miss Alice Simrall, of Christ Church, Cincinnati, spoke on Branch Programs.

A discussion of the Third Central Rule followed, after which Miss Rosalie Phillips, of Christ Church, presented two motions, both of which were carried. The first of these was: "Moved, that the Provincial Conference recommend to every Diocesan Council in the Province that it shall make a careful study of the amendment to change the Third Central Rule from a negative to a positive statement," which amendment was passed by the Central Council in Cleveland in October, 1919, and which will come up at Central Council in October, 1921, for the second vote necessary to its acceptance.

The second motion was: "Moved, that the Conference of the Mid-West go on record as opposing the amendment which was passed for the first time by the Central Council in 1919 and which changes the wording of the Third Central Rule from a negative to a positive statement."

The offering taken at the Festival Service came up for consideration, and was sent to Miss Sibley to apply on her pledge of five hundred dollars, made in the name of the Girls' Friendly Society, to help save Racine College.

The meeting adjourned to visit the art collection of Mr. and Mrs. Chas. P. Taft.

Supper was served to one hundred and sixty at Christ Church parish house. The evening meeting was very largely attended. Miss Jeanette Ziegler, Extension Secretary, spoke on Extension, reminding the audience that as a successful branch is the

greatest agency in the success of extension work, so an unsuccessful branch is the greatest obstacle, for the news of each travels ahead of the Extension Secretary and helps or blocks her efforts.

The last speaker of the Conference was the Rev. Charles N. Lathrop, Secretary of the Social Service Department of the Church. He urged a practical rather than a sentimental conception of the social service, and commended the efforts of the G.F.S. in bettering the working and housing conditions of women and girls.

The two services of the Conference were the Corporate Communion in St. Paul's Cathedral, Sunday morning, Dean Purves the celebrant, and a festival service in Christ Church Sunday afternoon at 4 o'clock. Five hundred members and associates, with many diocesan and branch banners, made the procession into the church a wonderful sight. The Rt. Rev. Theodore Irving Reese, Bishop-Coadjutor of Southern Ohio, preached the sermon for the day, taking for his theme "Loyalty," and for his text the well known words of Ruth: "Entreat me not to leave Thee or to return from following after Thee, for whither thou goest, I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God."

### CONSECRATION OF BISHOP FOX

The Rt. Rev. Herbert H. H. Fox was consecrated Suffragan Bishop of Montana in St. John's Church, Detroit, on Wednesday of this week. The consecrators were the Presiding Bishop of Ohio and the Bishop of Indianapolis. Bishop Faber, of Montana, preached the sermon. Dr. Fox was presented by the Bishops of Kentucky and Michigan.

### CATHEDRAL AT TOPEKA ADVERTISES.

Grace Cathedral, Topeka, Kans., is advertising in the moving picture houses with films of the different activities in the parish, such as the consecration leaving the church; the Girls' Friendly Society Cottage; the Choir and Procession; Bethany College and the girls leaving for church attendance at the Cathedral and scenic pictures of the grounds.

These pictures are run three times daily and the moving picture houses run it a week in each house and then transfer the film to a second house. The pictures are very beautiful and have attracted wide attention. Along with the pictures is certain printed material to acquaint the minds of non-church going people as to the cause of the Gospel of Christ. It is planned to run these pictures for a year and the effect is being noticed by observation of the people during the performance.

### ON LEAVE OF ABSENCE

The Reverend Clarence S. McClellan, Jr., Missionary of the "Big Bend" of West Texas, is on a leave of absence and is visiting his wife and children in New York. He has recently preached at the Ascension and Saint Paul's, Mount Vernon and is to be the special preacher at Trinity Church on Sunday, November 14, when he will describe his work along the Mexican Border. Mr. McClellan expects to return West about the middle of November.

## Two-Day Conference In Indiana

By H. R. White

A two-days' conference on aspects and methods of Church Work was held in St. James' Church, South Bend, Rev. Robert J. Long, rector, on Monday and Tuesday, October 25th and 26th.

The meetings were held in three sections.

(1) Young People, (2) Clergy, (3) General, but more especially for members of Woman's Auxiliary.

(1) At a supper in Y. M. C. A. the organization of a Diocesan Society was perfected. Mr. John Myers, of the Young People's Society of St. James', presided and the Rev. Charles H. Young, rector-elect of Howe School, made the address. About 100 attended.

(2) A conference on Social Service was held Monday afternoon. Miss Kathlyn Moore, director of Charities in Evanston, led the discussion. On Tuesday, the Rev. McVeigh Harrison, O. H. C., gave some suggestions on the making of a meditation. Dean White of Trinity Cathedral, Cleveland, spoke on the expanding work of the Church.

(3) On Monday the Rev. Charles H. Young pointed out new fields of church work, dwelling especially on Americanization, Rural and College opportunities.

A service for children conducted by Dean White delighted not only the children but also the adults.

Canon Reade spoke on Social Service and its meaning for church men.

The Rt. Rev. J. N. McCormick, D. D., gave an account of the Lambeth Conference.

The principal service was held on Monday evening. It was of a missionary nature. The combined choirs of several adjacent parishes with an orchestra led in a service full of inspiration. The Rt. Rev. Charles P. Anderson D. D., was the preacher.

Many of the parishes of the Diocese were represented at the conference, which was most helpful.

### MISS DODSON LEAVES CHINA

At the close of the last school year Miss Steva L. Dodson retired from the principalship of Saint Mary's Hall, Shanghai, after thirty-two years of service in the China Mission. They were years of unbroken devotion to the upbuilding of Christian womanhood in China. Bishop Graves has told of her untiring devotion, her rare patience and good sense, her unswerving loyalty and faithfulness, her constant standing for peace, and working for unity. Dr. Pott of her singleness of aim, her industry, and perseverance; one of the Chinese Clergy has noted especially her self sacrifice and her sympathy with her girls. Such qualities are easy to enumerate; when woven into the warp and woof of thirty years spent in the upbuilding of one definite piece of work for Christ and His Church, they promise to that work enduring blessing.

### SOCIETY OF THE OPEN BIBLE

A novel religious movement of New England is the Society of the Open Bible. At first the movement was unorganized. Women in their homes and men in their offices keep the Bible open and find a verse to memorize every day. Recently the first annual convention of the society was held at Whitefield, N. H. There are about a hundred members in Whitefield and it is now proposed to extend the organization to other communities. This is but one of many indications that the church feels the need of reviving the devotional and mystical phases of her experience.

## ENGLISH WRITER SAYS THE NEED IS POPULAR RELIGION

### London's Foremost Apologist Believes That Religion is the Need of the Day

By A. Manby Lloyd.

Lambeth Conference resolutions, Bolshevism, the coal-miners' strike—all have temporarily paled into insignificance beside the lurid glare of the fires of anarchy and revolution in Ireland. Mr. Lloyd George's Carnaroon speech has been taken to imply a whole-hearted sanction to the policy of reprisals on the part of the army of occupation.

This speech has called forth indignant criticism from the "Times," the "Church Times," and even from the Northcliffe Press, which did so much to put Lloyd George in his present position. Mr. Sidney Webb's Fabian journal, the "New Statesman," has this criticism: "His lack of principle is now so universally recognized that rascality has ceased to shock."

But the sternest indictment of this notorious speech has come from Viscount Grey, formerly Liberal Foreign Secretary, and Lord Robert Cecil, a strong Churchman, and son of the late Lord Salisbury. In a joint letter to the Press, dated Oct. 13th, they remark that Mr. George has given a very inadequate account of reprisals.

"It is alleged on apparently overwhelming evidence that the armed forces of the crown have for months past systematically burnt buildings and other property in the towns and villages and farms of Ireland; that they have fired rifles and thrown bombs at random, killing and wounding the inhabitants; that they have driven women and children of all ages and in all conditions of health to the fields and mountains.

"These acts have, no doubt, been committed in revenge for horrible outrages perpetrated in the districts concerned, but have not been confined to individuals who have been guilty of such outrages. On the contrary, the victims have included Protestants and Unionists who used to be bitter opponents of Sinn Fein. . . . These are grave charges, and require full, open and immediate investigation by a constitutional tribunal."

A Sunday paper has a characteristic article by Mr. G. K. Chesterton on "The Church and Snobbery." The great gap in English life, he says, is the need of a popular religion. Look at this gap in the greatness of the English as compared with the Scotch or Irish or Welsh. In Scotland or Ireland it would not have made a button's worth of difference to the popular religion to have made any change in the fashionable religion. If all the ladies and gentlemen in Scotland had become Mohammedans, it would have made no difference to the Bible in the peasant's home.

If all the ladies and gentlemen in Ireland had become Parsees, it would have made no difference to the priest in the peasant's home. But if all the English gentry had become Mohammedans it would have meant a religious revolution in every village in England. Every parish church would become a mosque. . . . The whole religious and charitable organization would have become Moslem. I do not say there would be no other organizations, but no one of them would be a universal popular organization. . . . Anglo-Catholicism has been really popular in certain slum parishes under men like Father Dolling and Father Stan-

ton. But, broadly, this has been the national weakness: that the national religion has been rather fashionable than popular.

After an eloquent passage describing the culture of the poor (who could name a tiny flower the "Star of Bethlehem") and the decay of Romance, he continues: "Wealth became the wonderland of the poor. Aristocracy became the only fairy tale left to democracy. . . . The romance of the Monks was primarily the romance of poverty. The romance of the Squires was primarily the romance of possession. We see this mere romance of luxury in vulgar, sensational novels. It is the romance of hotels and not of houses—still less of hovels. A democracy that has a creed and customs of its own is the only permanent force of resistance against the temptation to aristocracy and the kindred temptation to anarchy. For aristocracy is a kind of anarchy, and they are both very human weaknesses. . . . But if the present crisis does end in slavery, or end in anarchy (and both are only too possible), I do not doubt for a moment that history will say such an end became inevitable when the English lost hold of their own popular religion."

I have quoted G. K. C. at length in my first "London Letter" because he is our foremost Christian lay apologist. He has crossed swords with Atheists and Freethinkers and, like Ruskin, he draws his inspiration from the past. The very stones cry out against the libel that no good thing came out of the middle ages; bad men simply could not build a cathedral or illuminate a missal. And it is doubtful if a really good man would waste his time over an English factory or an American skyscraper.

### AN APPEAL FROM ALASKA.

Mrs. J. H. Molineux, of Ketchikan, Alaska, writes that the Indians of southern Alaska are having a hard time this autumn on account of the poor fishing season during the summer. The older Indians tell her that they are now passing through the hardest time in forty years. Their clothing cupboards are bare. She wants clothing more than money. She is expecting some supplies later in the winter from the Woman's Auxiliary of Los Angeles, but needs immediate relief. Mrs. Molineux says:

"Will the friends of Alaska kindly look over their clothing and see if they have anything they can send to the Indian mission at Ketchikan? The Indians always try to make enough in summer to keep them during the winter, and never beg. But they made very little, and some none at all this year, as fishing was poor, and the canneries could not provide as much work for the women as formerly. They can catch enough fish to eat, but cannot get clothing, and the days of skin and fur clothes are no more. Any worn clothing for men, women and children will be very acceptable and can be sent by parcels post for 12c a pound, carefully wrapped, to

Mrs. J. H. Molineux,  
St. John's Mission,  
Ketchikan, Alaska."

# WHAT IS THE GREAT NEED OF THE CHURCH

## The Monthly Symposium of the Witness

### Program for Church School League

The Commission on the Church School Service League met in the office of the Department of Religious Education, on October 20th for a three and a half day session. The Commission is to issue from time to time helpful programs for the use of the six Cycles of the League.

Programs were formulated for Cycle III, 3rd, 4th and 5th grades, for children nine to twelve years of age, and for Cycle V, the high school age. In each program it is shown how the Prayer, Study, Work, Gifts and Fellowship of the League may be developed in the different fields of service; the Parish, Community, Diocese, Nation and World. At its next session the Commission expects to work on programs for Cycles II, IV, and VI.

The plan for Cycle I, the Little Helpers' Department of the Church School, was issued in September (Leaflet No. 4506) and received with favor.

The programs are issued with the hope that they will be helpful to leaders of the Church School Service League in working out the parish plans for the organization. They show how the Girls' Friendly Society, Junior Brotherhood and the Boy Scouts, though retaining their own individuality, may yet cooperate with the plan of the Church School Service League. Copies will be obtainable soon from the Department of Religious Education.

### NEW HALL AT ST. GEORGE'S, CHICAGO.

St. George's Church, Chicago, is planning many interesting affairs in their new hall, which is nearing completion. It is to be formally opened next week with the annual bazaar. The hall is arranged in such a way that private rooms can be partitioned off in a few moments, and yet, with the partitions down, it is a hall that eats several hundred people. The equipment is modern throughout, with a model stage of concrete and a kitchen with everything arranged so as to make for efficiency.

The building has been in charge of Mr. Benjamin Coyte, who not only supervised the work, but drew up the plans as well.

An open forum is planned throughout the winter, where religious, economic and social subjects can be discussed after an address by the invited speakers of the evening.

W. B. Spofford, managing editor of *The Witness*, is in charge of the mission.

### MISS JOHNSTON MADE N. W. C. SECRETARY.

Savannah, Ga., Nov. 1.—The Diocesan Committee of the Nation-wide Campaign has appointed Miss Edith J. Johnston, of Savannah, executive secretary, and though the appointment is late, the Diocese is being quickly organized, and the committees are reporting that they are rallying their forces, with the expectation that the Campaign will be vigorously pushed. Groups are being organized in the various parishes, and parochial conferences are being planned.

### HEALING MISSIONS.

The Healing Missions are being continued this year in the Cathedral at Topeka, Kans., with considerable success and the clergy staff are making a house to house visit on all those who have registered. Quite a few people come during the week at special hours for private treatment. The impression on the whole congregation and community is decidedly good. The plan is to have these services every two weeks on Sunday afternoon. A special pamphlet has been printed for free distribution. These pamphlets are also placed in public places.

### MEMORIAL PRAYER

O GOD, who knowest the necessities of all Thy creatures, we commend to Thy holy keeping and care the souls of all Seamen who have lost their lives while following their noble calling. Give them peace eternal, let Thy perpetual light shine on them and bring them to the glorious resurrection promised to Thy saints; for the sake of Him who died and rose again for us, Thy son, Jesus Christ our Lord. Amen.

### THE PLAN

Each month we are to ask a question of five or more people, whose names are drawn blindfolded from a box containing the names of *The Witness* subscribers and all of the clergy. They are invited to answer the question, briefly, in the monthly double number, which is issued the second Saturday of every month. The *Witness* readers are then invited to comment on the subject until the next question appears.

### THE NOVEMBER QUESTION

WHAT IS THE GREATEST NEED OF THE EPISCOPAL CHURCH OF TODAY?

### THOSE DRAWN THIS MONTH

Daniel S. Tuttle—Presiding Bishop of the Church.  
Charles Herbert Young—The Rector of Howe School.  
George Irvine Hiller—Rector of St. Stephen's Church, Millidgeville, Georgia.  
Roy H. Fairchild—Rector St. Mary's Church, Nebraska City, Nebr.  
George Robert Brush—Rector Trinity Church, Shelburne, Vt.  
Floyd Cartwright—Rector Christ Church, Smithfield, Va.

### THE BUSIEST ONE OF ALL

Thank you! But I am now wandering for the consecration of Bishop-elect Cook, and next must hurry to Waco, Texas, for the Synod of the Southwest, and next must prepare for the Special Session of the week after next, so that my time is more than filled up and I am obliged to ask you to excuse me for not writing an answer to your Questionnaire this time.

Faithfully and gratefully,  
DANIEL S. TUTTLE.

### UNION WITH CHRIST.

Certainly a great many things are needed by the members of the Church today, all of which may be focused under one fundamental need, namely, a realization of our need of living union with our Lord Jesus Christ, so that we may fulfill the work He has entrusted to us. There is but one solution to the great problems which are shaking our social fabric to its very foundations, which are causing thoughtful men to wonder whether our civilization can continue. Great armies, powerful navies, enormous wealth, organized labor, commercial enterprise, nor all powers of mammon can bring the peace and harmony which God desires this world to enjoy.

But our Lord Jesus Christ can bring us these blessings. He does His work through men and women who believe in Him sincerely. The Church is here to bear witness of Him, to interpret Him to the world and to bring the world to Him. We in the Church can do this just in proportion as we keep in living union with Him through earnest prayer, frequent communion and personal work in bringing others to Him. We have each of us a personal responsibility which no one else can fulfill. We can revive the Church by being turned again to Christ, by making our homes centers of earnest Christian living, by training our children to love and serve God, and being ourselves faithful witnesses.

CHARLES HERBERT YOUNG.

### LESS COMPROMISE.

To answer your question in a sentence, and it a borrowed one, is my first temptation. G. Lowes Dickinson in "The War and After" says to the young men of England, "Believe in the future, for none but you can. Believe in the impossible, for it waits the help of your hands to become the inevitable."

The life which Jesus lived and His teachings were both bold, daring and adventurous. A real faith, that is a daring faith, is the greatest need of the Church in this time.

In the realm of politics and economics the application of the Gospel of Christ is radical and daring, but I am thinking of the province that is usually spoken of as the Church's sphere.

Have the clergy a faith in the laity that dares to demand the impossible? Have the laity a faith in their leaders that is daring enough to attempt the great adventure? Have we not compromised and minimized till the great spirit of adventure is an unused force in the world of religion? Is there anything about the ordinary preaching and work of the Church which stirs the imagination of a man? We talk of fellowship—do we demand it? We talk of sacrifice—do we have it? We talk of work—do we do it?

Have we not unconsciously compromised our ideals?

One of the greatest appeals which the early Church had was in the boldness and daring of its Gospel. It appealed to the spirit of adventure.

The Nation-wide Campaign has been a success in practically every Diocese where the clergy were willing to demand, wholly, the seemingly impossible. The Church can claim her inheritance when she, looking forward like Caleb, has wholly followed the Lord.

The Church must believe in the impossible with a faith that dares.

GEORGE IRVINE HILLER.

### BIG MEN FOR SMALL JOBS.

Your letter asking me the question, "What is the greatest need of the Episcopal Church today?" took me by surprise, as I little thought that so obscure a soldier as I am in the Lord's Army would be called on to decide so great a question, and then write on it. As I look out over the field, it seems to me that the greatest need of the Church today is for BIG Churchmen, both among the clergy and the laity—men big in heart and mind and soul; men who are big enough to see the need of the Church and then work for it.

The great trouble among us clergy and laity is that we are waiting for the Lord to call us to do some big thing while all around us lie opportunities to advance the cause of the Church. There are plenty of men who are willing to serve on commissions or act as delegates to the General Convention, but when they are asked to go out and serve on an Every Member Canvass they draw the line and, like those men who were invited to the Supper, pray to be excused.

We cannot all be members of the Presiding Bishop and Council, but we each have our place in the body of the Church, and if we cannot be the "head or the heart," we at least can be the "hands," and hands were made to serve, and when we serve we are at least following in the footsteps of the Master. This, sir, is what I believe to be the "Greatest need of the Episcopal Church today"—men who are big enough to realize that any work, no matter how small it may be, if it is done for Christ, is a big job

ROY H. FAIRCHILD.

### BETTER CONFIRMATION INSTRUCTION.

You have asked me to state what in my opinion is the greatest need of the Episcopal Church today.

It is, of course, a large question and to answer it intelligently we should bear in mind constantly another question, "What is the purpose of the Church?"

The minds of the people are, I believe, too much distracted by controversies and by the machinery of organization. The real purpose of the Church is to bear witness to the life and teaching of the Incarnate Lord and through this witnessing on the part of the priest and people to win souls to Jesus Christ.

Now, to win a soul for Jesus Christ is fundamentally a spiritual task to be accomplished by prayer and by the grace of God.

All our parishes are making it the supreme effort to increase the number of their communicant list by confirmation. But the percentage of those who stand fast in the faith after confirmation is small enough to make one question whether or not these souls have been really won to Jesus Christ.

If it is true that the impression made upon candidates for confirmation is largely superficial, and that this is the reason for their failure to be steadfast, then I believe that the greatest need of the Church today is that our spiritual leaders, the clergy, should teach that the essence of the Christian religion is Godliness, and that Godliness comes through contact with God in prayer, worship and the Holy Communion, and that Godliness means the practice of Christian principles in daily life.

If the great body of those who seek admission into the Episcopal Church were to be told this plain, practical truth as the dominant faith of the Christian religion, that the Church seeks to make men like God by bringing God nearer to them, I believe this would meet a need as great as any in the Church today.

GEORGE ROBERT BRUSH.

### VISION.

At a time when an interrogation point looms large in the lives of all men and in all lines of human endeavor; at a time when no one knows what to expect next, it is well to ask, "What is the greatest need of the Episcopal Church today?" In answer to that question I would say vision. Vision to see the right and to know that it is right that we may do it. Vision to see the wrong, to know it for wrong that we may avoid it. Vision to see the opportunities that are ours, that we may avail ourselves of them. Vision to see our own ability to make the most of it. Vision to see our weaknesses to strengthen them. Vision to see and differentiate between our own personal desires and the good of the Church. Most of all, that we may have vision to see our own faults, our own shortcomings, our own prejudices, that we may not be led by them.

The mistakes and failures of the Church in the past have all come from lack of vision to see just these things. They have come from selfishness, from self-satisfaction, from over-modesty, from obstinacy, from any number of other things that cloud the vision of men to see clearly the needs and opportunities of their time. The Church has suffered and must continue to suffer on account of them. The present moment is pregnant with the possibility for good, for bad, for upbuilding, for downbreaking, and the strong men of the Church must see clearly to lead, and the others to follow, not in their own way, but into the way of God, and truth, and righteousness.

FLOYD CARTWRIGHT.

# EDITORIAL

By Bishop IRVING P. JOHNSON.  
WORLDLY WISDOM

How proud we are to be numbered among the worldly wise and to take our place among those princes of this world who by worldly wisdom have gained social prestige.

We are perfectly aware that the atmosphere of "the pride of life" is spiritually dead but we love to be number among the world's elect and to be known as wise in worldly conduct.

Bishops, priests and laymen are alike prone to fall for social prestige and to hold dear their standing among the worldly prudent.

This Church is patronized by those who love it not and numbers among its elect those who would rather disregard Christ's commandments than violate the sacred rules of polite society.

Not that one has anything against the rules of polite society unless one is made to feel that they are more binding than the precepts of Jesus Christ.

St. Paul was one who had enjoyed the nectar of worldly wisdom. He had moved in good society and been the pampered pet of the worldly wise. He sums up in the knowledge of Christ the whole matter. "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise, for the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness and again the Lord knoweth the thoughts of the wise that they are vain. Therefore let no man glory in men."

But we do glory in men in spite of St. Paul's admonition and we give an exaggerated deference to the opinions of the worldly wise in spiritual things.

There are comparatively few of the worldly wise who have a keen interest in those things for which Christ died.

They believe in the Church as a civilizer and want it to throw a mild religious respectability around their homes and social relations, but they do not want to make any supreme sacrifices for spiritual ideals and they create religious atmosphere in which the beggar with sores, and the thief with a conscience and the fallen woman with a heart find no sympathetic inspiration.

Religion consists today, in many religious circles, of identically the same coldly respectable virtues which made the Pharisees trust in themselves that they were righteous and despise others.

It is the cold phosphorescent light given out by decaying lives which has no warmth and very little light.

It hasn't red corpuscles enough to warm the heart of a rabbit and is utterly powerless to radiate warmth in a flock of sheep.

The self centered religious life of the worldly wise has never had much in common with the radiant love of Jesus Christ for all sorts and conditions of men.

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The cure for this travesty of religious life will not be found in the utterances of those who promulgate class hatred and foment the spirit of self-pity among the common people.

The radical utterances of certain parlor socialists are as far from the heart of Christ as they may fancy themselves near to His head. Christ never preached a gospel of bitterness, but rather the gospel of forgiveness. It is comparatively easy for violent minds to wrest from the gospel certain utterances which seem to justify them in seeing red. It is as unfair to snatch these phrases from the Bible of Christ and to leave unsaid the real meaning of His Crucifixion as it is to mouth other phrases that have lost their savor because they are no longer permeated with the essence of salt.

One of our Western Bishops, on a visit to the Eastern Church, asked an ecclesiastic why they referred to their bishops as "His Holiness." In the Eastern Church bishops are selected from the monasteries; the priests are married men, but the bishops are monks.

The ecclesiastic replied that this title was due to the practice of the Diocese; "When the Episcopate is vacant, we send to one of the nearby monasteries and ask for the name of their holiest monk and he is usually elected as the bishop."

"But," replied our bishop, "how does the fact of his holiness make him effective for the other duties of his office?"

"In the Kingdom of Heaven," replied the Eastern ecclesiastic, "holiness is the one quality necessary to make his work effective." And isn't it so?

But how often in this country is that the first question which vestries of the worldly wise ask in selecting a shepherd for their souls?

Is he a mixer? Will he adorn polite society? Can he preach? Is he a good fellow?

And so many large and flourishing parishes are mausoleums filled with dead men's bones just because the worldly wise, who control them do not believe in the "foolishness" of which God approves.

It is for this reason that so often God fills the spiritually hungry with good things and the rich he sends empty away.

The worldly prudent are seldom the spiritually wise. The masters of men are seldom the Children of God.

\* \* \* \* \*

I am firmly convinced that the Spirit of Christ is lacking in our religious ideals today.

A man who cultivates holiness of life will find that it is not a marketable product in the temples dedicated to Him who is holiness.

We sing "Holy! Holy! Holy! Lord God of Hosts! Heaven and earth are full of Thy glory," without feeling the incongruity that holiness is not esteemed highly by those who sing its praises.

What is Holiness?

It is like wisdom. Something which a man dare not claim because it is the part of both wisdom and holiness to be profoundly conscious of its own limitations. It is the accomplished musician that detects the false note in the anthem. The non-musical person can flat unconscious of his offense.

That is why the saint is so ready to acknowledge that he is a miserable sinner because he is perfectly conscious of the absolute standard

The worldly wise are not conscious of sin because their ideals are not difficult of attainment.

While the pious radical is more impressed by the sins of the conservative than he is concerned with the sinlessness of Christ.

Having a low ideal and confessing other people's sins are neither of them acceptable to God.

"Follow holiness without which no man shall see the Lord."

Holiness is the consecration of self to the ideal as set forth in the person of Jesus Christ.

Fortunately a man does not have to be holy to follow holiness.

Many a boy who gave his life in France was too ignorant to know the ideals of our constitution and too weak to live up to them, but he was none the less a martyr to the cause of justice.

So our Lord frequently commended the Samaritan, who worshipped he knew not what, and the thief who never had had a chance, and the beggar who was depressed because of his inefficiency, and the harlot who also was told to sin no more (perhaps she had been more sinned against than sinning), and the social outcast who, like Simon, was a Zealot, or like Matthew, a despised publican or political grafter. He did not commend these persons for their faults but because they loved holiness when they saw it and were ready to fight for it even though they were too weak to attain unto it.

We have conventionalized Christianity in such a way that we have insulated ourselves from these very ones for whom Christ died.

And the secret of our apostasy lies in the fact that we do not care for holiness, but much prefer the wisdom of the world.

All I have to say of the world's wise men is that they are a messy lot, and have messed Europe until it has become a shambles and the United States until it has become a mecca of selfishness and discontent.

We need holiness as we need nothing else.

We are setting today at a Belshazzar's banquet and the handwriting is on the wall.

"The God in whose hand thy breath is and whose are all thy ways thou hast not glorified."

And we cannot glorify God until we appreciate the value of holiness in the temple of God.

\* \* \* \* \*

I am against the standards of Romanism because it substitutes a scheme of regimentation for the glorious liberty of the Sons of God. There is no liberty in having your thinking done for you and in reporting at regular intervals to a moral policeman.

I am against the standards of Protestantism because it substitutes an external obedience to paternal laws for the glorious liberty of the sons of God. There is no freedom in the enforcement of Sabbatarian laws and in a righteousness of ordinances.

Here too we find moral policemen arresting people for enjoying liberty.

I am against the worldly wise policy of Episcopal traditions, both in England and this country, in which religious respectability is a substitute for the kind of love that Christ gives to us.

I am against the bitterness of the radical and the consciousness of the demagogue, for they lack the Spirit of Christ who preached the worship of God and the forgiveness of our fellow men. It is a gospel of self pity and it breeds roots of bitterness whereby many are defiled.

I am against the substitution of philosophical speculation and emotional rhapsodies for the self-sacrificing science which Christ gave in his daily life to help his fellow men.

In short, I find that I am against the same old world, friendship for which was enmity with God.

And I am against these things profoundly conscious that I am a miserable sinner, fighting for a cause that I am too ignorant to understand and too weak to exemplify.

It is a vision perhaps, but not a mirage, for the reality is there in the person of Jesus Christ, and I press on toward the march of Christ's righteousness and for the prize of His saving grace, hoping, until we who are fighting for this ideal shall all come unto the measure of the stature of the fulness of Christ.

Frankly the pursuit of personal holiness is a difficult task.

It is not difficult to become an enthusiastic sectary because that is merely the exploiting of our own prejudices.

But holiness is the attempt to put on the righteousness of Christ with all of its breadth as well as its zeal, and few there be that find it.

It is opposed to worldly wisdom; it is offensive to narrow prejudice; it is blessed of God and despised of men.

It is what the world needs but not what it wants.

Men hated Christ because His holiness was an offense to their self-righteousness.

And yet that is what the Church is for and that is what the Christian is solemnly pledged to seek.

"Seek ye the kingdom of God and His righteousness and everything that God has to give will eventually be yours."

## ANNUAL SAILORS DAY

Tomorrow, the 14th, was set aside by the last general convention as Sailors' Day. The resolution was as follows:

"That the established Annual Sailors' Day be generally observed in all of our churches on the second Sunday in November, that we may remember the value of the living seamen and memorialize those who have died."

The Seamen's Church Institute, organized for the purpose of inaugurating religious and social welfare work among seamen, has sent out literature for the occasion. Prayers suited for the Day, are printed elsewhere in this issue.

Take a silk worm for a pattern. He toils until he has strength to fly. You are clinging to earth. Toil over your soul and you will receive wings.

## THE HEBREW-CHRISTIANS.

We urge those of our readers who have not already done so to take advantage of the offer made by Mr. Schapiro, in the name of the Hebrew-Christian Publication Society, for free literature. It tells the story of the work that the society is doing in an interesting way, and convinces the unprejudiced reader of the importance of the work that is being done. The titles of the literature which is for free distribution appear in their advertisement, which will be found elsewhere in this issue of The Witness.

A service in memory of the Venerable Hudson Stuck, D. D., Archdeacon of Alaska, was held in the Cathedral of St. John the Divine on Sunday, October 31st, at 4 p. m. Addresses were made by Bishop Gailor and by the Rev. Edward Clowes Chorley, D. D.

## "THE RIGHTEOUS SHALL SEE AND LAUGH."—Psalms.

The transport had entered New York harbor. On board was one lone colored soldier among the homeward bound. As the ship passed the Statue of Liberty there was absolute silence when suddenly the dusky doughboy broke the quiet by remarking: "Put you' light down, honey, I'se home."

Here is a news item cut from a daily paper:

"Mr. and Mrs. Harry Duke entertained a number of guests at dinner Sunday. A bountiful dinner was served at noon, consisting of pork roast and gravy, apple sauce, mashed potatoes, sweet potatoes, green beans, corn and peas, oyster dressing, fresh tomatoes, baked beans, banana salad, corn salad, celery pickles and cheese, raspberry jam, apple-grape jelly, fruit salad and cake, cherry and pumpkin pie and coffee."

And on the same page was an appeal for the starving people of Europe. An example of the unselfish idealism of the American people that we have heard so much about.

"Your husband has been ill," said the caller. "Yes," replied the little, worried-looking woman, "he has been feeling very badly. I do my best to please him, but nothing seems to satisfy him." "Is his condition critical?" "It's worse than critical," she answered with a sigh, "It's abusive."

A Sunday school teacher in London was talking to her class about Solomon and his wisdom. "When the Queen of Sheba came and laid jewels and fine raiment before Solomon, what did he say?" she asked presently. One small girl who evidently had had experience in such matters promptly replied, "Ow much d'yer want for the lot?"

An English rector preached a severe sermon on the eternal fate of the wicked. Meeting an old woman noted for her gossiping disposition, he said to her: "I hope my sermon has borne fruit in your mind. You heard what I said about that place where there shall be wailing and gnashing of teeth?" "Well, as to that," answered the dame, "if I 'as anything to say, it be this: Let them gnash their teeth as 'as 'em,—I ain't!"

The Vicar (meeting inebriated parishioner): "Oh, Pat, and I thought you were a teetotaler."

The Parishioner: "Shure, an' that I am—hic—yer Riverence, but norra-bigoted one."

Disraeli was much troubled by literary aspirants sending him their books to read. The formula he adopted in acknowledging was: "Dear Sir, or Madam, I am much obliged for your book which I will lose no time in reading."

"Say, Porter, that isn't right; one's a black shoe an' the other is a tan." "Dat's a funny thing, boss; you am de second man dis morning what tole me dat."

Dr. Lyman P. Powell gives some examples of the lengths to which petty bitterness between sects will sometimes carry men. "A visitor in a certain town, which had four churches and adequately supported none, asked a pillar of one poor, dying church, 'How's your church getting on?' 'Not very well,' was the reply, 'but, thank the Lord, the others are not doing any better.'"

As father and Joey were trudging home about sundown under a load of approved picnic paraphernalia, Joey spoke. "Father," he said thoughtfully, "a holiday is lots harder work than just every day, isn't it?"  
—The Joke Collector.

## CHICAGO AUXILIARY HAS INTERESTING PROGRAM

The Chicago Branch of the Woman's Auxiliary has arranged an interesting program for the winter. Bishop Anderson was the speaker on November 4th. Other speakers during the winter are to be Miss Leila Houghteling, who is to speak on the Social Service work, and Miss Hutchins, of the Department of Religious Education, who will speak on the work of that department. Meetings are held the first Thursday of every month at eleven o'clock in Washington Hall.

## The Witness

Published every Saturday, \$1.50 a year

THE WITNESS PUBLISHING CO.

(Not Incorporated)

6219 Cottage Grove Ave.  
Telephone, Midway 3988  
Chicago, Illinois

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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.

## Plan a Memorial for Bishop Rowe

A movement which will arouse nation-wide interest as well as in Alaska, has been inaugurated, the observation on Nov. 30th of the twenty-fifth anniversary of the missionary episcopate of the Rt. Rev. P. T. Rowe, D.D.

The Alaska Committee plans a thanksgiving and memorial for his bishopric and as a testimonial of the admiration and love in which he is held by the rank and file of the Church as well as countless friends everywhere, to establish "The Bishop Rowe Foundation Fund" of \$100,000, the annual income from which will go to some special object in the missionary work in Alaska which the Bishop has established.

The suggestion has met with enthusiasm and the heartiest response, and will appeal to not only the members of the Church to which Bishop Rowe belongs, but to many others in the States and in Alaska who know of the Bishop's part in the development of Alaska.

### National Committee.

A national committee will have charge of the celebration and of the raising of the memorial fund. Of this committee, the most Rev. Daniel S. Tuttle, D. D., Bishop of Missouri, and the Presiding Bishop, is Honorary Chairman; the Rt. Rev. W. F. Nichols, Bishop of California, Chairman, and the Rt. Rev. W. T. Sumner, Bishop of Oregon, Secretary.

Others members of the National Committee includes:

Bishop Anderson of Chicago, Bishop Brewster of Connecticut, Bishop Gailor of Tennessee, Bishop Hall of Vermont, Bishop Harding of Washington, Bishop Johnson of Missouri, Bishop Keator of Olympia, Bishop Lawrence of Massachusetts, Bishop Leonard of Ohio, Bishop Lloyd, Bishop Murray of Maryland, Bishop Williams of Michigan, the Reverend Messrs. C. E. Betticher, Church Missions House, New York; Gresham, San Francisco; Mann, of Boston; Manning, New York; McKim, Washington; George Craig Stewart, Evanston, Ill.; and Messrs. Bailly, Chicago; Chilberg, Seattle; Dillard, Charlottesville, Va.; Lightner, Detroit; Morehouse, Milwaukee; J. P. Morgan, New York; Thorne, New York. The Very Rev. G. D. Christian, Juneau, and his Excellency Governor Riggs.

Diocesan and parish committee will be appointed.

### A Unique Memorial.

The National Committee in its circular says:

"It is presumed that the whole Church would like to celebrate this event in some substantial way. In the case of a long and active service such as Bishop Rowe's, we can easily imagine that the many admirers and friends will wish to have part in this commemoration.

"It has been customary, in many instances, to wait until the great soldiers and servants of the Cross have laid down their arms and entered into their rest before their work has been acknowledged by some memorial to them; but it is proposed, in the

case of Bishop Rowe, that some adequate commemoration of this anniversary take place while he is here and able to enjoy the knowledge that his efforts have been appreciated."

### Mass Meeting and Services.

It is intended that during the year the fund will be raised and presented. Appropriate services and addresses will be made at Juneau and in other places.

Those who may not be reached by the Committee but who desire to have a part in this testimonial of appreciation and friendship, may communicate with the Rt. Rev. W. T. Sumner, D. D., No. 574 Elm Street, Portland, Ore., or with the Very Rev. G. D. Christian, Juneau, Alaska.

### 99 CONFIRMED IN A YEAR.

On Sunday, October 24th, 62 persons received the Laying on of Hands in St. Stephens' Church, East Liverpool, Ohio. This is the largest class confirmed at any one time in the history of the parish, which is nearly 100 years old, and therefore marks the highest mountain peak attained in the spiritual progress of the parish. This class, together with those confirmed previously, makes a total of 99 presented for confirmation by the Rev. Lionel C. Difford, rector, during the last twelve months and added to the communicant list of the parish.

The parish also commemorated the twentieth anniversary of the building of the present church edifice at the time, and appropriate addresses were made by the Rt. Rev. Frank DuMoulin, D.D., Bishop-Coadjutor, at the morning service, and the Rev. G. F. Patterson, Secretary to the Bishop and Council of the Diocese, at the evening service.

### CONSECRATION ANNIVERSARY.

October 28th, St. Simon and St. Jude's Day was the fourth anniversary of the Consecration of Rt. Rev. James Wise, Bishop of Kansas. As he was in attendance at the special meeting of the House of Bishops on that day, he was unable to be at the Cathedral. He celebrated the Holy Communion on that day in the Church of the Holy Communion, St. Louis, the church in which he was consecrated four years ago, and of which he was rector at the time of his Consecration.

### MEETING OF CHINESE EPISCOPAL CLUB.

The Chinese Episcopal Club of New York City, which is a Unit of the National Student Council, has elected as its President this year Consul General C. I. Suez of New York City. Consul Suez is the first Christian consul whom the Chinese have sent to America. He is a graduate of St. John's University and belongs to a family that has been in the Episcopal Church for more than one generation. Consul Suez is making his influence felt for Christianity in New York City in a very striking way. It was he who arranged for a celebration on the national day of China in the Cathedral of St. John the Divine, October 10th, as reported in these columns.

The Chinese Episcopal Club gave a reception October 15th to Dr. and Mrs. and Miss Pott and Prof. Y. Y. Tsu of St. John's University. This reception was the beginning of their year's work.

The presence of two students, one from Rice Institute and the other from the University of Texas, proved a very fine innovation at the Synod of the Province of the Southwest recently. Both students spoke with great enthusiasm and convinced the delegates present of the need of work for the students in their province.

### UNIT OF NATIONAL STUDENT COUNCIL.

A Unit of the National Student Council has been formed by the college students attending the Church of St. Andrew, Rev. Carl W. Nau, rector, in Emporia, Kans. They are a wide awake and enthusiastic group.

It is bad if people do not know God, but it is worse if they acknowledge Him and do not love Him. Lactantius.

## Executive Board Meets At Roanoke

The regular monthly meeting of the Executive Board was held in Christ Church, Roanoke, Va., October 15th. The treasurer is very much encouraged at the promptness with which the subscribers to the Nation-Wide Campaign are paying their subscriptions.

Mr. Gibson, the chairman of the Nation-Wide Campaign, gave a most interesting report and plans were completed for carrying forward the work of the campaign. It was decided that the week preceding the 5th of December should be the time for preaching missions in the diocese. Cottage prayer meetings will be held during the week before the preaching mission. It was reported that the Nation-Wide Conference held in Roanoke in the interest of the follow-up work of the Nation-Wide Campaign was well attended and marked by enthusiasm. Only those who have not subscribed or who have subscribed for one year only, will be asked for subscriptions.

It was also decided that the financial obligation hitherto carried by the old convocation of Southwestern Virginia should be taken over by the Board in order not to place any further tax on the parishes.

Rev. C. E. Hughes made a proposition to found a home for children in the archdeaconry. A committee was appointed to look into this and report at the next meeting of the Board.

### THE GENERAL MISSIONER AND HIS WORK.

Rev. Claudius F. Smith, general missioner in the Diocese of Southwestern Virginia, has been of valuable assistance to the Bishop in holding missions at various points throughout the diocese, in giving his services to vacant parishes and in stimulating interest in many of the out-of-way places. The result of these missions has been to stir the nobler impulses once dead, to quicken dead souls and to stimulate and tone up the spiritual system as well as to awaken renewed enthusiasm.

Greater interest is being shown not only in the Church work at various points but also in the Sunday School and mission work.

At Glade Spring the people have had the church roof painted and are preparing to make further improvements to the church property. At Saltville an effort is being made to arouse more interest in the Sun-

day School work. A number of the children have recently been baptized. It is hoped that the four or five towns around Saltville will soon be organized in such a way that the young people may work for social benefit in which the larger business concerns will no doubt take an interest. About \$1100 has already been raised by the late Rev. John R. Matthews for such an endeavor.

Mr. Smith needs \$25.00 for mission hymnals to be used at all missions. The use of these hymnals is of great value in promoting congregational singing.

### MEETING OF SUMMER SCHOOL REPRESENTATIVES

The Teacher Training Commission of the Department of Religious Education invited representatives of all the Summer Schools to attend a Conference at 289 Fourth Avenue, New York City, on November 4th and 5th, in the interest of a general cooperative policy among the different Schools together with the Department. No more stimulating and powerful agency for the training of leaders exists in the Church today than the Summer Schools. Each year the number of them is increasing, and the total attendance this last summer certainly included several thousand people. The Conference was to promote the welfare of this important movement as a whole.

### HARVEST HOME FESTIVAL.

The Harvest Home Festival was observed in Grace Cathedral, Topeka, Kans., on the 24th of October according to the custom of the parish. The Cathedral was profusely decorated with the fruits, grains and flowers. The music was rendered by a choir of seventy voices. The Bishop of the Diocese, who had just returned from Europe, preached at the morning service. In the afternoon the choir rendered Maunders' "Song of Thanksgiving" to a large congregation.

In the evening the Bishop addressed a large audience in the Cathedral Parish House, giving a resume of his trip and the impressions of the work at the Lambeth Conference.

Maryland Churchmen wait eagerly to welcome the Rev. Dr. Wyatt Brown, who comes to succeed Bishop Cook as rector of the Church of St. Michael and All Angels. Dr. Brown has been rector of the Church of the Ascension, Pittsburgh, for five years and has made a memorable record there. He will take charge here on November 1.

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# PLANNING TO MAKE THE CAMPAIGN PERMANENT

By H. C. Benjamin

In order that we may avoid a relapse, one of the resulting evils of abnormal efforts such as revivals and campaigns, it will be necessary to convert the machinery of the campaign into a permanent organization. Nothing abnormal can last—the last state is worse than the first.” St. Andrew’s Church, Ft. Lupton, Colo., believe they have found a system which can be normal, at least for the smaller parishes and missions.

We have 64 communicants representing 25 families. According to the plans of last year, of having 10 families in a group under one captain, this would require only three captains—not enough. So thirteen captains have been appointed, with three or four under each one; the captains are called chairmen and each group has some special job. In other words, instead of waiting for the pledge of service from the individual, each member is assigned a job on some committee, and that committee is responsible for some definite work in the parish. Appended hereto is a list of the committees and the work they are to do. Instead of these groups discussing some question handed to them by the rector, they meet and discuss and study the work which has been assigned to them. Thus, instead of a group studying and discussing one problem one night and another thing at another meeting, and getting a smattering of everything, they know some one problem well, and study its remedy better. Occasional parish-conferences are called at which the various committees bring up their problems for discussion, and receive suggestions from the others.

The chairman act as captains in the distribution of literature. Having smaller groups under them, they give more attention to the individuals, and are in closer touch with them.

Let us suppose that under the old system we have a Mr. A., who is a captain; he has in his group the X family, Mr. X, Mrs. X and Miss X, all communicants. Mr. A calls with his literature—Mrs. X is at home but Mr. and Miss X are out; he leaves the literature and more than likely does not call again till he has another batch. Under this system, Mr. X is on A’s committee, Mrs. X is on B’s, and Miss X is on C’s; that means a call from A, B and C to that family and no other person will do except the one he came to see. True, the smaller committees do not adapt themselves to committee discussions as well as the larger groups do, but we have the parish conferences to fill that need.

Some rector will say, “That sounds all right, but my people will not do the work assigned to them on such committees.”

Have you tried it? People are really anxious to work if they can be given some DEFINITE thing to do, and are made to feel that they are responsible for that special thing.

## DUTIES OF COMMITTEES

**Sick Committee**—To keep posted as to the sick in the parish, call on them, and inform the rector of all sick.

**Altar Committee**—To properly dress the altar for all services and occasions; care for sacred vessels, linens and embroidery. To see that flowers are provided, and that all about the altar is ready for service. To attend lectures and instructions on altar work when given.

**Church Building and Property**—To see that proper janitor service is provided and that he does his work properly. To recommend to the vestry what repairs are needed and details of same; as to expense, etc. Keep God’s house as presentable as your own.

**Vestments**—To see that vestments of choir are in proper repair; that new ones are made when needed. Also to make such vestments for service at the altar as are not now owned by the parish.

**Finance**—To secure pledges, see that they are paid promptly. Assist the treasurer in collections, and in accounting when such help is requested.

**Social**—To plan and see that they are carried out, suitable social affairs for the entire parish. To help

to create and maintain a helpful social atmosphere in the church.

**Sunday School**—To devise plans to help the Sunday School grow and to hold the children. To secure teachers when needed; to encourage parents to visit and be interested in the Sunday School.

**Missions**—To encourage more active study and support of missions, home and abroad—to be ready to give reports as to the activities and needs of the different fields, and to generally arouse the parish to the needs of others. To secure subscriptions to “The Spirit of Missions” or other missionary publications.

**Religious Education**—To help the people of the parish to be able to talk religion intelligently. Conduct discussion classes on Church History, catholic practices, meaning of rituals, etc. Two-thirds of our Church people do not know the origin, history, practice or beliefs of the Holy Catholic Church—turn vagueness into knowledge.

**Membership**—To visit and keep the rector informed of new families or individuals in the community. To greet newcomers at the door after service, secure their names and addresses and promptly call on them.

**Girls’ Work**—To interest girls in church work. Plan social events for them, and any other methods that will keep the girls in the church.

**Boys’ Work**—Same as above.

**Music**—Direct the choir, and provide suitable music for such services as are directed.

**Junior Choir**—Same as above.

## CONSIDER POLITICAL PREACHING

At the Synod of the Sixth Province, the subject of political preaching was to the fore and a number of the speakers expressed views upon the subject. Bishop Faber of Montana asserted that the pulpit “should ever be on its larger job of standing for the Kingdom of God and striving for the spirit of fairness, justice and brotherhood.” Bishop Remington, of South Dakota, asserted that social and economic questions are always moral and must ever be the concern of the pulpit. Mr. J. H. Pershing spoke on the attitude of the pew. He suggested that the pulpit is not regarded as very practical by laymen. He refused to accept clear distinctions between religious, political, social and economic questions. He said: “The best service we can render toward the solution of all problems is to preach and apply the gospel of Jesus Christ.”

## MISSIONS IN SOUTHERN OHIO

The Parishes of Cincinnati have decided to hold an Inter-Parochial Mission. The Missioner will be the Rev. Dr. Bowie, of St. Paul’s Church, Richmond, Va.; the time, January 16 to January 23, and the place Christ’s Church. In addition to this Inter-Parochial Mission, the Parishes at Wyoming and Hartwell will hold Missions at another date.

It does not seem as though Columbus would have an Inter-Parochial Mission. Good Shepherd will have a Mission conducted by Rev. Sidney E. Sweet, and Holy Spirit, Columbus, will have a Mission for students, conducted by Rev. C. E. Byrer, and one for the parish, conducted by Rev. G. P. Symons. St. Paul’s, Columbus, is also planning for a Mission.

Christ Church and St. Andrew’s, Dayton, will either hold a united Mission or hold a Mission in each parish. Archdeacon Dodshon will conduct Missions at Springfield, Newark and London. Zanesville is arranging for a Mission, as is also Cambridge and Marietta. Archdeacon Chas. G. Reade will conduct a Mission at Delaware; Greenville has already had its Mission, conducted by Rev. Thomas W. Cooke.

Dresden, Madison Township, Belaire, Waynesville, Worthington, heavenly Rest, Springfield, Troy and ancaster are arranging through the Diocesan Committee for Missions. Portsmouth, O., had accepted the appointment of an outside Missioner, who later found it impossible to come. Only one parish in the Diocese does not want a Mission, and that because the rector has not very recently arrived.

## New York and New Jersey Synod Meets in Buffalo

The meeting of the Synod of the Province of New York and New Jersey was held at Buffalo, November 9, 10 and 11. The program was arranged by the officers and an active committee, largely from the Diocese of Western New York, with Rev. Dr. Charles A. Jesup, chairman of the Committee on Program, and the Rev. Walter R. Lord, chairman of the Committee on Hospitality, with the very active interest of the bishops.

The first session was held on Tuesday evening, November 9, with an address of welcome to the Synod and an address on the Lambeth Conference by Bishop Brent, and an address by the Rev. Dr. Pott upon the situation in China. On Wednesday morning, after the Holy Communion at 9 o’clock, the Synod was organized, the president’s address given, the reports made on the state of the Church in the province, on the support of the clergy, on the extension of the duties of the province, on the provincial activities in missions, education and social service. The summer schools and the rural church problems was also presented. The consideration of the Nation-Wide Campaign had the first place in the afternoon. Consideration of the missionary obligation also had a large place at this session.

A meeting of the women of the province representing the various departments of their work was also held in Buffalo on Wednesday.

Commissions have for some months

been gathering the statistics upon the subjects named in the province for the purpose of getting the actual condition of the Church work before the Synod. The endeavor resulted in the best and most effective session. There are in the second province six clerical and six lay delegates from each diocese and the attendance was exceptional.

## PROGRAM OF THE CHURCH CONGRESS

The Church Congress holds its 1920 sessions in Rochester, N. Y., from December 7th to 10th, under the general chairmanship of the Rev. Charles L. Slattery, D.D. The general secretary, the Rev. Duncan H. Browne, publishes the following tentative program. The asterisk following certain names indicates a deferred acceptance of the invitation to take part.

**Tuesday, December 7th (Evening)**  
Address of welcome, Bishop Brent. Chairman, Dr. Slattery. Topic, Communication with the Departed. The Rev. Elwood Worcester, D. D., the Rev. Walter F. Prince, D. D., the Rev. H. Adye Prichard, the Hon. George B. Wickersham,\* the Rev. William H. van Allen, D. D.

**Wednesday, December 8 (Morning)**  
Topic: The Value of the Holy Communion as Compared with Other Means of Approach to God. The Rev. C. Malcolm Douglas, the Rev. Floyd W. Tomkins, D. D., Professor

Charles C. Baldwin, Ph.D., the Rev. Charles L. Golph.

Evening Topic: Is Capitalism a Controlling Influence in the Church? The Rt. Rev. Benjamin Brewster, D. D., the Very Rev. William P. Ladd, D. D., the Rev. Ernest M. Stires, D. D., Mr. Arthur O. Townsend.

**Thursday, December 9th (Morning)**  
Topic: The Pastoral Office in the Light of the Ministry of Healing. The Rev. Samuel McComb, D.D., the Rev. Edward S. Travers, D. D., the Rev. George Gunnell, Litt.D.

Afternoon Topic: Principles Involved in the Approach to Unity with Congregational Churches. (The Rt. Rev. Charles H. Brent, D. D., presiding.) The Rev. Stephen E. Keeler,\* the Rev. John M. McGann, D. D., Mr. Charles F. Marshall.

Evening Topic: What is the Judgment of the Christian Conscience on the Relation Between Stronger and Weaker Nations? The Very Rev. Howard C. Robbins, D. D., the Very Rev. Herbert Symonds, D.D., the Hon. Franklin D. Roosevelt, James H. Dillard, L.L.D.

**Friday, December 10th (Morning)**  
Topic: A More Effective Lent. The Rt. Rev. Charles F. Fiske, D. D., the Very Rev. Edward S. Rousmaniere, D. D., the Rev. Selden P. Delany, D. D., the Rev. John W. Suter.

Afternoon Topic: To What Extent does the Consecration of a Church building Remove it from Secular Uses? The Rt. Rev. Charles S. Burch, D. D., the Rev. Gustav A. Carstensen, D. D., the Rev. William N. Guthrie, the Rev. Lyford P. Edwards.

“All things come of Thee, O Lord,

And of Thine own have we given thee.”

## The Parable of the Talents

14 For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway to his journey.

16 Then he that had received the five talents went and traded with the same, and made them another five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one went and digged in the earth and hid his lord’s money.

19 After a long time the Lord of those servants cometh, and reckoned with them.

20 And so he that hath received five talents came and brought other five talents, saying, Lord, Thou deliverdest unto me five talents; behold I have gained beside them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliverdest unto me two talents; behold, I have gained two other talents beside them.

23 His lord said unto him, Well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of the Lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown and gathering where thou hast not strawed:

25 And I was afraid, and went and hid my talent in the earth; lo, there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28 Take, therefore, the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have in abundance; but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.

St. Matt., 25: 14-30.



## STEWARDSHIP

“Behold, I have gained five talents more!” The words of the faithful servant strike a note of triumphant joy. His lord had given him five talents and he was turning them back with five talents “besides them” for his master.

On the other hand, the first thing the unfaithful servant did was to make excuses. He realized he had been unfaithful and immediately sought to remove the blame from himself.

There is nothing remarkable in the acts of the two faithful. Three servants were given definite tasks to perform. Two measured up and one was found wanting.

Each one of us has been given talents, each “according to his several ability,” money, time, influence, skill.

Can we say with the faithful servants, “Behold, Lord!” and know the full joy of a stewardship fulfilled? Or must we make excuses, being unwilling to admit that “we have not done those things which we ought to have done?”

Can we say, “Of Thine own have we given Thee” in the same joyful tone as the two faithful servants, knowing deep in our hearts that the joy verily is ours?

“It is required in stewards, that a man be found faithful.”

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

# THE STORY OF THE LAMBETH CONFERENCE

By Bishop Williams of Michigan.

## The Voyage Over

We (and this is not an editorial or episcopal "we" but a plain democratic plural—my wife and daughter, Mrs. T. M. Weber, accompanied me) set sail from Boston on June 25th on the good ship "Port Victoria" of the Furman-Withy line, usually employed in the Bermuda trade, but on this occasion making her first trip as a passenger ship across the Atlantic. She had ample deck room and excellent accommodations and carried only first class passengers. Everything, including the weather, conspired to make the voyage delightful. There was no excuse for any save the feeble in mind or extraordinarily sensitive of stomach to be sea-sick. We found old friends among our fellow passengers—Bishop Bursleson, of South Dakota, and his assistant, Bishop Remington, with his charming wife. This made a delightful party exactly fitting a dining table and filling a compartment in an English railway train. The long hours on deck and the steamer chair furnished me some opportunity for tackling a trunk full of books, brought along for preparation for some college lectures. I have come to the conclusion that railway trains and steamers are the modern Bishop's only salvation from complete illiteracy.

## The Conference

We arrived in Liverpool late on July 1st and after struggling through the customs and passport examinations the next morning, took train for London, where we arrived that afternoon, too late, unfortunately, for the "Quiet Day" held for the Bishops by Bishop Gore at Fulham the residence of the Bishop of London. The next morning, the third, we all went down in special trains to Canterbury, where we were shown over the great Cathedral and "lectured" by Canon Mason, an expert in the rich historical and ecclesiastical lore of that venerable pile, lunched at St. Augustine's College and "tea-ed" by the Dean in the beautiful close. In the afternoon a brief, simple, most impressive service was held, attended by the 252 bishops in their robes, an address of welcome and preparation being given by the Archbishop, sitting in St. Augustine's chair, 1300 years old.

The next day the great opening service was held in Westminster Abbey, the 252 bishops attending in their robes, most of the English prelates in their scarlet convocation robes with a bewildering array of variant hoods, making quite an effective color scheme in the dim and gray old Abbey. The Dean of Westminster, Bishop Ryle, delivered the sermon and the assembled bishops received the Holy Communion. It being Independence Day, the American flag floated from one of the towers of the Abbey alongside of the Union Jack.

The next day the regular work of the Conference began in the great library of Lambeth Palace, a vast, beautiful but rather bleak room, unheated, and as it rained almost incessantly during the five weeks of our session, many of us shivered in our overcoats and nursed our neuritis and rheumatism.

## The Composition of the Conference

As I have said, there were 252 bishops in attendance. Of these, 75 came from England, 5 from Wales, 10 from Ireland, and 7 from Scotland, making 97 from Great Britain; 52 came from our own church and its missionary fields; and the other 103 from every quarter of the globe—Canada, British America, Asia, Africa, South America, and the remotest islands of the farthest seas. These facts show how Catholic in space the Anglican Communion has become and I believe that it is becoming equally Catholic in mind and spirit. They show also that its center of gravity is no longer in Canterbury or even England. While the British Bishops naturally led in chairmanships of committees, it being necessary to have in such positions "home" bishops who could readily consult with each other in the work of preparation, the "over-seas" members took an equal, if not larger part in the actual work of the committees and the debates of the conference; and, on any occasion, the

"over-seas" members could easily have out-voted the British members had it not been for the singular unanimity which, for the most part, characterized the Conference in reaching its ultimate conclusions. Of course every intelligent Churchman understands that the conference is only a consultative body, not an executive or legislative assembly. It is literally and merely a conference, a gathering for mutual counsel and advice. Therefore its conclusions have no legal or canonical force because each constituent national church is autonomous and her bishops independent. We have no pope or college of cardinals or congregation of rites. Nevertheless these conclusions as the matured issues of much experience and careful deliberation ought to carry immense weight with any Churchman and Christian.

## English Debate

The English conduct of a discussion is superficially most confusing but essentially fairer, more thorough and satisfactory than our method. With us, we can have a proposition, an amendment, and a substitute. There we must stop, nothing else can be proposed or considered until these are disposed of. In English debate notice may be given of any number of amendments or substitutes which will be offered in case the proposition before the house is voted down. Often one does not want to vote against the principle involved in a proposition but feels he can not vote for the form in which it is presented. But in our procedure he must vote one way or the other. The English method gives him many other alternatives. It is confusing at first but one gradually gets adjusted to it. It makes infinite demands upon a chairman, upon his mental agility and grasp, his memory, his clear-headedness, his patience, fairness and tact. But in all these respects the Archbishop of Canterbury proved himself an ideal chairman.

## The Personnel

I wish I could speak of the personalities that impressed me. But time and space forbid. There are certain outstanding figures that readily catch the eye of memory—that intellectual and spiritual leader, Lang, Archbishop of York; the scholarly and profoundly philosophical Burge, Bishop of Oxford; the genial, winsome and earnest Bishop of London; the learned and careful Bishop of Winchester; Talbot the brilliant Bishop of Durham; Hensley-Henson, the conscientious conservative; Lord William Cecil of Exeter; our own practical, commonsense Bishop of Tennessee, Brent, the man of vision, and that ecclesiastical statesman, Lawrence of Massachusetts. I might mention also certain stupid and intolerable bores, but they were few and shall be nameless. Comparisons would be invidious and I dare not begin a catalogue of description lest I should not be able to end short of a slightly abridged list of the members.

## The Subjects and Conclusions

With these, of course, I can not attempt to deal! I would commend to the clergy, and also to the laity, the careful study of the complete report of the Conference, together with the encyclical letter, issued by the S. P. C. K. of London and the MacMillan Co., of New York. I would ask the clergy also to read to their congregations (with such comment as they desire to make) the Encyclical letter (which ought to take two Sunday mornings) and, above all, the "Appeal to All Christian People" on the subject of reunion.

At present I can merely enumerate the subjects considered with perhaps the barest comment here and there.

1. Christianity and International Relations. With the awful experience of the recent world war burned deep into their hearts, the Bishops set up the ideal of a new Christian fellowship among all nations and commended most earnestly to the persistent and enthusiastic support of all Christians the principles of the League of Nations, and urged the admission of the Episcopal Church.

the League at the earliest practicable moment. I may say that, outside the American Bishops, the Conference was unanimous for the League as it stands as the most practicable approach to the ideal, but out of consideration for the political embarrassments and involvements of such a declaration for the American Bishops, restricted its commendation to the principles of the League. The great Conference at Geneva was bolder and came out unreservedly for the League itself.

On industrial problems the Conference stressed the disastrous outcome in the recent world war of the purely materialistic philosophy as to international relations, which philosophy reigns without question at present in our industrial world; and it set up fellowship in common service as the ideal for that industrial world.

The Conference outlined and recommended a system of provinces throughout the Anglican Communion and established a central consultative body at Lambeth.

The Conference dealt with many missionary problems especially the difficult question of the relation of governments to missions.

It affirmed the right of women, equally with men, to participate in all the councils and administrative bodies of the Church, parochial, diocesan, provincial and national, a standard already attained in England, and practically constituted the order of deaconesses as an order of the ministry, with full rights, under Episcopal license, to conduct services, preach and assist in the administration of sacraments.

It affirmed the indissolubility of Christian marriage, recognizing, however, the right of any national church to make exception for the innocent party in a divorce for adultery; and it dealt anxiously with the problems of sexual immorality, so largely increased everywhere since the war, and commended most earnestly the Christian work of rescue and reform.

It discriminated wisely the real spiritual values (already inherent in our common faith but often neglected in Christian preaching and teaching) of such modern cults as spiritualism, Christian Science and theosophy, and at the same time solemnly warned all Christian people against their manifest errors and moral dangers.

The most pressing subject before the Conference was that of the Reunion of Christendom and its most important committee dealt with that subject. As to that subject I must refer you to the "Appeal" made by the Committee and sent forth by the whole conference with practical unanimity. To me it sets the high-water mark in the tide of the Spirit which is now sweeping through Christendom. And that leads me to say one word in conclusion on the

## Spirit of the Conference

It was manifestly the Spirit of the Living God. Never shall I forget the moment when this committee presented its report, resolutions and appeal. It was the most moving moment I ever experienced in a public assembly. The Chairman testified that the whole committee, composed of many men of many minds, representing all shades of thought, had felt themselves lifted out of and above their individual feelings and prejudices to the uplands of essential spiritual reality. They were consciously in the grip of a power greater than human and we all shared that experience at that awesome moment. The appeal went through without a dissenting vote, though I am sorry to say four members refrained from voting.

I felt the contrast between this and the last Lambeth Conference. God had taught us all, especially our English brethren, something in the terrible experience of the world war. There was a new vision, a new sense and grasp of the essential. The trivial was brushed aside and quickly disposed of, and the mind of the conference was focused upon the things that are of real concern. We were conscious of facing a new day and a new world. The questions set before us were all vital and of prime importance. There was an unusual breath of mind and a forward looking attitude in dealing with them. It was hard on some venerable and habit-bound conservatives. As I watched them they looked like patients in dentists' chairs bracing themselves for the ordeal. But the

spirit and a closer fellowship in Christ, and a willingness to follow the leading of the Holy Ghost.

## English Hospitality

I would that I had time to pay tribute to the cordial and generous hospitality that constantly surrounded us. I can only indicate some scattering evidences of it. Daily the Archbishop "lunched" and "tea-ed" the whole company of 252. Nightly twenty of us dined and slept in his hospitable home. The Bishop of London entertained all of us and our families successively at his charming place in Fulham. The King and Queen entertained us at a delightful garden party and later His Majesty received the Bishops privately in the palace with a hand-shake to each and a most practical and commonsense speech to all in response to a felicitous address in our name by the Archbishop. Homes and hearts were open to us on all sides, and my own little company will never forget the charm of certain English homes and the life that is lived in them.

I have not time more than to men-

tion our hasty but wonderfully interesting rambles about cathedrals, universities and historic scenes; English, Scotch and Welch mountains and lakes; Devonshire moors; our glimpse of France, Switzerland and Italy, not only of their scenery and art treasures, but of their social, political and industrial life and problems; and last but not least, our look-in upon the epochmaking conference on Faith and Order at Geneva; and then our return on the "Victorian," second class, to Quebec.

Let me say in conclusion that a standard has been set and an ideal lifted by the Lambeth Conference, not only for all Communion but for all Christendom. They ought to appeal especially with our recent experience of our own General Convention and the Nation Wide Campaign fresh upon us. We have just received an outpouring of the Spirit resulting in a new quickening of zeal and a stirring of our stagnant life; now we have a new vision set before us. God grant that we may see it and give ourselves to its obedience.

—The Michigan Churchman.

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# ENTHUSIASTIC CONFERENCES ON THE PACIFIC COAST

By F. V. Bugbee.

We have just concluded the second series of Convocational Conferences in the Diocese in the progress of the Nation-wide Campaign of 1920. They have again been great successes, every one of them, in San Bernardino, San Diego, Los Angeles and Santa Barbara.

1. On Monday, October 18th, the first one was held in San Bernardino, St. John's Church, Rev. W. A. Cash, Rector. At the opening service of Holy Communion at 10 o'clock, the Church was full. There must have been one hundred and fifty people present, perhaps nearly two hundred, many men among them, representatives of the parishes and missions of the Convocation. Coadjutor-Bishop Stevens was the celebrant, and also the preacher, the theme of his clear, practical address being that "present" possessions and abilities are no measure of future responsibilities. Every Diocese and every Parish and Mission in the Church is to take this proposition to heart as it faces its duty and quota in the Nation-wide Campaign. Bishop Stevens was assisted by the Rector of the Parish, and Dean Kirchhoffer.

After the service, with slogans upon the wall and charts, Rev. Dr. Patton, National Campaign Director, proceeded to interpret the meaning and outline the methods of the Campaign, during the rest of the morning and most of the afternoon after luncheon.

A most delicious luncheon at a nominal price was served the delegates at the Y. W. C. A. hut in the business center of the city.

Bishop Stevens presided at the meeting, and made the opening address, introducing Dr. Patton. Bishop Stevens having to leave before luncheon, Dean Kirchhoffer presided in his stead.

2. On Tuesday, October 19th, the second Conference was held in St. Paul's Church, San Diego, Rev. Chas. L. Barnes, Rector. This Conference began at 2:30 p. m. and was conducted by Rev. Byron Holley, Rector of the Church of the Redeemer, Biloxi, Mississippi, who had come to the Coast for a month to assist Dr. Patton in these Conferences. After a strenuous day on Sunday and Monday Dr. Patton suffered from a strained throat. People were much impressed with the conduct of the Conference by Mr. Holley, with his eloquence and fine spirit.

By actual count about one hundred were present at the afternoon Conference, made up as follows: Clergy, 9; men, 9; women, 75.

Bishop Stevens again was present here, having driven down with his family and made an address. Dean Barnes presided, but having to leave before the session was over, turned over the charge of the meeting to Rev. Charles E. Spaulding, of Coronado.

In the evening at 6 o'clock a dinner was given at the Hotel Churchill under the auspices of the famous "Pilgrims" to nearly sixty men. A brief address was given here by Mr. Holley.

Later there was a fine service in St. Paul's Church, the full choir being present, the address being made by Mr. Holley, opportunity for questions and answers being also given. There were fully two hundred present at this service. One of the impressive moments of the service was the allowing of a period of three minutes for silent prayer for the success of the Campaign, just before the blessing.

Here are a few echoes of the Nation-wide Campaign in San Diego: The "Pilgrims" in a body visit the parishes and missions in and around San Diego on the first, third and fourth Sunday evenings of the month, and plan to keep it up until the first of the year. They go to Coronado Sunday, October 24th.

St. Paul's Church, San Diego, plans to put fifty district teams in the field, of two people each. There will be a great response from this Church this fall.

3. On Wednesday, October 20th, there was held an all-day Conference for the Convocation of Los Angeles

in the parish house of St. Paul's Pro-Cathedral, Rev. Dr. MacCormack, Dean and Rector. Rev. Dr. Patton was the conductor. There was present on this occasion both Bishop Johnson and Bishop Stevens, the latter presiding, and by actual count the following: Clergy, 33; men, 31; women, 80—about one hundred and fifty in all.

Rev. Dr. Patton met here his match in the din of the air—hammers on the steel frame of the new Pacific Mutual building, arising nearby. It was most trying, not only to speakers, but to the audience. While Los Angeles expands thus, let us go to quieter places for Conference.

At this Conference the first copies of the printed budget-quota-questionnaire pamphlets were distributed. Enough have been printed to be distributed to every communicant throughout the Diocese. Bunches of these will be sent for distribution to every Church.

4. The final Conference was held in Santa Barbara on Thursday, October 21st, in the parish house of Trinity Church, Rev. Dr. Deuel, Rector, at 3:30 p. m. This was preceded by a luncheon at the Montecito Country Club, at which were present members of the Vestries of Trinity, Santa Barbara and All Saints', Montecito, acting as hosts to Bishop Stevens and Dr. Patton. At this luncheon both Bishop Stevens and Dr. Patton spoke, followed by a Conference.

By actual count there were present at the Conference: Clergy, 3; men, 12; women 76, or about one hundred in all.

But it may be said that all records were broken by the evening occasion. This was a dinner at the Hotel Arlington, at which one hundred and seventy-five men and women were present, the largest gathering of the kind, it was stated, ever held in Santa Barbara. Dean Weld presided here, as at the earlier Conference, and Bishop Stevens and Dr. Patton made addresses.

### FOR SEAMEN OF ALL NATIONS.

ALMIGHTY GOD, with whom is no distance, and no darkness, and no power too strong for Thy ruling: we beseech Thee to bless on all seas the vessels of the fleets and merchandise, all sailors and fishermen, with those that go to and fro and occupy their business in great waters: save them from dangers known and unforeseen; deliver them from strong temptation and easily besetting sins; teach them to mark Thy works and wonders on the deep; fill them with kindness, loyalty and faith, and make every man do his duty, through Jesus Christ our Lord. Amen.



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### MORE MEN NEEDED IN ALASKA

Under the heading "Cheers for Bishop Rowe" the Reverend Eustace P. Ziegler, in the November Spirit of Missions makes a stirring appeal for recruits for the Alaskan mission. "Last night," he says, "I was the guest of the 'Beachcombers,' an artists club, and was asked to address them. In a picturesque old warehouse on a dock we sat at our boards forty or fifty, a dozen or so of the leading painters of America among them. Were they interested in Alaska? Well, I guess, yes! And when I told them of Bishop Rowe and his forthcoming twenty-fifth anniversary they cheered—these men knew what 'sticktuativeness' means.

A short time ago I was conversing with Bishop Rowe and we were discussing this grave lack of volunteers. I ventured to remark that maybe we needed a martyrdom such as Hannington's to fire the young clergy as it did. We got the martyrdom of poor Hoare a day or two later. Did it make any difference? No. It didn't. Cheers for the martyr—but no stepping to the front such as answered Hannington's death.

We have thousands of clergy and hundreds of seminary students. We have one missionary district which stands out from general consensus of opinion as most difficult, most romantic, most northern, five hundred and eighty thousand square miles of it. One bishop to travel it and vacant mission stations in it. You young consecrated red-blooded enthusiasts who are studying Saint Paul's travels, what kind of a Christianity do you wish to serve, your own, a dilettante elegant variety back of a polished table or Saint Paul's 'In journeyings often, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea.....?'"

### TO SAINT FRANCIS OF ASSISI

I prithee, little brother of the sun, Friend of the birds and all God's creatures, say A kindly word to God for me today. To speak to Him myself I had begun, But when I thought how wilfully I'd run As far from Him as I could get away For these so many years, I dared not pray Directly, as a young child might have done.

But well I know that if you help my plea And, smiling, whisper into His ear, Ignoring Heaven's winging minstrelry, His beauteous head will bow to thee to hear. Dear Saint! On earth servant of humble men, In Heaven thou lovest most to serve again.

# WOMEN TO CELEBRATE AUXILIARY ANNIVERSARY

By Grace Woodruff Johnson.

At some time during the summer I was asked, by the chairman of the National Committee for celebrating the fiftieth Anniversary of the Woman's Auxiliary, to give publicity through the Witness, to the movement among its members (and all others who would be pleased to help) for raising a fund to commemorate the event.

Up to the present time, I have not been able to comply with this request, but am now only too glad and willing to do so. I trust all readers of the Witness will be interested, and give their mite towards the goal the women have set for themselves. Do we not all feel inspired to take notice of any event that has stood the test of fifty years? It may lack in perfection, but—what is perfection when applied to human efforts?

This was a venture with Christian ideals back of it, and for fifty years it has grown and developed. To celebrate this Golden Anniversary, on Oct. 16th, 1921, it is hoped to have a fund raised of fifty thousand dollars. Very justly, it is to be called the Emery Fund, in grateful recognition of Mrs. Twing, (the founder of the Woman's Auxiliary) Miss Julia Emery, (the General Secretary for forty years) and Miss M. T. Emery, (for a long while Head of the Box Work.)

It is purposed to give this Fund to the Presiding Bishop and Council, to be for all time a Trust-Fund, the income to be used for the benefit and pleasures of our Missionaries on furlough for study, health and recreation.

This use of it must certainly appeal to us all, for it is the least we can do for Soldiers who are in the front ranks. That painting, "The Returned Missionary" often comes to my mind in this connection: The scene is a Royal Court. The King is seated mid every luxury, surrounded by flattering courtiers. At the door stands the returned Missionary, eagerly awaiting the summons to enter and give details to his Monarch of his adventures and needs. But the entire Court is too engrossed to even notice his presence. This picture is rather a symbol of the World's Attitude.

It is the desire of this National Committee that small donations from the many rather than large ones from the few, be the rule, and above all, that it be prayerfully given. It should all be done through the organized channels. Besides the Committee I have mentioned, there is a Representative in each Province, and I suppose a Diocesan chairman who will see to it that each Parish or a

group of Parishes has a Parochial chairman.

**Prayer for Fiftieth Anniversary**  
Thanks be to Thee, Almighty God, for the work which Thou hast wrought by the hand of Thy humble servants. Continue, we pray Thee, Thy grace to us from generation to generation, that Thy Name may be glorified in the lives of Thy Servants until all men know Thy Son Jesus Christ, as their Lord and Savior.

**The Campaign**  
All the winter's work is beginning to pile up, waiting to be done. It used to be more or less confined to the Forty Days of Lent. But the Nation Wide Campaign has put an end to all that. It is work now at all times for all of us. We are fully awake to it in our Diocese, plans made and work begun. The Parish nearest where I live, has been divided by the Rector into 16 districts, with a Captain and a Leader over each. These different groups are having neighborhood meetings conducted by the Leader and got together by the Captain. They meet one evening each week. There is also a series of meetings for the training of the Leaders and Captains, conducted by the Rector.

In another Parish, there is a group of women meeting one morning each week, in private homes, to get a more definite knowledge of Prayer Book teaching. They have for a Leader, one who is well versed along this line. They are planning an evening once a month at which the men attend, with their Bishop as leader.

What a stress is laid now-a-days, upon not giving much time to the home or children! To eliminate all but the barest necessities—no sitting around a cozy fire-place for a sociable cup of tea, no putting up delicious jams and preserves, no making of pretty things to adorn the home. I will admit that it has been much overdone in the past, but I can prove that one can still gratify these tendencies in one, and yet have time for all that has been added for us to learn about and to do; since we have had so many electrical appliances to ease our domestic drudgery. Apropos of this, Life had a good Limerick in this week:

"There was a fair co-ed named Jean,  
Who aspired to become kitchen queen;  
She took domestic science,  
And with every appliance  
She prepared a whole meal from a bean."

Only he who is humble in heart can know the truth. Humility does not evoke envy.

## You Believe In These Principles

The Kingdom of God on earth can be established only in a commonwealth of right human relationships.

In what one field do the largest number of adult human beings spend the largest proportion of their time and their lives?

It is in the realm of industry, the field of industrial intercourse and inter-relation. From the standpoint of its magnitude alone, therefore, it is a compelling call to the Church to enter the realm of industry in the name of Christ, with the message of Brotherhood, in the cause of Justice and for the Service of Humanity.

## Shall We Permit This?

Shall we permit this, the biggest field of human contact, to be ruled by practices and dominated by laws which are alien to the principles of the Kingdom of God?

## There Is But One Possible Christian Answer

Surely you wish to make that answer immediate and effective. This cannot be done by general resolutions, through sporadic movements or by individual efforts.

Realizing this, you will welcome the opportunity to help create the Will to Righteousness and open the Way to Brotherhood in Industry. This opportunity is offered to you by

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# THE LEGEND OF THE OLD MAN IN THE MOUNTAIN

A Story for the Young Readers of the Witness

By William B. Spofford

Geography is a hard thing to learn. I dare say that most people living in New England think of Chicago as being nearly on the Pacific Ocean. And western people are as bad. I know a friend of mine in College, who went to Shattuck to school and came east to College, who could never get the idea out of his head that New York City wasn't south of Washington, D. C. I wish you could see that fellow, especially you boys. Talk about a man. He was six feet tall, weighed 200 pounds, and could run a hundred in ten flat. You should see him hit the line in those football games, and go around the end too. Oh, Boy. But I did not mean to talk about him. I began talking about geography because, in spite of our ignorance on the subject, there are certain places that we all know about. We all know where the Rockies are, and the Grand Canyon, and most of us are not as ignorant as he was about the location of New York. And I guess most of you know where the White Mountains are. The Switzerland of America it is called because it is so beautiful.

Well for two summers I served as the minister for a church way up there in New Hampshire. One of those small churches, made up of a few consecrated hard working people who did everything in their power to make their church a real power for good in the town. I'll tell you my wife and I had the best time we ever hope to have when we were with them. But this is not going to be about them either. No, I am going to tell you about the Old Man in the Mountain. Just ten miles away from this little village there is a very high mountain which seems to rise right out of a little pond. And at the very top the ragged rocks form the head of an old man. Perhaps some of you have heard of it for it is very famous. Some people call it the Profile. The rich summer people call it that; but those that live there the year round speak of it simply as the Old Man. It is a beautiful head, carved by the winds of God in those massive rocks.

Now there is a legend connected with this Old Man, which, people tell me, has come down from the days of the Indians long ago. The legend promises that a man would appear some day in that beautiful valley who would be the best sort of a man, and all the people would know him because he would look just like the Old Man in the Mountain. Of course the people were watching for him all the time. One day a very rich man came and settled amongst them. And he was good. He gave them a public library and a lot of money for their schools, and he helped the poor people too. "The old man is here" many said. But the wiser ones looked and said that it was not so, for this rich man's face had a very selfish look—and proud too. Selfish, for in spite of his charities, he was spending most of his money upon himself; and proud because his great wealth made him feel superior to his neighbors.

A few years later a soldier came. And people, dazzled by his metals, hailed him as the good one that was to come. But he proved to be cruel, and they soon saw an ugly look upon his face, which was otherwise like the Old Man's. Every year some one came that they thought was the Great Friend, but after a while they all proved themselves to be cross or selfish or unkind.

One day a little boy was born in the valley. When he could walk his mother would take him almost every week to see the Old Man; and of course the legend was the first story he heard. Later he used to walk there all alone and sit at the pond's edge to gaze at the wonderful face. He became a man and built a little cottage in the village, working every day at his trade, which was that of a carpenter. He was a good man, gentle, unselfish and very thoughtful of others. I could tell you many stories about him; not of mighty deeds, but of little things, that made him loved by all the people for miles around. He was very happy too, as all good people are. Just one thing soiled his happiness; the Old Man,

for whom he had waited so long, had never come.

Years passed by and he was an old man. One day a stranger came to his cottage door.

"I have heard so much about the Old Man in the Mountain," he said to the carpenter. "Won't you take me to see it?"

So together they walked to the foot of the mountain, the carpenter repeating the legend as they rambled along through the woods.

"Now, sir, if you will look directly ahead of you, is our Old Man of the Mountain."

And the stranger looked at the stone face, and then turned to look at the face of his companion. They were exactly alike. The legend had been fulfilled. A man had lived with a face just like that of the Old Man.

This is a very simple story, isn't it? And yet there are so many things that we learn from it. First of all, it teaches us to appreciate the good that is near at hand. For you know these village people never thought for a moment that their carpenter was their long expected one. They loved him, it is true. Yet he was not mighty and grand, as they expected the Great Friend to be. People generally are like that. They never seem to appreciate the people and the things that God has placed all around them. Wasn't it that way a long time ago when Jesus lived? The people of Israel, too, were waiting and watching for their Deliverer. And yet when He came they not only failed to recognize Him, but they killed Him, thinking that He was their enemy. And so it has been ever since. The great and good men are usually put to death, or at least thrown into prison and made to suffer, by the very people they try to help. Why perhaps right now, this very day, we are making someone suffer that men a hundred years from now will call our greatest friend.

Then this legend teaches us that a really good man is generally unconscious of being good. That is what Jesus meant when he said that we should be like little children. You have all seen little babies. You just love them to pieces, don't you? Do you know why? Well, I think it is because they are perfectly natural. They are cute because they don't know that they are. If they knew it we wouldn't say, "Isn't he the cutest thing?" Rather we would say, "My, isn't he an awful show-off." And when we got home we would tell our mothers that the child was very poorly brought up. It is the same way with us. We don't want to be good so that people will say, "He is such a good boy." We want to be good naturally.

Now I want to ask you a question. How do you suppose the carpenter came to be like the Old Man in the Mountain? Of course I don't know exactly, but I have an idea it was because he went to the foot of the mountain so often, and sat there thinking of the Old Man's goodness, while he gazed at that strong face. Almost unconsciously he learned to be like him. And if we think about it a little bit, that is exactly why we go to the Church School every Sunday. The Prayer Book tells us that a Christian is an imitator of Christ; and St. John says, "We shall be like Him." So we go to Church School to read about Him, and to study the life that He lived. So that after a few years in School we will learn to love Him as our dearest Friend, and we will go out into the world, and almost without knowing it, we will be like Him.

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