

The Witness

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Women Want to Be Delegates to the Convention

Questionnaire Shows Majority of Members of Auxiliary Favor Giving Women Seats

At the spring meeting of the Executive Board of the Woman's Auxiliary, held at Bronxville, N. Y., eleven members were present, representing the eight provinces of the Church. The members of the executive board not only give of their time to come from great distances to aid the work of the Woman's Auxiliary, but also pay their own expenses to the meetings.

With the members of the executive board, the National Secretaries of the Woman's Auxiliary met, reporting on the work accomplished and making suggestions for its future development.

Items of interest discussed at the meeting were as follows:

The first three payments from the Emery Fund have been made.

Help was sent through the Supply Department to the teachers of St. Mary's School at Mission, South Dakota, who lost their possessions in the recent fire which destroyed the school.

Careful thought and discussion was given to the Survey which Mrs. Graham Taylor is making to find out what opportunities for women workers the Church has to offer.

The United Thank Offering lectures were announced as practically ready. The lecture is in two parts; one on the United Thank Offering workers in the domestic, and one in the foreign field. The lectures were written by Miss French (Octave Thanet).

A comprehensive program of work for a parish branch in the five fields of service was outlined to the board by a committee. This will be printed.

There was much discussion of matters relating to the work of missionaries in the field in regard to equipment, care, the possibilities for keeping in closer touch with the women in the field and the women at home.

The matter of furloughs for women missionaries in the domestic field was discussed at length.

Two scholarships at Teachers College, New York City, in the Department of Religious Education, were offered for students who are preparing to go into some part of the mission field. These will be paid from the United Thank Offering.

A minimum retiring fund for women missionaries, which should be received automatically, was discussed at length.

The program for the meeting at Portland was discussed at length.

The executive board recommends that

Southern Rector is Declared to be Not Guilty

Writer Believes Case of Dr. Wilkinson will be the Last of Ecclesiastical Trials

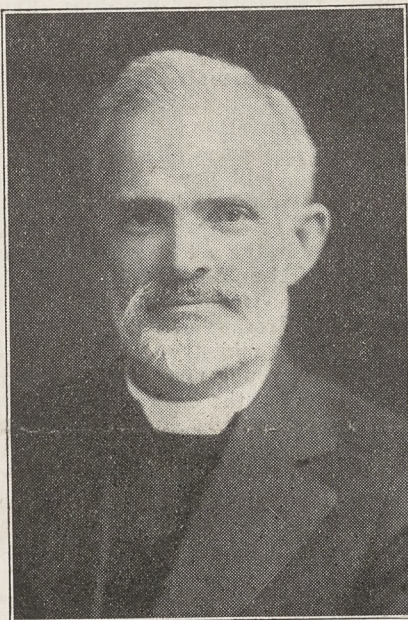
By Rev. Louis Tucker

The Church Trial on questions of Doctrine and Discipline is as extinct as the dodo. Trials on questions of morals there must always be, for no class of men is perfect; but trials on doctrine and discipline died twenty years ago in the Church. It was found simpler to settle such matters by personal interview; with, perhaps, a consultation by letter of well known canonists as to interpretation of the law.

Thus, when a real live Ecclesiastical Trial on a question of Discipline suddenly appeared in Alabama, the emotions of the General Church were like those of a man who met a mastodon or a megatherium in his back yard. The thing was extinct. It had no right to live. Still, since it WAS alive, the best thing seemed to catch it and see how it worked. The case is that of Dr. Wilkinson, rector of St. John's Church, Montgomery, who was brought to trial by Bishop Beckwith, for allowing a Jewish Rabbi to speak in the Parish House, last winter.

The trial was held on June 6 in Troy, a pleasant little town near Montgomery. The church was too small, and, by courtesy of the Knights of Pythias, the court convened in the Pythian hall. Mr. McDowell, of Auburn, one of the eight presbyters named by the Bishop and one of the three chosen as judges by the accused, declined to serve. The Rev. Messrs. Mundy and Randolph, the other judges, adjourned the court, then reconvened and submitted to the accused a list of three additional presbyters, from which he chose the Rev. T. R. Bridges, of All Saints', Mobile, as third judge. Dr. Wilkinson, the accused, was already informed of the list which would be submitted, and had told whom he would choose, so Dr. Bridges was present in court and took his seat. The Chancellor of the Diocese, Mr. Oscar Lewis, acted as prosecuting attorney. He proposed that the case be tried on an agreement as to facts. The court adjourned for twenty minutes to permit Mr. Horace Stringfellow, counsel for the defense, to examine the proposed agreed statement of facts, which he accepted. The court then proposed to exclude the spectators from the remainder of the trial, and decide on the printed briefs without argument from counsel. To this, counsel objected. The court then agreed to permit audience and argument,

(Continued on Page 7)



Rev. J. J. D. Hall

Whose article, on Recruiting Men for the Ministry, appears in this issue.

the delegates from the dioceses in each province to the triennial of the Woman's Auxiliary be prepared to meet at Portland and nominate their provincial representative on the executive board before September 11th, the election by the triennial to take place at a business session held on a subsequent date.

In regard to Woman's Work and Place in the Church, Miss Corey, chairman of the committee appointed by Bishop Nichols to consider this matter, reported that the majority of officers and members is very decidedly in favor of the Lambeth Resolution dealing with the question.

A very large majority of officers and members is **against a National House of Churchwomen.**

The officers and members disagree on the subject of women as delegates to the House of Deputies, the members **favoring** it by a small majority and the officers **being against** it by a small majority.

Reports showed that during the year 1921 the Woman's Auxiliary had given to the Church's work \$796,047.00. In the same year, the expenses of the National Headquarters' office were \$33,000.00, or 41-7 per cent of the total money returns.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Trying to Stop Them From Dodging Church

The 10 o'clock service at the Church of the Beloved Disciple, New York, enlarged in its scope from children's weekly devotions to include men also. In Saturday's Times the Rev. Dr. George R. Van De Water, the rector, advertised that the 10 o'clock service during the summer was to be not only for children but also was "recommended for Churchmen who love to play golf."

It was explained at the church that one of the most faithful attendants at the 11 o'clock service in winter is a golf enthusiast who never waited to eat dinner but made for the links. Hence Dr. Van De Water decided to make it possible for his men who desired to attend church, hear a sermon and yet have most of the day for golf.

College Damaged by Hail Storm

May 29th Greeley, Colo., was visited with the most severe hail storm ever known in northern Colorado. Some of the stones measured seven inches in circumference. Much damage was done. Several windows were broken in Trinity Church and the roof of Bonell Hall was badly damaged. St. John's College also suffered. The roof of the dining room was riddled. The students ate their evening meal with tubs and pails on the tables. Two students were driven from their room by streams of water pouring in. It is hoped that friends interested in theological education will come to the rescue and help repair the damage that the college can ill afford.

To Prove that Figures Lie

In connection with the parochial reports for 1921 an effort was made in southern Ohio to secure statistics that represented the facts instead of concealing or absconding the real situation. The results are now available in the Convention Journal which has just been issued by the secretary of the diocese.

It shows that there are on the registers of the diocese, including non-residents, lapsed and those whose whereabouts are unknown, 18,340 names. The number actually reported for 1920 was 15,875. The number reported for 1921 is 16,153, of whom only 13,497 are considered by their clergy to be active. Therefore, the difference between the paper strength of the Church of the Diocese of Southern Ohio and the actual strength is the difference between 18,340 and 13,497. No practical value and surely no prestige that any one would care about attaches itself to the larger figure. To know ourselves as we really are is a source of strength and an incentive to growth.

Beautiful Pageant Given in Wisconsin

Rev. Irwin St. John Tucker, well known priest of the Diocese of Chicago, was the author and producer of a Community Historical Pageant held May 29 at Lake Geneva, Wis. Five hundred people took part in the cast and an audience of 4,000 from all over southern Wisconsin and northern

Illinois viewed the spectacle at a natural amphitheater on the grounds of the L. Z. Leiter estate.

The pageant included beautiful dances by school children representing waves and flowers, the mound builders, the coming of the Indians, coming of the first white settlers and battles over water rights, the admission of Wisconsin to statehood, the civil war, the world war and the return of the veterans bringing with them the spirit of peace. Mr. Tucker's blank verse, spoken by the prologue, received universal commendation from literary critics.

Rev. David A. Schaefer, rector of the Church of the Holy Communion, Lake Geneva, was musical director of the pageant and conducted a large chorus which rendered "Hiawatha's Wedding Feast" during an Indian scene.

An Unusual Opportunity for Boys

The boys who attend the Geneva Summer School, Hobart College, Geneva, N. Y., July 3-14, will have the unusual opportunity of study and recreation under the leadership of one who has proven himself a master in the art of interesting boys in the life of the Church. The Rev. Gordon Reese, who spent some years in the work of the Brotherhood of St. Andrew, was led into the ministry through his work with boys and young men. Mr. Reese will be at Geneva for the entire session of the summer school, and parishes sending their men of tomorrow under his influence will have cause to realize the good one man's consecrated personality can work. Registrations for the school are still being received.

Dr. Oldham Unable to Go to Princeton

The Rev. G. Ashton Oldham having to withdraw from the office of pastor of the Princeton Summer School, Princeton, N. J., July 3-14, the program committee has secured the consent of the Ven. George F. Bambach to fill this important position. They have also secured the Rev. Edward H. Schleuter of St. Luke's Chapel, New York City, to conduct the adult course in Personal Religion. Registrations for the school are still being received.

Church Building Funds; Our Own and Others

Though limited in its operations by reason of the scarcity of available resources for the making of loans, the American Church Building Fund Commission is functioning to the full measure of possibility. Loans amounting to \$20,765 have been made since January 1, 1922, and other loans aggregating \$51,375 have been contracted for and will be paid as soon as the necessary papers are prepared. Gifts and grants amounting to \$9,450 have also been made, while \$25,700 has been appropriated for the same purposes when called for.

It is distressing both to the applicant and to the trustees of the Church Building Fund Commission to be unable to meet the worthy appeals which are constantly being presented. It is equally distressing that

the loan fund was being placed in the hands of the Church which asked full use of the same, are no longer possible; that probably not more than one-third of what was loaned in 1921 can be loaned in 1922. But the limit of possibility is the limit of actual returns from a definite revolving fund. What the Church provides for loans is all that can be available for the Church's use.

It is the judgment of the trustees of the commission that there should be placed before the Church a few of the points of difference between the conditions and methods of operating of our own building fund and those of other religious bodies. A conference of representatives of similar organizations recently held in the city of Washington brought together sixteen representatives of twelve church building organizations for comparison of methods, means and accomplishments and for exchange of ideas. Much general information became available in this way, some of which is here recorded. In assets we are distanced by ten of the eleven organizations which have funds of from one to eleven millions of dollars while our own is less than three-quarters of a million. These funds are annually increased by appropriations from the general budget of the religious body, of which body the building corporation is a distinct and integral department; in one instance one organization receiving 32 per cent of their total budget and another 50 per cent. Our own increase has averaged about \$1,500 a year for the last five years. With two exceptions a mortgage or conditional note is taken for every dollar loaned or granted, and no outright gifts are made. The entire income of our fund is used for gifts after deduction has been made for operating charges. With much larger funds, larger loans and grants are made than we can contemplate, even to the whole amount necessary to erect a building.

There is food for thought in these comparisons. Does the size of our fund indicate the importance in which the Church rates provision for material extension? Can we wonder at the pitiable picture which some of our buildings present at important points when compared with their neighbors, or even that the Church fails to be represented by any building whatever? It is a fond hope that the Church will some day awaken to a realization of the need of a fund even approximately adequate to the demands laid upon it and the opportunities which are constantly being presented—a fund that shall be indicative of the hidden resources which the Church is famed as possessing, and of its earnest desire that its cords should be lengthened and its stakes strengthened?

Missionary Follows Wife in Death

A cable from Monrovia to the Department of Missions announces the death, presumably on May 28th, of the Rev. William Hoke Ramsaur of the Liberian Mission. Mr. Ramsaur has survived his wife only four months, her death having occurred in January of this year. They returned to Liberia early in January, 1922, after a nine months' furlough in the United

States. When Bishop Overs left Monrovia in April, returning to this country, Mr. Ramsaur was convalescing from an attack of pneumonia. Before sailing the Bishop arranged for Mr. Ramsaur to be taken from Cape Mount to Monrovia with the understanding that as soon as he was sufficiently recovered for an ocean voyage he should come home. Apparently Mr. Ramsaur was making a good recovery. A cable dated May 27th announced that he was sailing for the United States on June 15. This was followed within two days by a cable announcing his death.

Bishop Manning at Mute Services

Bishop William T. Manning officiated in a silent service last Sunday. Except when he himself spoke there was not a sound. The prayers were in silence and even the music consisted of silent hymns. It was the occasion of a confirmation at St. Ann's Episcopal Chapel for Deaf Mutes, New York.

Bishop Manning preached a sermon, and it was translated into the sign language by an interpreter. The Bishop placed his hands on the head of each of the fourteen candidates for confirmation.

But no one could hear the solemn petition except the interpreter, because even the rector, the Rev. John H. Kent, is deaf and dumb. So the interpreter said the words over with his fingers.

The silent choir consisted of eight pretty deaf and dumb young women. This "music" seemed to impress Bishop Manning the most. A troop of deaf-mute Boy Scouts attended in a body, wearing full uniform. The church was crowded. Members of the mute family from fifty miles around were present.

Mr. Kirby Gives Hobart Fifty Thousand

Mr. Fred Morgan Kirby of Wilkes-Barre, Pa., a loyal Churchman, has made a gift of \$50,000 to the Million Dollar Centennial Fund of Hobart College. The fund is now \$750,000 and the campaign ends June 13th, Hobart's Centennial Day. Mr. Kirby's contribution was made because of Hobart's record of one hundred years' service to the Church.

Mr. Kirby is vice president of the F. W. Woolworth Company. He was for many years proprietor of a chain of 5 and 10-cent stores throughout the east. He is a director of the Lehigh Valley R. R., the Mississippi Central R. R., a trustee of the American Surety Company, a member of the board of directors of the Wilkes-Barre Hospital and of the Y. M. C. A. He is interested in many enterprises and in a number of various clubs in Pennsylvania and New York.

Active Working Being Done in Ohio

During the last two weeks of May the Diocesan Department of the Nation-Wide Campaign held organization meetings in each of the sixteen divisions of the Diocese of Southern Ohio, into which the 70 congregations of the diocese have been grouped. These division meetings have been remarkably well attended. In each division, which includes five congregations, there will be a division committee com-

posed of the local clergy and local chairmen. Each division committee will select its own division chairman.

At one division meeting the five local chairmen, representing congregations in four scattered towns, made a special trip to call upon the man whom they wanted as division chairman and got him. Without a doubt the most encouraging thing brought out by these meetings is the fact that there is practically general recognition that these have been the three greatest years in the history of our Church. With that fact recognized we can count on continued and greater support in the future for the work of the Church.

Bishop of Oregon Consecrates Rood-Beam

On Ascension Day, Bishop Walter Taylor Sumner consecrated the Rood-Beam at St. Mark's Church, Portland, Oregon, to the glory of God and the pious memory of John James Rowan Spong, priest, who passed away about fifteen months ago at the age of 74 years. He had lived in retirement at Ardmore, Pa., for some time, occasionally taking a service. He will be remembered by many as a preacher of unusual ability. The Rood-Beam carries five figures. Those of the Crucified and of the B. V. M. and St. John, being supplemented by St. Mark and Barnabas, both kneeling. On the Sunday after Ascension Day a solemn Eucharist was celebrated, with a Te Deum; and in the evening a solemn Evensong. The preachers were the Rev. Edward H. Clark and the Rev. Thomas Jenkins, and the sermons were worthy of the occasion. The memorial thus placed at St. Mark's will perhaps surprise some delegates who will be in Portland next September by reason of its artistic beauty. It is certainly the finest single piece of ecclesiastical art on the Pacific coast and it will greatly stimulate, by the divine help, the devotion of the faithful.

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"the support given by bamboo poles"

From Manila comes word that if it was not for the support given by tall bamboo poles, the roof of the Cathedral of St. Mary and St. John would fall.

White ants, or anay, as they are called, have so damaged the roof beams that these must be replaced.

The Finest Church Structure in the Far East

That is what many people have said of this beautiful Cathedral, built by Bishop Brent. The Cathedral Chapter has already spent \$10,000 in repairs. It is estimated that \$20,000 additional is needed, which is more than can be raised locally.

Bishop Gailor, Bishop Brent, Stephen Baker, John W. Wood and George Wharton Pepper have undertaken to raise this necessary fund. Anyone desiring to have a share in this work may do so by mailing a check to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York City, marking it "for Manila Cathedral repairs." This is an authorized "special" to meet an emergency.

The Department of Missions

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THE REALITY OF OUR POSITION

By Bishop Johnson

The greatest problem that faces the Church today is how to organize the Church so that it has a vision bigger than that of the parish, diocese or sect.

It was Coleridge who said, "He who begins by loving Christianity better than truth will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all."

If you would substitute "Christ" for "truth" in the above aphorism, I can see in it a statement of the path that leads to destruction in the religious history of our country.

To the Christian, Christ is the truth, and that which we know of the way of life we know of Him and in Him and through Him.

And, in spite of the careful dissection of Christ's character by those who are hostile to His message, He still may say unchallenged, "Which of you convinceth me of sin?"

We may also substitute "parish" for "Christianity" in the same aphorism, and we will begin to see the history of our failure to produce a commanding influence in the spiritual life of the nation.

No collection of strong parishes will ever make a spiritual force in the nation unless those parishes are federated in a common purpose.

Heretofore we have seen the Church divided into theological parties who quarreled with one another over developments of religious thought and opinion, but they have a common denominator if we can get them to see it. In future conventions of the Church I believe that there will be a new alignment into two parties which differ as to fundamentals, no matter how they may differ as to policies. The attack today is upon the constitution of the Church, and in this attack the sappers within are digging out to connect with the miners without.

There is a type of highly cultivated, pleasant spoken, sprightly gentlemen who have consented to take orders in the Church with the express hope and intention of diluting our creeds, discrediting our ministry and evacuating our sacraments.

This element in the Church are not

desirous of committing the Church to any national program which will present a clear-cut issue to the American people.

They do not believe in supernatural grace flowing from the body of the Incarnate Word, but put their trust in the vague generalities of an erudite philosophy. They view with horror that they should suffer intellectual reproach from their pagan allies and discredit any definite assertion as to the fundamental position of the Church. And, the curious thing is, that this very considerable minority of the Church is able so to intimidate the whole so that it is powerless to act.

Now that we have succeeded in creating a board of strategy in the Church, we shrink from any propaganda which requires definite assertion as to the fundamentals upon which this Church rests.

It would seem as though we may be forced to raise the question in General Convention and elect to the Council not personalities, but representatives; and representatives in which the matter of theological bias is utterly ignored, and the bigger question of faith and order is definitely raised.

Have we any faith and order which we ourselves believe? It seems to me to be a question which precedes that of concordat and federations without.

A federation of glittering generalities will never have enough grit to be a reality.

It is plain to the observer of human nature that Church attachments require definite convictions.

Compare, for example, the dynamic force of the Methodist Church or the Roman Catholic Church with the progress of Universalist and Unitarian bodies in this land.

The latter have such a tenuous theology that they cannot produce the conviction that it is necessary to go to church. It is all right for high-brow liberals to talk about reaching the needs of poor humanity. It remains a notable fact that they never do.

The Roman priest and the Methodist minister are reaching the masses, while liberal congresses talk to empty seats.

The human soul is so constituted that it is almost impossible to translate platonic philosophy into any ardent devotion. I believe that what this Church needs today is to have "the violent take it by force" and lift it out of the complacent atmosphere of parochial attachments into the bigger field of aggressive action.

Religion is not a matter of convenience, but of conviction, and to have a conviction one must think in bigger terms than those of affectionate regard for a delightful rector.

This Church needs to feature its convictions, not because we want to end by loving ourselves, but because we believe that there is nothing which our jazz civilization needs so much as that which our Church has to give. We need to love Christ enough to discommode ourselves in His behalf to make the Christian religion a loveable thing, which it is not today in America.

It is rather a matter of sect, of caste, of Sadduceean apathy and Pharasaic complacency. How often do I hear mutter-

ings against the powers that be, as though they were an alien power, laying tribute upon a free people.

We are essentially parishioners, just because a parish usually stands for something or it fails to attract. In the same way the Presiding Bishop and Council must stand for something besides business and deal with the Church in other terms than those of tribute.

It must interpret the cardinal principles of this Church to the nation or else it will gradually gather the odium of a tax-gatherer.

It is true that such a policy will alienate for a time certain doctrinaire groups in the Church, but they are the very elements that contribute the least in resources now, and are most indifferent to our status hereafter.

Let me reiterate that this question is not a partisan one.

Let men be broad or catholic or evangelical, but let them believe that the nation needs to know of our ways and feel that it is invited to tread in our paths, for, after all, we surely believe that "all her ways are pleasantness and all her paths are peace."

The faith and order of this Church is the greatest force for reverence, sanity and charity in this nation today.

We have no right to believe this unless we tell it abroad, even at the expense of being ridiculed.

If we haven't a religion worth telling, we haven't one worth living, for nothing that is worth while has any right to live for itself.

And, moreover, this Church is too strong and virile to be patronized by those who absorb its culture and reject its evangelical mission. They are the greatest liability that we have today; for those classes who belong to the Episcopal Church, because it interferes not with their religion, are as lacking in generosity as they are in devotion.

One cannot forbid them lodging, but one can thrust them aside if they seek to direct the policies of an organization which they aim to enjoy but not to share with humble folk.

This Church is committed neither to capitalism nor to socialism, but it is committed to the ethos of Christ, and that I am very sure would not hesitate to take Christ's attitude toward mere wealth, mere culture, mere intellectualism.

I firmly believe that there are no limits of the possibilities which await the Church when we can secure leadership in which not only the task of the Church, but the principles of the Church are upheld in a clear-cut and forceful way. In order to do the task we must believe in the instrument by which the task is to be accomplished.

We need not quarrel with the man who differs from us, but neither need we minimize the difference if it is real. And there is a real difference between the position of the historic Church and those religious bodies which are built around some narrow platform.

Why pretend that there is not a difference when they see it, and everybody knows it and we alone try to conceal it? It is time that the Church stood for its convictions in spite of those who have taken orders which they do not recognize.

LIFE INSURANCE AT COST

For Clergymen

(In addition to the Pension System)

and

For Lay Workers of the Church

(Deaconesses, Medical Missionaries, Etc., Etc.)

THE CHURCH PENSION FUND

announces with pleasure the expectation that by July 1, 1922, life insurance at cost will be available for clergymen who wish to provide themselves with insurance protection in addition to that furnished by the Pension System, and for the Lay Workers of the Church, through the medium of the proposed

CHURCH LIFE INSURANCE CORPORATION

(Charter applied for in the State of New York)

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The proposed corporation will have the same officers and the same address as the Church Pension Fund.

The Board of Directors will represent very large business experience.

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Five dollars additional for medical examination to accompany all applications whatever the amount of the proposed policy.

This fee can **not** be returned if application is refused (necessary if insurance is to be provided at cost).

Intermediate ages not listed below at proportionate rates.

Age	Ordinary Life			20 Year Endowment			30 Year Endowment			Age
	Monthly	Quarterly	Annually	Monthly	Quarterly	Annually	Monthly	Quarterly	Annually	
25	\$1.29	\$3.86	\$15.24	\$3.33	\$9.96	\$39.34	\$2.09	\$6.25	\$24.69	25
30	1.47	4.40	17.36	3.36	10.05	39.69	2.15	6.43	25.40	30
35	1.70	5.09	20.08	3.41	10.20	40.28	2.24	6.70	26.46	35
40	2.01	6.01	23.74	3.51	10.50	41.46	2.41	7.21	28.47	40
45	2.43	7.27	28.71	3.68	11.01	43.47				45
50	3.01	9.00	35.56	3.98	11.91	47.02				50
55	3.82	11.43	45.13							55
59	4.68	14.00	55.28							59

The Church Pension Fund has taken this action in order to comply with the expressed wishes of the last General Convention in regard to Deaconesses.

Winning Men For The Ministry

By Rev. J. J. D. Hall

I am sure all the clergy have received a letter from the committee in charge of the coming Conference on the Ministry to be held in St. Paul's School, Concord, New Hampshire. Will you allow me to make some suggestions out of a full heart and a rather unusual experience in this matter? The letter of the committee says that all of the clergy have, no doubt, been disheartened at the failure of our young men to offer themselves for the ministry. No doubt that has been the experience of many, but NOT mine. God has used me to direct nearly fifty men to the ministry, and the end is not yet. The fault of the present situation is in the pulpit. The call is made feebly and often not at all. Young men will respond when the call is made with the same deep feeling that the President of the United States manifested when calling them to the defense of the nation. They will give up their all for Him, when the call comes with CONVICTION—from a heart that has been deeply touched with His spirit. In my work, the call is made at almost every service, often very briefly but with faith, believing that the Holy Ghost will bring CONVICTION to those who hear. This is not fiction, but FACT. I very much regret to see the statement made that it is the best young men in the parishes that this appeal is intended for. Is it not quite possible that the best young men in our sight might not be in the same grade in God's sight? When Samuel went to anoint a King for Israel, Jesse made the same error that is constantly being repeated in the Church, viz., of offering what he thought the finest in his family first. The Lord had chosen the very one that Jesse seemed to think had little or no qualifications for such a high office, either through age or lack of training. Christ did not select what would be called the best men in Jerusalem to found His kingdom that was destined to overthrow that of the Caesars. I never dreamed that God would use me to direct any one to the sacred ministry, but I prayed that He would work a miracle—almost, and allow me that joy. Then I went to work to do my part and have been OVERWHELMED with a rich harvest. I am NOT talented and learned, FAR FROM IT. I am not at all certain that God is looking for men of that description, but I KNOW from experience and observation that He can and will use CONSECRATED, SPIRIT-FILLED men. The Church is well nigh mad at the scholarship and degrees. If half as much was said about the need of the power of the Holy Ghost in the pulpit to enable the clergy to preach with Pentecostal fervor, who can doubt that a great revival of spiritual religion would burst forth in a blaze of glory, bringing great joy to the saints and PUNGENT conviction to sinners. He would be rash, indeed, who would dispute the claims of Germany to high scholarship and education, but she trusted NOT in a LIVING MIRACLE WORKING GOD. When infidel professors sit in colleges and sometimes seminaries and gravely teach that Abraham and many other Bible characters are not historical but merely folk-

lore, and put a question mark after many of the fundamentals in religion, you need not expect young men to come from such teaching on fire for God and earnestly desiring to enter the ministry. Some of those who do come have little real CONVICTION that "Woe is me if I preach not the Gospel." When they come otherwise, their congregations will possibly take up the cry, "Woe is me because YOU do preach the Gospel." I am UNWILLING to believe that Uncle Sam can make a call to a FAR GREATER sacrifice and danger and have THOUSANDS VOLUNTEER, while the Son of God, from the Cross, with pierced hands and thorn crowned brow, calls in loving tones and pleading voice with almost no response. When the call is made with conviction and earnestness, I believe the response will be sufficient to cause us to say, "What hath God wrought." I am in heartiest sympathy with the purpose and object of this conference, if not entirely with its methods. I pray that the Holy Spirit will be present to guide and direct that the Church may reach a rich harvest in the coming years.

The Convention City Letter

By David Welsh

The Bishop of Oregon has set forth the following Prayer to be used in the congregations of the Diocese, from now on until General Convention:—

O God, who didst teach the hearts of the faithful people, by sending to them the light of the Holy Spirit; Grant us, by the same Spirit, that we may both perceive and know what things we ought to do for the coming Assembly of thy Church in General Convention and also may have grace and power faithfully to fulfill the same. Renew within us thy Grace that we may joyfully take up the tasks assigned to us, and with zeal and sure confidence, go forward to bring the same to good effect. Grant, we beseech thee, that whatever we do we may please thee both in will and deed; and that thy Church in this our Diocese, as well as throughout the world, may joyfully serve thee in all godly quietness. Grant that the comfortable gospel of Christ may be truly preached, truly received, and truly followed, to the breaking down the kingdom of sin, Satan, and death. All of which we ask through the meditation of our Lord and Saviour, Jesus Christ. Amen.

It is officially announced that the preacher at the opening service is to be Bishop Lines of Newark, New Jersey. The Bishop is known in the West by churchmen who went to Yale during the days of his rectorship in New Haven. This Service, I suppose, might be called the popular opening of the Convention. The real opening will be the Communion Service at an earlier hour of the day at Trinity church. Trinity seats perhaps 1,200 people; and the auditorium, where the popular service is to be held, when its full capacity is used, will seat some 7,000.

The choirs of the Parishes and Mis-

sions are all practicing the music for that opening service. The Pension Fund, who has the publishing of the new Hymnal, has promised to print from the Hymnal plates some thirty or more Hymns with music for use at the Convention. This will solve a very real difficulty because supplying a sufficient number of Hymnals would not be an easy task out here in the West.

Railroad rates and routes have already been published and are undoubtedly available at any railroad office. The rates are very reasonable, and the routes numerous. All signs point to a large migration from the East.

It is a fair inference that some of those that migrate temporarily for the Convention will, sooner or later, migrate permanently. The West has a grip all its own.

The Executive Office is being flooded daily with inquiries of various kinds. The Committees on Housing will very soon have lists of hotels and other housing accommodations.

The Rev. Mr. Weston of the Seaman's Institute has arrived to begin work looking toward the re-opening of the Institute in the Port of Portland. For five or six years the Institute has been closed. But now the Port has so grown, and the business of the Port so increased, as to warrant the reviving on a larger and a more adequate scale, our ministry to seamen. Mr. Weston plans an exhibit for General Convention of considerable importance, by which the work of the church in other ports will be exhibited, and our own local people have an opportunity of seeing what the work is.

St. Mark's church has just received in memoriam a Rood-beam with the usual figures of Our Lord, St. Mary, and St. John, and the additional figures of St. Barnabas and St. Mark. The dedication took place on Ascension night. The Bishop of the Diocese officiated, and at the same service administered the Sacrament of Confirmation. On the Sunday after Ascension, the last Sunday of Father Hatton's rectorship, special emphasis was given to the day by special services, which had been arranged both for morning and night. At the late morning service the Rev. Chaplain Clark was the preacher. He spoke on the subject, "This is He that came by Water and by Blood." It was a splendid sermon and was preached to a churchful of people. High Mass was sung and incense was used. At the night service the rector of St. David's church, the Rev. Thomas Jenkins was the preacher. He preached on the text, "That which Jesus began to do and to teach." One very marked characteristic of St. Mary's congregation is its unusually fine congregational singing. The choir of St. Mark's is always small, the result being that the congregation has learned what sometimes congregations are denied, the privilege of learning, the practice of singing the praises of God.

The Oregon Summer Conference is taking a definite shape and the program is now being circulated. Among the Conference leaders are the Rev. Dr. Powell, of the Divinity School of the Pacific, San Francisco; Archdeacon Severance of Spokane; Miss Withers of New York; Dr. Ramsey of the Pro-Cathedral, Portland, and Canon Bliss of Trinity Parish, Seattle.

The Case of Dr. Wilkinson

(Continued from first page)

requesting that there be no applause.

Mr. Oscar Lewis opened, saying the gist of the case is that an unconsecrated parish house is under the same law as a consecrated church-building, in the sense of the canon, the Bishop's jurisdiction being primarily over people and only secondarily over buildings, so that the kind of building in which it is done does not affect the giving of false doctrine to the congregation. He laid down the doctrine that in all matters the Bishop's authority in the diocese of Alabama is absolute, subject only to the constitution and canons of the National Church and of the diocese of Alabama and to the book of Common Prayer.

After an adjournment for lunch, Mr. Stringfellow answered for the defense. He said that in 1918 the Bishop had spoken at a service in St. John's Church, a Jewish Rabbi being one of the speakers, and having the Bishop's permission. The Bishop in conversation gave at that time what Dr. Wilkinson thought was a standing permission for such services. When that impression was corrected in a letter which spoke several times of the Church, Dr. Wilkinson naturally thought that the Bishop's prohibition had to do with the fact that the service was in the church and not that the speaker was a Jew. After consulting with his vestry he therefore shifted the service to the parish house, supposing that he thereby fulfilled the law and having no intention of breaking it. Wilful violation of any canon, wilful lawlessness of any kind, was not his intention.

Mr. Stringfellow read the Rabbi's address; pleading that the facts therein expressed, when presented not as teaching for Christians but as a statement of the opinion of Jews, should not properly be held false doctrine, not being presented as true in themselves, but merely as a true statement of Jewish opinion, which they were. It was not a set service of the church, but an extemporized service, nor was the address a regular sermon. Nor was the fact that the Jews denied the divinity of Christ, there stated, strange or erroneous doctrine, being contained in the Bible: Romans 11, etc., and in the Trinity Course of Church Instruction. The request was for permission to have an address in the Church. The refusal was a refusal of permission to have an address in the church. The rector and vestry really thought they were only prohibited from having the address in the church, so they shifted it to the parish-house. All those canons which deal with wilful and intentional violations of law do not apply.

But it is doubtful whether there has been any violation of law, even unintentional. The canon prohibits, "officiating" and defines it as "Preaching, reading the prayers, or any other priestly function." Are addresses on special occasions in the Parish House preaching? They are certainly not prayers or priestly functions. Men by dozens make addresses in parish houses on hundreds of occasions opened with prayers, yet without

special permission from the Bishop. That is one of the things parish houses are for. The construction put upon the canon by the Bishop of Alabama is strange and unusual, not required elsewhere by other Bishops, and so far not required by the Bishop of Alabama from any parish except St. John's, Montgomery. Were it enforced over the country, parish houses might easily become obsolete; for meetings lawful in the parish houses would be lawful in the church and might better be held there. He laid down the doctrine that in all matters the Bishop's authority in the Diocese of Alabama is lawful, or given him by law, as contained in the constitution and canons of the National Church, of the Diocese of Alabama and in the rubrics of the book of Common Prayer.

Mr. Oscar Lewis closed, saying that the service was undoubtedly a Church service under the canons, for one priest of the Church spoke at it, another prayed, and it was held in a room which, although unconsecrated, held an altar and a cross. He emphasized that an expression of the position of the Jew, necessarily involving, as it must, a denial of the divinity of Christ, is necessarily erroneous and strange doctrine, no matter how presented, and used an illustration comparing false doctrine to poison gas, which amused the audience unduly; as Chancellor of the Diocese he instructed the Judges that they could find not guilty on all counts or guilty on some and not guilty on others, and must fix a penalty on each count on which found guilty. The court took a recess for deliberation, which lasted some hours, then brought in a verdict of not guilty.

The last dodo is dead. Let us hope that the last Ecclesiastical Trial on discipline or doctrine is chronicled here.

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Camp Mikell to Open in Atlanta

The Diocese of Atlanta has inaugurated a new movement—that of a Diocesan Camp for Church boys. It is named after the Bishop of Atlanta—"Camp Mikell." A Diocesan camp is a new feature in the south, and those interested in the work among boys will hope for its success. Among the leaders this summer will be: The Rt. Rev. H. J. Mikell, the Rev. J. J. D Hall (Philadelphia), Rev. J. W. Fulford, Rev. C. P. Willcon, Rev. W. B. Hays, and Robert W. Clark (Ontario). The camp was put under way by Bernard E. Hiron—on the staff of the LaGrange Episcopal Missions. Mr. Hiron is a Canadian—and has made a great success in the Boy's work in LaGrange. He will be Camp Director.

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By Rev. George Parkin Atwater, D.D.

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More than twenty years ago St. An-
drew's Mission in Akron bought a lot for
\$800. They erected a temporary building.
Two years ago they sold the lot for \$30,-
000. With this money they bought another
lot and erected a very good church.

It is very clear that this mission never
realized in its early days that such would
be the outcome of its venture or it would
have bought two or three lots.

St. Paul's Church in Cleveland may sell
its present property and move to a better
location. I have heard it said that the
value of its land is \$700,000.

There are numerous other instances of
such increase in the value of property.
We are constantly lamenting the fact that
twenty years ago we did not plant trees
on certain tracts of land. Our descend-
ents will lament the fact that instead of
reproaching ourselves idly, we did not
water young trees with our tears.

Are we building for a day or for gen-
erations? For both, wise men will say.
Then why not profit by experience?

A generation is a short time in the his-
tory of the Church, no matter how long
it may seem to the individual. Our lead-
ers in Nation, Diocese, and Parish should
acquire land, in sections of cities which
may be centers of populations, thirty years
hence. And we should not acquire niggard-
ly little lots, but great areas. Our cities
will grow from decade to decade, and rap-
id transportation will extend their bound-
aries more rapidly than in the past.

One of the indoor sports of old-timers
on winter evenings is to rehearse what their
fathers might have done, or they might
have done, if only they had bought land.
The same story is applicable to a thousand
towns or cities.

When some one wants to do an unusu-
ally generous thing for a Mission, he gives
it a scrap of real estate, upon which a tiny
chapel will be built. Generally no one can
walk around this Chapel without trespass-
ing. Expansion becomes impossible.

Why cannot a natural survey be made,
and a generous policy of land buying in-
augurated. An accumulating advantage
will thus accrue to the Church for all time.

Rector Preaches
to Students

The Rev. Alan Pressley Wilson, rector
of St. John's Church, Marietta, Pa., affec-
tionately and familiarly known locally as
"The Friendly Church," preached the bac-
calaureate sermon before the graduating
class of the State Normal School of Millers-
ville, Pa., on the morning of Sunday,
June 4.

Five Received From
Roman Church

A confirmation class of seventy was
presented by the Rev. Franklyn Cole Sher-
man, rector of St. Paul's Church, Akron,
Ohio, to the Rt. Rev. Frank DuMoulin,
D.D., LL.D., Bishop Coadjutor of Ohio, on
Sunday, May 28. Five of this number
were received from the Roman Commu-

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