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# The Witness

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## Revision of The Prayer Book The Convention Topic

Yet Many Think it Unimportant Compared With  
Modern Problems Demanding Solution

Over five thousand people attended the opening service of the General Convention in the Portland Auditorium and listened to the masterful sermon by Bishop Lines of Newark. In the afternoon the House of Bishops and the House of Deputies were organized. The Woman's Auxiliary also held its first session. All were under one roof, for the first time, it is said, in the history of the general convention.

Bishop William Cabell Brown, Bishop of Virginia, was elected chairman of the House of Bishops, with the Rev. Charles L. Pardee as Secretary for that body. Dr. Alexander Mann, rector of Trinity Church, Boston, was reelected unanimously the chairman of the House of Deputies. The Rev. Carroll M. Davis, Domestic Secretary of Missions, until recently Dean of the Cathedral in St. Louis, was elected Secretary, succeeding the Rev. Henry Austice, D.D., who has been secretary or assistant secretary for forty-five years.

Prayer Book revision seems to be the chief topic discussed among the Deputies, although there seems to be a rather strong group that feel that the times call for a discussion of more important topics. Bishop Tuttle, for example, the venerable head of the Church, is reported to have stated that the industrial situation, the rights of women, and the way to obtain world peace were more important than questions concerning forms and ceremonies.

Dr. George Craig Stewart is saying rather strong things on the subject of Prayer Book revision. He said:

"To eliminate the word 'obey' from the marriage ritual is a concession to an unpleasant, unwomanly femininity and flapperism.

"Those who objected to a change eliminating the words 'obey' and 'with my worldly goods I thee endow' and other phrases long familiar at the altar do so, because the scriptures teach that the man is the head of the family and woman was never meant to be the breadwinner, but a home builder. Those who propose the change, on the other hand, give the word 'obey' a servile meaning which is not there.

"The clause 'with my worldly goods I thee endow' always threatens to provoke a smile. The young man is just able to rent a three room flat. The dad chuckles

## New Orleans Makes Strong Bid For Next Convention

Witness Editor Writes of the Opening Sessions of  
Convention Meeting in Portland

By Bishop Johnson

Preceding the General Convention, the House of Bishops met to consider the revision of the Prayer Book, in committee of the whole, so that much of the discussion upon the subject could be eliminated from the regular session of the convention.

During this session they discussed the proposed revision of the Communion service and the various other offices.

As the action taken in this conference is not final and must be reported to the House during the General Convention, no report on the action taken would be desirable.

The discussion of these questions was conducted with the utmost harmony and with such consideration for the wishes of the minority, that frequently the minority would prevail.

It seemed to be the sentiment of the House that a permissive use of any desirable change would be accorded but that any use which was mandatory would not be imposed upon those who found it difficult to accept the change.

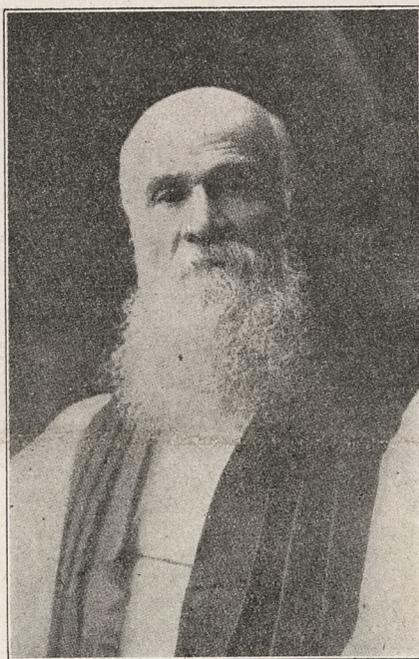
This preliminary session opened on Wednesday, August 30th, with Bishop Talbot in the chair until Bishop Gailor arrived on Thursday. As Bishop Gailor has served as chairman of the House for six years, he is not eligible for re-election but will terminate his term of office with the opening of the Convention on Sept. 6th.

It may be well to explain that in a way there are three presiding officers in the House of Bishops.

Bishop Tuttle is the Presiding Bishop but is not the chairman of the House in its regular sessions. This office has been held for the past eighteen years by Bishop Lawrence, Bishop Vincent and Bishop Gailor in succession for periods of six years each.

In addition to the Presiding Bishop and the Chairman of the House, there is the President of the Council, to which Bishop Gailor was also elected, in 1919, for a period of three years, so that his term of office expires at this convention. Bishop Gailor is eligible for re-election but has expressed his reluctance to take the office again, having expressed a preference to return to his duties as Bishop of Tennessee. How far such reluctance will influence the situation remains to be seen.

Everybody is delighted with the accom-



RT. REV. DANIEL TUTTLE, D.D., D.C.L.  
The Presiding Bishop of the Church

over the amount it cost him to get the boy through college. The employer knows what salary the young man gets and smiles pathetically over the unreality of the sonorous grandiloquent endowment.

"Another phrase, 'as Isaac and Rebecca lived faithfully together,' which it is proposed to eliminate, is held up as representing anything but an ideal conception of marriage. Rebecca shared with Jacob in playing a shabby trick on Isaac in regard to the birthright."

Notwithstanding the caustic criticisms and the long debates, past and prospective, the opinion was expressed today in the hotel lobbies by leaders, among them the Rev. Dr. James E. Freeman, Washington, D. C., formerly of Minneapolis, that there will not be much revision of the ritual.

"There are more important questions," said Dr. Freeman. "One is the attitude of the church on the industrial problem. The church should, and I think will, make a deliverance on the industrial crisis now on us that will help shape the policy of the nation."

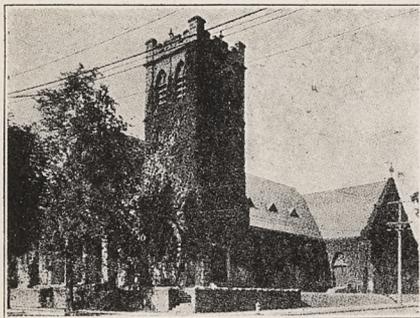
## Bishop Johnson's Letter

modations for the Convention the best by far that my experience has noted.

The House of Bishops meets in an auditorium that comfortably seats each Bishop with a desk of his own.

These desks are arranged in four aisles, two desks between each aisle, the senior Bishops toward the front, the junior Bishops in the rear.

There is no gallery and no room for spectators, so that the Bishops will be



**Trinity Church**

It is here that most of the Corporate Communion are being celebrated.

forced to conduct their sessions without spectators.

The Woman's Auxiliary has a similar room on the other side of the main auditorium, where provision has been made for some spectators, though the number will necessarily be limited.

But the main auditorium is fine; the acoustics are said to be excellent, and the galleries will accommodate a host of visitors.

The space available for the various exhibits is ample and luncheons will be served in the very ample basement of the auditorium.

On Sunday, Sept. 3rd, Bishop Bennett and Bishop Parsons preached at the Pro-Cathedral; Bishops Vincent and Matthews at St. David's; Darlington and Brent at Trinity; Huntington at St. Matthews; Roots at Good Shepherd; Denby at All Saint's, and other Bishops at various churches in the city.

Bishop Lines preached the sermon at the opening service in the Auditorium on Sept. 6th, and the presentation of the United offering was made on September 7th in Trinity Church. Both were magnificent services long to be remembered.

With these introductions the Convention will settle down to its regular business and will probably adjourn on or about September 21st.

It is understood that invitations for the Convention of 1925 have been received from Philadelphia, Providence and New Orleans.

On behalf of New Orleans it may be said that the General Convention has never met south of St. Louis or Richmond. From 1784 to 1849 it was held each triennium at New York seven times, Philadelphia, thirteen times, and once each at Trenton, Baltimore and New Haven.

Since 1849 it has met in New York eight times, in Philadelphia three times, in Baltimore twice, in Cincinnati twice, in

Richmond twice, in Boston twice, in Chicago, Minneapolis, Washington, San Francisco, St. Louis, Detroit and Portland once each.

It would seem courteous to meet in the far south, once at least, and if it is warm, which we are assured it is not, surely the delegates can stand for three weeks that which the inhabitants endure with enthusiasm for many years.

The writer is for New Orleans. He has never been there, always wanted to go and possibly never could unless lured by the seductive experience of a General Convention.

### Rev. C. E. McCoy Accepts Call to Williamsport

The Rev. Charles Everett McCoy has accepted a call to become rector of Trinity parish, Williamsport, Pa., succeeding the Rev. D. Wilmot Gateson, who resigned to become dean of the Pro-Cathedral of the Nativity, South Bethlehem, Pa.

The Rev. Mr. McCoy is a native of Smithport, Pa., and was prepared for college at St. Stephen's College, Annandale. He was graduated from Cornell University in 1906, and from the General Theological Seminary in 1909.

He was ordained to the Diaconate and the priesthood by Bishop Whitehead, of Pittsburgh, beginning his ministry in the



**Mt. Hood and Lost Lake**

One of the many beautiful spots near the Convention city.

City Missions and Layman's Missionary League, Pittsburgh.

He was vicar of St. Mary's Memorial Church, Pittsburgh, from 1909 to 1911.

He has also served as assistant rector of St. Stephen's parish, Providence, R. I., and as rector of Trinity parish, Bristol, Rhode Island.

In 1913 he received the degree of M. A. (In Course) from Brown University.

Since 1917 he has been rector of St. Matthew's Parish, Kenosha, Wisconsin. The Rev. Mr. McCoy is an examining chaplain for the Diocese of Milwaukee, a deputy to the Provincial Synod, and Dean of the Milwaukee Convocation.

The new rector goes into residence on October 1st, and he and his family are assured of a hearty welcome from the good people of Williamsport, a city noted for its hospitality and as a Church center.

### Open Air Unity Services in Springfield

Springfield, Illinois, has found what is believed to be a unique and effective solution of the summer Sunday evening church problem, in the series of eight

open air union services just closed. The services were held in the heart of the downtown district, on the Court House grounds, with eighteen churches and religious organizations participating throughout, and it is believed they were unrivaled by any services held anywhere in the country, from the stand-point of excellence of the programs provided and the number of people attending each service.

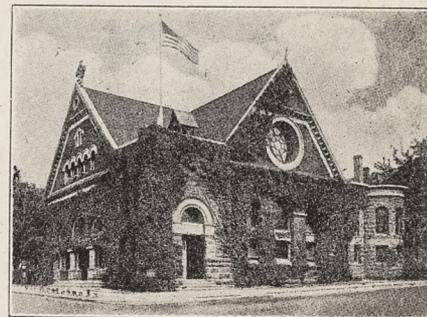
With but one exception, the preaching was by pastors of local churches. Sunday evening, August 13th, Bishop Charles Edward Locke, of the Methodist Episcopal Church, stationed in the Philippine Islands, gave a notable address on the subject, "A Great Adventure in the Philippine Islands."

Donald M. Swarthout, of James Millikin University, Decatur, Ill., one of the most capable chorus directors of the middle west, was engaged for the entire season to lead a chorus of more than one hundred voices in the singing of some of the great sacred choral masterpieces. The Illinois Watch Factory Band, led by Louis Lehman, and one of the best musical organizations of the kind in the middle west, was engaged for the entire season to render special numbers and to accompany the chorus, and the audience. At the closing service of the series the chorus and band gave a program of selections from the oratorio the "Messiah," by Handel, following the sermon.

Two thousand canvas seats were provided for the audience and a large platform was provided for the pastors, chorus and band. A large Magnivox Telemegaphone was provided, which enabled the preacher to reach a vast open air audience with perfect ease.

At least 2,000 persons were present at each service and on three occasions audiences numbering 2,500 persons were present. It is felt beyond a doubt that these services sent out a wholesome spiritual influence, which reached the entire community. The city has a population of about 70,000.

The total cost of the eight services this year will be about \$2,600. A large portion of this amount was raised by a direct appeal by letter and telephone to more



**St. David's Church**

A mass meeting in the interest of Old Catholics and Eastern Orthodox Churches was held here on Monday.

than 4,600 persons, asking for \$1.00 and \$2.00 subscriptions. The Sunday evening collections yielded about \$800. The treasurer will have a neat balance left after paying all bills.

The services were held under the aus-

pices of the Summer Union Service Committee, composed of the pastor and one layman from each church participating. The following are the officers: Chairman, Rev. Abram G. Bergen, D.D., pastor of the Fifth Presbyterian Church; Vice-chairman, Rev. Wilbert Dowson, pastor of Kumler Methodist Episcopal Church; Secretary, Elmer J. Kneale; Treasurer, William E. Lehne.

A special open air service was held on Wednesday evening, August 9th, with twenty-eight Protestant churches of the city taking part. On this occasion Bishop Thomas Nicholson, resident bishop in Chicago, Illinois, of the Methodist Episcopal Church, and president of the Anti-Saloon League of America, gave an address on "Safeguarding American Ideals." He made a remarkable appeal for the upholding of the Prohibition laws. An audience of 2,000 persons was present.

**Canon Nelson Resigns As Secretary House of Bishops**

The Rev. George F. Nelson, D.D., honorary canon of the Cathedral of St. John the Divine, who, for five years has been Secretary to the House of Bishops, and for many years previous, first assistant-secretary, has resigned his post owing to advancing years. Canon Nelson is also registrar of General Convention and of the Convention of the diocese of New York. Born eighty years ago, Canon Nelson was ordained in 1877, beginning his ministry at St. Andrew's Church, Philadelphia. He came to New York in 1879, as curate at Grace Church. After eight years of service as superintendent of the New York Protestant Episcopal City Mission Society, Dr. Nelson was appointed Archdeacon of New York by the late Bishop H. C. Potter. During his ten years' tenure of this office, he founded and fostered many chapels for foreigners, especially in the Bronx. A fluent speaker in the Italian language, he has been especially interested and active in the Church's work among Italians.

**The Church Club of Chicago Begins Activities**

The Church Club of Chicago, under the leadership of Mr. Curtis B. Camp, has already begun its work for the year. Mr. Camp has sent out a letter to the clergy, advising them that a sincere effort is to be made this fall and winter to make the Church Club an active and powerful organization to support the clergy of the diocese. "It is the earnest desires of the officers and directors of the Club," says Mr. Camp, "to perfect an organization which will make 'Loyalty to the Rector' the slogan for every parish represented in its membership." Mr. Camp asks the clergy to help the club by sending the name of every man in their parishes, whose interest in services they desire to stimulate. "Send in your list today. We guarantee results. We don't want the confirmed pessimists, grouches, kickers, or nicker nursers. We want 'live ones,' men with pep and punch, who will work for the interest of their parish and for the good of the diocese. Just give us the names: we'll do the rest."

**Telegrams From Portland**

The United Thank Offering of the Women's Auxiliary amounted to \$669,126. It was announced by Mr. Franklin at a big Mass meeting held Thursday evening, presided over by Bishop Lloyd of New York. This is an increase of \$201,026 over the offering made at the last triennial convention held in Detroit.

The announcement, made last week in The Witness, that the Greek Church has recognized the orders of our Church is causing considerable discussion. Bishop Anderson of Chicago, who as the head of the Unity Movement four years ago went to Rome for an audience with the Pope, said that it was a matter of very real significance, but he preferred to wait for a confirmation of the report before expressing himself more fully.



**Bishop Gailor**

Who read his report on the accomplishments of the Council and presented the program for the next three years.

The House of Bishops have given their approval to a new prayer for the President of the United States on the plea that the present prayer represents the monarchical idea.

The House of Bishops has refused to give the vote to Suffragan Bishops. Sixty-two votes were necessary to carry the motion, while only fifty-nine approved it.

Bishop Anderson of Chicago has introduced into the House of Bishops a resolution to change the term "rector" to "pastor" in Episcopalian usage.

The program for the next three years was presented to both houses last Friday. The program calls for an expenditure of twenty-one million dollars. This amount represents solely the money to be spent

by the National Council, and does not include money to be raised and expended locally by the various dioceses and parishes. The program, which has previously been outlined in The Witness, calls for the raising and expenditure of \$6,000,000 in 1923; \$7,000,000 in 1924, and \$8,000,000 in 1925.

The report on Church Music has been submitted. It was prepared by Dr. Wallace Goodrich of the New England Conservatory of Music. In it congregational singing is stressed. Elaborate and highly paid choirs are not essential to the proper conduct of the Church service. It recommends that congregational singing be developed and urges special musical education for all candidates for Holy Orders.

What is happening at the Convention is epitomized in the following editorial sentence from one of the Portland daily papers: "Judging by the action of the Episcopal Convention during the opening days, the Protestant Episcopal Church should be called the Progressive Episcopal Church."

Mr. Schaad wired on September 10th that much of the routine business of the Convention is finished. The Triennial Report has been submitted by Bishop Gailor and Mr. Franklin and the new program and policy of the Council was taking up the attention of both Houses during the first days of the Convention.

At the mass meeting on Thursday night, when the United Thank Offering was announced, two people gave their lives for the service of the Church.

On the morning after the great mass meeting twelve hundred people received their communion.

There are many foreign Bishops present—the Bishops of Antioch, Beirut, Szechoslovak, Syrian and Newwestminster.

The Convention is developing into a tremendous Church Pageant, with gorgeously robed Bishops, Deaconesses, Monks and some remarkable exhibitions.

A memorial on the question of faith healing was presented to the Convention by Rev. J. Wilbur Gresham of San Francisco. It will come up for debate in some future session.

A resolution was adopted last week calling for special prayers in the Churches for the settlement of the Railroad Strike.

<b>The Witness Fund</b>	
We acknowledge with thanks, the following donations to the Witness Maintenance Fund:	
Mrs. Joseph P. Robinson .....	\$ 3.00
Mrs. E. A. M. ....	.50
A Friend .....	2.00
A Booster .....	1.00
In loving memory of Vincent Smith	9.00
<b>Total .....</b>	<b>\$ 15.50</b>
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## YOUR LIGHT

By Bishop Johnson

It is not in the nature of things that conventions are sources of grace or of inspiration. The purpose of a convention is to legislate for the Church and the best that it can do for us is to legislate wisely.

But legislation can do nothing more than to give us laws and laws are nothing more than rules by which we are guided in our actions.

As a matter of fact there is more inspiration in a consecrated parish priest who is faithful to his task or a devout parent who begets love in children than there is in a whole clerical and lay delegation to the General Convention.

It is time that we discriminate between sources of power and pieces of machinery. The only source of spiritual power is a personality in whom Christ dwells, and who sends out gracious kindness to the circle in which he lives.

The spiritual force of any convention can be no greater than the average of its personality.

The grace of God is like an electric current by which your home is lighted and your work is accomplished. There are four essential things in an electric current.

1st There is the dynamo that generates the electricity. This may be far away from your home, but it is the source of light and heat by which your home is illuminated.

2nd There is the wire by which the electricity is conducted to your home, so long as the current is unbroken.

3rd There is outside of your home a transformer by which the current is adapted to the needs of the family.

4th There is the bulb which gives out the light or the plate which sends forth heat.

If you turn on the button and one of the bulbs fails to give out light, you do not imagine that there is no dynamo, nor that the wire is not transmitting the current, nor even that your transformer is out of order. There are other bulbs that are shining and so long as any light shines in the room you know that the trouble lies in the particular bulb or bulbs which fail to shine.

And yet how many foolish folk have said that there was no God, or that the Church was a failure or that the parish was dead just because some one Christian from whom they have expected light or heat gave forth darkness or was cold to the touch.

For God sending His Holy Spirit in the Day of Pentecost is the dynamo, who sends forth His light and His truth into a dark place.

And the Holy Catholic Church has been the wire that has brought down the grace of our Lord Jesus Christ through all the centuries without a break in the current. And the Parish Church is the transformer which breaks up the grace of God for your own particular needs.

And you and your neighbors are the bulbs which send forth light provided they have made the connection and are intact within.

Of course you can not give the grace of Christ to others if you are not connected with Him in the way that He has prescribed. Those who have been baptized into Christ have put on Christ, and those who are in true communion with Christ dwell in Him and He in them.

But each bulb gives light or darkness if it is connected with Christ and intact within its own soul.

The conscience is like the very fine wire in the bulb. It must have a single purpose. It must not be broken so that it has a double motive.

And after all when we fail to shed light into the darkness around us the fault is not elsewhere, it is within us, for many other bulbs have kept shining under more difficult circumstances than those which beset us. It is silly to blame God or the Church or the parish for our refusal to keep our touch with Christ or our unwillingness to keep our motives pure.

No one who really wants to shed forth the light of the Gospel into an evil world can possibly have any other alibi than one of these two things. Either they have deliberately broken their connection with Christ, or else they have broken the slender thread of their own conscientious action.

All this refusal to observe these simple rules for being an instrument of light is silly in the light of the fact that Christ offers to infuse into your life the grace that you really seek.

Of course there are parishes which do not seem to be very good transformers. Perhaps you need a new plug somewhere. A conceited or opinionated priest; a worldly or infallible warden; a secular or lazy vestry; a guild of malicious busybodies; a dull or slovenly Sunday School may affect to a certain degree the lighting capacity of your parish; and in the course of time it may be possible to remove the carbonized plugs; but do not be over anxious so long as some of the connections are possible. It is your business to let your light shine, not to reorganize the parish. If you will give the same anxious effort to establish your connection that you are apt to do in reform-

ing someone else, you will help to keep the light shining in a dark place during a dark period.

How many of our parishes have been kept going through long and dreary periods of gloom, by the persistence of a few people who have never allowed these faulty plugs to sever their connection with Jesus Christ, and, I believe that He knows full well who they are and appreciates fully the service they have rendered.

\* \* \*

Let me sum up this short editorial, by reaffirming certain principles of the Christian lighting system.

Christ is the source of grace.

His Church is the line of communication with Him.

Our parish is the instrument by which His grace is adopted to our need.

We are responsible for keeping the connection and preserving the integrity of our service.

\* \* \*

May I say a word about those who do not try to make a connection themselves but who criticize those who do.

He has a little one power candle which he uses to guide himself through a dark house, while he faults the darkness which surrounds him.

If you want to live in a light, cheery house, then make your connection with the light of the world and stop mumbling about the fact that you are condemned to walk in darkness.

For no man can give light who doesn't receive it, and criticizing darkness is not giving light by a good deal.

Only as men realize that Christ is the dynamo, can the world be filled with light.

## The General Missioners Begin in October

The Rev. J. A. Schaad, who has recently been appointed General Missioner with the Rev. Dr. W. J. Loaring Clark, has resigned his parish of Trinity Church, Bay City, Mich., to take effect Oct. 1st. During the month of August he and Dr. Clark have been attending the School of the Prophets, which has been in session at Evergreen, Colorado, and from where they have gone on to Portland, where they will be in attendance at the General Convention. Any correspondence relative to Preaching Missions should be addressed to them there.

The Rev. Mr. Schaad has been very successful in his present work, strengthening the parish notably, and winning the approbation of the people of Bay City.

## WE SUGGEST THIS WEEK:

That the General Convention issue a statement calling upon the Nations for a reduction in armaments. A Cable Dispatch from Geneva this week states that the Special Armament Reduction Commission of the League of Nations is to report that the time is not ripe for any reduction. We believe the Church will have something to say about it.

## Cheerful Confidences

## THE SUNDAY DOZEN

By Rev. George Parkin Atwater, D.D.

The summer is gone. Rectors are returning from vacations. Children are back in Sunday School. The choirs have re-assembled and are polishing up their anthems. Guilds are meeting again. The presidents of Men's Clubs are remembering the fine suppers served by the ladies last year, and are beginning to relish the idea of another festal occasion.

But some laymen do not get a good start. Somehow another they do not get into the current of parish life. They may be bashful or indifferent.

The unused power of every parish is great. In some parishes a score of lagging persons, or in larger parishes fifty lagging persons, could change the whole aspect of parish life.

Let me have a little heart-to-heart talk with those of you who fail to become involved in the work of the Church, and so, by inattention, permit your Church to present a skeleton array of strength, rather than a robust regiment of workers.

You are a good sort—and your rector has great affection for you—and likes to see you—and deplores the fact that his leadership fails to attract you. You are on the fringe of the work. By coming into the center of it you could lend such a stimulus as would change the rector and other leaders, from exhausted and discouraged men and women to enthusiastic and resourceful directors of the work.

How to begin. (This is equally applicable, with slight changes, to men or women, but we shall assume the instance of the man.)

"Ho-hum. Sunday morning again," says the man. "Now for my Sunday Dozen."

"What's your Sunday Dozen?" asks the wife, who has some recollection of a similar name applied to calisthenics.

"I will read them to you," replies the husband, looking about for the card.

"Never mind reading them. Tell me what they are."

"Well, they are the rector's prescription to make this the foremost parish in America. He says that if every person in his parish will practice them, we shall have Trinity Church, New York, green with envy—and that his gray hairs will begin to turn black again."

"Say on," demands the wife, "Tell them in your own language."

Here they are—the Sunday Dozen:

- 1—Get up early and thank God for another day.
- 2—Go to the early service.
- 3—Send the children to Sunday School.
- 4—Take the family to the later service, if the rector agrees that it will not be too long—and that the sermon be short.
- 5—Carry my offerings of current date, and make them generous.
- 6—Listen to the notices and resolve to assist one organization thoroughly during the week, or to teach in the Sunday School.

7—Help the strangers to find the services.

8—Speak a friendly welcome to everyone within reach after the service, but do not gossip in the church.

9—Agree to visit a few new-comers or negligent parishioners, giving one Sunday afternoon each month to the task.

10—Read some of the Bible to the children each Sunday.

11—Take an hour for reading some instructive book about life's main interest, religion.

12—Say my prayers and make them real, before going to bed.

"And one more," added the wife. "Be a cheerful, courageous, kindly, whole-hearted man, determined to carry a man's burden, every day of the week."

"It's a steep program," commented the man.

"The Church would be foolish to offer a full grown man any other," returned the wife. "And it doesn't curtail any single proper pleasure, or recreation."

So they carried out the Sunday Dozen, and many others did likewise, and the sensational preacher in the next block began to wonder why the Episcopal Church flourished, and the congregations increased, when they didn't even have a whistling chorus, to assist the hymns.

## "THE BACKBONE OF RADIO"

By Rev. Gardner MacWhorter  
on the Radio Chapel Services Held at  
Station KYW, Chicago, Ill.

The title of this article was suggested by Mr. Harold B. Fall who, with Mr. Wilson J. Wetherbee is in charge of the publicity and arrangements for Station KYW of the Westinghouse Radiophone studio,

located on the roof of the Edison building in Chicago. Mr. Fall, in an article which he is writing on the broadcasting of religious services by radio, calls the Radio Chapel Service, held every Sunday afternoon at Station KYW "the backbone of Radio." And he seeks to prove his assertion by stating that, although there have been many changes in the programs and the manner of conducting them on the week days, there has been no change made in the Sunday Radio Chapel Service as first established at Station KYW on Sunday, February 12th of this year.

A different clergyman is in charge of the Radio Chapel Service each Sunday afternoon from 3:30 to 4:30 o'clock, daylight saving time, assisted by members of his Church choir, or quartette or soloists. There is no set form of service, each clergyman being left free to plan his own service—some making it to conform as closely as possible to the usual vesper or evening service—others interspersing hymns and anthems between Scripture readings, prayers and the sermon. There is no one present at this "chapel service" save the clergyman and his musicians and a radio operator, but untold thousands are privileged to "listen in" with their "receiving sets" throughout the Middle West, and as evidence that many radio enthusiasts do take advantage of the opportunity to "Go to church by radio," letters pour in to Station KYW every week concerning the Radio Chapel Service from all parts of Illinois, Iowa, Indiana, Michigan, Wisconsin, Kentucky, Ohio, and from even farther distant states. No church in the United States could hold the average Radio Chapel Service "congregation," according to the most conservative estimate.

Although radio broadcasting from Sta-



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tion KYW on the roof of the Edison building in Chicago is in its forty-second week, having been started during the Grand Opera season last fall, the thirtieth Radio Chapel Service will be held this Sunday afternoon, September 3, by the Rev. George H. Thomas, M.A., B.D., Rector of Saint Paul's Episcopal Church, Dorchester avenue and Fiftieth street, whose sermon topic will be, "Work, Rest and Worship." The Rev. Mr. Thomas is the sixth Episcopal clergyman in Chicago to be honored with an invitation to conduct Station KYW Chapel service, the others being the Rev. Frederick C. Grant, S.T.D., Rector of Trinity Church, who preached on "Jesus' Temptation and Ours," on March 19th; the Rev. Gardner Alpheus MacWhorter, priest-in-charge of Saint Edmund's Church, whose subject, "Via Radio," on Whitsunday, June 4th, was "The Voice of God"; the Rev. Francis R. Godolphin, Rector of Grace Church, Oak Park, who preached on "Modern Religious Concepts" on June 18; the Rev. Hugh Millikin MacWhorter, S.B., priest-in-charge of Saint Andrew's Church, Downer's Grove, whose topic on July 16th was, "The Way, the Truth, and the Life"; and the Rev. Harold L. Bowen, Rector of Saint Peter's Church, who preached on "Materialism" from the text, "They that pant after the dust," Amos 3:7, on August 6th.

Several other Chicago clergy have been asked to conduct the Station KYW Chapel service during the coming months: the Rev. David E. Gibson of the Cathedral Shelter will preach on "Making Men, Not Money" on October 1st; the Rev. George Craig Stewart, Rector of Saint Luke's Church, Evanston, is scheduled for October 29th; the Rev. Frederic S. Fleming, Rector of the Church of the Atonement has tentatively accepted the Sunday before Thanksgiving, November 26th, and the Bishop of Chicago, the Right Rev. Charles Palmerston Anderson, D.D., LL.D., has been asked to deliver the Christmas message by radio from Station KYW on Christmas Eve, December 24th.

Among the Radio Service "chaplains," in addition to the clergy of the Episcopal Church mentioned, have been a Jewish Rabbi, a lecturer on Theosophy, several Roman Catholic Priests, and a score of Protestant ministers, Presbyterian, Methodist, Baptist, Congregational, and Lutheran. The young men in charge of the Radio Chapel services are seeking to give each church and denomination a fair representation on the list of speakers chosen, but it can readily be seen that the Christian churches have had a predominance of the preachers so far.

Many of the most distinguished preachers in Chicago have delivered the Sunday Radio message during the past six months, among them being the Rev. Dr. William E. Barton of the Congregational Church; the Rev. Dr. John Thompson of the First Methodist Church; the Rev. Dr. Albert J. MacCartney of the Presbyterian Church; the Rev. Dr. Theodore G. Soares, of the Baptist Church; the Rev. J. Allen Leas of the English Lutheran Church, the Rev. Dr. W. J. Kinsella, of St. Philip Neri Roman Catholic Church, and Rabbi Cohn of Temple Mizpah.

One of the best-known prelates of the

Roman Catholic Hierarchy in the United States, the Rt. Rev. Monsignor Francis Clement Kelley, D.D., LL. D., president of the Roman Catholic Church Extension Society will preach on, "Charity, according to St. Paul," at the Radio Chapel Service on Sunday, September 10th.

In conclusion: What is the value of the Radio Chapel service? W. W. Rodgers, writing on "Broadcasting Church Services," says: "It is only fair to state that no one thing broadcasted by radiophone has caused so much discussion nor has brought so general an interest in Radio as the wireless Church services. Their value to the shut-in, the sick, and feeble, and even to able-bodied people living a long distance from a church, has never been questioned." But does the Radio help the Church? The answer is with you, oh Radio fan!

## The Convention Sermon

(Concluded from last week)

By Bishop Lines

The Church has rightly placed Social Service beside Missions and Religious Education as an essential part of its work. It means the application of the principles of the Gospel in all the relations into which men are brought, whether in their social, industrial, political or community life, obedience to the second part of the law: "Thou shalt love thy neighbor as thyself." There has been an awakening among all Christian people to a new sense of social obligation, moving away from the old thought that a man's first business in the world is to save his own soul. More and more Christian people have come to feel that the Church can only fulfill the purpose of its existence as a Fellowship and the Family of the Christ. The thought of the personal relation to God is not obscured while the thought of a corporate Christian life and the wider obligation to others comes in. Some feel there is danger in the multiplication of activities and new forms of service, that the great spiritual end of the life of the Church may be obscured, that its members may think over-much of the temporary and material concerns of life, that it may get into the field

of economics, politics, and business which are not its own. There is more danger to the Church from limiting its interests and activities, than from the endeavor to carry religion into every department of human life. Religion has become a larger word than it was before and every field of human effort is its field. The old distinction between what is religious and what is secular is less rigidly drawn. All studies and research, all the relations into which we rightly come are to be made in a sense sacred. The spiritual life cannot be isolated and men and women must go out of themselves to find themselves. It is as true of the Church as of the individual that it must lose its life if it is to find it; that it must save the world if it would save itself. Service expresses a great central truth of our religion and belongs with worship. It must attest the reality and genuineness of worship. It cannot be right to pray for what we are not trying to accomplish in the use of our lives and our opportunities.

The Church has stood for charity and relief and mercy. Emphasis must be put on social justice and fellowship and the golden rule, upon duties rather than rights. The Church and the Parish not interested in Social Service and social justice in the state and in the community are not bearing true witness for Him who for His brethren consecrated Himself. Men with a new vision of the duty of the Church will say and write things which are unwarranted, radical and revolutionary. The Christian Church itself had a revolutionary character in the beginning, which the authorities at Thessalonica perceived when they said, "that they who have turned the world upside down are come hither also." The prophets who give glory to the old dispensation said many things that were revolutionary. Those who in our Lord's time sat in Moses' seat and stood for the old order, felt that the new movement through the Christian Church was revolutionary. A man can hardly become deeply interested in the social and industrial order today without becoming something of a radical. No one can see the way in which our great cities have grown up with their homes of luxury and extravagance, waste and selfish comfort at

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one end, and mean streets and comfortless houses and indecent conditions at the other end of the town, without feeling that it is semipaganism, rather than Christianity.

The Church must make its own, the cause of the unprivileged people, of those who are in hard places in life, of those upon whom the existing social and industrial order presses heavily, while it must stand against injustice, unfairness on both sides. The Church is suffering today from too close association with those high in authority, and in prosperity, while less considerate for the great majority for whom life is one long unending struggle, often with little hope, often in poverty. It is suffering for its silence when horrible abuses thrived in English mills and mines in the first half of the last century. We have not measured yet, the meaning of our Lord's compassion on the great multitude.

The Church cannot countenance violent methods or an unfair day's pay or an unfair day's work, or the breaking of agreements, but it must never lose its interest, nor forget its obligation in the Master's name for the great multitude in the hard places in life. It must be able to give voice to the aspirations and hopes and desires of this multitude for something better in life for themselves and their children. Out from unspoiled homes are to come those who shall maintain the life of the Church and the service of religion. The Master's heart went out to those who had the least in the way of possessions or opportunity in life and so must the heart of the Church. Our Blessed Lord came into the world to get under that heavy burden which rests upon the great majority of men and women and woe is to the Church if with His spirit and example, it does not try to get under that burden also.

I know very well how strongly many of our people feel because of utterances in the name of Social Service which seem radical and unwarranted, but it is much better for men and women coming to know and feel the wrongs and hardships associated with the order which we have accepted and tried to think Christian, to cry out against it, using strong language, than that the Church should be silent. I wonder not that the world is in revolt against the old and existing order, whether it be in society or industry, or in customs and manner of living. It is largely a revolt against suppression and worn-out customs and traditions and it had to come in a world which was settling down under the impression that money-making and selfish prosperity and pleasure seeking are the main things in life. It is a subject for rejoicing that an increasing number of intelligent business men are endeavoring in a Christian way to solve industrial difficulties, seeing the other man's point of view and giving it consideration. We will rejoice that labor is no more thought of as a mere commodity by right-minded business men and that human welfare is counted more than the value of property, and that the remedy for the world's ills is recognized as moral and spiritual rather than economic. Industrial questions and contentions are most perplexing and without religion they cannot be settled. Whoever comes to a place of privilege through the possession of means, of education,

through ability to direct industry, or to make public opinion, should feel that these are gifts not to be used selfishly but with a sense of responsibility to all associated with him. "Always let humanity say the last word in human relations."

Let the duty of social and community service towards the newcomers be emphasized, for the Church which has not a mission to them is unmindful of its future. The great obstacle to a ministry to those who have recently come to us is our lack of respect and courtesy for them. For the good of the country and religion, because Christianity carries the obligation of friendship, the Church must be kind to the strangers within our gates. Against this recrudescence of national and race prejudice, which is making so much discord and suffering in the world, and which is causing so many persecutions and murders, the Church must take its stand and bid Christian men remember that while God has set nations and peoples in their places in the world to work out their destinies in different ways, He has "made of one blood all nations of men for to dwell on all the face of the earth," and that they are all equally precious in the sight of our Redeemer and Saviour.

#### A completed Stage of Progress

The Church has made very real progress since the last General Convention and because of the action of that Convention. There has been growth in the realization of a national Church, always able to act and to deal with questions which are constantly arising, and to bring out the full resources of the Church spiritual and material for its large undertakings. We have been growing out of the thought of a Diocese made up of parochially minded people and out of the thought of the Church as a group of Dioceses with Diocesan feeling unduly strong, and all this without making centralization or injuring Diocesan and local feeling. Diocesan rights have not been affected, but the testimony is that Diocesan activities have been stimulated and have possibly gained more for the new order than the activities of the General Church. The Dioceses have accepted the leadership of the National Council and what for lack of a better name, we have called the Nation-Wide Campaign, for the support of other than the Parochial undertakings of the Church. We will rejoice that two hundred missionaries have been sent into the mission field, that more laymen than ever have learned to speak in public for religion, that the very inadequate salaries of the clergy have been increased by two and a half millions of dollars and that the entire budget of the continental Domestic Missionary Bishops has been underwritten, leaving them in their own fields without the necessity of canvassing the country to obtain money for the support of their work, while the spiritual purpose of the campaign has been constantly emphasized.

The subject of Religious Education has been presented more definitely, and as we believe, more successfully than before, and the response in personal service and offerings has been most encouraging. There is a new recognition in the country of the fact that moral and spiritual training make an essential part of education. The need of instruction in the Church can hardly be

over emphasized. Our people are relatively not as well instructed in the Bible, the Church, Christian Doctrines, as their predecessors. Teaching through sermons, books, schools and classes is greatly needed. Let what has been accomplished and what is planned, and the new regard for our educational institutions be recognized thankfully.

It means much to have the approval of the Church of the new order. If we had waited to have the preparation complete, misunderstandings impossible, we would have gone on marking time, or to recall my text, encamped about Mount Sinai with more of ease and less of accomplishment. It will never do to spend overmuch time in making account of difficulties and possibilities of failure. Elisha taught leaders of all generations to say to those who make such suggestions, "Yea I know it, hold ye your peace."

Adjustments will now be made. Military symbolism of a campaign may be changed as we settle down to a steady forward movement. We talk and sing over much about ourselves as soldiers while we accept not the discipline, hardship and self-sacrifice which befit an army. A larger vision has opened before the Church with more of its members obedient to it. The days of weakness which our fathers had to accept, greater weakness than we appreciate, have given place to consciousness of strength, and with good courage and high hopes we go on to meet our duty towards our communities, our country and the world.

#### Unused Resources

We need to bring out the full resources of the Church for no Church has more devoted and right-minded men and women than our own, too many of them sitting idle in the market place, while the hours of the day run by, because there is no one to set them at work, and tell them how to make the noblest use of their lives. The failure of the Church to recognize the value of the services of women has not been creditable. The Hebrew and Oriental traditions as to the place of women has rested upon the Christian Church and we have lived to see the time of revolt and change in their place in the world. St. Paul's declaration for his own day that women should not speak in the Church but learn of their husbands at home, cannot require the exclusion of women from choirs and from the reading of prayers and instruction in Churches in the twentieth century. They have made places of great influence and usefulness in nearly every calling in life. The Church owes a great debt of gratitude to the Woman's Auxiliary and to the women who have begun new forms of Christian service. In the time of the Church's great need of reaching out into neglected parts of our cities and into rural neighborhoods, when we need more prayer and religious instruction in our Churches than one rector can provide, why should we not license women, fitted and trained, as lay readers, and speakers in the nation-wide campaign, and use their great gifts under direction in the work. If we would have larger service from them, they must have new and larger opportunities.

#### The General Convention

This General Convention ought to be noteworthy in the history of the Church.

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I do not suggest that it is a critical time, nor a time of transition, neither that we are at the cross-roads, as preachers are fond of saying, for there is where the Church and the world always are. It is a great opportunity to serve the Church and religion by men of courage and wisdom. We register with thankfulness the completion of one stage of the new order, in the journey and with high hopes and gratitude we plan for the next. We know that if, as good servants of Jesus Christ, under the guidance of His Holy Spirit, we plan large things and push on, the promise of God, who bade His people in the old time to journey on from the Mount where they had been encamped long enough, shall be kept, "Behold Mine Angel shall go before you." Our predecessors, especially in the days of the weakness of the Church, felt it necessary to give much attention to making canons, rules, pronouncements that the outside world might understand us and our own people know what this Church stood for. It will recall our weakness to say that when Bishop Croes of New Jersey preached the General Convention sermon ninety-nine years ago there were nine bishops, 301 clergy and 24,000 communicants. There may well be a new note of confidence and conscious power in the Convention now. The Church may be best understood by what it is doing, when in action. You will find that those who live in honor in the Church and state alike, are those who have stood for large liberty and large things in their day and generation. The General Convention which will be best remembered and most honored will be that which has the largest vision of the mission of the Church and helps most to keep its face set forward with great courage and devotion to the service of its Master.

The General Convention has filled a large place in the history of this Church. The position accorded to the laity in its government had to be accepted if it were to make a place for itself in this land, and it is in accordance with the best traditions of the Church, and our course has meant much for the Anglican Communion. The General Convention has its proper place in a democratic Church, which this Church must be if it is to prosper: These are memorable words of Father Figgis, "We cannot often enough repeat that the Church of the future must be a layman's Church (although it still must have its Priesthood), that is, a great democracy of God's servants and Christ's brethren." The General Convention has been a body representative of the whole Church and men of various opinions have come to it to find themselves nearer together than they thought and its sessions have made for unity and brotherhood. There are great traditions to be maintained and strengthened. Our brethren out to the corners of our great country, and to the end of the earth, whither our missionaries have borne the message of the Gospel, wait for a message from us which is large and courageous, continuing the witness to the old traditions which the Church has borne through all its history and with a new and larger vision of duty and privilege in a new age, a message to stimulate hope and courage, a message bringing comfort and assurance to all who receive it in a wounded and stricken world.

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