

The Witness

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The Brotherhood Convention Gets Under Way

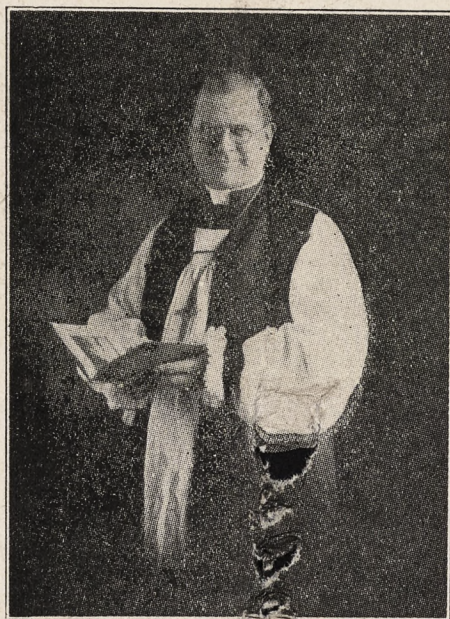
About Two Thousand Delegates Are Registered From All Parts of the Country

The International Convention of the Brotherhood of St. Andrew opened on Wednesday of this week with a keynote meeting in Mandel Hall, the beautiful auditorium of the University of Chicago. If the first meeting is any indication of what is to follow, the claim of Mr. Courtenay Barber, the chairman, that the convention would be one of the finest ever held in America, is no exaggeration. The auditorium was crowded with men, all wearing the little red St. Andrew's cross, many of whom had traveled across the continent and from over seas to attend this convention. The opening address was by Bishop Anderson of Chicago, who extended a welcome to Chicago's guests. The speeches of the evening were delivered by the Hon. Franklin Spencer Edmonds of Philadelphia, and the Very Rev. J. P. D. Lloyd of Halifax, both of whom inspired the audience to a true vision of service.

On Wednesday morning over a thousand men had registered for the convention. In addition there was a registration of two hundred boys. This represents, for the most part, visitors from other cities. It is, therefore, a safe estimate to put the total registration for the convention at over two thousand men. Delegates are registered from thirty-one states, and from forty dioceses, with a large delegation from Canada, and representatives from several foreign countries.

A more beautiful spot for a conference could hardly be found. The University of Chicago, which is ideally situated on the connecting boulevard link between Washington and Jackson Parks, has placed at our disposal the most perfect equipment available for such a conference. The Reynolds Club at 57th Street and University Avenue, with its perfect appointments, will be our convention headquarters. Mandel Hall will be used for all the men's conferences and public meetings, for which it is perfectly adapted. Hutchinson Hall, the Men's Commons, which is a replica of the Men's Commons at the University of Oxford, will be at our service. It will be a delight to break bread together in this imposing hall. Snell and Hitchcock Halls, two of the most attractive men's dormitories on the campus, will be available for sleeping accommodations.

The Witness goes to press too early in the week to report any of the speeches in



Rt. Rev. Fred Angley

this issue. One may be sure, however, of hearing something worth-while at every session with such a notable group of speakers as the following: Dr. Sturgis, of the Council, is to speak each noon; Bishop Anderson, of Chicago; Dr. Wood, the secretary of missions; Bishop Gailor, of the National Council, whose speech will be reported in The Witness for next week; Bishop Johnson, the Editor of The Witness and Bishop of Colorado; Dr. Bernard Iddings Bell, the President of St. Stephen's College; the deans of practically all of the seminaries of the Church; Bishop Wise of Kansas, who is chaplain of the Juniors; Rev. Floyd Tomkins, who was the rector of Mr. Houghtelin, the founder of the Brotherhood; Mr. Alfred Newbery, of the Social Service Department of the Council, whose address will also be reported in the issue for next week; "Johnny Fred," the Indian boy from Alaska; Professor Joshi, of the University of Bombay; Dr. Patton, of the Council, and many of the most prominent leaders of the Brotherhood, both here and abroad.

Details of the convention, with reports of speeches, will be found in The Witness for next week.

Immediate Relief Needed By Church in Japan

Bishop Gailor and Dr. Wood Issue an Appeal Calling For Half Million Dollars

An appeal has been sent out from the Church Missions House for Japanese relief. It is impossible to say at this time just what the loss to the Japanese church has been, but it is certain to run to a large figure, of which half a million dollars is needed for immediate relief. The appeal, which is signed by Bishop Gailor, President of the Council, and Dr. John W. Wood, Secretary of Foreign Missions, and sent to all Bishops, is as follows:

"Bishop McKim cables: 'Our missionaries safe. All Tokio churches, schools, residences and St. Luke's Hospital destroyed. Missionaries lost all household and personal effects. Need emergency relief for missionaries and Japanese clergy and Church people. All gone but faith in God.' We earnestly ask that you request all congregations in your diocese to make offerings for immediate needs of our fellow churchmen and women in Japan. As American citizens our people will do their part in giving to American Red Cross for Japanese. But we beg in behalf of Bishop McKim that they also give generously now through National Council for special Japanese Church Relief Fund. Later when details are known, work of permanent reconstruction will be taken up. Estimate based on bishop's cable indicates five hundred thousand dollars needed immediately. If any part of this amount is not required it will be added to permanent reconstruction fund."

Service of Thanksgiving at Missions House

A service of thanksgiving for the safety of the missionaries in Tokio was held in the chapel of Church Missions House. Dean Davis was the celebrant, assisted by Mr. Parson. The offering of \$131.46 is for the Church workers in the stricken district.

Alaska Completes Full Quota

The first district or diocese to complete the full amount of its 1923 quota for budget and priorities is Alaska, sending \$1,002.60 for a quota of \$1,000.

President Harding Gave to Episcopal Church

St. Paul's Church, which stands next to the "Star" office, the paper in Marion, Ohio, owned by the late President, was left \$1,000 in Mr. Harding's will.

Giving Publicity to Religion

WHAT IS NEWS?

Henry J. Smith,

News Editor, The Chicago Daily News

Q. What is news?

A. I have never been able adequately to define it. In general, it is the daily record of the manifestations of human life; it is the diary of the world; more particularly it is an arbitrary selection from the great stream of the world's life, presented in newspapers for the instruction and the guidance of readers.

Q. What is religious news?

A. There is such a difference of opinion. Some religious workers still think that routine meetings, appointments, statistics, and reports of sermons are deserving of great newspaper prominence. On the contrary, they should make themselves part of the great pageantry of life; they can merge themselves with the struggle of the people toward their various ideals, they can help Chicago, and every other city and town, to grow more unselfish, more intelligent, more tolerant of error, more tender with derelicts and unfortunates, more determined to replace ugliness with beauty. They can take their rightful place in efforts to expose official treachery; they can throw the weight of their enormous influence into the scales of vital elections, and much more of the same.

Q. Is it true that newspaper men consider church news trivial, and criminal news important?

A. If you mean, do we delight in crime news for its own sake, no. If you mean, do we regard crime news (and let us include official traitors in municipalities) as highly important, yes. We in Chicago, especially, live in a wonderful and terrible city. We face basic and desperate facts, such as go to the very roots of human welfare. We see a struggle, perhaps the greatest in the world, between honesty and debauchery. Many things we print, called sensationalism, derive their interest from that struggle.

Q. Any practical suggestions of a minor nature?

A. Yes, several. (1) Don't act like some press agents. Don't wheedle us for courtesies. Offer us things boldly because they are good news. (2) Get your information, especially if in written form, to us at the earliest possible moment. (3) Don't expect us to print copy exactly as written. We are very self-satisfied people, and like to write things our own way. (4) Don't complain if your item occupies less space than you think it worth; we are really trying to take care of everybody, and it's no joke. (5) Don't send us sermon texts—but nobody does that any more. (6) Do as much business as you can with the city editor. He bosses the local news, and he would rather be approached direct than through the manag-

Our Bishops

Fred Ingley, the Bishop Coadjutor of Colorado, was born in England in 1878. He attended the Episcopal Seminary in Philadelphia, from which he graduated in 1906. His first charge was as rector of St. Mary's Church, Braddock, Penna. He left there in 1908 to become the rector of St. Matthew's Church, Kenosha, Wisconsin. In 1917 he was called to be the rector of St. Mark's Church, Denver, where he remained until consecrated a bishop last year.

ing editor—or the advertising manager.

Q. Haven't you any "lastly" in your sermon?

A. Yes, lastly my hearers, conceive if you can that we are no more hard-shelled than your trustees, no more indifferent than your back seat crowd Sunday evenings, and no more cranky than your organist. Conceive that newspaper men are just people, like those in your parishes. By the force of your intelligence and your personality you can win the newspapers and their millions of readers.

Cheerful Confidences

By Rev. George Parkin Atwater, D. D.

A LIVING CHURCH

Last week in this column, I made reference to the Rt. Rev. Mandell Creighton, sometime Bishop of London. A brief reading in his "Life" brought a flood of memories and stimulated much reflection.

The Church of England will always have a fascination for American Churchmen, but as I grow older, I find myself more impatient of the idea that church affairs in this country must be modeled upon the methods or practices of the Church of England.

This does not mean that the Church of England is not perfectly satisfactory in England. I love it there just as it is. I have attended services in Westminster Abbey, St. Paul's Cathedral and little village churches and in the slums of Rotherhithe.

I have visited the Cathedral at Chester which my grandmother attended and have walked around the ancient walls of that town even as my grandmother walked when, as a girl, she attended school there. I have visited the Church at Lenham in Kent and have seen the parish registers from the year 1620 to 1640 in which the names of my ancestors frequently occur.

The lives of English Churchmen fill a shelf in my library and I often turn to their pages to get the rich flavor of the

Church. I love its quaint practices and its curious controversies. Of course, it is puzzling to Americans to hear of so much that we, in America, have left far behind.

I have often thought that I would like to spend my summer vacations exchanging work with the rector of some village parish of England. I am sure it would be an enlightening experience to both of us.

At the same time, I feel that the American Church is confronted by a problem that is entirely different from that of the Church of England and that we should develop our own methods and practices. The fact that any given practice has continued in the Church for several hundred years might almost be considered a primary reason for discussing the desirability of changing it.

We should not care to copy English models in other departments of life and action. An Englishman who comes to this country and, in a vehicle, passes approaching vehicles by turning to the left will soon find himself either in a hospital or in jail. I scarcely think we should change our practice because of the English method.

I believe there are increasing numbers of men who are viewing the methods of the Church in the light of results to be accomplished rather than in the light of tradition. If the Episcopal Church in the United States is to do its work completely, it must have a very firm conviction that while the essentials are to be preserved, the non-essentials are not to be continued because of the respect attached to them by reason of their age. I have the very highest regard for my grandmother, but I would not care to use kerosene lamps because they were the only light with which she was familiar.

There is a happy medium between the traditions of the past and the needs of the present. The liberty of the Church should never be curtailed by those whose eyes are cast constantly backward and who see nothing good in any practice or departure from tradition.

Strange as it may seem, this matter is largely in the hands of the laymen. It is, I think, quite beyond dispute that the great body of laymen of the Church have not exercised the influence over its work which their numbers warrant. If the laymen of the Episcopal Church in the United States would realize that they are constituent and constitutional parts of the Church with rights in everything that affects the Church's life both in Diocesan Conventions and in General Conventions, there would be, I believe, a much wiser application of the Church's power to the problems that confront it. If the clergy grow a little old-fashioned or if they place undue emphasis upon any of the details of the Church's administration, the laymen may soon make themselves heard.

A living, developing Church of the United States growing in adaptiveness to its problem would be a far stronger organization than a Church which merely attempts to perpetuate the traditions which, suitable for their day, are now a memorial of past thought and effort rather than a vital element of a Church's life.

Let's Know

Rev. Frank E. Wilson, S.T.D.

WHERE WE COME FROM

One cannot return from a summer in England without saying something about the venerable Church of England from which our Episcopal Church has sprung. History is sometimes written in books, sometimes in customs and traditions of a people, and sometimes in buildings and monuments.

If I am asked where our Anglican Church comes from, my mind first goes back to those fine old ruins of the Abbey of Glastonbury. The present vicar has written a book in which he has assembled all the ancient traditions and he makes a most interesting case for St. Joseph of Arimathea as the first Christian missionary in Britain. Certain it is that the present ruins cover the site of the original Celtic wattle church, built in the first two or three centuries of the Christian era when Glastonbury was still an island.

Then my mind jumps across to Canterbury where the little St. Martin's Church still houses its congregation every Sunday. It is the oldest building in the world which has been in continuous use for public worship down to the present day. St. Augustine worshipped there at the end of the sixth century. Saxon Christianity in England is built around it and for thirteen hundred years it has resounded to the prayers and praises of the faithful.

Next my mind turns to Winchester Cathedral, which contains the ashes of twenty Saxon kings and dates from the time of William the Conqueror. Some of the original Norman timbers can still be seen in the galleries and the body of William Rufus still reposes beneath the chancel floor.

Then my mind runs over that wonderful group of cathedrals which sprang up in quick succession during the Gothic period of the later Middle Ages—Exeter, Wells, Salisbury, Westminster Abbey and many others. Each bears its own unique witness to the preservation of that same Church life which survived the vicissitudes of the Saxon, Danish and Norman invasions.

Then over the troubled period of the Reformation and into the quieter days when Sir Christopher Wren executed his great masterpiece in St. Paul's Cathedral, London. And finally, in Liverpool today another great cathedral is in the process of building, which will rank nobly with its elder brethren in the family of Church architectural triumphs.

In the face of all this, who can tell me that the Church of England is only some four hundred years old? Its record is written in stone and marble. That record offers unimpeachable evidence that the Church of England today is the lineal descendant of the Church which came to Glastonbury possibly before the New Testament itself began to be written. It is not a manufactured article under the patent of the Continental Reformation. It is the creation of our Lord Jesus Christ,

bearing His own hall-mark of ministry and sacraments.

Occasionally you hear it said that the Church of England is losing its hold on the people of England. Summer, of course, is not a good time to gather impressions on such matters. I am sure we would hate to be judged by summer attendances in our own parishes. Yet I saw more than ten thousand people sweltering in the sessions of the Anglo-Catholic Congress in London for three days. I visited parishes of the evangelical persuasion in smaller cities and found them filling their churches on ordinary Sundays. I went to Evensong in Bath Abbey with the curate preaching and it was crowded with eleven or twelve hundred people. One Sunday afternoon in Hyde Park, London, about twenty soap-box orators were haranguing their respective crowds. Among them was the Church Army, a clergyman speaking for the Church of England, and—marvel of marvels—another clergyman addressing a very attentive crowd on the revision of the English Prayer Book. I am inclined to think that those who predict the death of the Church of England have some reason for wishing that it might be so.

Chesterton on Passing Protestantism

By Rev. A. Manby Lloyd

At the recent Roman Catholic Congress Mr. Chesterton expressed his belief that Protestantism was as dead as a door-nail, and secondly, that if Luther and the Pope repeated their difference today, the world would be on the side of the Pope.

Attacked by Mr. James Douglas in the "Sunday Express," Mr. Chesterton returns to the charge. In truth, he says, Mr. Douglas himself proves that Protestantism is dead. Protestantism is so completely dead that even those who boast of being Protestants have entirely forgotten what it was. Of course, the attack on Rome is not dead. Only it is no longer the Protestant attack any more than it is the Donatist or the Catharist attack. Julian was not a Protestant when he worshipped Apollo, but he was as much a Protestant as most modern men.

Protestantism was a positive and powerful attack on the church on certain definite grounds and they are not the modern grounds. For instance, Protestantism objected to purgatory. Protestants insisted on nothing but hell for the wicked; some of them insisted on nothing but hell for the good, if they were not also the elect. Any how, they insisted that there could be no future life of progress and hope for sinners.

Go out into the street and see how many people you can find who are shocked at the notion of a future life of progress and hope. It is probably the only sort of future life they will accept at all. Protestantism demanded hell without purgatory. The modern world is more likely to demand purgatory without hell.

Protestantism objected to ritualism; that is, to the spiritual use of art and beauty. Talk to twenty people in a drawing room and see how many of them object to the spiritual use of art and beauty. Even the sects that are the heirs of the Puritans are becoming ritualists.

He could give many more examples, but he concludes with the special one cited, that of Luther and the Pope. Mr. Douglas agrees with Luther because he has entirely forgotten what Luther said. Luther was not the first man to defy the Pope; a long succession of Luthers in every age have done so. But Luther, like the rest, was interested in the particular idea about which he differed from the Pope. It was the idea of salvation by faith and the futility of good works for that end. Luther said, in plain words, that nothing but a theological belief could help us to heaven. The Church said that our ordinary efforts to be kind or brave or useful to society would also help us to heaven. Is it saying a word too much to say that, in that quarrel, the whole modern world would be against Luther?

Referring to another remark of his (Chesterton's) which had been misunderstood, he goes on to say that he merely applied Goldsmith's fable about the dog who died of biting the man, and the mad dogs mentioned were merely all the wild theories that have troubled Christendom from Manicheism to Mormonism.

Protestantism is passing because of the particular tyranny with which it originated. It began with despots claiming divine right and aristocracies seizing public wealth and power. And these were able to segregate the heresies into separate nations and keep whole societies as much in the dark as Mr. Douglas is about the real religious history of Europe.

Christian Healing

The many problems now perplexing churchmen in this subject are treated frankly and fearlessly every month in:

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The Editorial

By Bishop Johnson

MINISTERIAL IDEALS

One of the missionary bishops recently remarked that the greatest liability in the mission work of the Church was due to the unfinished ministries of clergy who left their fields for more remunerative or easier tasks.

It gave me the thought of that very jarring sentiment in the charge which bishops make at the time one is ordained to the priesthood: "Have always printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which He bought with His death, and for whom He shed His blood.

"The Church and the congregation whom you must serve is His Spouse and His Body. And if it shall happen that the same Church, or any member thereof, do take any hurt or hindrance by reason of your negligence, you know the greatness of the fault, and also the horrible punishment that will ensue."

I wonder who put that word "horrible" in the charge. It must have been some grime old warrior who had little or no sympathy with the petty trials that beset the life and lot of a missionary. I wonder if the man who wrote it, ever had to put up with the life of a missionary in a state and censorious religious atmosphere such as prevades so many of our towns and villages. The word always seemed to me extravagant and yet I know of nothing more terrifying to the right kind of a soul than the thought that one had selfishly abused a father's love and betrayed a father's trust.

Perhaps it needs an emphatic word to express a tremendous idea.

It is significant that when St. Paul had finished a career of unparalleled hardship and tribulation, he should have exulted in three thoughts which need stressing today, when we all lack the holy hardness of endurance which made Christianity a very manly thing; the lack of which makes religion a rather petty thing.

But then St. Paul did not lead around a wife nor was he lead around by one and that is one factor in the life of the modern missionary of which St. Paul knew little and I am afraid in which he sympathized less.

St. Paul exulted in these three facts:

1. "I have fought a good fight."
2. "I have finished my course."

3. "I have kept the faith."

Somehow these eulogies seem to fall rather flat in this age of modern assurance and Pharisaical selfishness. Somehow there is a large body of clergy who are better at adapting themselves than they are at fighting. It is bad form today to be over vigorous.

St. Paul fought gamely but without bitterness.

Today we have too many nice clergy who never fight and too many contentious clergy who fight bitterly.

There is a third class and may their tribe increase who fight good naturedly and yet fight; who refuse to accept a peace which represents a stagnant pool more than it does a running brook; who are not satisfied to enjoy pleasant things themselves without putting up a fight for their brethren who are enduring hard things.

It is inconceivable that there should be Christian priests, enjoying safe positions, who are indifferent to the call of missionaries who are up against harsh conditions.

I am inclined to think that there is some punishment, I do not know how horrible, that will ensue.

And then there is this finishing of one's course.

Naturally one cannot take the position that one can never change his parish or be promoted to wider fields of usefulness. But on the other hand why seek wider fields of usefulness as a habit, when one has not finished the job that he has undertaken.

I know that it is hard to do this. And it is not easy to determine when our task in one place is so completed that we can and should move on to another.

Let me set down certain principles of pastoral relationship.

It is certain that our work is not finished when it is scarcely begun. And it is bad for us to be defeated in that which we undertake, for one defeat begets another.

And usually our defeats are due to our own lack of spiritual values. First of all we lack the courage to endure and next we lack the grace to win. It is not unusual to see one man succeed where his predecessor has failed.

Now this may not mean much but it does mean that success was not impossible; and it may mean that we did not succeed because we did not deserve success.

It is hard for a man to confess that he has failed because he is incompetent.

And by incompetence I do not mean a lack of brilliancy which few men possess. I mean a lack of industry; of graciousness; of sincerity in our task.

There are a few fields which baffle any man. Athens baffled St. Paul; but I believe that they are few and that human nature is nearly as mean in one place as it is in another, and also potentially nearly as virtuous. I have seen strong men take impossible places and do a wonderful work and I have seen weak men ruin all that their predecessors have done.

I make no charges against any man for any particular failure, but I do think that we ought to form the habit of blaming ourselves for our failures and not

faulting conditions. We may change ourselves but we cannot change conditions; so that in blaming conditions we are doing a useless thing and in blaming ourselves we are doing a mighty profitable thing.

And then there is this "keeping the faith." There is no doubt what St. Paul meant by this.

With him the faith was not an academic theory about something but a personal experience of his own with Christ. He had conversed with the risen Christ.

He had walked with those who had seen and talked with the risen Christ.

He had a life long personal experience of the Christ that lives.

So he delivered unto men "that which he also had received, how that Christ died for our sins according to the Scriptures, and that He was buried and that He rose against the third day."

St. Paul fought for the reality of this faith. St. Paul endured on his job for the spreading of that faith.

Today we are permeated with another spirit.

We do not keep the faith, we fancy that we invent something better—why do we fancy that, when the thing that has been invented is as powerless as a burnt out battery?

We do not finish our work because we are thinking of ourselves more than of our sheep.

We do not fight because we haven't a blessed thing to fight for.

One doesn't ask for supermen among the clergy, but one does ask for men who when they are commissioned to preach a certain gospel believe such to be the gospel which they must preach; for which they must fight; for which they must endure hardship as good soldiers of Jesus Christ.

It was characteristic of the missionary bishop who made the statement at the beginning of this article, that he himself chose a hard job, that he fought a hard fight; that he finished the work that he was given to do, and that he did it all without any self consciousness of being a martyr or without envying the man who had an easier and more profitable task.

May others emulate his example.

Adopt the Bundle Order plan, rectors. A bundle each week; speak of the paper during the announcements; have them sold for a nickel at the Church door; we send an invoice monthly, or quarterly if preferred, at 3c a copy.

Those selling the papers can secure subscriptions if they wish. The commission is liberal. Put The Witness at work in your parish.

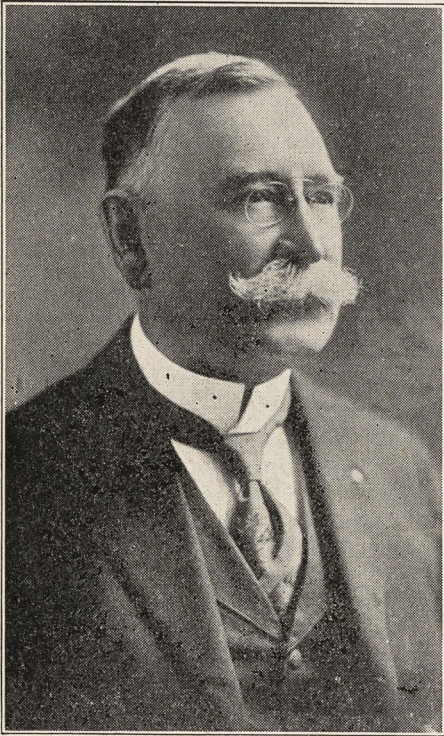
Young People's Work

By Rev. Gordon Reese

BY-PRODUCTS

One of the by-products of crude oil is gasoline.

We who drive Fords know the value of a tank full of gasoline if we are anxious to "get there," just as much as the man who drives a Packard. I suppose few of



Mr. E. H. Bonsall
President of the Brotherhood

us realize and appreciate or think very much as we drive along, of the crude oil. Yet without the crude oil, where would be our gasoline?

The thing I would have you think about, good reader, is the value of by-products, and especially in connection with the Church.

The Church some few years ago had within its ranks in the Diocese of Chicago an earnest consecrated layman who believed that Christianity could be made real and living and vital to men if we would talk about it a little more. He made a very valuable suggestion and one which we might well follow as Christians. He suggested talking it over with his Heavenly Father and then after (prayer) the conversation, go out and talk about it to others. He received, no doubt, his inspiration from St. Andrew, who led his brother to the place where Jesus was and introduced him to Jesus. The friendship proved a blessing not only to Peter but to others, for Peter passed the good word along. As a result of this consecrated layman's efforts or vision, one of the by-products was the formation of an organization of men and boys who pledged themselves to follow St. Andrew's method. This organization was called the Brotherhood of St. Andrew.

From the brotherhood there have been developed some wonderful by-products

for God and His Church.

During the Convention in Detroit held some few years ago, I heard four bishops say, "Had it not been for the brotherhood I would never have entered the ministry." Some by-products.

Later, some of our most prominent clergymen, and by that I do not mean rectors of large city parishes, though there were a few of them, but men prominent in missionary endeavor, prominent because they "left all to follow Him," stated that they, too, were influenced to give themselves to the ministry of the Church because of the brotherhood. More by-products.

The Daughters of the King, I believe, have patterned their organization, which is for women, along the lines of the brotherhood. By-products again.

At a brotherhood convention some years ago it was suggested praying for missions at 12 o'clock. The custom is almost universal now. Another by-product.

Some few years ago the writer had the joy of beginning the first Brotherhood



Bishop James Wise
Chaplain of the Juniors

Camp Conference. Two were held that year, this year six or eight were conducted. Boys received training and inspiration and help to be something for the Church. Since that beginning some few years ago many dioceses have followed the brotherhood plan. More by-products.

The Church is very much alive to the young people's problem and by various methods is striving to give the young people an opportunity for self-expression.

Look over their constitution, rules, by-laws, and see where most of these organizations received their inspiration. More by-products.

By-products, but let us not forget the source which created these by-products.

From September 19 to 23, in the same city, Chicago, in the same diocese, Mr. Houghteling's friends will meet to talk over old times. Yes, and new times as well.

For four days leaders of national and international reputation will talk over with us some few things about the king-

dom of God. Every layman, every clergyman and every Church boy who can, ought to be there.

There will be fun, fellowship, inspiration. It will be a great gathering of Church men and boys and one will go back from the convention determined to do more for God. There is a by-product of every convention.

Remember, an organization is known—not only by its aims and ideals, but by what it develops in the hearts and minds and lives of those who come in contact with it.

It is known not only by a name, but by the names of some of its by-products.

September 19-23—Chicago.

God bless the brotherhood.

Churchmen Call for Peaceful Settlement

Church leaders at a "specially urgent" meeting of the Administration Committee of the Federal Council of Churches, held Sept. 7th, condemned the "hasty and ruthless measures" taken by Italy in retaliation for the "wanton murder" of the Italian commissioners on the borders of



"Johnny Fred"
A Speaker at the Convention

Greece and Albania, as being without justification" and as endangering war.

They called upon the two governments to have the matter settled by such "impartial tribunals as already happily exist." Some of those who took part in the meeting stated that the League of Nations and the Permanent Court of International Justice were the tribunals meant.

There was much discussion as to the exact wording of the resolution, but it was finally passed unanimously. Copies have been sent to the Italian and Greek governments.

At the same meeting the churchmen expressed their satisfaction over the recognition of Mexico by the United States.

Faith

By Rev. Julius A. Schaad

Faith. Belief. Assent. These words are often used as synonyms. Have they the same meaning?

No.

There may be over-lapping ideas, which show a relationship between them; but faith transcends them all.

Take faith and belief in connection with human relations: As a Christian I can have faith in a man long after I must cease to believe in the integrity of his word; because faith looks to the final triumph of good over evil in his life, and may actually help him to rise to it.

It is often so in the case of mother and son, friend and friend, social worker and moral delinquent.

It is a known psychological fact, observed by teachers and others charged with matters of discipline, that human nature will react thus favorably to the stimulus of another's faith.

This is not the case with intellectual belief. Consequently we see that, even in human affairs, faith has a fulness of meaning and power that is not shared by the word which is so often misused as a synonym for it.

This difference is a subtle quality which, like love, defies definition; but which, like love, also possesses reality and power.

Again, take faith and assent. Just to mention the two words together discloses the comparative weakness and coldness of the latter.

Assent has only an academic quality. It is static. It is enslaved by formularies. It may, indeed, say "yes" to another's proposition; but has no creative power of its own. It leaves man upon the lowlands of life.

Faith, on the other hand, conveys a thrill of anticipation. It is warm with the throb of life. It looks with creative eye and power to the future. It appropriates, as realities, things which are as yet unseen, even upon the plane of mundane affairs. And, when we introduce faith into the religious realm, it carries life upward as on eagle's wings.

Religious faith is the bankdraft of the human soul on the treasures of heaven, as well as the divine dynamo of man upon earth.

It is at the same time a previous gift from God, and a credentialled means of approach to Him.

By it the promised land of spiritual blessing becomes the fertile field of present possession. For, "This is the victory that overcometh the world; even our faith."

Without faith no conquests are made. By its continents are won for Christ.

Without faith life is, or becomes, sordid. By it life is transfigured.

Without faith the jungle is our cradle, and a hole in the ground our destiny. By it we understand that the spirit of man came forth from God, and will return

home again to Him who gave it.

Without faith man is only a mass of matter which a chemical formula can reduce to labelled bottles for some laboratory shelf. By it "we are the sons of God; and it doth not yet appear what we shall be, but we know that we shall be like Him, for we shall see Him as He is."

Without faith "the natural man receiveth not the things of the Spirit of God, neither indeed can he; for they are foolishness unto him," being "spiritually discerned." But by faith we know many things which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for those that love Him."

Faith is the foundation for hope, and the mainspring of love. That is why "the greatest of these is love." It is inclusive of both. But we could never have had that Pauline rhapsody of love had there

been no prior faith in the soul of Saul of Tarsus, which led him to say "I live by the faith of the Son of God."

Man may believe, that is, assent to the faith, and yet lack faith itself.

Belief and assent are chiefly intellectual, and may be merely passive states of mind; but faith is an active quality of the soul leading to high service for God and man.

Belief hears about God, and assent may approve of the message; but faith hears God himself speaking to the soul, and leads it to loving response.

Belief may be mere hospitality to an idea, and assent may be only an invitation for it to remain as a mental guest; but faith trusts that guests during the dark hours of even a dangerous night.

Belief dodges difficulties, and assent

212 EPISCOPAL CLERGYMEN
And 2204 Clergymen of All Other Denominations
HAVE WRITTEN CHANNING POLLOCK
IN PRAISE OF HIS PLAY,

THE FOOL

Mr. Pollock himself says, in his lecture on

"CAN THE CHURCH IGNORE THE STAGE?":

"The church is more than half responsible for the success of 'The Fool.' Why should I be ashamed to admit it? I might be ashamed if I were compelled to say, with the authors of salacious farces, 'The saloon and the brothel—the lowest instincts of man—are responsible for the success of my play.'"

"The Sunday after our first performance in New York dozens of sermons were preached about 'The Fool.' Why not? If the forces of evil support what is evil in the theater, musn't we look to the forces of good for a clean and dignified Drama? If 'The Fool' preaches the religion of Christ, shouldn't clergymen be proud that they have enabled me to preach it to five million people a year?"

7 COMPANIES NOW PLAYING IN "THE FOOL"

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stumbles at them; but faith faces its foes and overcomes them.

Faith does not fear giants. It creates them, and sends them out into the world as leaders in the human struggles upwards.

Faith is the father of visions, and the founder of spiritual empires in which world-saving movements find expression in enduring institutions.

Faith and progress go together; while belief haltingly awaits demonstration, and assent lingers behind for proof.

Faith results in fruitfulness of life; while mere belief lies cloistered in barrenness, and assent remains in sterile loneliness.

Faith dares; it prompts thrilling adventure; it produces all the high romance of human life; while belief and assent quarrel over the road-map and debate about the time-table.

Paradoxical as it may seem, the first disciples of Christ had faith in Him, and loved Him, long before they either heard or believed all of His teachings. They had faith in Him even when they doubted, that is, could not assent to some of the things that He taught them. And their faith in Him actually increased, even after they were wholly disillusioned as to their former beliefs about Him.

Why then do we, in this generation, waste so much time over securing academic assents to, and scholastic beliefs about the intellectual concepts and philosophic formularies of Christianity, which can never make them perfect that are exercised thereby?

Even granting that all that the modernists claim were true, sin would still be as sordid as it is now. Or assuming that the fundamentalists alone have the truth, the sinner would still be as far from salvation as he is today, without Christ.

Into the midst of this chaos of intellectual concepts about things, comes Faith, beckoning the soul to the loving discipleship of Christ with its high vision, wide conquest and deep personal experiences in the spiritual realm.

"The just," we are told, "shall live by faith." Never-the-less, "When the Son of Man cometh, shall He find faith" in our hearts?

The Status of the National Council

By Rev. W. S. Claiborne
Archdeacon of Sewanee

We are frequently told in America that we are a peace-loving nation. Evidently we have lost our humor, for we never lose an opportunity to fight with articles, editorials and words, or the gun when occasion arises.

We are using our American right to criticise the National Council, which seems unsportsmanlike. We think the only way to correct a fault is by criticising it—but should we not go to the source of the fault rather than criticise the servants?

The National Council is but a servant of the General Convention, and can only do the bidding of the convention, and the

General Convention is made up of delegates from the dioceses and missionary jurisdictions, and only the people that we send can go to represent us. If we are really in earnest, let us see to it that competent delegates, not mere politicians, are sent to represent the Church.

When wise delegates from the General Convention state that a few people put such and such a scheme over without the convention really having an opportunity to weigh well the matter, the answer should be made that the General Convention is incompetent of acting. If the delegates allowed such things to go on, those who make such statements are only condemning their own action, and inability to represent.

The General Convention cannot sit continually, so they elected a Bishop and Council, and instructed them to do certain work, and as servants of the convention, they have sent forth to the General Church the action of the General Convention. Does it seem quite the sportsmanlike thing to find fault with a clerk when the corporation is at fault? Is this a fair blow to strike?

I understand that some dioceses felt and stated that the General Convention had no right to tax their dioceses without their consent. Were they not represented in the General Convention by their bishops and their clerical and lay delegates, and is any diocese or set of dioceses larger than the General Church? Is there any more democracy to be found?

We have always been very strong for states' rights, but have never believed that one or two states had a right to dictate to America her policy.

When we are assessed, it would seem to be our duty to pay the assessment when the apportionment is made by the General Convention. After all, the question we have to answer is: "Are we trying to meet our obligations? And has the Gen-

eral Church the right to make this apportionment, and determine how it should be paid?" If we have this right, say so.

Then it would seem proper and right that we should use all energy to meet the obligations on hand, and spend more time in meeting obligations and less time in criticising the clerk or clerks.

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Fall List—1923

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Write to the College Pastor During the Next Half Hour

Send the names of your young people who are going to college to the clergy in the college communities, who will be found listed on pages 180-184 of the 1923 Living Church Annual.

This is one of the most important duties of September. Our college clergy anxiously await the receipt of names of incoming freshmen who are Episcopalians, for it enables them to call at an early date on the students, establish Church contacts, introduce the freshmen to other Church students, enroll them in the college Church club or society, find places for them in Church activities, and generally show them that the Church follows them from home to college. In case a college is not listed in the Annual, write to Rev. Paul Micou, Church Missions House, 281 Fourth Avenue, New York City.

Rev. C. H. Collett Leaves Boston Church

At Emmanuel House, Boston, last Tuesday, the men of St. Stephen's gave a reception, at which the women of the parish were guests, as a farewell to Rev. Charles H. Collett, former vicar of St. Stephen's, which until recently was located on Florence Street in the South End. Among the speakers were Archdeacon Dennen, superintendent of the Episcopal City Mission, with which St. Stephen's is affiliated; Rev. Prescott Evarts, rector of Christ Church, Cambridge; and Rev. Raymond M. Chapman, acting vicar. Since July 1, when St. Stephen's parish moved to the former Tremont Street Methodist Church at the corner of Worcester Street, congregations have more than trebled. Not only former members of the parish and Episcopalians, but also many claiming affiliations with other churches have become regular attendants. Thursday morning communion services, as well as Sunday morning services, have been well attended, all by a large proportion of men. The edifice is in the very heart of the South End lodging house section in a strategic position to attract newcomers as well as older residents who have no settled church home. At present the Methodists will maintain a Chinese school and regular Sunday school there. Rev. Mr. Collett is to do community work near Philadelphia, associated with the Rev. Francis Barnett and Father Booth.

Conference of Society of Nazarene

"Apostolic succession can only be successfully vindicated by Apostolic success!" This was the keynote of the first annual Mission-Conference of the Society of the Nazarene, held at St. Mark's Church, Denver, Colo., August 19 to 26, inclusive.

Whether or not the higher critics are right in excluding those verses in Mark XIV, 17-18, "These signs shall follow them that believe . . . they shall lay their hands on the sick and they shall recover . . ." this criterion of Apostolic belief was both accepted and demonstrated at the Healing Mission each night of

the conference which was, both for the delegates of the Nazarene Society and for the Church people and residents of Denver, virtually a clinic of Christian healing according to the methods of Jesus.

The whole Mission was really a new departure in the practice of the ministry of healing, for this was a mission of the Church—not an evangelistic enterprise of any one professional healer. And—amazing as it may sound—the actual tangible results accruing were such as to make the venture an unqualified success.

The morning sessions of the conference were devoted to the various problems of Christian healing as brought out by individual members and local guilds of the Society of the Nazarene.

Some of the topics dealt with were: "The Healing Methods of Jesus," introduced by Dr. Gayner Banks; "Co-operation Between the Priest and the Physician," by the Rev. Wm. Curtis White of Washington, D. C.; "The Psychology of Healing," by the Rev. C. H. Brady of St. Barnabas, Denver; "Healing in Private," by the Rev. Robert B. H. Bell of St. Thomas, Denver; "The Conduct of Healing Missions," by the director; "The History of Healing in the Church," by the Rev. D. F. Bolles of Minneapolis; "Prayer for Healing," by Deaconess Ethel E. Spencer of St. Mary's, Knoxville, Illinois.

The director presented the new program for the Society of the Nazarene, which includes the building of a Nazarene House (Wilson Memorial), to cost about \$50,000 (of which \$14,000 is already contributed or pledged), the organizing of Missions of Healing in various cities to be conducted on approved lines with the full cooperation of the parish clergy and the promotion of more intelligent relations between the scientific physician and the trained doctor of souls.

Mr. Page Enters New Residence

The Rev. John Mitchel Page, in charge of the Church work at the University of

Illinois, is now living in the house upon the chapel site, acquired last spring. The address is 1011 S. Wright Street, Champaign, Ill.

Journal of General Convention Is Ready

Dr. Carroll M. Davis, Secretary of the House of Deputies of the General Convention, reports that the Journal of the Convention held in Portland, is ready for distribution. The Journal, as usual, contains the constitution and canons, as revised. Cloth bound copies sell for \$3.00; paper bound, \$1.50. They may be purchased from the Book Store, 281 Fourth Avenue, New York City.

Rector Leaves Parish He Saved

The Rev. Dr. Frederick L. Flinchbaugh, rector of Calvary Church, Clifton, Ohio, and also rector of St. Philip's Church, Cincinnati, has resigned the latter charge to give his whole time to the ever increasing demands of the larger parish. Dr. Flinchbaugh devoted service to St. Philip's is greatly appreciated as no doubt it saved that parish from extinction several years ago. Its present condition is very healthy and its location in a growing community bids well for its future. For the present several of the Cincinnati clergy are giving temporary assistance.

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"One of the best pieces of fiction writing that has been done in America. We are almost prepared to say that 'One of Ours' is that Great American Novel which has been so long in coming." New York Globe.

Reaching the Boys in Michigan

With the successful completion of the third Older Boys' Vocational Conference, held at Camp Frisbie, the Diocese of Michigan is leading the whole Church in making this particular provision for preparation in the life of some of its potential leaders.

The conference keynote this year was, "I Am Third," a development of the theme being "God Is First," "Others Second," and "I Am Third."

The purposes remained the same as at the second conference: to aid in choosing a life work, to develop for Christian service, and to train for future leadership in the Church.

The delegates at this year's conference represented twelve different parishes scattered around the diocese, and in addition to the vocational program the recreation features of the camp had much to do towards the forming of real friendships among the boys from the widely scattered points.

The Rev. Howard Key Bartow of Christ Church, Quincy, Massachusetts, formerly Archdeacon of Detroit, was invited to be the conference devotional leader and he held each morning one of a series of discussions on the general subject, "Jesus Christ, the Cornerstone."

The second session of the conference was held each morning and vocational addresses given by a series of specially selected speakers on such subjects as "My life, what is it worth?" "The Challenge of the Time," "Find Your Stride," "Relationships," "Quitters," "Making a Decision," and "Digging for Gold." Among the men who spoke were the Rev. A. J. Wilder, Ernest E. Piper, A. D. Jamieson, Ven. C. L. Ramsay, I. C. Johnson, and the Rev. W. R. Kinder.

Each evening following supper, sunset talks were given on the various vocations by men who are engaged in active work. Among these were Mr. F. C. Gilbert, President of the Vulcan Motor Axle Company Detroit, who spoke on business; Mr. H. N. Rugg, an experimental engineer with Dodge Brothers, who presented engineering; Mr. Joel H. Prescott, vice president of the Union Trust Company, Detroit, who spoke on the law profession; Mr. O. C. Ford, who presented "Lay Christian Service" as a life work, and the Ven. C. L. Ramsay, who presented the call to the ministry.

The special feature of the conference from the point of view of vocational guidance was a very careful and scientific analysis of the capabilities and possibilities of each boy in an effort to discover the kinds of work for which he was best

fitted. This examination which, in the case of each boy, consumed more than an hour, was made by Mr. Alexander C. Crockett, a trained psychologist, who has been taking special work at the University of Michigan and who has done some unusually fine work along vocational lines with the Board of Education in Detroit. The boys have been divided up into follow up groups with a leader in charge of each group, and as soon as the results of Mr. Crockett's investigation have been received by the officers in charge of the conference the recommendations will be passed on to each group leader, who will endeavor during the coming year to keep in touch with the boys who have been assigned to him. A copy of each recommendation will also be sent to the clergyman of each parish which had representatives at the conference.

The boys at the conference decided to follow the plan inaugurated last year: to have a week-end follow up conference during the Christmas holidays at St. John's Churh, Detroit.

New Chaplain for Sisterhood

The Rev. Stanley Cleveland, student pastor at Madison, Wis., has been chosen Provincial Chaplain of the Sisterhood of the Transfiguration and will visit the institutions in charge of the Sisters in Cleveland and Cincinnati.

Hugh Charging Bear Is Ordained

On August 19, 1923, during the sessions of the Niobrara Convocation at Whitehorse, S. D., Hugh Charging Bear, catechist, was ordained to the diaconate by the Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota. The candidate was presented by his superintending presbyter, the Rev. J. B. Clark, and the sermon preached by Suffragan-Bishop Roberts.

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Wednesday and Saints' Days, Holy Communion, 11 a. m.

Providence Rector Returns to Task

After a vacation of two months, the Rev. Frederick Irving Collins, rector of the Church of the Messiah, Providence, R. I., has returned to his home duties from Nashville, Tenn., where he officiated in Christ Church for several weeks pending the arrival of the newly elected rector to this parish, the Rev. Edmund P. Dandridge, D.D., formerly of St. Paul's Church, Petersburg, Va.

Clergyman Helps His Successor

The Rev. Dr. George T. Lawton, rector of the Church of the Good Shepherd, Norwood, Ohio, who has been seriously ill for some time past, is now on the high road to recovery. The parish will be cared for during his convalescence by the Rev. E. B. Jermin, Archdeacon of Michigan and at one time a rector of this same parish.

Classified Ads

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Preparing for Mr. Franklin's Visit to Savannah

In preparation for a city-wide conference to be conducted in Savannah by Mr. Lewis B. Franklin, Vice President and Treasurer of the National Council, October 28 to November 2, for the four white and two colored parishes, an Inter-parochial Committee has been formed with the Bishop of Georgia as chairman ex-officio and Mr. Robert W. Groves as general chairman. The other members of the committee are the rectors and parish chairmen, the executive secretary of the Diocesan Nation-wide Campaign Department, which is promoting the conference, and the vice president of the Woman's Auxiliary of the Savannah District. Mr. Groves, who is prominent in both business and social circles, is secretary and treasurer of the Strachan Shipping Co., and vice president of the Savannah Rotary Club, of which organization he is also a past president. The committee began its preparation in May, and during the summer the group organization of the parishes has been thoroughly gone over and is now complete and ready for work in October. In September there will be a Leaders' Training Institute in preparation for the October meetings leading up to Mr. Franklin's conference. As advance representative of the Field Department, the Rev. Karl M. Block will make two visits to Savannah in October to meet with the local committees in planning for the conference. All of the diocesan clergy and their parish chairmen have been invited to attend the entire conference which will open with a joint service on Sunday evening, October 28, at St. John's Church, when Mr. Franklin will make his initial address. Conferences both afternoon and evening will follow Monday, Tuesday and Wednesday; a conference will be held on Wednesday morning for parish chairmen and on Thursday evening there will be a conference dinner which will be open to both men and women. Mr. Franklin's final meeting will be with the Vestries on Friday evening of that week. This unusual opportunity of having one week of Mr. Franklin's time is thoroughly appreciated by the Savannah parishes, and the committee is working hard to bring the conference to a successful fruition.

Cathedral Organist Takes Up New Work

Mr. Charles Gray, organist at St. Paul's Cathedral, Cincinnati, has joined the faculty of the Cincinnati Conservatory of

Music as teacher of harmony and organ. He is a graduate of the Royal College of Music, London.

Prominent Ohio Layman Seriously ill

Hon. Gideon C. Wilson, senior curator of St. Paul's Cathedral, Cincinnati, and for twenty-five years chancellor of the diocese, is at Christ Hospital, this city, very seriously ill. An operation has so far failed to give the expected relief. Judge Wilson has been a prominent figure in diocesan affairs for many years and his wise counsel will be greatly missed.

A Parish With a Policy

The Bishop of Colorado commends this program to the readers of The Witness as one which seems to commit a parish to the program for which the parish exists. The program is set forth by the Rev. Wm. Porkess as the policy of St. Stephen's Church, Wilkesburg, Pa.:

"This Church has firmly laid down certain Christian principles. They constitute a policy, not declared through any official dictation, but persistently, humbly and fearlessly being personified by a growing nucleus. These principles consist of: Frequent private prayer, of a comprehensive nature, and specially including all the spiritual interests of the parish family; attendance, as often as possible, at the services for public worship, with the Holy Communion first-and-foremost in mind; making use of the Church, between Sundays, as the supreme place for meditation and prayer, laying all aspirations and deepest concerns before the Lord; at the point of sacrifice, offering ourselves unsparingly for Christian service, and serving with a quality of spirit and a type of efficiency that even pleases God; exercising extreme care that we sin not against the Church in our many conversations with others; and seeking earnestly, under the increasing Light of the Holy Spirit, and the impetus of strong faith, to use a

sufficient proportion of our money, for the Lord's work, that shall win His promise of joy, and extend His kingdom everywhere. Thank God, there are men and women of St. Stephen's, who, in His Son's Name and Strength, have made all, thus previously outlined, their policy. The nucleus, because of the high standard determined upon, may be small as compared to the large number making up the parish family. When God is given His rightful place in our lives, then, wonderfully, the discrepancy, between the minority and majority, as far as personifying St. Stephen's policy is concerned, will marvelously be lessened."

New Rector for Ohio Parish

The Rev. H. L. Hoover, formerly of Oklahoma, has taken up his residence in the rectory of Holy Trinity Church, Hartwell, Ohio, where he began his duties as rector on September 1st. He is also a member of the City Mission staff.

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Teachers Will Have to Be Taught

The following clipping was taken from a recent issue of the "Toronto Mail and Empire." The United Church referred to is the amalgamated Methodist and Presbyterian Societies of Canada. It may be noted that the normal school students are those of seventeen years of age and upwards who are preparing themselves to teach in the Public Schools. It is quite apparent that Bible teaching must be taught very thoroughly in the Normal Schools, if the children are to receive their Bible training from these same young men and women.

At the same time one is bound to ask whether many of those at present teaching in our Public Schools do much better.

Biblical instruction in the schools of the Dominion will, it is stated, be part of the national policy of the coming United Church of Canada. In this connection the Joint Union Committee declares there is need of such instruction even among normal school students. They point out that the following are some of the "answers" taken from examination papers of normal school candidates for teaching after a year's instruction:

"Jesus and His disciples covered practically all the inhabited parts of Asia Minor."

"On the mountain Jesus spoke the ten commandments."

"We are indebted to Luke for the parables."

"The widow of Arithmitea had her son raised to life."

"Mica told the shepherds where to find the babe in the manger."

"Another important event in Jesus' Galilian ministry was the destruction of the Temple."

"Matthew's Gospel was the first epistle to the Thessalonians."

"We seldom hear of Jesus as a minister."

"John wrote of Jesus' travels."

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"Jesus' twelve disciples were Peter, James, John, Timothy, Thomas, Matthew, Judas, Pilate and others.

In sketch maps drawn by some of the students Babylon and Jerusalem were placed side by side. Joppa was placed in the interior near Jericho and Cairo and Jerusalem were located above Gaza on the Philistian coast.

To Help the Freshmen Find His Way About

Following out its policy of service to the college community, the Hobart College Christian Association has just published a Handbook of Information, the first of its kind in five years, and has presented a copy to each student, including the members of the entering class. The well-printed and neatly bound booklet is a storehouse of facts relative to college organization, facilities, and tradition. With one exception the editors responsible for the work are all postulants for Holy Orders.

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"All Gone But Faith in God"

JAPANESE CATASTROPHE BRINGS URGENT NEED OF EMERGENCY RELIEF FOR MISSION- ARIES AND NATIVE CLERGY

A cable from Bishop McKim tells of our losses by earthquake and fire in Japan.

Our Missionaries are safe, but in desperate need.

Homes, clothing, furniture, books; everything is gone.

St. Luke's Hospital, St. Paul's Middle School, St. Margaret's School, the Cathedral, the Bishop's House, Christ Church, All Saints', St. John's, Grace, St. Timothy's, True Light and Love of God,—all destroyed.

St. Paul's University and the Theological School near Tsukiji, partly destroyed.

Other districts where the Church has important work have not yet been heard from. Later reports are certain to tell of further losses.

Plans for permanent reconstruction will be developed in due time, but now, immediately, we must supply emergency relief.

Our Missionaries and Native Clergy must have food and shelter and clothing. We must provide temporary places to worship, hospitals and schools.

These are instant needs that cannot be denied or delayed. They are personal obligations placed upon all of us.

Every parish and mission of the Church has been asked to make a special offering for the Emergency Relief Fund for the Japanese Church. It is estimated that five hundred thousand dollars will be required for immediate needs.

Every man, woman and child of the Church will want to make a personal offering; an offering of Gratitude, that the lives of our workers were spared, and of Faith, that our work will go on.

Give through your own parish. Give generously. Give at once.

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