

# The Witness

Vol. VIII. No. 6

CHICAGO, ILLINOIS, SEPTEMBER 29, 1923

\$2.00 A YEAR

## Give Youth His Birthright Says President Bell

Brotherhood Men Hear Bishop Johnson and Dr. Bell Plead for Spiritual Values

The keynote of the Brotherhood Convention stressed by Bishop Anderson in his address of welcome and emphasized by all of the speakers was "Carry On." The Church of God has a message for every man, a solution for every problem in the extension of the kingdom of God. The need is for consecrated men and women to press for the solution with determination and concentration.

The attendance at the convention was up to expectations. At the evening meetings there was standing room only a half hour before the speakers appeared, while the afternoon sectional conferences were crowded with delegates, who came with pad and pencil to record the findings of the various experts.

Temporary Chairman E. H. Bonsell brought up tender memories of the founders of the Brotherhood.

The Brotherhood is the only survivor of the group of similar organizations formed years ago. Its survival is due to the singleness of purpose and the simplicity of its rules.

Chairman Franklin S. Edmonds characterized the convention as a "giving and getting convention."

Dr. Butler, of the University, said "the only cure for a ditsressed and distracted world is religion." He said that scientists were never more loyal to religion than now and quoted many distinguished names to prove his case.

Bishop Griswold welcomed the convention because of what Chicago is, the home of the Brotherhood; what the visitors were, converted men, and what they came to do.

In the evening the scholarly address of Dr. Samuel L. Joshi, of Baroda College, University of Bombay, India, condensed into twenty minutes the history of the great religious movements of the world, beginning in Asia and culminating in Christianity. The person of Christ is the greatest possession of the human race and Christ is today the one hope of humanity just as He was "in the days of His flesh."

The Rev. Dr. Patton thrilled his audience with a world view of the races of mankind and the white man's sins of omission and commission against his brethren. The salvation of each parish depends on making the saving of the world the supreme business of that parish.

Dr. Sturgis won close attention by his simple and direct and scientific analysis

## Dr. Wood Explains Losses of Japanese Church

Statement Shows Why Half Million Has Been Asked for Emergency Relief Fund

By Dr. John Wood

It is obviously impossible at this time to state in detail just how much money will be expended for each of the needs in Japan of which we know now, to say nothing of the many unforeseen needs that will be arising day by day. The period of emergency relief will probably last for the better part of the next year.

The purposes of the relief fund fall into certain classes:

### 1. Shelter

Ten American families of about 35 persons, and eleven American women are known to be homeless. There may be others outside of Tokyo equally unfortunate.

Some fifteen Japanese clergy and their families in Tokyo must be provided for.

Fifty Japanese nurses and some at least of the fifteen Japanese doctors connected with St. Luke's Hospital must have shelter.

The same is true of about thirty teachers and their families connected with St. Paul's University, St. Paul's Middle School, and St. Margaret's School.

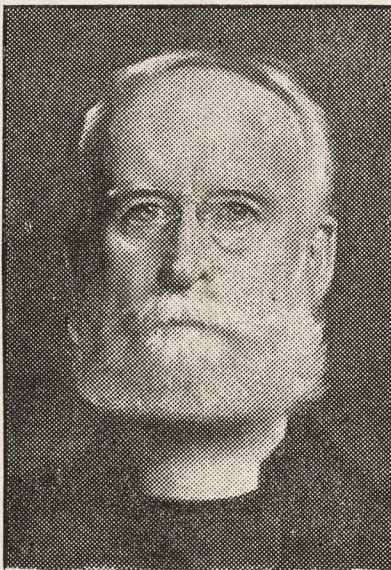
A considerable portion of our emergency relief must therefore go to provide temporary homes.

### 2. Daily Bread

The Red Cross relief will continue for a month, or possibly longer. When the usual channels for supplying food are opened, Red Cross relief will largely cease. All supplies will rise in price. The cost of living has been very high in Japan for the last five years. Missionary salaries are inadequate. They will be even more so as prices rise further. It will be necessary to supplement the salaries of missionaries in order that they may meet these conditions.

More than 100 of our Japanese staff, clergymen, teachers, catechists, nurses, doctors, have had their source of income swept away. Their salaries, not drawn from funds sent there from this country, but from the earnings of the institutions with which they were connected, have ceased. Today those institutions are earning nothing. The Church in the United States would be unwilling to let these faithful helpers in our common task suffer unnecessarily.

Besides the staff of workers, there are thousands of Church members who have



Rt. Rev. Lewis W. Burton, D.D.

of Christian doctrine at the noonday lectures. A biologist for years, his analysis of Christian faith is convincing.

John H. Frizzell of Philadelphia, at the afternoon conference, pleaded for ready obedience, following St. Andrew's example.

It is not unfair to the fine meetings that came after to say that the climax of the convention came with the Friday evening meeting. The chairman was Mr. English of Pittsburgh, a former Brotherhood President, who told of the effort of Churchmen in his city to give boys and girls a square deal by enlisting them in the Church schools.

The second speaker was the Rev. Bernard Iddings Bell, the President of St. Stephen's College. Dr. Bell said that the youth of today was obviously unhappy—an unhappiness due not to a lack of physical or mental well being, but rather because we have deprived youth of his spiritual birthright. "We have not enabled him to find the inner meaning of his own life—to relate himself with anything substantial. The philosophy guiding the lives of Americans is that things make happiness. We have been taught—and are teaching—the wisdom of the world and not the wisdom of Jesus Christ."

Dr. Bell, after this plea that we teach the youth of today God consciousness,

(Continued on page 5)



## Cheerful Confidences

By Rev. George Parkin Atwater, D. D.

### SUGGESTIONS FROM MISS DEUEL

A few weeks ago, I asked the children of the Church to send me essays promising that the best essay would appear in these columns.

I am very glad to publish that of Eleanor Deuel. Eleanor is fifteen years old and lives amidst the beauties of Santa Barbara, California.

### What I would do if I were Superintendent of a Sunday School

In my Sunday School, for the children who come early on Sunday morning, in the Parish House there is a rehearsal of hymns and carols to be used throughout the year. At the sound of a bell at nine forty-five, they go into the Church where a brief service of fifteen minutes is held and the class offerings are taken and presented.

A vested choir of boys and girls is a great help. The Sunday School choir has its own rehearsals, weekly, and is contemplating an orchestra.

At the ten o'clock bell, the organ sounds a familiar hymn and the School, singing, disperses to its various classrooms. By ten minutes after ten, quiet reigns and we have thirty-five minutes of uninterrupted time for lessons.

In the primary department, the children are busily working with scissors, paste and paper, making scrap-books which illustrate the lessons taught.

The Christian Nurture Series is used throughout the School, and The Young Churchman and The Shepherd's Arms are distributed.

Occasionally, there is a Missionary Sunday when a pageant, presented by several classes, is given in the Parish House. At the Church festivals appropriate entertainments are given.

Much friendly rivalry exists between the classes in the endeavor to increase interest and attendance and thus attain the much-desired banner. Rewards are given to the most faithful attendants during the year.

Once a month on Friday evening, the Motion Picture machine teaches an interesting and educational lesson. This ends with a social evening when teachers, parents and children are brought together. The Sunday School picnic is always a great success and includes the entire parish.

Twice a month a teachers' meeting is held when the problems of the School are discussed. This implies a group of intelligent teachers, who give time and energy to the fulfillment of this plan.

We now hope someone will give us a taxi fund, which will enable us to gather children each Sunday from the scattered districts.

These are a few of the ideas I would try to carry out if I were Superintendent.

\* \* \*

I think Eleanor has many good suggestions. I hope that some day she may

## Our Bishops

Lewis William Burton, the Bishop of Lexington, was born in Cleveland in 1852. He graduated from Kenyon College in 1873 and from the Philadelphia Divinity School in 1877. The first few years of his ministry were served in Cleveland, first at All Saints, then at St. Mark's. In 1884 he became rector of St. John's, Richmond, Va., leaving there in 1893 to become the rector of St. Andrew's, Louisville, Kentucky. He was consecrated bishop in 1896. He has received honorary degrees from various colleges and universities.

have a school of her own in which she may carry them out.

Mary Dawson, who is thirteen years of age and lives in Whitehall, N. Y., has written a very interesting letter about her work in the Church.

Mary contributes one sentence which is of very great value. She says this: "If I were Superintendent, I would not be cross to the children." Good for you, Mary; I quite agree with you. A cross Superintendent makes a Sunday School about as pleasant as staying away from a circus when all the neighbor children are going.

If the children of the Church think they have anything of unusual interest which they would like to see in print, please send it to me. Children's letters are always refreshing.

## Prayer and Social Service

By Alfred Newbery

An Address at the Brotherhood Convention

When a man asks your help in making something of himself, in overcoming a habit, or learning a task, you give it willingly. But if he continues to ask your help without doing his part, you become cold, you lost faith in him. You demand something besides his requests, something to prove that he means business.

God sees what we cannot see. To our eyes a man may not be doing his part, while in the eyes of God he is doing a lot. Put in either case whether it results in outward act which is all that man can see or whether it is an inner striving known only unto God from whom no secrets are hid, surely we must be doing something to help bring about what we ask for, or we are really not asking.

Let us therefore leave the voiced asking and consider the doing, especially where it touches what the Church calls Christian Social Service. The starting point is the Church, our baptismal vows, their ratification in confirmation, their renewal in every Communion when we

cannot refrain from adding our little sacrifice, where we feel compelled to say, "And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee." With souls and bodies divinely nourished and by our offer made sacred to God, we leave the Altar and merge into the life of the community.

And there we find—well, what do we find? We find the poor, the diseased, the isolated, the alienated. We find unmarried mothers, children who suffer the stigma of illegitimacy, thousands upon thousands of child laborers, we find the mentally twisted, the sad drug addict, the exploited foreigner. The presence of these and of others create what we solemnly write down as social problems, problems which remain untouched by individual attempts to relieve individual sufferers, the problem of prostitution and its heavy patronage, the problem of the criminal and the institution to which he is committed, the problem of animosity between classes, creeds, and racial groups.

All these and many others which are seen by those of us who desire to be of service in the world should be in our prayers. And if we are making intercession concerning them, we must also be thinking about them and doing something about them. We must be striving to attain at least a Christian attitude toward them.

For example, the industrial question is not a question of whether capital or labor shall triumph. It is not even primarily a question of hours and pay, or return on invested money. It is a question of what motives shall triumph. Your General Convention says there are certain principles "that must underlie and motivate any industrial system that can be called Christian," and as two of those principles gives the following:

"1 Human rights must take precedence of property rights

2 Co-operation for the common service must be substituted for the present competition for private advantage, as the paramount motive and end of all industry."

It is your and my high opportunity to focus Christian principles on this situation. We have not only the duty to be Christian employers or Christian wage-earners, we have the opportunity to bring together employers and those employed to discuss the broad issues, to make a contribution of expert knowledge to the situation, and to do it in the atmosphere of service for which the Church stands. One small parish made it possible for a community to go through the railroad strike last year without violence and with unprecedented good will on both sides. That is not a solution, but the beginning of a solution. It is not machinery or money or ability that is lacking to usher in a new era. The lack is motive. And you have in your hearts and on your lips the Gospel of that motive.

I should like to stress in this presence the opportunity that lies before Christians to rectify jail conditions throughout the country. The facts are known, and they are horrible. . . . devastating



idleness, the plague of vermin, the danger of disease, filth and of foul air, herding the first offenders with the hardened veterans—these are not essential characteristics of jail life, but today they are the common characteristics of jail life, shared in as well by those who are awaiting trial as by those who have been convicted. They are not places of correction, they are schools of instruction.

You are part of a public opinion which aroused might put an end to all this. You are more than that. You are the instrument of arousing the public opinion. In this as in other things, the community awaits Christian leadership. "I was in prison, and ye came unto Me."

\* \* \*

These are not exhaustive suggestions. They are merely suggestions. They do not pretend to be a program. The responsibility for a program rests not on a department, diocesan or general, but upon an individual. When the spirit of service looks out upon a situation, a program is created. Aid may be needed in carrying out the program, but the spirit of service alone is needed to create it.

You will then make your own program, and you do not need me to stand before you and tell you what to do. I am here concerned only with stressing the relationship between what we pray for and what we are doing or attempting to do about it. "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father which is in Heaven."

The service prayer of the Christian is. "Thy kingdom come." It means now, not centuries hence. It is on our lips daily. But unless we have asked ourselves what the kingdom is like, and what in the life about us, and in our own lives, is shutting it out, unless we are doing everything we can do to make it a reality, to ask for it is a mockery, and "Be not deceived, God is not mocked." It must be in our hearts, guiding our hands and our minds, so that all we say and do, the occupation in which we earn our living, the hours of recreation, the bond of social intercourse, the object of our study, our interest and support, may all be gathered up in that aspiration, so that whether we work or whether we play, in spending and in earning, in season and out of season, we may do nothing that will mock our words, but do everything to make real our words when we pray that his kingdom may come among us, in the earth, as it is in Heaven.

#### Japan Cuts War from Textbooks

"Japan is setting an example which the United States should follow in eliminating the praise of military heroes from textbooks," said Dr. David Starr Jordan, chancellor of Leland Stanford University, in an address made last week in San Francisco upon his return from the Orient.

#### Why Make It Any Harder for Them?

The death house of Sing Sing recently was equipped with a radio set at the suggestion of the prison electrician and with the support of the Salvation Army.

## Let's Know

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

### QUESTIONS

Is there anything in the Scriptures, asks a correspondent, upon which may be based the article in the Apostles' Creed "He descended into hell"? Yes—three such places might be referred to. First, Ephesians 4:9—"Now that He ascended, what is it but that He descended first into the lower parts of the earth?" Second, 1 St. Peter 3:19—"by which also He went and preached unto the spirits in prison." Third, Acts 2:27, where St. Peter is quoting the 16th Psalm with direct reference to our Lord—"Thou wilt not leave my soul in hell"—and which he applies still more particularly in verse 31. However, it should be remembered that the purpose of this article in the Creed is to emphasize our belief in our Lord's real death which was sometimes denied in those early days. We believe that He submitted to a complete experience of death. So instead of simply saying "He died," we reiterate that "He was crucified, dead and buried; He descended into hell."

Another question asks about "eternal torment" and refers to several New Testament passages. The first thing to consider is that the word "hell" did not have quite the same meaning three hundred years ago when the Authorized Version of the Bible was published in English as it has today. At that time it meant, in a general way, the abode of the dead. So it was that the English word "hell" was used to translate the Greek word "Hades" (which has that general meaning) and also the word "Gehenna" which has a special meaning of its own. At the south of Jerusalem was a deep depression called "Gehenna" or the "Valley of Hinnom" where in the time of Manasseh and probably other kings of Judah human sacrifices were offered to Molech. It was a place of abomination to the Jews and in the time of our Lord it was used as a dumping ground for the refuse of the city. A fire burned there constantly consuming rubbish and useless things and the very name represented to the Jews worthlessness and corruption. The Master, then, was speaking in terms which His hearers would easily understand when He said that the wicked would be "cast into Gehenna" or into "everlasting fire." He was saying that those who persisted in making their lives useless to God would naturally be destined for the place where useless things go. Just as the rubbish of the city had to be removed and consumed for the sake of civic health, so the moral and spiritual rubbish of God's Kingdom must eventually be disposed of for the better spiritual health of the Kingdom of Heaven. The same thought is carried out in even more picturesque terms in the apocalyptic writings like St. Jude and the Revelation. Actual physical torment is not necessarily implied at all. In fact I cannot see how physical suffering can have anything to do with that future life which Christ tells us repeatedly will be thoroly spiritual in

character. A good life here means blessing there. A bad life here means loss there. I think we should be most reluctant to specify of just what the blessing or loss shall consist.

A further question in this same letter inquires about "sin unto death" and "blasphemy against the Holy Ghost." They stand for much the same thing. They are not applied to specific acts but to an attitude of life. The persistent refusal of divine friendship makes it impossible for God's forgiveness to function in any given life. Deliberate and willful dishonesty, hatred, untruthfulness—such continued habits simply rule God out because He and they cannot both remain in the same life. Sins must be repented of if they are to be forgiven. It is not so much a matter of crime and punishment as it is of cause and effect. If I insist upon going through life with my eyes shut, the day will come when I couldn't see even if I were to open them.

## The Need of the Witness Fund

"I cannot renew. I'm sorry. Some friend subscribed for me and I enjoyed the paper, especially as I shared it with three ladies situated as I am. We all regret the loss, but circumstances do not permit me to renew."—Subscriber in Texas.

"I sincerely regret that it is impossible for me to subscribe. I enjoy the paper each week, but I cannot afford it this year."—A subscriber in Tennessee.

"I feel that I cannot subscribe this year. I was burned out two years ago and have had no settlement with the power company that caused the fire. I am sorry to lose the paper, but I must I am afraid."—A subscriber in New York.

It is safe to say that five hundred similar letters come to our office during the year from people who want the paper but are compelled, for various reasons, to discontinue their subscriptions. We do not want any one that cares for The Witness as much as these people do to be without it simply because they cannot pay for it. Yet it is impossible for us to carry that many free subscriptions. So last year we started the Witness Fund and asked for \$500. This amount would enable us to write these people that their papers would be continued. We received a little over \$250 last year. This year we have received, to date, only \$83. We do not believe that readers of the paper will want us to write these subscribers, whose letters came in this morning's mail, that the paper will have to be stopped. We, therefore, appeal to those who are able to do so to add a little to the amount of their own subscription when they renew. Or, if preferred, send an extra dollar and a half and we will send you the name of the person whose subscription you are paying and will write the subscriber the name of the donor. Please do something to help keep The Witness going to these people.



# The Witness

Published every Saturday, \$2.00 a year.

THE WITNESS PUBLISHING CO.

6140 Cottage Grove Ave.  
CHICAGO, ILL.

287

Editor-in-Chief

Rt. Rev. Irving P. Johnson

Managing Editor

Rev. William B. Spofford

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

## The Editorial

By Bishop Johnson

### STALACTITES AND STALAGMITES

A good deal that we read would seem to indicate that the Church of the past was in some way inadequate for the people of the present, whereas, I cannot help feeling that the people of the present are somehow inadequate for the treasure that they have inherited. Somehow, spending a million dollars on a prize fight intensifies that feeling.

An organization which has produced such children of God as the Church has produced in every generation can still produce their like, if it can find the material out of which saints are developed.

The difficulty today is that the age is not interested in producing saints, but is concerned in solving problems, whereas Jesus Christ was not disposed to solve problematical mysteries, but to make saints out of all sorts of queer materials.

The woman of the town was not a problem for Christ to solve by the aid of a clinic, an executive secretary and a checkbook; neither was she a social problem which He proposed to card index. The woman of the town was a sinner to whom He offered His own personal sympathy and help; if she accepted His grace, she became a new creature; if she rejected His proffer of help, she died in her sins.

Capital and labor were abstract questions which He left to academic philosophers, while He made His appeal to the rich young man who went away sorrowful, because he could not make the sacrifice which Christ suggested; and called the laboring man from his nets to follow Him.

The work of the ministry is not, I fancy, essentially different since the discipline still is as his Master.

The real sign of efficiency in the Christian pastor is still the personal note rather than the academic theory of how things ought to be done. Many of our clergy may be men of quite ordinary talents, of rather ineffective methods and of somewhat ancient ideas, but their really Christian characteristic is that they persevere in holding up a very high ideal of worship and service to a very perverse generation.

In some ways it is rather tragic to be

a bishop in the United States. One sees so much from the vantage point of his high place. One is not impressed with the fact that vestries who are seeking pastors are so much concerned with spiritual qualities of human sympathy, personal holiness and devout habits as they are with the more mundane and more superficial characteristics of mixing, personal appearance and cultural manners.

The Church is one of two things: It is either something sent down from above or else it is something built up by human ingenuity. Of course, in a sense, it is both, but to use the simile of stalactites and stalagmites in a cave—the one is from above, the other built up from below, but the initiative is from above and the stalagmites are the result of drippings from the stalactites, rather than the reverse.

Now, as I see religion, the Church came before the sects and the sects are in a sense stalagmites. And they possess one great advantage over the Church. They are nearer the earth. Consequently, the sectarian leader has the advantage of being just a little higher than the cave dwellers.

If you will note the leader of any sectarian body, he is standing for just the sort of thing that his people want. His leadership and their prejudices are a unit. To follow him is easy, for he visualizes to them that which they would build. It is not so much, "Set me upon the Rock that is higher than I," as it is, bring the Rock down to where I can step on it without much effort.

Whatever certain secularly minded ministers of this Church may say, the whole idea of the Church as embodied in her creeds, liturgies and formularies is that grace is from above and man may be lifted up by it, but he may not make of it a mere earthly process.

One asks why so many of our ministers desire to take the supernatural out of the Church, and why they do not want to leave the Church in order to propound their theories?

The answer is simple: They know the ephemeral character of mere human institutions. They know that stalagmites do not grow without stalactites to infuse them. So they desire the stable character of a divine institution which has been built up and preserved by belief in the supernatural in order to give a solidarity to the ideas which would deprive the gospel of all supernatural grace. In other words, they desire to use the labors of a long line of stalactites in order to create stalagmites that they claim to be just as wonderful. But they are not. In a contest between the two for beauty, the stalagmite is hopelessly outclassed.

It is important always to remember, on listening to their plausible theories, that such theories are and have always been unable to grow unless they depend upon a supernatural background for their existence.

Truly, the law came by Moses and he may have learned a good deal of it from Egyptian sources, but grace came by Jesus Christ and no man has been able to furnish a substitute.

This factor, however, has its effect in the Church.

The man who rejects the supernatural has the advantage of getting all his drippings from the stalactites and yet remains close to the earth.

In other words, it is mighty easy for a priest of the Church who believes very little and yet looks like any other priest to get the close following of laymen who believe very little and are satisfied with appearances.

It is this factor which separates a good many of our clergy from the close discipleship of the bulk of the laity. And in this the Church is unique. It also separated the laity from following our Lord.

So long as He healed people and told them parables and fed them they followed him in large numbers. When He began to say, "Except a man be born of water and of the spirit he cannot enter the kingdom of heaven," they asked, as did Nicodemus, "How can these things be?"

So long as He gave them the loaves and fishes they flocked to Him, but when He said, "Except a man eat my flesh and drink my blood, he hath no life in him," then many walked no more with Him and his discipleship dwindled from that time on.

People are not prone to build up their Christian character by the industrious process of building themselves up in a holy faith. They either want God to convert them by a sudden miracle, or else they want to build their own towers to heaven.

I have known many of these priests who boast that they do not believe in the supernatural character of grace. They are good companions in the easy reaches of life, in the drawing room, on the golf course, or anywhere on a nice summer day. They are fairly well up in solving the problems of life in the abstract, but are rather incapable of understanding the mystery of poverty or the grace of speaking to the individual who is in trouble; they are rather dumb before the mysteries of sickness and death.

To them, religion is a cultural rather than a regenerating process; sin is something which is bad form; death is a puzzle that had best be dealt with by euphemisms.

It is not strange that prosperous people think of eternal life as merely a continuation of their present prosperity, but God forbid that heaven should be a confirmation of the cultural smugness which characterizes earthly prosperity and the tragic inequalities which is so characteristic of our industrial system.

But the way out is not to rail at the system, but to regenerate the individuals who otherwise would ruin the best system which the human mind could create.

Now, regeneration is something which comes from the Holy Ghost, the Lord and Giver of Life, and it is our privilege as Christians to receive the grace that we perceive has come from the body of Christ in all ages.

The only saving clause in the world as we may know it may be found by a close study of the parable of Dives and Lazarus, in which God steps in and fixes the compensation.



## The Needs of Church in Japan

(Continued from page 1)

not only lost everything they possessed, but whose means of livelihood have been destroyed. For a time, at all events most of them will receive aid from the Red Cross. Every clergyman knows that in a time like this there are scores of people who are not and perhaps cannot be reached through the ordinary channels of relief, and who must be cared for in a more personal and intimate way by the Church.

### 3. Sick Relief

The shock of this appalling experience, combined with the sanitary conditions accompanying it, has already produced a large amount of sickness. Medical bills in an unusual number and size will have to be provided for.

It may be necessary to bring to this country some of our American staff who have suffered most severely. Sickness may therefore involve large bills for steamer and railroad transportation, as well as medical care.

### 4. Personal and Household Belongings

Nearly all American families have lost most of their wearing apparel, including everything in the way of warm clothing, and all their household effects. They will need warm clothes. Tokyo winters are piercingly cold. Plain furniture, beds, bedding, wool blankets, stoves, household utensils, and dozens of other things must be supplied.

### 5. Keeping the Organization Intact

Every business man knows what that means. The Church has a splendid staff of Japanese workers, clergy, nurses, doctors, teachers and others. As already indicated, their sources of income have been destroyed. Nothing will do more to maintain their morals than the speedy assurance that the Church is going to stand by them in these months of their bitter need.

The staff of doctors and nurses at St. Luke's Hospital has been built up through many years. It would be disastrous to disband that organization and to tell the staff, "We can do nothing for you. Go seek a living elsewhere."

The same thing applies to the teaching staff at St. Paul's University, St. Paul's Middle School and St. Margaret's School, and our kindergartens.

By timely help, the organization can be kept intact. Then as we get our hospital and our schools going again, we will have our trained and tested teachers to go on with the work, instead of having to build up a new staff and train it into effective cooperation.

### 6. Buildings

Temporary buildings in which work

may be carried on is an insistent need. In view of the appalling sanitary conditions, there must be a temporary hospital to replace the burned St. Luke's. Dr. Teusler estimates that it should have at least 300 beds. It will cost fully \$100,000. The Red Cross will send, for the present, medical and surgical supplies. This building may have to serve for four or five years, until the new St. Luke's, the erection of which has been interrupted, can be completed. St. Luke's Hospital has been earning an average of \$10,000 a month. Present conditions in Tokyo will make it almost necessary that hospital services for sometime to come should be rendered free.

Nearly 1,500 boys and young men were just about to begin their studies at St. Paul's University and St. Paul's Middle School for the next academic year. The same is true of more than 500 young women and girls who were going to St. Margaret's.

It is vital that these young people, representing some of the best elements of Japanese life, should be retained as pupils of the Church. That can only be done by providing temporary school buildings. The Japanese educational department, overwhelmed as it is by the loss of hundreds of schools, will certainly expect our effective and immediate aid in this particular.

At least 7 churches in the City of Tokyo and probably not less than 10 in neighboring cities have been destroyed. Temporary buildings should be erected as soon as possible in order that congregations may not be irrevocably scattered and lost.

Temporary rectories must be provided both in Tokyo and elsewhere.

No one can forecast accurately the number of children left orphans. The Church must be their mother and their father too. That means more orphanages such as Miss Hayashi and Mr. Ishii have conducted so effectively in years past.

All honor to the American Red Cross for its swift and expert relief. It does a noble work and every American has a right to be proud of it. Its authorities in Washington have made perfectly plain to Dr. Teusler and others that its function is to give only emergency relief. When the period of emergency relief ends, as it soon will, the Church must carry on the support of her staff and must provide the temporary instruments with which the staff will do its work.

When all the emergency needs are provided for, the Bishop and his advisors in Japan, the Department of Missions and the National Council will begin to make plans for permanent reconstruction. Before these plans can be intelligently made or any accurate estimate of the cost of executing them determined, it will be necessary to make a careful survey of the whole situation. The important matter to remember is that our effort to give immediate relief must of necessity be followed later on by the hard and steady work of rebuilding in worthy form and for more effective service, all the agencies the Church has lost.

## The Convention of the Brotherhood

(Continued from page 1)

ended his address with an impassioned plea that we also present them with the program of God—the program of brotherly service of man toward man—to be patient and charitable—to love and serve—to do justly—to walk humbly.

The last speaker of the evening was Bishop Johnson of Colorado, the editor of *The Witness*.

"The prevailing spiritual disease in America today is self-pity. We are descended from a race of pioneers who did not pity themselves. They left us a spiritual heritage which we are busy squandering. The successful man today is keen in business, affable in society, well dressed, self-reliant. But he sidesteps moral earnestness. He thinks that if he gives his boys dollars he will be giving them character. That same successful man's father—the pioneer—did not give his son dollars, but standards of moral value. It is a real desire, a passion, for spiritual values that the country needs today, and we are not giving the youth of today a square deal unless we present him with this heritage which we received from those pioneer forefathers of ours."

On Saturday the morning was devoted to the subject of securing men for the ministry. This vitally important subject was dealt with by the deans of our several seminaries. Dean Ladd of Berkeley pleaded for good men, even if few in number, and cautioned the Church against lowering the standards for the ministry. "We need men badly, but we do not need them so badly that we can afford to accept any but the best."

In the afternoon the pilgrimage was made to the Houghteling Memorial Chapel, where Mr. George Anthony King, the Rev. Lloyd Tomkins, D. D., and Mr. B. F. Finney spoke of the founder and the founding of the Brotherhood.

Bishop Gailor was the speaker of honor on Sunday, the closing day of the convention. His subject was "Christian Citizenship" and he pleaded with the large audience to surrender themselves to unselfish service. "What does Christian citizenship mean today? It means the voluntary surrender of private and individual aims and profit to the common good. It means fellowship and brotherhood and helpful sympathy to strangers within our gates. It means breaking down of the barriers of race and class and section in the service of our country, and the love of humanity that overlaps all boundaries of national pride and prejudice and accepts the obligation of service to all mankind."

On Sunday evening the final meeting was held, an inspirational meeting, at which Bishop Anderson spoke on "Our Marching Orders." The delegates rose and sang the Brotherhood hymn, they recited the Brotherhood prayer, called "our constitution" by several speakers, and then scattered to the far corners of the world to carry the inspiration they had received to their fellows.



## Budget Quotas as Diocesan Debts

By the Rev. R. W. Patton, D. D.

The deficit for 1922 of about \$380,000 on the treasury of the National Council has naturally awakened anxiety in the minds of many churchmen. Interesting and varied have been the letters published in the Church papers on the general subject "What is the Matter with the Church?" There seems to be little agreement among those who offer remedies. The letters embodied every kind of criticism. They ranged from a general indictment of Church people for a woeful lack of spirituality to criticisms of the administration and methods of the National Council, including assertions by one or more that even the budget portion of the Program is beyond the giving power of the Church. One distinguished layman made the statement that the total amount of the Program is too low to engage the serious attention of those members of the Episcopal Church who possess large wealth. Another prominent layman brought forward the serious charge that "in The Program, that finely printed book . . . the facts in no way fit into the representations for which we all asked large sums of money." Numerous other eminent laymen are on record as saying that the Program merits the highest confidence of the business men of the Church.

In the midst of such conflicting criticisms and testimonials from so diversified a constituency dispassionate minds will be apt to discount exaggerated statements.

Since there can be no progress, if we withhold our loyalty and support until every member of the Church is satisfied that there are no grounds for criticism, the question of immediate interest is, what can we do to extend the encouraging advance already made?

Is there not another remedy which, though not yet tried except in a few of the Dioceses, goes to the root of the whole matter and which if accepted by all of the Dioceses would permanently allay all anxiety as to the budget?

I have been convinced ever since the Nation-Wide Campaign was approved by General Convention at Detroit that we could never succeed in developing a steadily progressive advance in executing the Church's Program until each Diocese in its corporate capacity assumes its share of the budget of the General Church as a debt of the Diocese. The chief reason for the Church's apparent incapacity to mobilize its strength for a Program proportioned to its resources is that underlying all our endeavors there is a confusion of thought as to where the responsibility lies. It is impossible to construct a great plan without a clear perception of the aim. It is impossible to enlist the enthusiasm of men in the execution of a plan, however admirable, if their sense of responsibility is divided or confused.

The adoption of the Nation-Wide Campaign by the General Convention at Detroit in 1919, because it was based upon sound principles and because the aim in-

stinctively commended itself to all Christian minds, was immediately helpful in clarifying the mind of the Convention as to the provisions which should be embodied in the new Canons creating the Presiding Bishop and Council. The acceptance by General Convention of the principles and aims of the Nation-Wide Campaign helped to destroy an anomalous situation in the Church.

But, while we have adopted a much more efficient organization for the execution of the Church's program, apparently many have not yet realized that in the adoption of the new Canon the Church has recognized the responsibility of the Dioceses to the General Church. Let me illustrate what I mean by referring to the practice of the old Board of Missions in its efforts to raise the apportionments. No criticism of the Board of Missions is justified because the Church at that time had not made any other practice possible. But, as a matter of fact, the Board of Missions

was compelled to rely upon the generosity of individuals and parishes, who gave in many cases, all things considered, very generously, not because anyone thought he owed the money for the execution of the policy and program of the Board of Missions, but because he happened to be piously inclined to be generous towards a worthy Christian enterprise. The Church as a whole operated then upon the principle that the duty to give to the Church's missionary work was solely a matter of the way the individual member of each parish happened to feel about it. In other words, there was little sense of corporate responsibility. The reason why there was no sense of corporate responsibility was because the Church had not taken the ground that is a corporation.

But we live in a Church world today, as a result of the action of General Convention at Detroit and in Portland, as different from that old world as is the United States of today different from the original

## THE CHAPEL OF THE UNITED STATES MILITARY ACADEMY

at

## WEST POINT

Has just been supplied with one-thousand copies of the New Hymnal with the music score for the use of our future officers.

At the outbreak of the Great War, the Army was quick to appreciate the inspiration that is derived from hearty organized singing. Our soldiers gathered regularly in the camps to sing, and no one who was present on such inspiring occasions will ever forget them.

## THE NEW HYMNAL

with the music score

## THE CHURCH PENSION FUND

14 Wall Street, New York



association of the States of the Union as they existed before the adoption of the Federal Constitution in 1789.

Indeed, the union of the original States was almost wrecked and the hope of establishing a strong, representative government on American soil was nearly lost through the very fact that the States of the old Confederation refused to regard their share of the support of the Union as a debt upon the States. The quotas assigned to States for the support of the National Government were treated exactly as many of the Dioceses have heretofore treated the quotas assigned to them for the support of the general Church's program. The States paid all or part of their quotas, as they were languidly inclined to pay and no more.

"It was presumed," said Hamilton, in discussing this method in *The Federalist*, "that a sense of their true interest and a regard to the duties of good faith would be found sufficient pledges for the punctual performance of the duty of the members to the Federal head. The experiment has, however, demonstrated that this expectation was ill-founded and illusory. . . . We must discard the fallacious scheme of quotas and requests as equally impracticable and unjust."

It was only after the adoption of the new Constitution, which was made possible by such discussions of the principles underlying an effective government as are contained in the remarkable articles of Hamilton, Madison and Jay in the *Federalist*, that our security as a free, self-governing, united nation was made effective.

Thus, more than one hundred years after the settlement of this question in our political relations, we are repeating the same strange history in an attempt to fashion a Church capable of executing the responsibilities laid upon it by its own General Convention.

Someone is apt to raise the objection that we cannot in this particular draw a parallel between Church government and State government, because the National Government is able, by the authority of Congress and the Supreme Court, backed by military power if necessary, to enforce its decree. But I hold that, though of course this is true, it does not in the slightest degree change either the principles or the practice, except that, of course, the Church would not, if it could, enforce its decrees by physical force. The Church, however, has a resource equally effective, even more effective with high-minded people, if we choose to exercise it. Force of some kind is necessary in the execution of any program involving sacrifice. That force may be either a compulsion or an attraction, or both. It may be either physical force or moral force. The Church's reliance is and ought to be moral force, generated by the union of the sense of corporate obligation and the attraction of service for Christ's sake and humanity's sake.

The point of my contention is that the moral power possessed by the Church and available, if the responsibility is accepted by the Diocese and if the principle is systematically taught, is as efficient for

executing any reasonable program authorized by the Church as is the physical power of the State for the execution of the program of the State. There is in the Church no center of authority except that of the Diocese, capable of accepting and distributing the obligation and of assuming responsibility for discharging it.

The reason why the average member of the Church has not risen to this responsibility is because he has no clear-cut, definite consciousness that it is a responsibility. The point of this whole argument lies in this, that there is no way of awakening the average man to the consciousness that his share of the general Church's program is a moral responsibility or debt, save by a declaration on the part of that branch of the corporation, namely, his own Diocese, that his diocesan share of the budget of the general program is a debt of his Diocese. Why should it be an obligation of the individual or of a Parish, if it is not an obligation of the Diocese? It is unreasonable to expect an individual to take the matter seriously unless the Diocese, which is the responsible corporate unit of the general Church, accepts it seriously and discharges it as it would any other debt.

Is this position defensible and unavoidable? The writer believes that it is.

## The Policy of the Witness Again

By Bishop Johnson

As Editor of the *Witness* I wish to make certain statements regarding the question of admitting the unconfirmed to the Holy Communion, as raised by Dr. Atwater in his "Cheerful Confidences" of September 15th.

1st That The *Witness* does not claim to be the organ of any school of thought in the Church and one member of the staff is no wise bound by the statements of another member.

A great many of our readers demand a party organ—we are not willing to edit one and our readers must be prepared for conflicting opinions.

2nd That The *Witness* tries to avoid controversial matters but does not always succeed in so doing.

We are very certain that Dr. Atwater had no intention of violating this rule in answering correspondence, but the Editor is inclined to think that he did raise a controversial question which raises more dust than the failure to settle it will justify.

3rd That the article in question seems to discuss the matter of admitting the unconfirmed to Communion rather than that of inviting the unconfirmed to receive.

The former is a perplexing question to every priest in individual instances; the latter is in our opinion a violation of the rules of this Church, which though they are ancient are the law of this Church until altered by the action of General Convention.

In other words it is one thing for me

to stand on my front porch and invite the general public to supper, and a very different thing for me to ask specific individuals to dine with me.

The former would destroy the sanctity of the house; the latter would not in any way impair it.

As I read Dr. Atwater's article he is dealing with the admission of individuals rather than with the inviting of the whole.

In this age when lawlessness is exalted as a virtue, I am constrained to say that the strict rather than the loose construction of the rubrics is the one most needful, and I wish to express my appreciation of the courage of those priests who adhere strictly to law at the risk of much unpopularity.

They are right as Mr. Roosevelt was right when he said that he did not make the law but proposed to keep his oath and enforce it, whether the law was wise or unwise.

It is so easy to be lawless when lawlessness is popular; so difficult to put one's ordination vow before every other consideration.

I am in no position to settle this question any more than are Mr. Maxted or Dr. Atwater, but I believe that the law of this Church forbids its clergy to extend a general invitation to unconfirmed persons to receive the Holy Communion, but I also believe that each priest has a right by virtue of his authority as a priest to deal with individual cases in such wise as his judgment and conscience may determine.

## Rev. George Craig Stewart

### Evolution: A Witness to God

The attitude of Christians toward the theory of evolution is a live issue. In this little book Dr. Stewart interprets the theory in the light of Christianity. Originally delivered as lectures at Northwestern, Wisconsin and Princeton Universities.

35c a copy; \$3.50 a dozen

## WITNESS BOOKS

6140 Cottage Grove Ave., Chicago

## BISHOP GORE BISHOP BRENT G. K. CHESTERTON

are among the contributors to that much discussed book,

## The Return to Christendom

"If you haven't read 'The Return of Christendom,' buy it, borrow it—but be sure you read it."—Rev. George Craig Stewart.  
"A notable book, well worth careful and intensive study."—The Observer.

\$1.75 a copy; postage 10c

## WITNESS BOOKS

6140 Cottage Grove Ave., Chicago



# GENERAL NEWS OF THE EPISCOPAL CHURCH

## Dr. Silver Pleas for Japanese Relief

The following letter, written by the Rev. Dr. Silver was sent to the Communicants of his parish, The Incarnation, New York City. "The dreadful catastrophe which has befallen Japan—our neighbor on the Pacific—has saddened the heart of the World, and in this moment of great need I am sure we will want to have a share in a merciful ministry of relief. As Citizens of the Nation we will, I know, count it a privilege to do our part in giving through the American Red Cross; and as Church people we will not be unmindful of the immediate need of our own representatives in Church, Hospital and School. All our properties in Tokyo, Yokohama and nearby towns are in ruins, and our Missionaries have, as Bishop McKim cabled, "lost everything except faith in God." I am anxious that our Parish, without delay, shall make a generous offering for emergency relief, and at the same time that we face the fact that in the near future it will be necessary to make provision for the rebuilding of all our Stations which have so faithfully ministered in the name of the Master.

Will you join me in making such an offering? Contributions sent to me will immediately be forwarded to the Department of Missions of our General Council.

To our gifts let us add our prayers for the noble Soldiers of the Cross at these distant posts where they have labored in a ministry of mercy and of love."

## Students Meet at Evergreen

Striking the insistent notes that are beneath all the throbbing life of the youth movement, the Conference of Colorado Church Students, August 27th to September 3rd, at Evergreen, was lead in a frank and serious study of fundamentals of the faith and their application to the problems of today. A few years ago such a group could not have been gathered together and held for a week's discussion of such subjects.

Dr. Charles N. Lathrop, Secretary of the Department of Social Service of the Church, spoke on the Christian's responsibility to remedy some of the sore spots in our present day civilization. War, industry, international peace were brought out and set on the stand to be tried according to the principles generally accepted but seldom used by the followers of Christ.

Bishop Ingley knowing the intellectual problems that harass the students during their college years, gave a series of talks on man's need of and assurance in prayer as a real power in life. He also spoke of the Church and the laboring man, saying: "Our Churches are named after carpenters and other toilers; yet the group of the world's workers today will applaud the name of Jesus and hiss at the name of the Church, or those who represent the Church." His plan was for sympathetic study of both sides of the question by both parties involved.

With the social emphasis of the

Church's work predominating other phases of Church life were also presented. The Rev. J. A. McNulty and Mr. D. K. Wolfe brought out the Mission side of the problem, and the Religious Education work was represented by the Rev. LeRoy S. Burroughs, Student Inquirer for the Province of the Northwest. Canon Winifred Douglas directed the Conference in its study of the Church's new hymnal, and Prof. J. H. Shaw of the Department of Journalism at Colorado State Teachers' College, gave two excellent lectures on "How to Advertise the Biggest Business in the World—The Church."

As the organizer and moving spirit behind the whole Conference, the understanding and cheery companion, Miss Elspeth M. Rattle, Diocesan Advisor, carried the Conference from a happy beginning to a splendid conclusion; and it is certain that the work in the colleges will be far more vital and effective than ever before.

## New Church Opens Portland, Oregon

Sunday, September 30, the day after St. Michael and All Angels' Day, will be marked with a red stone in the history of the Mission of St. Michael and All Angels', Portland, Oregon. On that day the Rt. Rev. Walter Taylor Summer, Bishop of the Diocese, will officially declare the new building open for public worship. The special Memorial sermon will be preached by the Rt. Rev. Frederick C. Keator, Bishop of Olympia. Over thirty thousand dollars has been expended in the erection of a building, which is declared one of the most beautiful in the city. Generous gifts have been made of Memorial windows and Sanctuary furnishings. The new Church will serve as a memorial to Bishop Charles Scadding, who fell asleep on the morning of May 27, 1914, the anniversary of the death of The Ven. Beede.

## Synod of First Province to Meet at Portland

The Synod of the Province of New England will meet in St. Luke's Cathedral in Portland, Me., on October 23d and 24th. All of the New England bishops have signified their intention of being present. The President of the Province is the Rt. Rev. A. C. A. Hall, D. D., Bishop of Vermont, who will preside at the sessions.

There will be a banquet for the Synod at one of the Portland hotels on the evening of October the 24th, at which one

of the speakers will be the Rt. Rev. Charles L. Slaterry, D. D., Bishop Coadjutor of Massachusetts. The Rt. Rev. Michael B. Furse, D. D., Bishop of St. Albans, England, who was to have spoken has been obliged to withdraw his acceptance on account of ill-health.

The deputies to the Synod from the various New England dioceses will be entertained in the homes of Portland Church people. The local arrangements for the meeting are under the direction of a committee, appointed by the Bishop of Maine.

## Synod of North-West to Meet at Duluth

The meetings of the Synod of the North-West, the Sixth Province, are to be held in Duluth, Minn. this year. The opening services will be held Sunday, September 30th, and the business sessions will occupy the first three days of October.

## Death Takes Organist of St. Paul's, Peoria

Eugene Plowe of Peoria, Illinois, choir-master and organist of St. Paul's Church for more than thirty years, died September seventeenth. He fulfilled his Church duties through Palm Sunday when he directed Stainer's "Crucifixion."

He was Dean of Peoria musicians, one of the foremost of the state and recognized for the past quarter of a century as an authority on the music of the Church, a devout communicant of the Church with a fine appreciation of its sacred ceremonies. Not austere but unusually reverential his dignified presence ever graced the chancel where he served so long. His choice of fitting and inspirational music for every occasion was all a part of the perfect worship he loved to express.

## To Reach Vestrymen In Southwestern Virginia

To have every vestryman in the Diocese of Southwestern Virginia present at a layman's conference this fall is the aim of the diocesan executive board whose lay members are organizing the meeting. The conference is to hear and discuss the problems, opportunities and plans of the general Church.

## REV. G. A. STUDDERT KENNEDY

### I Believe

If anyone wants to read a book that is good for their soul and at the same time stimulating to the intellect, send for a copy of this book by Woodbine Willie, who writes Theology in a language understood by the people and with a zip that makes the dry bones of complacent orthodoxy rattle."—Bishop Johnson.

\$1.50 a copy; postage 10c

### Lies

Another book by this famous English clergyman that you will want to read before hearing him when he visits America this fall.

\$1.50 a copy; postage 10c

## WITNESS BOOKS

6140 Cottage Grove Ave., Chicago

## Witness Fund

The management of The Witness acknowledges with thanks the following donations to The Witness Fund of 1923:

This fund is used to pay the subscriptions of clergymen and others who look forward to receiving The Witness but are unable to have it unless helped by friends in paying for it

Mrs. Brouillette .....	\$1.00
Mrs. Chafee .....	3.00
Rev. A. B. Clark .....	1.00

\$ 5.00

Total for 1923..... 83.00



### New Worker Takes Up Task in Oregon

The Rev. Andrew O. Dodge, formerly of Western Nebraska, has taken charge of St. Georges, Roseburg, Oregon, and the Umpqua Valley Missions. Under the leadership of Archdeacon J. C. Black, the work at Riddle has made steady progress. The newly completed Guild Hall is a center of community activities, and on a recent Sunday was crowded for a special Service, conducted by the Rev. W. B. Hamilton, Vicar of St. Mark's, Medford, who with a party of about forty parishioners traveled over one hundred miles.

### Leader of School Taken Ill

The Rev. J. A. Cleland, Rector of St. Paul's Church, Oregon City, was taken seriously ill at the Oregon Summer School, from dilation of the heart. The Doctor now reports steady recovery, but the patient will need rest for at least three months. Mr. Cleland was secretary of the Summer School, and owing in a large measure to his activity the gathering was very successful.

### Rev. James Edward Freeman Consecrated Today

The Rev. James Edward Freeman, D. D., will be consecrated today, September 29th, the Feast of St. Michael and All Angels, as the third Bishop of Washington.

### Send a Candle to Japan

Dr. Wood, Secretary of the Department of Missions of the National Council, makes an interesting and pertinent suggestion which many members of the Church may be glad to adopt.

No doubt many have noticed the statement in cable despatches from Tokyo that no one is allowed to enter the city unless he carries rice and a candle. In other

words, food and light. "We cannot individually supply rice," says Dr. Wood, "but are there not many people in this country who would be glad to mail a box of fifty or one hundred candles by parcels post?" They could be addressed to the Rt. Rev. John McKim, D. D., 53 Tsukiji, Tokyo, Japan. Dr. Teusler, Director of the destroyed St. Luke's Hospital, says that poor as candle light is, it is a great blessing and comfort under such conditions as prevail in Tokyo. He is speaking from the experience of his relief work in Siberia.

"Another great need," Dr. Teusler says, "will be warm bedding. He asks whether many cannot spare a bedding outfit for one person, including two pillow cases, four sheets and one good pair of woolen blankets. These too can be mailed parcels post to Bishop McKim."

### New Jersey to Elect Bishop Coadjutor

The Rt. Rev. Paul Matthews, D. D., Bishop of New Jersey, has called a special meeting of the Convention to meet in Trenton on October 9th for the purpose of electing a Bishop Coadjutor.

### Normal School at Trinity Church, Chicago

The Normal School for Teacher Training in the Diocese of Chicago is to meet this year in Trinity Church every Monday evening, commencing this coming month. The courses offered for 1923 include: The Psychology of Childhood; The Art of Teaching; Church School Administration; and Biblical Geography and History,

Still more specific courses are planned for the January sessions, such as How to Teach Christian Nurture; How to Conduct High School Classes; Weekday Schools; How to Train the Devotional Life.

### Children in Orphanage Are Safe

Near East Relief had important orphanage work in old fortress Corfu which was bombarded by Italian fleet. This work was in charge of Henry P. Kneeland who fortunately removed three hundred children from the fortress the day before bombardment. As communications were severed shortly after bombardment no details available. Government, however, assures us Americans all safe. Near East workers in Corfu at the time included Col. Stephen E. Lowe, Henry P. Kneeland, Henry R. Murphy, Misses Emma Wood, Grace Blackwell, Leila Priest.

## Classified Ads

### BOARD AND ROOM

SISTERS OF THE HOLY NATIVITY—House of Retreat and Rest. Bay Shore, Long Island, N. Y. Open all the year.

LAKE SUNAPEE—a quiet island spot, where you may have good food, fresh air, a private single bungalow, for \$25 per week. A quarter of a mile from St. James' Church. Beautiful during September and October. Address CAMP MANAUKE, Burkehaven, Lake Sunapee, N. H.

### CHRISTMAS CARDS

FLORENTINE CHRISTMAS CARDS, \$1.00 doz., assorted. Calendars, etc. M. ZARA, Box 4243, Germantown, Penna.

### ALTAR BREAD

CONVENT OF THE HOLY NATIVITY, FOND du Lac, Wis. Altar Bread mailed to all parts of United States. Price list on application.

### HELP AND POSITIONS WANTED

THE VOCATIONAL EXCHANGE, MAINTAINED by The Witness, has the names, with references, of a number of clergymen seeking parishes. We invite Bishops and Vestries seeking rectors to communicate with us. The service is free.

MANUSCRIPT TYPING AND REVISING, simple copying, \$1 per thousand words; revising and typing \$1.25. T. F. Browning, Box 134, Mt. Pleasant, Mich.

### ALTAR FURNISHINGS

THE CATHEDRAL STUDIO & SISTERS OF the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50; burse and veil from \$15. Surplices and exquisite Altar linens Church vestments imported free of duty Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D.C. Tel. Cleveland 52.

ALBS, BIRETTAS, CASSOCKS, CHASUBLES, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete sets of best Linen Vestments with Outlined Cross, consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$35.00 and \$22.00. Post free. MOWBRAYS, 28 Margaret St., London, W. 1. and Oxford, England.

### SANATORIUM

ST. JOHN'S SANATORIUM—FOR THE treatment of tuberculosis. 21 cottages and buildings. Bishop Howden, Pres.; Archdeacon Ziegler, Superintendent, Albuquerque, New Mexico.

### MISCELLANEOUS

MENEELY BELL CO., TROY, N. Y., AND 220 Broadway, N. Y. City.

## CHURCH SERVICES

### NEW YORK

CHURCH OF THE INCARNATION  
Madison Avenue and 35th Street

Rev. H. Percy Silver, S. T. D., Rector.  
Sundays: 8 and 11 a. m.; 4 p. m.

### CLEVELAND, OHIO

TRINITY CATHEDRAL  
The Very Rev. Francis S. White, D. D., Dean.

Sunday Services: 8:00, 11:00 and 4:00.  
Daily Services, 8:00, 11:00 and 4:00.

### NORFOLK, VIRGINIA

CHRIST CHURCH  
The Rev. Francis C. Steinmetz, S. T. D., Rector.  
Sunday Services, 7:30 and 11 a. m.; 4:30 p. m.  
Wednesday and Saints' Days, Holy Communion, 11 a. m.

### MINNEAPOLIS, MINN.

GETHESEMANE CHURCH  
4th Ave. So. at 9th St.  
Rev. Don Frank Fenn, B. D., Rector  
Sundays 8:00 and 11:00 a. m., 7:45 p. m.  
Wednesday, Thursday and Holy Days

## Ghosts or Gospels

By Henry B. Wilson, B.D.

Author of: "Does Christ Still Heal?"  
"The Power to Heal," etc.

Spiritism as practised by mediums compared with the true spiritualism as revealed by the Master.

How far does modern spiritualism conflict with the teachings of Christianity? Do spirits direct healing? Can departed souls haunt us? The basis of true spirit communication.

A book that clears up many disturbing problems and will satisfy many longing hearts.

A guide to the highest use of our psychic powers.

At any bookstore or direct from the publishers. Price, \$1.25, postage extra

**THE NAZARENE PRESS**

Publishers  
Asheville, N. C.



### Bishop Bratton's 20th Anniversary

The twentieth anniversary of the consecration of the present Bishop of Mississippi will be observed on Sunday and Monday, Sept. 30th and Oct. 1st, at St. Andrew's Church, Jackson, and will be an occasion of jubilation throughout the diocese, where the Bishop has made himself so greatly beloved.

### Basket Ball League for New York Parishes

The Church Weeklies will have to start a sporting page. Dr. Mottet, the rector of the Church of the Holy Communion, is inaugurating a Basket Ball League among the different parishes of New York.

### Keeping Young People Busy at St. Luke's, Scranton

There will be "something doin'" most of the time for the Young People in St. Luke's Church, Scranton, Penna. Meetings began on Sunday, the 16th, and are to continue until next summer with meetings every Sunday. A leader has been selected for each meeting when a live Topic will be discussed. Three corporate Communions and also planned for the Young People.

### Bishop Guerry Preaches In Trinity Church, New York

The Rt. Rev. W. A. Guerry, Bishop of South Carolina, is preaching in Trinity Church, New York, during September.

### A Joint-Diocesan Y. P. S. L. in the State of Georgia

A valuable handbook has just been issued for the "Georgia-Joint Young People's Service League" of the Dioceses of Georgia and Atlanta. At the annual convention of the Diocese of Georgia held in Augusta in April, at which there was representation from the Diocese of Atlanta for the young people's meetings, a tentative joint-diocesan organization was formed until the leagues meet again in Macon, Diocese of Atlanta, May, 1924 when a constitution will be adopted. The handbook covers many subjects, dealing with suggestions that will prove most helpful not only with organization but for carrying on successful meetings throughout the year.

Following the proposed constitution, there is a suggested constitution for parish leagues, and then numerous suggestions for various kinds of programs on such subjects, business or organization; topical; discussional; debatable; missionary; musical; devotional and entertain-

### THE TRAINED NURSE

has an honorable vocation, offering many avenues of useful and well-paid work.

### ST. JOHN'S HOSPITAL TRAINING SCHOOL

needs student nurses. Church institution, Christian influence, high reputation. Supervision N. Y. State Department of Education. Young women, 18 years old, having had one year in High School, or equivalent, are eligible. Single room, board, laundry, books and money stipend. Address Supervisor, 1523 Atlantic Avenue, Brooklyn, N. Y.

ment. To show how work may be done in the five fields of service, one page is devoted to the report of a year's work accomplished by the league of St. John's Church, Savannah, (Rev. W. T. Dakin, rector, Rev. W. A. Jonnard, assistant rector) and this brings out 12 acts of service for the parish; six for the community; two for the diocese, principally in promoting the Y. P. S. L. in the Diocese; seven for the nation and four for the world. In the Diocese of Georgia there are seven organized leagues and in the Diocese of Atlanta, there are two. There were in the neighborhood of thirty-five young people from the two dioceses at the Sewanee Summer Training School, and there are plans now for an extension of this movement, especially in the Diocese of Atlanta.

### Getting Ready for Busy Winter

Mr. F. C. Brooks, one of the prominent men of the Oklahoma City Times, and a Churchman, has just assumed his duties as Supt. of St. John's Church, Oklahoma City, of which the Rev. Franklin Davis is rector. Mr. Brooks brings to his work a consecration and an interest which will mean much to the parish.

In connection with the School this winter there is to be held a Men's Bible Class, enrolling upwards of fifty men, under the leadership of Mr. J. S. Russell, one of the vestrymen of St. John's. The men have secured as the teacher of the Class, one of the prominent lawyers of the city, John H. Halley, Esq. and interest in the class is growing daily.

### New Church Workers

Three new workers have been secured for the Church work in Des Moines. Mr. William S. Clarke has been appointed Secretary to Bishop Longley. He will also be Diocesan Treasurer of the Church Pension Fund, Treasurer of the Diocesan Board of Missions, and will assist in the in Des Moines

### Bexley Hall

### DIVINITY SCHOOL OF KENYON COLLEGE

Gambier, Ohio

Very Rev. Samuel A. B. Mercer,

### SEABURY :: CARLETON

THEOLOGY LIBERAL ARTS

Complete Course in Theology.

Complete Course in Arts

MINIMUM COST.

For information, write

REV. FREDERICK KRAMER, Ph.D., D.D.  
Faribault, Minn.

### CHATHAM EPISCOPAL INSTITUTE CHATHAM, VIRGINIA

Bishop of the Diocese of Southern Virginia,  
President Board of Trustees.

College preparatory courses, certificate admitting to leading colleges. Also special courses—music, art, Expression, Home Economics and Secretarial. 15 acre campus. New buildings. Modern Equipment. Out of door athletics. Terms moderate. Thirtieth session will begin September 19, 1923.

For Catalogue address,

ANNIE MARION POWELL, A. M., Principal.

church school and extension work in the city. He is a candidate for orders.

Two assistants have been secured for St. Monica's Home for girls by Deaconess Wurts the manager of the Home. Miss Lucille Moore of Graniteville, So. Car., has had normal school training and graduated this year from St. Faith's Deaconess Training School, New York.

The other, Miss Helen Lambert, whose home is in Glastonbury, Conn., had planned to go to Liberia, but due to an operation was prevented from going at this time.

### A Quick Response to Need

Following swiftly upon the statement by Dr. John R. Mott, General Secretary of the International Y. M. C. A., that the property loss of the Association in Japan would probably amount to more than \$1,000,000, came the announcement by Dr. Mott of an unsolicited gift of \$500,000 by S. P. Fenn of Cleveland, O., vice-president of the Sherwin-Williams Co., paint manufacturers of Cleveland. The use of the gift is left to the discretion of the International Committee, of which Mr. Fenn is a member, the only condition being that \$50,000 of it shall apply to the Retirement Fund of the Y. M. C. A. of North America, and the balance be used for permanent buildings of the Association in foreign lands.

### ST. MARY'S

Knoxville  
Illinois

Fully accredited High School and College Preparatory Courses. Two years of advanced work. Music, Art, Expression, Secretarial, Homemaking, and Social Service Courses. Individual Training. Athletics. Also Saint Margaret's for girls 5 to 12. For catalogue address the Rector.

### HOWE SCHOOL

HOWE, INDIANA

A Thorough and Select CHURCH SCHOOL for Boys.

Special Attention Given to College Preparation  
The Lower School for Little Boys Entirely Separate.

Rev. Charles Herbert Young, M. A., Rector

ADDRESS P. O. BOX 5, HOWE, IND.

### ST. MARY'S SCHOOL

Concord, N. H.

A Home-like School for Girls.  
College Preparatory and General Courses.

Mary Everett Ladd, B. L., Headmistress

### THE WOLCOTT SCHOOL

Boarding and Day School for Girls  
DENVER, COLORADO

College Preparatory and General Courses

Affiliated with the Wolcott Conservatory of Music

CIRCULAR UPON APPLICATION

CHURCH SCHOOLS IN THE DIOCESE OF VIRGINIA, (Inc.)—Pres.—Bishop of Va. Episc. Ch. ownership; health; scholarship; culture; beauty. BOYS: St. Christopher's—\$650. Richmond: Christchurch—\$400. Christchurch P. O., Middlesex Co. GIRLS: St. Catherine's—\$800. Richmond: St. Anne's—\$500. Charlottesville: St. Margaret's—\$450. Tappahannock, Essex Co. Catalogs from Principals.



### College Pastor Following Up Students

The Rev. LeRoy S. Burroughs, Episcopal Student Pastor at Iowa State College at Ames, with the assistance of the College Chapter of the Brotherhood of St. Andrew, is acting as a clearing house for college students of Iowa. Rectors are asked to send the names of students to Mr. Burroughs who in turn lists and sends the names to the Chaplain or nearest rector to the college to which they are going.

### Death of Missionary to the Philippines

A cable from Bishop Mosher announces the death in St. Luke's Hospital, Manila on September 6th, of Deaconess Ann Hargreaves, following an operation. Deaconess Hargreaves served in the Philippine Islands for seventeen years in the mountain sections of Baguio and Besao. In the latter place through the aid of friends in this country, she has been able to build up an extensive work among women and children.

### Parish Celebrates Anniversary

On Sunday, Sept. 16th, the ninety-first anniversary of the incorporation of Emmanuel Church, Norwich, N. Y., was celebrated by an anniversary parish communion at 8:00 and a special anniversary service at 10:45. At the latter service the Church was crowded and the large vested choir was assisted by a special orchestra. The lessons were read from the old Bible used in the old parish Church. In the rear of the Church pictures of many of the former rectors were placed. A special Te Deum of thanksgiving was sung by the choir and orchestra. A history of the parish was read by one of the layreaders and the rector preached an anniversary sermon on the theme, "Things Old and New." The offering was devoted to the relief of the Japanese Church and amounted to nearly \$250.

During the past two and a half years

### ST. KATHARINE'S SCHOOL

Davenport, Iowa

Under the care of the Sisters of St. Mary. A thorough preparatory school for a limited number of girls.

School recommended by Eastern Colleges. Beautiful grounds. Outdoor sports and riding. Address

THE SISTER SUPERIOR

over 200 persons have been confirmed in Emmanuel Church and the number of communicants increased to 660. The baptized membership of the parish is more than one thousand, being about one-ninth of the population of the city. The rector, the Rev. Frank Dean Gifford, was formerly a missionary in Japan.

### To Take Care of the Crowd Going In?

A traffic policeman is stationed outside St. Luke's Episcopal Church, Stamford, Conn., during the Sunday morning service hour and has greatly decreased the noise of passing trolleys, motorcycles and automobiles. The rector, Rev. H. M. Dumbell, asked for the service.

### Missioners Are Kept Busy

The Messrs, Mercer and Hadley, who are well known throughout the country for their missions, report that they have presented their messages in 175 parishes, and that the attendance has totaled somewhat over 150,000.

### HOBART COLLEGE

(For Men)

### WILLIAM SMITH COLLEGE

(For Women)

Geneva, N. Y.

102nd Year Begins Sept. 18, 1923

Courses leading to the degrees A.B. and B.S. Hobart offers a large number of scholarships to students preparing for Holy Orders.

Rt. Rev. Chas. H. Brent, D.D., LL.D., Chancellor.

Rev. Murray Bartlett, D.D., LL.D., President

For information, address the President.

### ST. STEPHEN'S COLLEGE

A CHURCH COLLEGE OF ARTS AND LETTERS, with four years' work, leading to the degree of B. A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.

The fees are: For tuition, \$250 a year; for a room, furnished and heated, \$125 a year; for board in hall, \$225 a year; a total of \$600.

The College is equipped for teaching men who, after graduation, are going into business or into post-graduate schools of medicine, law, theology, journalism or into classical, social or literary research.

Address Bernard Iddings Bell, President.

ANNANDALE-ON-HUDSON, N. Y.

(Railway Station: Barrytown)

### The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S. T. M. and S. T. D.

ADDRESS

THE DEAN

1 Chelsea Square New York City

### TRINITY COLLEGE

HARTFORD, CONNECTICUT

### FOUNDED 100 YEARS AGO

For information address the Registrar

### BERKELEY DIVINITY SCHOOL

Middletown, Connecticut

Address:

Rev. WILLIAM PALMER LADD, Dean

### The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information address the Dean.

REV. BERRYMAN GREEN, D. D.,

Theological Seminary,

Alexandria, Va.

### Episcopal Theological School

Cambridge, Massachusetts

Affiliated with Harvard University.

For catalogue, address

THE DEAN

### NASHOTAH HOUSE

Founded 1842

Theological Seminary and Collegiate Department

As the House is now filled to its capacity, no more applications for admission can be considered this fall.

### Virginia Episcopal School

LYNCHBURG, VIRGINIA.

prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders. For catalogue apply to

REV. WILLIAM G. PENDLETON, D. D., Rector.

### ST. FAITH'S

A Home School for Girls  
Saratoga Springs, New York

Thoroughness of instruction, Definite Church Teaching, Invigorating Climate. Provincial School of the Synod of New York and New Jersey.

Rev. Charles H. L. Ford, Principal

## DE KOVEN ACADEMY RACINE COLLEGE SCHOOL FOR BOYS

GRAMMAR SCHOOL  
AND PREPARATORY  
DEPARTMENTS

"The School

For Manly Boys"

REOPENS, MONDAY, OCTOBER FIRST

Address: The Rector of the Academy, Racine College, Racine, Wisconsin

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.



# "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.

THE NATIONAL COUNCIL  
281 Fourth Avenue - - - - - New York City