

The Witness

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Allow Provinces to Develop Self-Respect

Present Departmental Government of Church Lacks Vigor Says Bishop Johnson

Bishop Johnson of Colorado, in a speech before the Province of the Northwest on Wednesday of this week called upon the Church to drop departmental government and to create Provinces that can function. The speech, in full, is as follows:

In response to a request from the President and Council of this Province and from the Program Committee of this Synod, I propose to consider the task which confronts the Church in relating two pieces of administrative machinery, each of which has been created by act of General Convention and which have never been related to one another in any vital way.

In 1910 the General Convention created Provinces.

In 1919 it created the Presiding Bishop and Council.

In 1922 it changed the name to the National Council.

As one studies this legislation one is impressed with the fact that the Church is groping its way toward expression in an administrative way.

On the one hand there is a feeling that the nation is too large, distances too great and the expense of travel too much to do that which is necessary to create a greater national consciousness.

On the other hand Dioceses are too small, and Diocesan intercourse too narrow to satisfy this need.

It has been the practice of the Church for many generations to assemble Diocesan groups into Provinces, of a reasonable size, having some common denominator of mutual interest, and thus giving a larger expression of Church life than that of a parish or diocese.

Following this tradition and in answer to this legitimate desire, the Church has created Provinces but has held back from breathing into them the breath of life until the Church was sure that it had a place for them in its economy.

It is generally conceded in private conversation that we must either find some use for the Provinces or else rescind the legislation that created them.

It is futile to assemble such a regional group as this and not entrust it with some share in the responsibilities of the Church.

Let us consider some of the reasons why we need Provinces. In the first place the Church in America is a democracy rather than an imperialistic body and must de-

Aid for the Japanese Church Comes Slowly

Church People as yet do not Realize the Tremendous needs of our Missionaries

Contributions to the Emergency Relief Fund for the Japanese Church are coming in slowly. About \$35,000 was received up to Sept. 22. Among large contributions received are the following:

\$5,000 from Bishop and Mrs. Matthews; \$5,000 from Church of the Incarnation, New York, and more to come; \$7,500 from Diocese of Pennsylvania, on account of pledge of \$10,000 made at meeting on Sept. 7; \$1,000 cabled from Paris by Miss Bessie Kibbe; \$300 cabled from Geneva; \$1,000 from Mr. W. C. Low; \$250 from Mr. George Zabriskie; \$500 from Mrs. George Zabriskie.

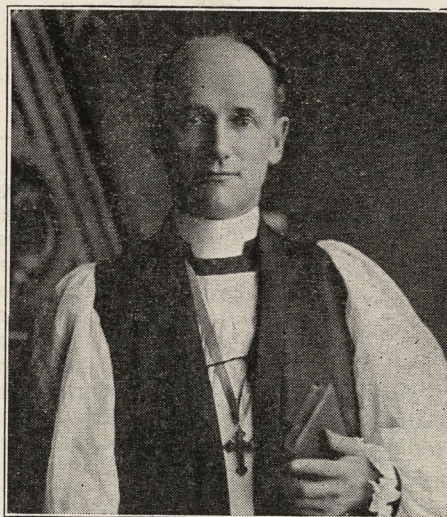
The Department of Missions received the following telegram last week from the Rev. John Lewis, rector of St. John's Church, Waterbury, Conn.: "St. John's sends \$1,000 special St. Luke's, Tokyo. As immediate action is necessary we hope that five hundred parishes our size will send as much or more. Profound sympathy from our parish."

Ambassador Hanihara has cabled as follows from the Tokyo Foreign office: "St. Luke's Hospital buildings entirely burned. Newly constructed foundations apparently intact. The Japanese doctors and patients were all saved."

Dr. R. B. Teusler, physician in charge of St. Luke's Hospital, Tokyo, Japan, and Mrs. Alice St. John, head of the Training School for Nurses of that hospital have been in this country for several months, working in the interest of the Hospital. Following the receipt of the news of the earthquake disaster they made immediate plans for return to Tokyo. Dr. Teusler sailed on the twenty-third of September and Mrs. St. John sailed on October fourth.

In consultation with the Department of Missions they have decided to send out two young women to do emergency service in Tokyo, one a trained nurse and the other a dietitian. Plans have been quickly made and Mrs. Lucile Kellam, R. N., and Miss Helen M. Pond, dietitian, sail for Tokyo on October 11th.

Mr. Franklin laid stress on the needs of Japan in speaking at the Old Barn Club Conference at Dayton, Ohio, last week. He feels strongly that the Church membership is not at all conscious of their obligations, and urged all campaign speakers to emphasize the needs in Japan.



Rt. Rev. W. T. Capers, D.D.

pend upon developing intelligent initiative rather than implicit obedience in its constituency.

It was the autocracy of the old Board of Missions which caused it to fall into disrepute.

The Church resents paternalism; desires self-expression and welcomes the widest liberty.

In the various changes of terminology in our national administration, there has been no change in methods.

Whatever name you may give the whole, however fine the personnel that we secure, however able and sincere they may be in overcoming the very real difficulties of their position, the fact remains that a truthful description of our administrative system would be that of "Presiding Secretaries and Council."

However much they may personally disclaim it or wish it otherwise, the departments not only prepare the material, which is their normal function, they are also our board of strategy, and our college of propaganda.

I make no criticism of the personnel of our executive secretaries—I doubt if better men can be secured; I doubt if more effective methods could be devised; I do not believe in the system which is strong in departmental control and weak in regional contact. I believe that these execu-

(Continued on page 4)

Current Comment

By the Observer

We read that for three minutes fifty-seven seconds of his time Dempsey received \$475,000. Firpo gave three minutes forty-seven seconds of his time and was paid a flat \$100,000. The total receipts at the gate were \$1,082,593—the amount over the \$575,000 paid to the two contestants going to the promoter—and the tax collector.

One million eighty-two thousand five hundred and ninety-three dollars for a prize fight! So little did I interest myself in it that I am not ashamed to confess that I do not even know how many attended. It may have been ten thousand, twenty thousand, perhaps fifty thousand.

Let us say fifty thousand—fifty thousand "sport fans" put up \$1,082,593 for a prize fight. They would do it again next year, too—and the year after that. But one million, one hundred and forty-three thousand, eight hundred and one communicants (1,143,801) and permit their church to remain nearly a million dollars in debt—and do not seem to care!

When the interest of over 1,000,000 Christians in their Church is less than that of 50,000 "sports" in a prize fight—there is something wrong with the Church.

The Literary Digest makes the following quotation from the Bar Association's recent report:

"While the general population of the United States for the years 1920 until 1922 increased 14.9 per cent, the criminal population increased 16.6 per cent.

"The criminal situation in the United States so far as crimes of violence are concerned is worse than in any other civilized country.

"There were 17 murders in London last year and not one of these crimes was unsolved.

"During the same period New York had 260 murders and obtained three convictions.

"It is estimated 7,850 murders were committed in the United States last year. During 1921 there were 137 murders in Chicago. In the same year, throughout all England and Wales, there were 63 murders."

Among the reasons for the existing conditions to which much prominence is given is the general public indifference to the whole situation. What is to be done to arouse the public conscience?

Does any part of the blame lie with the Church? The modern approach to the Christian congregation, as given by Machen in his "Christianity and Liberalism," is too nearly universal. "You people are very good. You respond to every appeal that looks toward the welfare of the community. Now we have in the Bible (in religion), especially in the life of Jesus, something so good that we believe it is good enough for you good people."

Our Bishops

William T. Capers was born in South Carolina in 1867. He received his collegiate training at Furman University, Greenville, and at the South Carolina College. After three years in business he entered the Virginia Seminary from which he graduated in 1894. He served as rector at Anderson, S. C., until 1901, when he became rector of Holy Trinity Church, Vicksburg, Miss. In 1903 he became the rector of Trinity Church, Ashville, N. C., and two years later the Dean of the Cathedral at Lexington, where he remained until called to Holy Apostles, Philadelphia, in 1912. The following year he was elected Bishop Coadjutor of West Texas. In 1916, Bishop Johnston resigning, Bishop Capers became the Diocesan.

The congregation sits back, happy. The weekly dose of ecclesiastical soothing syrup is being given. The tired business man is refreshed—glad his minister is so "reasonable and liberal." At the close there is an anthem—and everyone goes home with a warm, comfortable feeling. But if the church, through her teachers, is afraid to touch the individual conscience, how long are we to wait before we have an awakened public conscience?

Cheerful Confidences

By Rev. George Parkin Atwater, D. D.

RUBRICS YET AGAIN

This is getting to be quite a correspondence column. The Rev. Mr. Maxted has written me in reply to my letter on "Rubrics," with the request that I publish his letter.

Madison, Kentucky,
September 14, 1923.

Dear Doctor Atwater:

Surely you cannot have thought that I suggested in my letter that Baptism was not really necessary? By your remarks on my letter you make it appear that I could possibly differ with the Church. Will you kindly print this, too, so that I may make it clear that my point was that as baptism is necessary to Church membership, so is confirmation. I can quite understand that a person might be allowed to receive communion unconfirmed under certain conditions, where confirmation is impossible or has been, owing to the absence of Bishops. But I cannot imagine any circumstances that would justify a member of our Church deliberately remaining unconfirmed, or any circumstances which would justify us continuing to give Communion to a person who has no intention of being confirmed.

The chief point in your article was that persons who have no intention of being confirmed should be admitted to communion. Please note "no intention." It is all very well to admit them by way of

courtesy for the time being. But do you mean permanently? If so then confirmation is not really necessary, but is only a Church custom. In that case what is confirmation? Please print this, for I am not pleased that you suggested by your comments that I wished unbaptised people admitted.

Yours truly,
Edward G. Maxted.

Now this is the sort of correspondence that goes on to indefinite lengths, like a chess game by mail. So I must content myself with one or two observations.

(1) I am sorry that I displeased Mr. Maxted as he states in his letter. But he must surely remember that he first suggested by his question in a previous letter that I might be in favor of admitting unbaptized persons to the Communion. He asked the direct question, and then said, "If so, why; and if not, why not?" Surely if he wanted me to declare myself on this subject, then it was a subject, in his opinion, on which men might differ. If he thought it possible for me to hold that opinion (and his question implies that), he must not be displeased that I assumed the possibility of his holding it.

Now we discover that we quite agree with each other, on the subject of unbaptized persons. That removes every occasion for displeasure.

(2) I would ask that a distinction be made between persons who have no intention of being confirmed, and persons who have a firm intention of not being confirmed.

Many a person who comes to our communion, "having no intention of being confirmed," within a short time becomes a person "ready and desirous" of being confirmed.

I would answer Mr. Maxted's other question as to "What is confirmation?" and so forth, if I felt that this was the place for such a treatise. What we are talking about is not the substance of our teaching, but its application and practice in the mixed religious conditions of our land

* * *

I am glad that Bishop Johnson has made such a wise and judicial statement about this matter as appears in the last issue of the Witness. I had no intention of introducing controversy into this column, as I realize that it is against the policy of The Witness. But the Rev. Mr. Maxted requested that I make a statement, and I made a statement.

Now it appears that Bishop Johnson, Mr. Maxted and I practically agree on this subject. Bishop Johnson states it exactly.

"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."

I need a little sympathy in this matter. I have had enough letters on the subject to fill this column for a month. I feel that it would be better not to print them. So I shall have to forego these unexpected reinforcements, and forage for material in a new field.

Let's Know

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

THE MILLENIUM

The "millennium" means the thousand years referred to in Rev. 20:1-6. Millenarians believe that this will be a thousand years when Christ shall reign on the earth, at the end of which will come a final judgment and the end of all things earthly.

Some believe that it will be an actual, literal thousand years. Others think it means simply a period of time, perhaps more or less than a thousand years. There are pre-millennialists and post-millennialists. The former believe that the millennium will be a period of perfect righteousness introduced by the sudden reappearance of Christ in tangible, visible form during which the faithful shall reign with Him in perfect happiness. The latter believe that Christianity shall finally make the world infinitely better than it now is and that it shall continue so for a thousand years, at the end of which Christ shall appear for final judgment and the destruction of the old world.

The idea goes back before Christian times and is found in various apocalyptic writings which were current among the Jews. One phase of it was found in the Messianic expectation that Christ would found an earthly kingdom in Palestine and would lead the Jews to permanent victory over all their enemies. During the first few centuries of the Christian era when the Church was under severe persecution, it was not uncommon to find a strong expectation that Christ would speedily come to the rescue of His suffering people and vindicate them before a hostile world. Towards the close of the tenth century the millennial idea came strongly to the front under a current impression that the thousand years of Christian history would terminate the Christian dispensation. At the time of the Reformation there was again a renewed interest in the millennium and still again in the troubled times of the later seventeenth century. In a word we may say that millenarianism takes its greatest hold when society is passing through some great upheaval. This probably accounts for the increased present-day interest.

There is nothing in the teaching of our Lord to justify millenarianism. It rests chiefly on the two books of Daniel and Revelation which are plainly symbolical in their teaching. Numbers in this symbolical writing represent ideas. The number "thousand" stands for completeness. Christ's reign of "a thousand years" means His final complete sovereignty and the imprisonment of Satan for "a thousand years" means his complete overthrow. It must be admitted that many things in the Revelation are of exceedingly difficult interpretation but in any case his reference to a thousand years is quite incidental to the main theme of this chapter which is the destruction of Satan.

The point, however, where millenarianism becomes unhealthy is where it begins to figure out dates by a juggling with scrip-

tural numbers and where it designates those who shall be saved. Here come the extravagances of the Anabaptists, Millerites, Irvingites and others. Some people cannot see a good-sized bonfire without proclaiming it to be the end of the world. I don't see how they escape such direct statements of our Lord as—"Of that day and that hour knoweth no man;" "in such an hour as ye think not, the Son of man cometh;" "it is not for you to know the times or the seasons."

The Church teaches that "He shall come again in glory to judge both the quick and the dead." I think that means that He is coming all the time in the progress of His Church and that one day He will make His second advent to complete and perfect His work. But as to when, how, or where—we have no idea.

This is in answer to a correspondent who asks about the millennium and what I think about "Russellism." I have not seen any of their literature lately, but they have some things to explain concerning their conflict with the authorities in Canada. Also—better people than the Russellites have attacked the Church before this.

The Loophole of the One Percent

By Rev. W. B. Spofford

Bishop Gailor, the Chicago dailies announce in headlines, tells the Brotherhood that the United States is composed of better people than anywhere else on the face of the earth do dwell, under a government that cannot be surpassed. Had the Bishop said only that his trip from New York to Chicago would hardly justify the expense. Little is gained in being told that which one already knows, and a superficial observer of the Brotherhood sessions was rather made to feel that these are two things that the gentlemen who make up the membership of the Brotherhood are certain about.

* * *

Of course it was the newspapers that said that and not Bishop Gailor. Rather he exhorted his hearers to surrender their private aims and profits to the common good, calling upon them to break through the barriers of national pride and prejudice in order to be of service to all mankind.

* * *

The newspapers' account of Bishop Gailor's speech is a good example of a newspaper editor picking from the "release" of a speech, which was on his desk a week before the speech was delivered, those phrases which he wanted the public to read. For the sake of publicity we make the editor's task easy by sending him an advance copy of a speech. But by quoting from it, rather than reproducing the gist of the whole, the publicity not infrequently does more harm than good.

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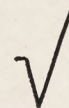
For example: By sending an advance copy of Bishop Gailor's speech we made

it unnecessary for the editor to go to the trouble and expense of sending a reporter to cover the fine speech made by Bishop Anderson the same day. That he would have done so, had we not made it possible for him to report the meeting without attending it, is unquestioned for anything that Bishop Anderson says is the very best of "copy" for the newspapers of his own city, Chicago. Yet they did not print a line of his speech, which was a scathing denunciation of war and those forces which make for it. To say, as Bishop Anderson did, that ninety-nine per cent of all wars are caused by commercial greed is to say very nearly the whole truth. But many a respectable citizen of the past has marched to safety through the loophole of the remaining one per cent in the time of crisis.

* * *

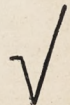
Another thought. War was denounced by several speakers as the unpardonable sin of humanity. President Bell said, followed by much applause, "We must have the courage to refuse to go to war." Bishop Anderson said, with equal applause: "Ninety-nine per cent of all wars are caused by greed." And into the mind of the superficial observer comes this thought: We have Episcopal authority for the statement that the chances are ninety-nine to one that the Great War was caused by commercial greed. Then why do we not have the courage to hail as heroes—at least release from prison—those men who are rotting there for saying just that THEN. Why do we not give Bishop Paul Jones his rightful place in the Episcopacy, since he was compelled to resign his jurisdiction for having the courage to say in 1917 that which speakers are applauded for saying now.

Repentance comes first. A Church which lacks the courage to show repentance for past errors—the sincerity of which is shown in doing everything possible to make amends—will hardly have the courage to follow Dr. Bell's advice in the crisis a few years hence. There is but one alternative—the loophole of the one per cent. And at that we are exceedingly uncharitable if we refuse to pardon the few who were mistaken on a ninety-nine to one shot.



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Bishop Johnson's Speech on Provinces

(Continued from first page)

tive secretaries should be free to collate material, devise plans and stimulate interest, but I do not believe that it is in accord with the particular genius of an Episcopal Church that they should be the administrators of these policies in the field, and I am inclined to think that they themselves would prefer not to be.

To use the analogy of our national government which we as a Church so closely follow, it is as though the executive functions of our government were exercised by the Secretary of War, the Secretary of Finance, and a Secretary of Education.

No government has ever yet been successfully administered by a committee or by departments.

Where System Breaks Down

The present system breaks down when these departments attempt to exercise any responsible oversight over funds raised by the body of which they are the selected stewards, but expended by ecclesiastical overlords who carry with their office a certain immunity from inspection.

Let us see how the system has broken down in the administration of the domestic mission field during our lifetime.

The history of missions in the Church gives us a distinct anti-climax. Time was when this great western country was filling up; when the opportunity for extending Christ's kingdom was very great and when the supplies were very meagre.

That time is past. The migration to these states has practically ceased. The flow of the population is toward industrial centers which are now the home of the uneducated; the smaller towns and villages being overchurched. For example, the city of Gary, in northern Indiana, has had an influx of 70,000 people in less than twenty years, and this is a very weak diocese.

This opportunity is being overlooked because we are maintaining as a missionary enterprise the sustenance of small flocks in poor pastures. There is no versatility in our governing body by which it can adjust itself to changing conditions. The administration of our domestic mission fund is controlled by tenacious traditions, by the accidents of ecclesiastical nomenclature and by the seeming necessity of pro-

viding perpetual pensions for the permanently disabled.

Spiritual Bankruptcy

Time was, when missionaries in this northwest were driving old buggies over poor roads and reaching innumerable preaching stations, doing the work of an evangelist. When I think of Knickerbocker and Welles and Burleson, pioneer missionaries in this great state of Minnesota, I am thinking of missionaries who were financially poor, but spiritually opulent.

They ought to have stirred the imagination of their generation more than they did.

We still have men like them, thank God! But too often mission funds are used to bolster up religion in a constituency that is financially well to do and spiritually bankrupt. There has been no adequate growth in self-supporting parishes since static places have been permanently subsidized.

I do not care to enlarge upon this widespread spiritual hook-worm which has infected whole districts except to demonstrate that our departmental system of government has broken down by a maximum of titular deference and a minimum of effective oversight.

A reaction upon this misdirection of mission funds can be found if you will measure the appreciation, shown in several districts by the per capita gifts of its constituents to the maternal crib at which they feed.

Lacks Regional Oversight

The first defect in our departmental government is the lack of regional oversight over the work done by the money which the Church has supplied, which, instead of stimulating Christian vigor, has often put a premium on spiritual meanness. The second defect in our departmental system of administration has been the existence of sectional prejudice in the support of Church work.

I know that many will state that such a feeling does not exist. I am conscious that it does socially, economically, politically, and therefore, of course, religiously, for there is always feeling in religion, if there is anywhere else. And this sectional feeling is perfectly natural, for it is of the essence of provincialism.

We recognize this undercurrent of local feeling in the fact that we do not cross state lines in forming our diocesan units. The same undercurrent exists between the east and the south and the west. They are different and just because they are different they are more or less critical of one another.

My criticism of the present Provinces is that they ignore provincial lines.

We have too many Provinces to make it feasible to finance them. They will remain academic Provinces so long as they do not follow strictly provincial lines. Moreover it is far more difficult for Duluth to come to Denver, or Denver to Duluth than it is for both of them to go to Chicago.

Natural Provinces

If we are to have Provinces they should follow provincial lines and not imaginary lines.

There are four natural Provinces in the United States.

It is only necessary to name them to prove this fact. They are: (1) the East, (2) the South, (3) the Midwest, (4) the Pacific Coast.

Between the Midwest and the Pacific Coast there are a group of missionary districts that form a unit in themselves, for their problems are the same.

I would therefore divide the Church within the United States proper, into these four Provinces, and this one territorial group, viz.: Wyoming, Idaho, Spokane, Eastern Oregon, Nevada, Utah, Arizona, and New Mexico.

I would at once raise all of the missionary districts inside of this field to the dignity of Dioceses looking toward self-support in the prosecution of the white work within their borders.

Fix Responsibility

I would then place the responsibility of ministering to the domestic field within its borders upon each Province, placing this extra provincial territory as the domestic missionary problem of the eastern Province in which reside two-thirds of the communicants of this Church, and since they have no missionary districts of their own. In such a division on the basis of present giving, the Pacific Coast could take care of its own regional problem including the missionary district of San Joaquin; the south could take care of the problems in Texas, Oklahoma and Salina. The midwest could take care of the Dakotas, and western Nebraska. The east could provide for the territorial district—all of them on the present basis of giving—if one-third of their present gifts could be turned back to them for this administrative responsibility. It would not be necessary to change the present financial administration of the Church. It would merely mean that automatically one-third of their total gifts for missions would be appropriated under provincial direction—the amount available for such provincial need being automatically determined by the generosity of their total gifts for missions. If they gave generously they would receive more. The National Council would then, as now, administer foreign missions, the work among Indians and Negroes, the foreign born, and would still exercise control over the various departments.

The National Council would then be relieved of a perplexing problem and could make a clear appeal for missionary funds which would not be embarrassed by individual, theological and sectional attitudes toward the Domestic Fields.

It would give the Provinces a real task and a hard one, but unless the Provinces are really willing to undertake their own particular job, no matter how hard it is, they are not worthy of dragging out an anaemic existence.

Meeting Objections

I know that the objection will be raised that we are creating more machinery, but I submit that machinery is not an evil unless it be useless machinery.

If I am attempting to make the grade in a machine that emits a series of explosions but makes little progress, and you

fairly purrs along, it is not because you have less machinery than I that you easily accomplish your task. The probability is that you have more machinery and it probably costs you more, but it does the work.

I submit that Provinces today are a wish founded on a legitimate desire; they will become realities only if they are willing to assume a difficult task. Nor am I impressed with the etymological odium attached to the word "provincialism." It does not connote so bad a condition as "parochialism" and "diocesanism," both of which we now have.

We do not scrap either parishes or dioceses because they are liable to be guilty of these sins. Provincialism is not merely an evil; it is also a force. It is not an evil to develop parish loyalty or diocesan morale or provincial esprit du corps. We need all these ascending steps in order to acquire a true Catholic universalism, which alone reaches the dimensions of the Christ.

There is a provincial spirit in the United States which we should neither fear nor ignore, but rather use, and I would rather rejoice in the thought that the midwest as a Province was preserving its self-respect and developing its own enthusiasm and seeking self-support, than I would to feel that we longer needed to call upon the east for our spiritual necessities.

I would gladly relinquish a part of my hereditary share in the division of funds, if thereby I felt that the Province of the midwest was assuming all of its responsibilities.

It seems to me that the need of the hour in the home mission field is a manly self-respect in paying for its religion as well as its groceries; a willingness to invite inspection of its work; a desire to tackle its several problems in the enthusiasm of a common vision and with mutual interest in a common task.

The Church's Task in the World

Very Rev. C. Stanley Long, D. D., Dean of St. Luke's Cathedral, Orlando, Florida

It is the privilege of the young to see visions of glorious achievements, visions of great deeds to be done. Age, it may be, brings sometimes wisdom, a wisdom that gives a new direction, a more solid basis, to the drama of youth. And so it comes about that, in the words of the prophet, the old man dream dreams, not unsubstantial and vain imaginings, but rational hopes of the future, begotten of experience and of a knowledge of life.

Who would have the heart to live and work in Africa, Brazil, China, Japan and Mexico, unless, like the young, he could see visions, and unless like the old, he could dream dreams? Would not his close contact with the tragedies of life, his continual intercourse with the flotsam and jetsam of broken humanity, wear down his courage, unless he could dream dreams of a future, towards which the world is moving, and which his labor may in some degree hasten? It has been said

that Christianity is the only religion that places its Golden Age in the future. Therefore Christianity is a Gospel of Hope; that it is this sure hope that gives to the worker in some distant part of the earth the power to do his work, not with patient resignation, but with joy. The dream may unfold in years to come, but the path is leading towards it.

And so it comes about that those who work in some out of the way corner have visions of what the world may become. On the material side we note the increasing wisdom with which the growth of heathen lands are now controlled. In the Orient the stream is turning. The general movement in the East is subterranean. Far beneath the surface vast currents are flowing, imperceptible changes are wrought in racial feeling, and when the people do move toward a new ideal, they go in shoals and herds and masses.

Then there has been an awakening of religion in the world at large. Men living in the isles of the seas have felt the power of prayer. Religion is coming to closer grips with the life of the people. It can be said with truth that the Church is coming ever closer and closer to the hearts of the teeming millions of the world. And assuredly there is no force in existence that can do more than can the Church in bringing about the realization of our dreams.

It is the Church's work to win the allegiance of the world for her Lord; to unfold the banner of love. To do this she must make the Gospel known everywhere. In His commission to the Church our Blessed Lord said, "All nations" were to be evangelized—not only the people of Asia Minor or of Europe.

What heartfelt admiration has not the work of the Church at home evoked! From the Atlantic to the Pacific, and from the Canadian boundary to the Gulf, help has been given to our fellow citizens, in dioceses and missionary districts, in order that they may share some of the great blessings we receive through the ministrations of the Church. Work has been established in the Philippines, Porto Rico and the

Hawaiian Islands. The Indians and the Negroes have received the Church privileges that help us. Missions, schools and hospitals have been maintained where white men, red men, and black men have been helped to live this present life as sons of God.

In a wider direction we see our dreams realized. Abroad the Church is making known the Message of God's love, and gathering the people into congregations for Christian worship and work.

"Plus ultra"—"More beyond!" It is the vision of the things beyond that nerves and calls us. It is not our little neighborhood alone, our city, our country, that beckons us. It is the call of the world itself—East and West, white and colored—all bearing the tarnished image of the Heavenly Father. Men are needed to realize these dreams. Men athletic, tireless and courageous. Men of learning, courtesy and far reaching plans. The work is growing. New work has been established, both at home and abroad. The budget must also keep pace with the work. Money is sorely needed for the evangelization and training of peoples still unreached. "Devotion to a great cause makes a great life."

BISHOP GORE BISHOP BRENT G. K. CHESTERTON

are among the contributors to that much discussed book,

The Return to Christendom

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Social Service

By William S. Keller, M.D.

A PARISH SURVEY

Rectors and especially those of the "Down-town churches" must, at least every five years, "take stock"—make a "modern survey."

A modern survey entails keeping modern records. It is shocking to think of what little stress the Church has laid upon parish records.

We have in mind a parish, one of the best in a prosperous diocese, that was recently vacated. The retiring priest had been the rector for eighteen years.

The new rector found, upon looking into the parish record, that the retiring priest had not recorded his own wedding, several weddings, baptisms and funerals within his own family, and the absence of a proportionate number in the parish.

A complete parish record book, although essential, does not furnish enough information for an accurate working basis for the efficient parish priest.

A survey need not be elaborate. A great deal of required information exists, but needs to be collected and put in graphic form, so that phenomena can be compared and their inter-relation appreciated and, thereby, causes and effects ascertained.

As an outgrowth of these facts, the rector will also be brought face to face with conditions, that, if properly handled, will prevent delinquency and often divorce.

As a result of this survey, the rector, if he is socially minded and a man of vision and good judgment, will take his rightful place as a scientific servant of man and the ministry will become more of a compelling force.

"Yes," said the down-town rector, "where will I get the money for workers?"

Team work is necessary. Lay your plans, make your frame work and district your town or city.

Enlist help from your senior church school—you are not holding these boys and girls by the old system of instruction, but you can hold them if you will make Christian work tangible and attractive.

They want some thing with "pep" and something that will show results.

Give them a list of names in a certain district and start them out with a pencil and a carefully prepared questionnaire.

No, nothing personal about it, just facts.

Tentative outline: Number of adults and children in each family; full names, na-

tionality, occupation, address, telephone number, dates of birthdays, how many families living in house, number in each family, etc.; number of baptisms, date, by whom; number of confirmations, date, by whom; number of weddings, date, by whom.

For all married people—religion of both parties noted; note of all transfers, children of school age, church school age; children working, dependents, widows, etc. We have thus indicated the high spots of a survey as we see it.

If the senior church school children cannot be used, enlist the boy or girl scout patrol. It may be well to have the moral support of the vestry, or your parish council, or both. You will secure much useful information, the young people will be learning valuable lessons in citizenship and the parish will be in a position to know its potential strength and to organize for the N. W. C. or similar projects as it has never done before.

The numerical strength of your church school can be arrived at intelligently, as well as your young people's society.

Confirmation classes will, for the most part fall within certain ages and every parish activity will be facilitated by a degree of accuracy that cannot be determined in any other way. For the "Down-town church" especially, the survey may detect certain social needs. It may be found, for instance, that a day nursery is badly needed for widowed or dependent mothers, who have to leave their children with neighbors in order to go out to work by the day.

Other parish necessities that may have remained undetected for many years may be the direct outgrowth of such a survey.

"What are you trying to do with my clergy, make social service experts out of them?" asked a prelate during the course of a recent conversation.

"No, Bishop, just trying to fortify them

with enough scientific social service so that they may intelligently analyze their constituency, make their house to house visitations purposeful and effectively and efficiently discharge their duties so that they may see results.

The clergy must see results, just as the physician sees results. If they do not, their morale becomes shattered, and, those who do not go into melancholia, are liable to discredit themselves and the Church by practicing extreme forms of spiritual healing, or other so-called churchly specialties in a truly churchly style.

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Summer Schools, not Conferences

By David Welsh

The Oregon Summer School this year reached its third stage of development. Eight years ago, at the request of the Bishop, the Rev. Thomas Jenkins, who had had previous experience in Summer School work, was asked to organize a school for Oregon. What was actually done was to arrange for a series of lectures on different subjects pertaining to the work and life of the clergy, and it was called "The Oregon Summer School for Clergy." To those who were privileged to be members from the beginning, the coming of such men as Dr. Hall, Bishop Webb, Dean Quinton, Bishop Johnson, Dr. Gowen and others, was a great satisfaction and blessing. Had this undertaking been a sufficiently broad answer to the needs of the Church, it is doubtful whether anything would have been done to change it.

Four years ago, however, the managing committee felt that, while a course of lectures and study were good for the clergy, the laity, too, needed training and council. Effort was therefore made to arrange a conference for lay workers in connection with the clergy school. This continued for two years with limited success. Then, this combination not proving as successful as had been hoped, the Committee felt that a thorough revision of the plans was necessary. In 1922, therefore, an attempt was made to hold a Church Workers' Conference, making no distinction between clerical and lay membership. A new place of holding the Conference was chosen and a suitable program prepared.

Subsequent to the holding of the 1922 Conference, the committee fully made up its mind that the Conference idea was not sufficiently definite and aimful to answer the needs of lay workers. It was therefore decided to make plans for a school for 1923. Two things were anticipated from the outset: First, that some of the clergy might not be interested. Second, that the number who would come for a week or ten days' work would be limited. Notwithstanding this forbidding outlook, however, the committee went ahead, and now desires to put on record its convictions.

The thirty bonafide students of the school, with seventy-five others who registered for part time for observation or as visitors, are sufficient guarantee to the committee that the school idea as against the Conference idea must prevail. The satisfaction of those who continued throughout was sufficiently demonstrated to the committee to lead them to plan for a 1924 school. The school seeks to interest and to train, and is less of a "talkfest" than a Conference would be. It was discovered in this year's school that people had come to learn how to teach, how to conduct a study class, and how to organize the group system of parish workers.

The program of the school was built upon the three departments of the National Council, namely: Church Education, Church Extension and Church Service.

Every day began with the offering of the Holy Eucharist, accompanied with a brief meditation. The day closed with a hymn-singing and a lecture on some popular or urgent subject.

In all likelihood the Oregon School will not experience great growth for years to come because of the Church's weakness and remoteness of many of our people.

The value of the school exceeds that of the Conference because it sets people to study their own work and how to carry it on.

For 1924 the committee is looking for a more satisfactory site for the school. The suggestion has been made that the school be held on the Oregon coast, within sight and hearing of the surf. If this were done it might attract southwestern Washington and eastern Oregon and so enlarge the field of the school's appeal. An able committee, under the chairmanship of Archdeacon Black of Oregon, is already at work formulating plans.

One definite conclusion which has been reached through these years of experimentation is that the Oregon Summer School on account of its remoteness and the nature of the work must depend upon local leadership. The work which a summer school in the west should do is one which has a whole-year interest and should make available both counsel and leadership throughout the whole year.

Influence of Church Institute School

Dean Lathrop writes of a visit to St. Paul's, Lawrenceville, Va., one of the negro industrial schools under the direction of the American Church Institute for negroes:

"While I was at St. Paul's School at the conference of negro workers, I had a chance to meet the sheriff of the county. He was an interesting old gentleman, a typical southerner, sheriff for fifty years of Brunswick County. I asked him about the effect of the school on the colored people. He said that it had changed the conditions very much for the better. Any negro who has received a diploma for graduation from St. Paul's School can be counted on as a law abiding and useful member of society. For a radius of 50 miles, he said, you can see the result. There are negroes owning and working farms and living useful and law-abiding lives. In Brunswick County, for instance, today there are 1,100 negro land owners owning their farms, besides the number who are still paying for their land. The negroes in that county own one-seventh of

the land and are paying \$15,000 annually in taxes. Twenty-five years ago the real and personal property of the negroes was valued at \$50,000. Today it amounts to \$780,000.

"The ruins of the old slave quarters are still standing on the land owned by St. Paul's School and I met a negro who was a slave on that plantation. It was interesting to realize that the same fields that the negro slaves tilled a lifetime ago are now being worked by negro boys and men who are learning how to be farm owners. St. Paul's is doing a practical work of inestimable help to the colored people of that part of the world."

New School at St. Paul's Rahway, N. J.

With the completion of the new parish house, St. Paul's, Rahway, N. J., will open a Parish School, on October 1st, which will have a curriculum equivalent to the first seven grades of the secular schools.

There will be a full staff of thoroughly trained, paid, teachers, who are Churchwomen, competent to teach religious subjects and to coordinate the secular and spiritual in the regular course.

The rector, the Rev. H. A. Linwood Sadler, has studied the problem of religious education from every angle for years and he is thoroughly convinced that the future of the Church depends largely on the greatest multiplicity of parish schools possible at any cost. Not only does the future of the Church hang on the religious training of the young, but the individual and the very life of the Republic itself.

Begins Work in Long Island

The Rev. Dwight F. Cameron assumed charge of the missions in Farmingdale and Hicksville, Long Island on October first. The rectory is located in Farmingdale.

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By Rev. CYRIL E. HUDSON, M.A.

Written in a bright, vivacious style, interesting from start to finish. A complete success.—The Observer, in The Witness of August 25th.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Fellowship Meets in Annual Conference

The embroglio between Italy and Greece, the tense situation in the Ruhr, and the coal strike, all gave vivid interest to the annual conference of the Fellowship of Reconciliation, made up of representatives from many parts of the United States and foreign countries, all of whom maintain that it is possible for nations to settle differences without war, and for industrial life to be ordered on the basis of teamwork rather than on strife-breed ing competition. The secretary of the organization is Bishop Paul Jones.

Not only do the several thousand members of this organization believe these things possible, but at this conference at Belmar, N. J., several days were spent listening to many reports of the effectiveness of Fellowship methods and laying plans for further extension of international and economic friendly relations.

The assemblage listened with rapt attention while Haridas Mazumdar, from India, told of his meeting with Gandhi. Not only did Gandhi preach non-resistance, but he announced that if any of his followers attempted violence, because he had been sent to prison, he would fast until such violence ceased, even though this might lead to his death.

Dr. Hertha Kraus, City Director of Welfare Work, Cologne, gave such a realistic account of the terrible poverty in her city that the conference immediately insisted on taking up a collection of several hundred dollars as a slight evidence of international good-will.

George Collins, who represents the Fellowship in the colleges, gave most striking accounts of how college students had spent their summer vacations working at various trades, getting the viewpoint of labor and thus preparing themselves to help solve the industrial problems of the day in their later business or professional life.

Dr. Francis N. Maxfield, psychologist of the Pennsylvania State Department of Public Instruction, emphasized the difficulties in changing human nature, that is, our inherited traits; but explained how such traits might be diverted from anti-social to social ends, as for example the desire for combat might be expressed in struggling against evil conditions rather than killing men.

"If we really want to live in fellowship with people we will follow the way of Jesus in giving up all that secures for us economic advantage," was the challenge flung out by Dr. Scott Nearing, of the Rand School, New York. This brought out some of the most animated discussion of the sessions, many declaring afterwards that they intended to live more simply hereafter, since a sharing of goods is necessary concomitant of fellowship.

Exploitation must be replaced by an industrial system of cooperation, was the solution offered in place of our present economic system, with its recurring industrial conflicts.

Through every discussion of many topics there was evident a universal feeling

that the fundamental basis of fellowship is a realization of the unity of all in a spiritual brotherhood.

To Reach Parish Leaders

Efforts are being made to reach parish leaders all over the country in order that they may be thoroughly prepared for the fall campaign. Bishop Gallor, Bishop Roberts, are to be in the Diocese of Pittsburgh; Bishop Reese of Southern Ohio, Bishop Johnson of Colorado, Rev. Frank Nelson, Rev. R. W. Woodroffe, and the Rev. William Gardner are to be in Massachusetts. The leaders in Connecticut will be Bishop Penick, Rev. R. A. Seilhamer and Mr. G. Frank Shelby of the St. Andrew's Brotherhood. In Southern Ohio the following will serve: Bishop Wise, Rev. E. M. Cross of St. Paul, and Judge Buffington, of Pittsburgh. Kentucky will have Bishop Bennett, Judge Buffington and the Rev. J. A. Schaad of the National Field Department. Bishop Quin goes to Minnesota, Bishop Burleson to California, Rev. Dr. Loring Clark to Pennsylvania.

The Diocese of Albany opens October with Training Institutes in the four Archdeaconries, marking the Diocese's formal entry into the activities of the Nation-Wide Campaign along the lines of the national plans. Mr. Franklin, and the Rev. Dr. Loring Clark of the Field Department, will lead these Institutes. In Long Island a Diocesan Training Institute will be led by the Rev. R. Bland Mitchell, of the Field Department.

There will be three City-wide Conferences on the Church's Mission in October. The one in Erie, Pennsylvania, will be led by Dr. Patton; for the ones in Charleston, South Carolina, and Savannah, Georgia, the leader will be Mr. Franklin. Similar Conferences in Buffalo and Rochester, New York, which were to have been led by the Rev. Dr. W. H. Milton, have been postponed until spring. The object of these Conferences is to draw all the Church people in those communities together for three consecutive days for definite instruction on the Church's Program and accomplishments.

In thirteen dioceses series of institutes or normal schools will be conducted for

the training of Group leaders on the "discussion method." This is a significant development, for what the Church needs supremely today is a trained lay leadership.

Mr. Reinheimer Helps in Fond du Lac

The Rev. B. H. Reinheimer, Executive Secretary of Southern Ohio, was the leader of a clergy conference in the Diocese of Fond du Lac, in the interest of the National Council and the fall campaign.

Dr. Patton Has Week in Cleveland

Dr. Patton conducted an inspirational week in Cleveland this week, and is to be in Toledo for similar meetings later in the month.

Carry Gospel to Rural Districts

The Rector at Kalamazoo, Michigan, the Rev. J. A. Bishop, and his lay-readers have been carrying on a schedule of services in the neighboring towns of Schoolcraft, Mendon, Three Rivers and Pawpaw, often accompanied by choristers and other members of St. Luke's. The example is worth copying.

Enlarge Church to Take Care of Crowd

Holy Trinity Church, Decatur, Ga., is planning to enlarge the church building to accommodate the large congregations and work on this project will commence at once.

Dean White Compelled to Rest

Very Rev. Francis White, dean of the Cathedral at Cleveland, has been ordered by his physicians to rest for six months.

Witness Fund

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

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Episcopal Churchmen in Retreat at Ancient Virginia Shrines

About fifty men, including half a dozen older boys, from nine Episcopal churches of Norfolk and vicinity, spent the weekend of September 16th in retreat at Williamsburg and Jamestown on the second annual pilgrimage to those ancient Virginia shrines, under the auspices of the Norfolk Assembly of the Brotherhood of St. Andrew. Saturday afternoon the party motored to Williamsburg. College not having opened, the men were housed in Jefferson Hall, one of the new women's dormitories of William and Mary College, which, with its modern equipment, including a swimming pool, was placed exclusively at their disposal. Meals were served in the College refectory, where Dr. J. A. C. Chandler, president of the college, personally acted as host to the visiting Episcopalians. In responding to a resolution of appreciation for his hospitality Dr. Chandler promised the men for next year the use of the new men's dormitory and new men's gymnasium and swimming pool now building.

The conference of the churchmen was under the leadership of Rev. Dr. William A. R. Goodwin, now of the William and Mary faculty, recently rector for thirteen years of St. Paul's Church, Rochester, and formerly rector and restorer of old Bruton Church, Williamsburg. The theme of the meetings was "The Divinity of Christ and Our Fellowship With Him." On Saturday night was held in old Bruton a service of preparation for the early communion at Jamestown on the following morning. Dr. Goodwin with his magnetism, earnestness and spirituality made very real to the men the nature of the sacrament of which they were to partake at that historic spot.

At 7:30 on Sunday morning the men of the conference of others of Williamsburg knelt on the grass before the Robert Hunt memorial shrine at Jamestown for the service of holy communion, kneeling in the same spot where the early settlers in 1607, a sapling for an altar rail, and a sail stretched above for shelter, partook of the same sacrament. With the sound

WITNESS READERS

Would you like some helpful suggestions as to how to make your spare time yield you financial returns? Does your society need money in its treasury? Have you some cherished purpose for which you need extra money? We need honest, earnest, energetic men and women to help us stop the use of alcohol in food-stuffs.

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of the river against the near shore and of the birds in the surrounding trees the scene was reminiscent of those pioneer days of their Church and nation. Instead of the gospel and epistle for the day there were used the gospel and epistle for the third Sunday after Trinity, used in that first Protestant communion in America, when the Rev. Robert Hunt was the celebrant. The ancient silver chalice and paten of the old Jamestown Church were used in the service. These are now the priceless heritage of old Bruton, as successor to the original church at Jamestown.

A Real Church Plant in Atlanta

The Church of the Epiphany, Atlanta, is now housed in its new building, the first of a series to be built under the present plans. When the other units are complete the building now open will be used as a parish house entirely but at present the congregation is worshipping in it. It has a large auditorium, a large social room, a room for society meetings, a kitchen, two large bible class rooms for men and women and fifteen individual class rooms in addition to rooms for the Beginners and Primary Departments. One of the special features of the new location of the parish is the recreation ground covering over an acre of land. Two tennis courts have already been laid out.

Not too Big for Details

A letter just recently received from the Right Rev. T. Momolu Gardiner, Bishop Suffragan of Liberia, adds another testimony to Bishop Tuttle's unfailing kindness and personal thoughtfulness as to detail. In June, 1921, on the eve of Bishop Gardiner's consecration, Bishop Tuttle appeared in the door of the vestry room at the Church of the Incarnation, with a warm friendly greeting for the bishop-elect: "God bless you, my son—may you

be a strong instrument to lead your people"—and gave him a copy of the program for the next day and a paper of careful and definite directions for him to follow during the consecration.

Clericus Meets at Travers City

A delightful meeting of the Diocesan Clericus of Western Michigan was held at Grace Church, September 10 and 11. Owing to the distance from the more populous parts of the Diocese the number of the clergy present was not large, but they found a notable condition of things. Grace Church, under its earnest Rector, the Rev. M. W. Ross, has been recently extensively improved and beautified and is enjoying a vigorous life.

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Sunday Services, 7:30 and 11 a. m.; 4:30 p. m.
Wednesday and Saints' Days, Holy Communion, 11 a. m.

Rapid Growth of New Jersey Parish

The Rev. Dr. J. E. Reilly, rector of All Saints' Church, Elizabeth, N. J., is just closing the first year of his rectorship. During this time All Saints has become a parish and has been admitted into union with the convention. The parish income has increased threefold, the rector's salary has been almost doubled, and seventy-five new families have been added to the parish list. The old church building having been outgrown by the congregation, have been sold to the Lutherans. A new parish house has been built which, together with the lot, cost \$40,000, in the auditorium of which the congregation will worship until the new church already planned, can be built. Bishop Matthews in his last convention address had this to say of the remarkable growth of this parish: "We have to congratulate ourselves and the city of Elizabeth on the application of All Saints to become a parish. The work has received such an impetus under the able leadership of the Rev. J. E. Reilly, D.D., that it is now on a self-supporting basis. We extend our congratulations and good wishes to Dr. Reilly and the congregation of All Saints."

Building Projects in Diocese of Georgia

With \$100 already in hand, Christ Church Mission, Augusta, Ga.—Rev. E. M. Parkman, Vicar, is preparing to put new windows in the church building. The Vicar has recently been made secretary of the John Milledge School Parent-Teacher Association.

The Church of the Atonement, Augusta, Rev. Jackson H. Harris, is beginning preparations for a new parish house, which the rector says must be ready for use not later than Christmas. The aim is to begin construction in October.

There are two other building propositions in the Diocese of Georgia. St. Stephen's Church (colored) Savannah, Ga., Rev. J. S. Braithwaite, rector, has just purchased the lot adjoining the rectory. The latter is to be torn down, and a modern parish house erected for the extension of the industrial work which is well under way. This building will include the rectory and the Church school. The chancel of the church building will be enlarged on the present site. The parish expects the completion of its project in five years.

St. Athanasius' Parish, (colored) Brunswick, Ga., Rev. J. Clyde Perry, rector, has recently bought a lot and expects to

erect a rectory to cost from \$3,500 to \$4,000. A men's Bible Class has been organized, and the Woman's Auxiliary branch has furnished the equipment for the boys' dormitory of St. Athanasius' School where they already support a \$60 scholarship.

Parish to Stress Athletics

St. Andrew's Parish, Harrisburg, the Rev. William C. Heilman, rector, has decided to conduct gymnasium classes in the parish house during the fall and winter months. An all-around athlete has been engaged as Director for these classes. William Britsch, a former star of the Gettysburg College football team, will direct these classes and coach the boys in basketball and volleyball. Mr. Britsch has been associated with several leading teams, and was for two years the playground instructor at the Reservoir and Twelfth Street Grounds, Harrisburg. He served as lieutenant of artillery during the World War.

The Liberian Churchman Much Worth While

Readers of the Liberian issue of The Spirit of Missions will also be particularly interested in Liberia's own "diocesan paper," The Liberian Churchman, a bi-monthly which Mr. Haines with all his activities somehow finds time not only to edit but to make exceptionally interesting. The Rev. F. B. Barnett, Wrightstown, Bucks Co., Penn., receives subscriptions for it, at fifty cents a year. It carries news of the stations and the staff, including the Holy Cross Mission, and its fresh intimate stories and experiences keep one more closely in touch with that great work than is possible with only occasional articles or speeches.

Church Normal School for Western Michigan

A Branch Normal School for the southern part of the Diocese of Western Mich-

igan is to be inaugurated this month, to alternate between Kalamazoo, Battle Creek, and Niles. From the last place it will be of service to Benton Harbor and St. Joseph. The first session will be held October 4, and later meetings will be in November and for six weeks in January and February, 1924.

Kenyon Has Large Entering Class

Kenyon College opened its One Hundredth year on Wednesday afternoon, September 19, with an entering class of over ninety men. By action of the board of Trustees the number is limited to two hundred and fifty and this number have already registered. The lists are therefore closed.

The walls of the new Leonard Hall have reached the top of the second story and the new building should be under roof by the end of the autumn. The lines and proportions of the new building are fine and true and the briar hill sandstone which faces the walls has a beautiful warmly tinted color. This new dormitory will hold about one hundred men and the present college enrollment would fill it to capacity. For the present semester the two existing dormitories are badly overcrowded and most of the freshman class are obliged to find rooms off the campus.

New Rector for Williamsport Parish

The Rev. Hiram Rockwell Bennett, Rector of Trinity Church, Asbury Park, N. J., has accepted a call to the rectorship of Christ Church, Williamsport, Pa. Mr. Bennett will assume charge of his new parish on All Saints' Day.

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CIRCULAR UPON APPLICATION

Ordination to the Priesthood in Colorado

On the Feast of Saint Matthew, September 21, 1923, at St. Matthew's Church, Grand Junction, the Right Rev. Fred Ingley, S. T. D., Bishop Coadjutor of the Diocese advanced to the Priesthood William McMurdo Brown. The Rev. A. W. Burroughs presented Mr. Brown. The sermon was preached by Bishop Ingley and the Litany was said by the Rev. John S. Foster of Montrose. In addition the Bishop was assisted by the Rev. Edwin Johnson of Glenwood Springs; the Rev. Eric A. C. Smith of Paonic; the Rev. Robert Y. Davis of Meeker; and the Rev. Bernard Geiser of Gunnison. Mr. Brown will continue as Rector of St. Matthews, where he served his Diaconate.

Southerners Active in Field of Religious Education

The Province of Sewanee is actively engaged in developing its department of Religious Education. Several meetings were held at the time of the Summer Training School, when encouraging reports were read by the field workers, the Rev. Gardner L. Tucker, the Rev. W. A. Jonnard and Miss Mabel Lee Cooper, and extensive plans were made for work this fall and winter.

House of Church Women to Meet in Toledo

In conjunction with the Synod of the Province of the Mid-West to be held at St. Mark's Church, Toledo, is to be held the annual meeting of the House of Church Women. They are to be in session from October 8th through October 10th.

Workers in Church Hospitals to Meet

There will be a "get together" dinner of workers in Church Hospitals, superintendents, nurses, and others interested, in Milwaukee, during the sessions of the American Hospital Association to be held there October 26th to November 3rd. Miss Foley, Superintendent of the Visiting

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Nurse Association of Chicago, will speak on nursing as a vocation, and Miss Amy F. Cleaver, head of the social service work of St. Luke's Hospital, New York City, will present with pictures the work done in her department of that great institution. For further information write to the Department of Christian Social Service, 281 Fourth Ave., New York City.

A New Rectory for Tyrone, Pa.

The vestry of Trinity Church, Tyrone Diocese of Harrisburg, have just purchased a beautiful new home for the rector. The church has long needed a larger rectory, but the price of property has been so high that they have been loath to buy. This fall they have made the venture and have purchased one of the most beautiful homes in town. Since the Rev. Mr. Cady came to the Parish some six years ago, the Church has built a splendid parish house at the cost of nearly twenty thousand dollars, and now they have bought a new rectory at the cost of about ten thousand dollars.

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Christian Social Service is clumsy in its methods. It is often harmful where it means to be helpful. Why? Because its leaders, the clergy, have in the past lacked the necessary field training. Through the efforts of some of the clear thinking laymen and clergy of the diocese of Southern Ohio, together with Dr. Mercer, Dean of Bexley Hall last year, a number of students of that institution were given the opportunity of studying social conditions in Cincinnati.

It has been my good fortune to be connected with the Children's Home, where I have been directing a recreational camp, playing father, mother, nurse-girl, and cook to over a hundred healthy, active youngsters, a new group of twenty each week.

The Children's Home extends a helping hand to any child in need and co-operates with any agency or person in caring for dependent children. The Home receives children temporarily in times of family distress and endeavors to aid in the restoration of the home from which the children come.

When children are surrendered by their parents, or committed by the Juvenile Court, they are received as permanent wards to be placed in private homes. Those to whom the management of the affairs of the Children's Home is entrusted hold that the most important part of this work is the placing of dependent children in private homes where they may be brought up as members of the family.

If the clergyman is a real minister in his community he knows of homes that are on the brink of disaster because they are childless. A childless home is a joyless home. A child is often the means of holding a home together. One has but to see these homeless children, yearning for the love and personal attention of someone who cares, to be convinced that an institution, no matter how fine it is, cannot be a substitute for a home.

The Church in some dioceses has included a child-placing bureau in its program. The least we can do is to co-oper-

ate with the institutions already established. We must acknowledge with becoming humility the splendid results of such secular forces. The Church will do well to take over the wisdom of the so-called secular social service; adding its own priceless talents, the urge of Christian zeal.

Associate Rector for St. Chrysostom's

The Rev. Walter C. Bihler has resigned as assistant minister, Trinity Church, Highland Park, Illinois, effective September first, to become associate rector of St. Chrysostom's Church, Chicago, Illinois. He has already entered upon his new duties.

Missionary Institutes In Western Michigan

Miss Laura F. Boyer of New York is to conduct a series of Missionary Institutes in the Diocese of Western Michigan, beginning at St. Mark's Pro-Cathedral, Grand Rapids, October 15. It is planned that she shall go thence to Grace Church, Traverse City, then to Trinity Church, Niles, and St. Thomas', Battle Creek.

Chinese Churchwoman Gives Generously

Bishop Graves has notified the Department of Missions that a Churchwoman, a Chinese communicant of St. Peter's Church, Shanghai, has made a gift of \$1,000 to the parish for Church use. St. Peter's is one of the self-supporting congregations in Shanghai.

Church Normal School in Atlanta

A Normal school for Church School

workers is in session at Atlanta, and is proving even more popular among the local parishes than the one held last year. Sessions are held one evening a month and those attending and taking the examinations are allowed the credits issued by the National Dept. of Religious Education.

New Parish House at Richmond

The new parish house for St. Paul's Episcopal Church, Richmond, Va., will be built around a courtyard, or quadrangle, flanked on its four sides by cloisters. It will have a pulpit and be used for outdoor summer services, as well as a retreat from the noise of the street for passers-by. The house will have three stories and harmonize in architecture with the church.

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