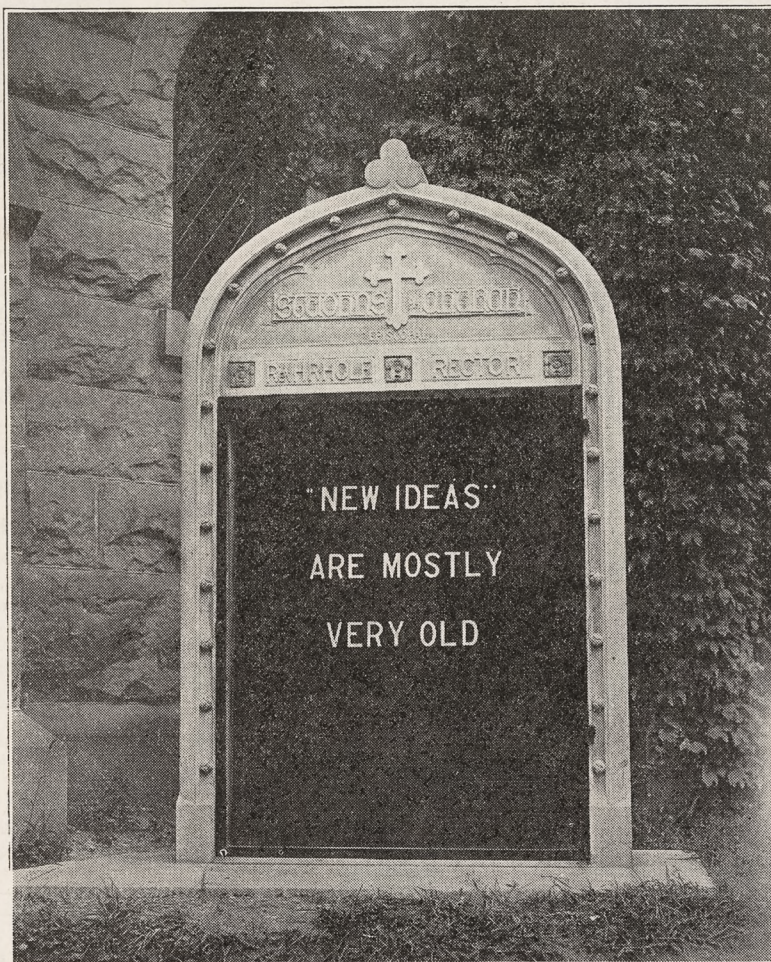


The **WITNESS**

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BISHOP JOHNSON'S EDITORIAL

DEATH

THERE IS considerable rebellion in the world today, and a considerable part of this revolt is directed against the ways of Providence.

Sin, sickness, pain and death are horrid things and it seems to many minds a piece of criminal carelessness on God's part that any of these detestable things should be allowed on the premises.

The Master said, "It must needs be that offences come."

He doesn't tell us why it must needs be, but just intimates that the world is as it is because it is necessary that it should be.

The whole history of the gnostic heresy from the days of Dimon Magnus to those of Mrs. Eddy is a revolt against the presence of evil in the world. I do not mean by this that the gnostic is an enemy to evil. That would be commendable.

No! He goes further and says that there is no such thing as evil which we need to fight against.

The natural effect of denying the existence of an enemy is a state of unpreparedness. Why fight if there is nothing to fight? All St. Paul's talk about a spiritual armor was foolishness. A palm beech suit would be just as effective and far more comfortable.

This gnostic heresy pervades the Church. It even invades the General Convention.

The Revision of the Prayer Book had a distinct gnostic odor.

Not that anybody admitted it. No! the various changes proposed were in the interests of clearness or for the purpose of protecting the Divine Character from being misunderstood.

But when you boiled it down, these various revisions would have been acceptable to the gnostic. As was remarked at the time: "The General Convention was engaged in making life nicer than it had been. It was

proposed to take 'obey' out of the marriage service; and 'original sin' out of the Baptismal service and it remained only to take 'death' out of the burial service, in order to have a world quite to our fancy."

Unfortunately, death remains, and a burial service is frequently necessary in spite of protests. "It is appointed unto men, once to die."

Now I am perfectly willing to admit that death is a tremendous interruption of most essential processes in the political and business world; and somehow it often seems such a surprise; such a non-sequitur; such an impertinence for death to enter in such a way as to interfere with business.

So many people live without the slightest relation to death as to give one the impression that it has never occurred to them to expect it. One would think that if death were a step in the process of living, that men would live as though death had to be reckoned with.

But no! They refuse to think about it. They won't even make a will. They would rather the edifice which they have erected at so much pains be totally ruined than to face death as a most probable event.

There are three ways in which you can treat disagreeable persons, and the same, I imagine, applies to disagreeable things.

You may avoid them.

You may refuse to acknowledge their existence, or you may defy them.

It is better business, I think, to reckon with them, and that is the real difference between the Christian religion and human philosophy.

The Gospel of Christ faces evil as a fact; treats it as a necessity, and overcomes it by successfully dealing with it.

To the Christian death is the door to further opportunity.

To the Materialist it is the one

thing that ends all his hopes and plans.

To the Christian death is a door; to the Materialist, it is a blank wall against which he must ultimately dash against but which he refuses to regard as anything which he must prepare to meet.

That is why a funeral is such a faux pas in so many lives.

It is most preposterous that just when a man has perfected all his plans, the undertaker should come in to defeat them. If it were not for death, the practical man would be eminently practical. But his practical wisdom is all smashed up by this unexpected adversary.

There are persons to whom death comes as the next step in an orderly process.

It is expected, prepared for and welcomed.

As St. Paul said calmly, "I have finished my course, the hour of my departure is at hand." Much as a visitor might say when he had reached the end of a delightful visit.

I know many practical people think that a Christian is an impracticable visionary, but after all, the practical man has left out something that is bound to turn up at the most unexpected moment.

I do not think that it is impracticable to refuse to accept the philosophy that the end of life is a cemetery and that the last word of God's created energy is an ash pit.

I haven't credulity enough for that; neither has any other man who takes death into account, not gloomily but cheerfully as something that must happen before something far better can take place.

The Christian religion has this practical value;—It takes the sting out of death and refuses to accept the victory of the grave as the conclusion of man's visions and the end of his ideals.

Let's Know

By Rev. Frank E. Wilson

INFANT BAPTISM

"PLEASE TELL us all about Infant Baptism," writes a correspondent. It is rather a large order but perhaps I can offer a few suggestions.

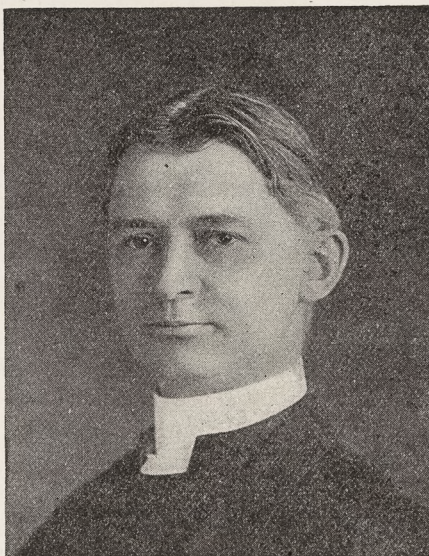
The objections to infant baptism may be briefly stated as two. First—Christ did not command it. Second—the idea of baptism pre-supposes a profession of faith which is impossible with infants.

The answer to the first objection is that infant baptism is entirely in accord with our Lord's general attitude. His command was to go into all the world and "teach all nations, baptizing them." No one is excluded from this command because of age or lack of it. Moreover, our Lord insisted on receiving the little children when His disciples were for sending them away and He said that people must "become as little children" or they could not enter the Kingdom of Heaven.

Baptism was understood by the apostles to be for the Christian Church what circumcision had been for the Jewish Church. St. Paul speaks of the "circumcision of Christ: buried with Him in baptism" (Col. 2:11-12). And circumcision was always for infants of eight days old. This was so perfectly plain that it would have taken nothing short of a direct injunction to the contrary to rule out the baptism of infants.

Again it must be stated that the only way in which to interpret the New Testament is in the light of the habits and customs of the early Church. The Church was living the Gospel before it was put down in print and the New Testament writings were simply a record of what the Church was already doing. Therefore, if you would know whether the Gospel itself stands for infant baptism, you must ask whether the apostles practiced it.

There are at least four places where mention is made of the baptism of whole households—Acts 10:48; Acts 16:15; Acts 16:33; 1 Cor. 1:16. This at least suggests children, especially when joined up with St. Peter's statement in Acts 2:39 that "the promise is unto you and to your children." Origen (about 200 A. D.) says distinctly "the Church has received the tradition from the apostles to give baptism to little children." Irenaeus was born about 120 or 130 A. D. and was a pupil of Polycarp who was directly a pupil of St. John. Irenaeus also testifies to infant baptism. Tertullian, about 200 A. D., indicates the prevalent custom by raising a question about it. So the witness could be carried on thru Cyprian, Augustine



Rt. Rev. H. R. Hulse, D.D.

and various others. For a thousand years it was the custom of the Church without a voice raised against it with the single exception of Tertullian. It is the custom of about ninety-nine per cent of the Christian world today.

As to the second objection, it rests upon a misconception of what baptism has always meant to the Church. Baptism means regeneration, not conversion—"except a man be born again, he cannot see the Kingdom of God," says our Lord. Conversion may come before or after baptism. By baptism, one is spiritually born into God's kingdom. This is an act of God's grace which is not dependent upon the will of the baptized. Children do not ask to be born into the world—why should they wait until they can ask to be born into God's Kingdom? As Bishop Guerri well says in his excellent pamphlet on the subject: "The great responsibilities of life are, for the most part, not chosen. They are imposed. We are born human beings and not animals. We are born in Christian America and not in the jungles of Dahomey. We find ourselves members of Christian families, and also members of the Christian Church by no fault of our own."

If you can only remember that Christianity comes to us in *biological* terms, many difficulties disappear. Growth, nourishment, life, death, and *birth* are key-words in the Gospel. Baptism means spiritual birth and infants are entitled to it.

Our correspondent further asks: "why could not the Convention issue a book on Church Doctrine?" I can think of no good reason why it might not be done, but I can think of many poor ones which would doubtless be raised against it.

The Council's Work

By Mr. Alfred Newbery

LAUNCHING

TO MAKE all members of our Church active builders of the Kingdom of God—that is a worthy ideal, and a practical one. The attempt to achieve it involves certain fundamental lines of action.

First of all it means that all must be taught anew things pertaining to the Kingdom. That is, a thorough effort must be made to see that the books, tracts, and papers distributed reach all, and that the sermons, lectures and addresses are heard by all. There must be renewed emphasis on common worship and the channels of grace.

Secondly, it means that the parish—all of the parish, not the regular minority—must be brought to see the field of their activity and the importance of their action. How best to serve the parish, the community, the diocese and the world must be laid before them, by word of mouth, by the printed page, in groups, in classes, in congregations and individually and all ways. The parochial field must be identified with the whole field. It is missionary work to extend the Church in one's own community. And it is parochial work to aid in extending the Church throughout the world, whether it be a mission station in our own diocese, in a domestic missionary district or in the foreign field.

This calls for organization of those who are already workers in the parish so that all the non-workers may be reached and perhaps an aggressive effort made to reach persons known to us who attend no Church at all. It is an educational campaign which on the one side holds up anew the truths and effective power of our religion and on the other lays upon us the tremendous task of helping to communicate it to the great mass of those who know it not and are in need of it.

Thirdly, it means enlisting the whole support of every Church members. We can all pray. And the power of intercession we are likely to neglect. The great majority of us can give money, and the extension of the Church in the parish, in the diocese, at home or abroad, calls for money. For all work outside of the diocese, we are now giving something like six cents per week per communicant,—a depressing average for all, maybe a glorious gift on the part of a few of whose income it means a large part, and a shameful showing for many of whose income it is an absurdly small part, if it figures at all.

Some have talents, time, labor, or

leadership to give, and a smaller number can give their whole lives directly to the work of the Church, in the priesthood, as lay workers, deaconesses, teachers, doctors, here or in some more distant field. In other words having had an intensive campaign of education, which can be followed in certain lines for the balance of the year, channels of expression must be provided, a canvass made, and the expression put upon an ordered basis. We build our ship in drydock, we make our organization and then we launch it. Whither do we sail?

Cheerful Confidences

By Rev. George Parkin Atwater

EXCUSES

WHY do people try to excuse their shortcomings to the clergy? I mean the shortcomings of which they feel conscious.

When a man begins to say to me, "You see, I work hard all week, and have no time for exercise—," I know the rest of that speech by heart, and I try to change the subject, by asking suddenly, "Is that an airplane?"

When a man says, in order to cover up his mental laziness, "I am a liberal. To me one creed is as good as another, etc.," I know the rest of that speech by heart, and I am tempted to add, "I wish we might say the same thing of eggs."

When a man about to retrench along the line of least resistance says, "You see, my expenses have been so heavy and I have a boy at school, etc.," I know the rest of that speech by heart, and I am tempted to say, "I am sorry that you are obliged to resign from your superfluous clubs."

When a man says, "I find in Nature what people find in the Church," I know the rest of that speech by heart, and I suspect that many a man's knowledge of Nature is limited to his golf course, and the time elderberries are ripe.

The Roman clergy hears confessions. The Protestant clergy listens to excuses.

All of which leads me to the conclusion that the religious folk of the last generation, who compelled children to go to Church three times each Sunday, have something to account for.

The preacher who roasts his people over a slow fire for fifty minutes has something to account for.

The Church that bores its men by interminable services is not promoting religion.

It takes about three minutes to read aloud the ten Commandments, and about two minutes to read aloud the Beatitudes. It needn't take two hours on Sunday to have one service.

Our Bishops

Hiram Richard Hulse, the Bishop of Cuba, was born in Middletown, New York, in 1868. He graduated from the Philadelphia Seminary in 1896, and then went to New York as the vicar of the Pro-Cathedral. In 1899 he became the rector of St. Mary's Church, New York, where he remained until 1912, when he was elected Archdeacon for New York. This position he filled but three years before being elected Bishop of Cuba by the House of Bishops. He was consecrated by eleven American Bishops and by one Old Catholic Bishop. He has received honorary degrees from several American colleges.

If we are to get our men to Church we must not bore them.

Perhaps we can help them to forget their excuses if we respect their mental processes.

After all, the chief question is not whether the Church is to maintain a full quota of prolonged services, but whether we can compel men to heed the will of God, and the promises of Christ, in their lives.

Worlds Yet To Be Conquered

By Homely Joe

FRIEND RECTOR: Summer is over. Parish work is beginning to boom again. Have you any plans, any real parish program? No offence meant, but aren't you living from hand to mouth, hoping that each week will supply enough grist for your mill to grind?

What if you had an idea, a principle, a plan which would never grow stale; which would always furnish interest and work and increase for yourself and the whole parish? Wouldn't you snatch at it?

Well, then — Here, Catch! "The Children are our Best! Our Best for the Children!" That may look commonplace; but hold on — don't throw it away. Stick it up in sight in a corner of your mirror, and think it over.

Look out of the window and see the children stringing home from school.

Look at the tall high school girls — almost women, with their arms about each other. Do you know what that means? Look at their classmates following behind — fifteen-year-old boys with their first long trousers and new bass voices that squeak. They

snatch off each other's caps and lambast each other unmercifully with books on a strap. Behind string along the eighth grade boys shooting straight for that radio set. Their girl mates are weaving off in twos and threes, making up a secret code for their own small, mysterious improvement societies held in attics. There goes a big girl all by herself, nearly fourteen and still in the fourth grade. Her jaw hanks down and her eyes pop out. No one chums with her, but like a tail to a kite, here come some of her boy classmates of only eight years calling in falsetto: "Silly Tilly! Silly Tilly!" What Tilly knows would go into a very small book. She doesn't even know you, and you don't even know her.

Well, there they go. Several hundred of them. Little cherubs, little devils, little angels, little monkeys, little men and little women. They're the brightest, most hopeful, most precious creatures in town. They're the hope of the world — and listen, (it is not a pessimist talking — only a lover of children) the grown-up people of this town: fathers and mothers, parsons, public school teachers and Sunday School teachers are wasting their precious young lives just about in the way they used to waste oil and gas in the old days of the oil booms.

Talk about no more worlds to conquer! The undiscovered and undeveloped continents of Childhood make us look as if Columbus wasn't born yet. The good ship Church has never done anything but coasting. She's got a whole new world in store for her across the ocean where stand little savages, if you like — a world of little children.

What are you going to steer by, Rev. Columbus?

Answer, from the castle aft: "The Children Are Our Best! Our Best for the Children!"

Let's go on about this, later.

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THE NEW ORDER OF LIFE

By REV. STUDDERT KENNEDY

CHRIST HAS made hypocrites of us all! He has set us a standard which is too noble to abandon, and apparently too high to attain. Christ has made us feel that we ought to live in the world as brothers, sons of one great Father, under one dome of blue. And yet if you look back at the history of Europe, and of the world, you see in the good two thousand years since He died we have come down the ages fighting fiercely with bloody hands, and fire of battle in our eyes. Again and again the land has been wet with the best blood of our youth.

You in America have up to now been more free from that, for the very good reason that you have had plenty of room, and an increasing population,—an increasing population, and plenty of room to do it. Do you think you are a peaceable land? Wait! Wait! For God's sake don't imagine that you are the greatest people in the world! You're not! You have the greatest land, the most wonderful land in the world, but you are no different from your brothers over the seas, and when the same temptations come to you as came to them, if you have not risen higher in the human scale you will do what they have done, and drench your land in human blood. I sometimes heard people over there saying with a kind of pity,—"Europe of course is different from our great civilized country. We have gotten further on in the scale of development!" I wonder!—104 lynchings every year,—two a week! Can you get that through your heads? It is the most damnable, and disgusting form of murder,—and two a week! Don't be conceited! Christ has bound us by vows, and we feel we ought to keep them. Deep down in our hearts we have always felt that murder and war were wrong, terribly wrong, execrably wrong. The men that go out to kill feel deep down in their hearts that it is wrong. The commonest, most ordinary privates in our forces all felt,—we all felt,—that somehow we were driven into it, but we were doing wrong.

I dare not give it up. I dare not give up the struggle. It may be too high, it may be beyond me, but I have got to strive to get there. I must try. I simply must dedicate myself to make a world peace. I have seen the wrong of it too bitterly and too plain. It is all very well to talk about the war when you have not been there. Talk about the glory and beauty of war with all the wrong and the lies! To lie and bamboozle people into fighting for a different cause than that which really caused the war! For once a nation goes to war truth goes out. Governments



lie, papers lie, generals lie, everybody lies,—Truth is no more!

And we will do it again unless we can get up higher, unless we can work, as we so feel we ought to work, as brothers,—each for all and all for each,—the strong for the weak, and the weak for the strong,—the motive of all the service of our fellows. A man ought to give himself fully to the service of his fellow men. That is what ought to be, and yet nothing seems harder than to get a man to do anything unless there is some personal gain to be gotten out of it. We can talk about it, but doing it seems frightfully hard. Do you ever find voluntary service as earnestly and carefully performed as paid service? Mind you, of course, I know there are glorious exceptions. Men working fingers to the bone, tearing themselves to shreds in service for others, who do not care a hang about money, and never counting the cost, who do not care twopence what they get for it. All they care is that they want to give and give themselves for the service of their fellows.

That is right, but we don't do it. We don't do it. We cannot do it. And yet there you have the only motive by which men will work in the future, for they must have love and plenty of it. That is the only motive that will call out the best in us.

And we have got to better it, and it does not mean that we must be as good as our forefathers; we must be better far better, more absolutely reckless in giving ourselves for the service of humanity.

We can solve our economic difficulties, our commercial difficulties. It

is our moral ones that we cannot solve.

Every man knows he ought to be master of himself, and an earnest honest worker in the service of mankind. It is so we feel we ought to be, and yet we do not get there. And this state of the world is at the door of our own souls, writ large in us. What the world is, you and I are within,—because everything in the outer world,—all this chaos and blood and cruelty,—is first of all inside. Because there is a desert, a wilderness, in the heart of man before he makes a desert and wilderness of the rest of the world. Christ has made us live in the same skin with someone we do not like. It is bad enough to live in the same house with someone we dislike. He has made us divided against ourselves, set up a conflict in our souls.

They must have peace. Nature abhors strife as she abhors a vacuum. It is this that sometimes leads men to cast themselves upon God, and struggle and strive by worship, and by prayer, and by earnest contemplation of the very essence of the truth to get nearer and nearer to God. And these are the ages of real faith, of real people, of real saints.

Sometimes man turns back from the task, reels back from it, gives it up as impossible, and contrives to shut out the vision of the Christ, contrives to make out that He was only a mystic a dreamer a deluded peasant, that His authority does not hold, that it is out of date, that it is impossible of conception, that His new life that He brought into the world, this new standard is an impossible standard an impractical and unreal vision. And men have shut it out of their lives and gone on in the old ways in peace.

That is what men want to do now. All over the world there is the desire to give it up, to give up the quest of that life. We are afraid of struggle, so we elect to turn round and go live like the beasts of the field. This is the whole philosophy of it. We are said to be sprung from animals, sprung from the beasts of the field that perish, and therefore it is assumed that we are only beasts that perish. Men take that stand because, as they say, they cannot live upon Sunday School sentiment. They point to the hard rock of natural fact. They say to us,—if you look back to that dim distant darkness whence men came, look back over the road up which he has walked to his present state, and see there beast preying upon beast, bird upon bird, fish upon fish,—all the blood and horror of generations,—look back and there you will find the secret of man's nature. He is but a beast.

It is a rotten philosophy arising

out of the mistake we make that because a man is a good scientist he is a good philosopher. A man may be a good scientist, and a perfectly rotten philosopher. He may know all there is to know about science, and be incapable of understanding anything about anything else. And it is because these men who departed from their science and became philosophers were rotten philosophers,—all this bestial theory of life has been upheld. It is based upon the evident fallacy which bids you go for a walk looking where you are coming from,—and if I do that I will break my neck. It is where you are going to, not where you are coming from that explains the walk or the journey. Because I am descended from a monkey doesn't mean that I am a monkey. Because Saint Francis of Assissi was descended from a jellyfish doesn't make me have any less respect for Saint Francis, but makes me have more respect for the jelly-fish, for you never know what they may become. You must judge a movement by its end and not by its beginning. The great thing is to judge by the fruits and not by the roots. You must not judge the purpose and meaning of a movement by its roots but by its fruits. The root of this great movement is *human* nature, and there is the lower nature and the higher nature. It is in the light of this higher, that human nature must be viewed as to its purpose and essential meaning,—in the light of the highest to which human nature has attained,—the most perfect human nature that we know; if I am to know it I must think in these terms. If I am to go to the heart of its meaning I must look at it in the light of the highest I can conceive. And that brings me back quite inevitably to Jesus without any escape. I am just driven by forces apart from everything else. I cannot get out of it, I am literally kicked back to Jesus. I have got to get back to Him. The highest human life that I know is that of Jesus. Suppose that is all. Suppose that He was just a genius.

Suppose He was just an example, nothing more, after which in my own power and by my own strength I have got to struggle and strive; into conformity with which I have got somehow to weld myself. Supposing that is all,—then I am lost. I may drive by every power but I cannot get there if I have to depend absolutely upon myself. I might just as well try to write one of the plays of Shakespeare, or compose Beethoven's Moonlight Sonata (and to say the least of it that is very dim, because I cannot play "God Save the King" on the piano). I have no more chance of reaching that life, if it be just the life of a genius, than I have of imitating the composition of any other

great genius. But there is another experience of Christ essential to Christianity. We see Him there standing as the very highest type of Christian. We perceive Him to be standing there inevitably. We also feel Him to be Master. But there is the third thing that we feel Him to be,—an infectious Christian experience. The Christian Religion is a great hypothesis that we make,—although I cannot climb up to Him, He can come down to get hold of me; He can possess me; He can haunt me; He can lay hold of my will so that the thought and the vision of Him is visible for me. He can, and He does become my Lord and my God. And as I worship so very slowly and imperfectly and yet very really, I am transformed from glory to glory into likeness to Him. We feel and believe Christ to be inevitable, impossible, and infectious.

The world is full of Him. He binds us by vows which it is a shame we should not be bound by. We cannot abandon that life, and we cannot attain to it, but the third and greatest experience is the experience that He comes down to us, that as the gospel of Christmas says—"for us men and for our salvation He came down from Heaven and was incarnate of the Holy Ghost of the Virgin Mary and was made man."

I know Him not only with my heart, but with my reason.

God Who comes to save me, is the God Who brings the new order of life into the world. What we believe is that this life has climbed all the way up through the various stages from the life of inanimate nature, from the life of inanimate objects to the life of the vegetable, to the life of the animal, to the life of the man, and then to that other holy life,—the life eternal. I only ask you to believe that of with which the New Testament is full,—the new form of life which make a man no longer self-centered, but God-centered, which is as different from the ordinary animal, sensual life, as that life is from the life of the vegetable. It is the life which came into the world with Jesus Christ, which had to struggle for its existence. It was the divine life beating in human being. It was the divine life spoken of in human terms. It was the very life of the ultimate reality made available for human needs. It was made part and parcel of the world on Christmas Day, as vegetable life became an integral part of the life of the universe on the day when the first vegetable was made. There was a day when the first animal was made, and ever since that animal life has been an integral part of the life of the universe. There was a time when human life came, and there was a time when eternal life came.

We do not understand how vege-

table life came out of inanimate life, how animal life came out of vegetable life, how divine life came out of human life. We know only that it developed, but we can never discover the immediate mystery. We believe that there did come with Jesus a new form of life, and by that new form of life we can fulfill those vows by which we are bound and which we feel we ought to keep.

Jesus becomes our God, our Divine Redeemer. It is only as we worship Him, only as we accept His authority absolutely, only as we seek Him in corporate and in private prayer,—only so can we reach up to that point where we can find His face in the world of work, and His face in the hearts of men. He must be divine in the practical sense of the term. He must be the very life in the heart of reality for us. We must take Him as such. We must dedicate ourselves entirely to Him as Lord and God.

Pulpit, Preacher and Pew

At the recent British Church Congress in London a speaker made reference to Peter Mackenzie, who was so noted and popular an evangelist among the Wesleyans some years ago. He was famous for his pulpit humor, and on one occasion said of a man with a very wide mouth, "I should think a man with a mouth like that could sing a duet all by himself."

An old man was asked what he did when he bowed his head in church so reverently just before the service began.

"Well," replied the old man, "that's a fair question an' I'll give you a fair answer—I don't know what other folk do, but I always count 40, myself."

Teacher: Johnny, can you tell me who built the ark?

Johnny: Naw.

Teacher: Correct.

A preacher in Ohio once came forward with the declaration that Satan was not mentioned in the Old Testament.

"Well, what of it?" asked some one of a friend who had told him of this statement.

"He claims," continued the other, with reference to the preacher, "that, as there is no mention of the devil in the Old Testament, there can not be a devil."

"That's no proof," said the friend. "The Old Testament does not mention the Ohio Legislature, but there is one."—E. P. Jots.

Activities of the Young People

By the Rt. Rev. C. S. Quin

IN ACCEPTING responsibility for this Young People's page in THE WITNESS, it is our intention not to monopolize this space with things of Texas, but rather to have these columns become a clearing house of Young People's activities everywhere, and to that end we have already secured the consent of nine other Diocesan Heads (either Bishops or the Presidents of Young People's societies) to contribute in their turn interesting stories of the Young People's Movement. So this becomes a co-operative effort to present to the readers of THE WITNESS the story of the Young People's part of the Church's program.

The Young People's Service League was started in the Diocese of Texas for three reasons:

1. I visited a town of twenty-five hundred people in the northwest end of the Diocese, and in the deserted Church building I found a Sunday School roll book with the names of ninety-five teachers and children. The date of my visit was twenty-one years later than the date of the roll book, and there was *not one* communicant of the Episcopal Church in that town. The Church building had been used only for an annual service over a period of years. What was the matter? Two things—no clergy in the field, and no organization to hold the young people.

2. There was a noticeable leak in our Church Schools at the ages of fourteen to sixteen. Boys and girls were dropping out fast. Something was wrong. That leak must be stopped. Perhaps an organization of the young people would do it.

3. Ours was the only Church of any size in which the boys and girls of teen age were not brought together in an organization with a program of service.

Seeing the need I then looked for the best person I knew to undertake the task of meeting it and secured the Reverend Gordon M. Reese as the Organizer, giving him a free hand and backing him to the limit. I mention this fact because it is the quickest and best way to take the Young People's idea to the congregations of a Diocese. There are today many young men and women who are prepared to accept such work in a Diocese, and because this plan has worked here I believe it will work elsewhere.

The effecting of organization was easy, but it required some little time to work out a program. The name we selected I felt, and still do feel, is a bit cumbersome, and we decided on it simply to save time. However, there is this to be said of the title, the

The Cover

An innovation in outdoor bulletin boards is the one in front of St. John's Church, Bedford, Indiana, of which the Rev. H. R. Hole is rector. The picture on our cover gives one an idea as to its size. It is made of Indiana limestone, which was presented to the church by the Ingalls Stone Company, who also donated the machine work. The cutting and carving was done by men in the parish. There is ample space for many large letters, all enclosed in glass and lighted indirectly, also the work of a member of the parish.

very basis of the young people's movement in this Diocese is *service*, and that word properly belongs somewhere in the general title. I have often wondered why the *working forces* of the Church should not be known as the CHURCH SERVICE LEAGUE, with its four divisions—the Church School, the Young People (fourteen to twenty-five), the Woman's division and the Men's division. These four divisions to have the common objective of Christian character through Christian service. It would teach us a cooperation we need to know and yet would allow liberty enough for each division to happily work out its own part in the whole program.

The program for the Young People's Service League in this Diocese is five-fold, namely: Prayer, Service, Worship, Fellowship, and Gifts. The titles themselves are self-explanatory except perhaps that of "gifts," and our interpretation of that is that a member of the League shall give to God each week some gift that has cost personal effort.

Each League has two or more counselors—men and women who are interested enough in young people to meet with them, counsel with them and with common sense enough not to monopolize the meetings nor to interfere with their wholesome (though seemingly foolish) plans.

How the League works will be treated in another article, but this should always be kept in mind—guide and help the young people, but let them do the talking, the planning, and the working out of their League's task.

TO REPRODUCE OLDEST CHURCH IN THE WORLD

The oldest church in the world—that built in 300 A. D. on Mount Ararat by St. Gregory—is to be exactly reproduced by the Armenians of Los Angeles. A congregation of 600 will worship in it.

Programs for Young People's Meetings

Edited by the Rev. Gordon Reese

The programs to be printed weekly in this column were written by the Young People who attended the Young People's Conference at Sewanee this past summer. A record of the name and address of each program printed is to be filed, with a copy of the issue. Members of Fellowships and Service Leagues are asked to keep a record of the programs in order that they may vote, between May 15th and June 15th, for the one they consider best.

Prizes for the best two, and prizes for the three most active fellowships are to be awarded on July 1st. The five prize winners will have free scholarships to the Sewanee Conference next year. Details of the contest may be had from THE WITNESS office.

TEAM WORK

Hymn—Fight the Good Fight.

Prayer—Lord's Prayer.

Service League Prayer.

Scripture Reading—1st Corinthians: Chapter 12, verses 12-27.

Business—Minutes of the last meeting.

Roll Call—Each member to answer by giving in one minute or less a way in which he can help in one of the five fields of service.

Old Business.

New Business.

Hymn—Stand up, Stand up for Jesus.

Subject for discussion—Team Work.

1. Teamwork needed on a Football Team.
2. Teamwork needed in school to develop a school spirit.
3. Teamwork needed in the Church. Cooperation between all the organizations.
4. Teamwork that is needed in our Young People's Society.

Summary of discussion—The Value of Team Work.

Hymn—Go Forward Christian Soldiers.

Benediction.

Suggestion for advertising the meeting: a poster with the picture of a football game, with the caption, "Our League Plays the Game." Time and place of meeting announced, etc.

REMEMBERING THEIR DEAD

Great marble tablets on the walls of the Cathedral in Hankow are engraved with the names of each communicant who dies. The names are written in small characters so there is room for every one rich and poor, to be remembered in this way.

Newark Young People Pledge to School

Make Pledge to Help Young People
Seeking Light in Church
School in China

PLEDGE \$400 THIS YEAR

The Young People's League of the Diocese of Newark has pledged a gift of \$400 as a designated offering toward the construction of new buildings for the Cathedral School for Boys at Anking, China. They are imperatively needed if one of the most successful educational enterprises in the China Mission is to continue to go forward. In making the designation the young people of the Newark Diocese have not only set an example worthy of general emulation, but have made an exceptionally wise choice.

The Cathedral School at Anking dates back to the year of the foundation of the Chinese Republic; unlike which, however, its progress has been ever onward and upward. Primarily intended as a choir school for Holy Savior Cathedral in Bishop Huntington's district, its growth from the start has been so constant and rapid that it long ago passed beyond the stage of its initial purpose; and it is today the largest school in the District of Anking, excluding the two Church universities, with an enrollment of upwards of 400 youths, nearly all of them Christians, and an overage waiting list of as many more. Not only do the Chinese Government schools fail to keep pace with the educational demands of its people, but by preference our Christian schools are selected because of their discipline and efficiency.

The function of the Cathedral School in the educational system of Anking is most important, since it is the natural focus of most of the fourteen out-station primary schools, and takes the boys through four years' preparation for St. Paul's and the other high schools of the Mission. Then, too, in another very essential respect, the school is a vital part of the Church's work. An unusually large number of its graduates eventually pass into the service of the Mission.

Still one more factor of high import in connection with the Cathedral School is that it is managed and directed by Rev. C. C. Yen, graduate of Boone University and holder of the M. A. degree from Teachers' College, Columbia University, and an accomplished educator and Christian gentleman. It means something to the Church people of America that

under the administration of Mr. Yen the school has been made not only self supporting, save for his own salary, but that in addition he has been putting away \$500 a year toward the construction of the badly needed new buildings.

A WOMAN'S FRIENDSHIP TRIP TO GERMANY

American patriotic women, most of them identified with foreign missions, report themselves surprised and gratified at the cordial responses from Germany, especially from German women, of their plan to accompany a Christmas friendship ship, sailing for Germany on November 10, and while gifts from America are being distributed to German children, to visit cities in Germany and express American good will. Women's societies of Germany are not as numerous as those in America, but such as exist seem to have acted, with hardly an exception. Berlin, Frankfort, Mayence, and even Munich have extended invitations. Besides addresses, receptions have been promised in most cities.

During the last summer vast amounts of clothing have been collected, and sent to the Friends' Service Committee at Philadelphia, which committee is to have charge of the distribution. It is stated that there still is need for blankets, and for many kinds of food, and that the needs of children in Germany still are unmet. The effect of the speaking tour is expected to be even greater than the food and clothing sent. About twenty women have pledged to go, most of them able to make addresses in German. Methodists of the South and the North, Baptists of the North, United Lutherans, and, of course, Quakers, are leading in the plans.

CAPACITY ENROLLMENT AT HOWE

The campus at Howe School presented a busy scene last Monday when the new boys began to arrive. They came one day earlier than the old boys, in order that they might take their entrance examinations and receive their physical examinations before the old boys returned.

On Tuesday the old boys came back in numbers larger than ever, with the happy result that the school is full. To meet this increased enrollment the faculty has been enlarged by the engagement of additional masters, all holding college degrees, and men of experience.

A new electric lighting system has been installed, and numerous other improvements made during the summer.

Laymen Pledge Help To Starving Tots

To Prepare for Golden Rule Sunday
by Eating Off Tin Plates
in New York Hotel

DRIVE IN DECEMBER

Through the courtesy of Mr. Frank Dudley, President of the United Hotels Corporation, Roosevelt Hotel, New York City, was the scene of the first International Golden Rule Dinner to be held in this country, Thursday evening, September 25th. The dinner was served in bowls and tin cups such as are used by the children in Near East Relief orphanages and the menu was the simple daily meal of the children: potato soup, rice and prunes with condensed milk, bread and cocoa. The bowls, made in Jerusalem, and the tin cups made in Syra, Greece, were shipped to this country especially for use at this dinner. The diners were the guests of the hotel management and the occasion was one of the features of the opening of the hotel. Mr. Dudley is not only a well-known and successful hotel man, but is also chairman of the Hotel Mens' Section of the Golden Rule Committee. He thus became host to a large number of leaders in other fields of the world's work who are heading up their section of the Golden Rule Committee. Noted speakers of world-wide reputation spoke on the work and needs of the Near East Relief, in order that full information may be in the hands of these volunteer workers in getting ready for International Golden Rule Sunday, December 7, 1924.

The first International Golden Rule Dinner was held in Geneva, Switzerland, September 1. A cablegram signed by Dr. Albert Shaw, Editor American Review of Reviews, Hon. George Woodward Wickersham, formerly Attorney-General of the United States, and a vestryman of St. George's, New York, and Ambassador Henry Morgenthau, declares it was a great success. Paul Hymares, president of the Council of the League of Nations, presided. Every one of the representatives of a score of nations present was enthusiastic. The cablegram strongly urged the organization of similar dinners in every important city in the United States. The cablegram ended: "Occasion combines child-saving, philanthropy, inspiring idealism, and international good will. It is conducive to World Peace and is eminently practicable."

A Chinese baby baptized recently represents the fifth generation of Christians in his family.

Experiment With New School in Detroit

To Reach Every Boy Attending the Public Schools from Detroit Parish

SCIENTIFIC TESTS TO BE MADE

What is considered one of the most unique experiments ever undertaken in Church work with older boys is being inaugurated by the Church School of St. Joseph's Church, Detroit.

An expert in vocational counselling, Mr. A. C. Crockett of the Detroit Board of Education staff, has been secured to act as advisor and every boy of high school age enrolled in the school will be given assistance in working out his vocational problem. This will be done through means of mental and psychological tests and conferences and close observation of the boy throughout the school year. During these conferences, the idea of making service to the community one of the chief factors in picking a life work will be stressed.

The work done by Mr. Crockett will be supplemented by a midweek program of activities which will be in charge of a specially selected group of young business men who have been secured as leaders of the groups into which the boys will be divided.

In addition to the supplementary program, the regular course in religious education will be followed on Sunday mornings, each boys' group making up one of the classes of the regular Church School.

It is also hoped that the mental testing and the work in vocational counselling will be further supplemented by a thorough physical examination which will be given by experts in the field of adolescence sometime during the school year.

A plan of parent co-operation has also been worked out whereby the parents of all boys enrolled in the school will receive periodic reports, not only of the boys progress in the religious work of the school but also reports as to the findings and conclusions reached in the vocational counselling department of the school.

Fathers of the boys will also be called together at some time in the early fall when they will listen to an expert discussion of the field of adolescent psychology and an effort will be made to acquaint them with some of the problems of the adolescent boy and help them understand their boys better.

The men who will be in charge of the boys' groups will take a special course in the field of adolescent psychology at the Detroit Church Nor-

mal School to help them to better understand the age with which they will deal.

When the success of the plan is assured with the boys it will be applied to the older girls in the school, and later, certain changes, at least so far as parent co-operation is concerned, will be inaugurated in the entire school.

According to the Rev. S. S. Marquis, D. D., rector of St. Joseph's Church, who is giving the plan his best co-operation, an effort will be made to make the church school of the parish so genuinely helpful to the boys and girls enrolled in it in working out their most acute life problems that when they will have finished their religious education and passed on into the adult church they may look back with real feelings of thankfulness for what the church did for them in their former years.

ORGANIZE COUNCIL IN DIOCESE OF SPRINGFIELD

An epochal event in the history of the Diocese of Springfield occurred when a conference on the Church's program was held in East St. Louis, September 16th to 18th.

This conference was attended by over 100 persons, a large number of them of the laity, and is the largest gathering of its kind ever held in the diocese. The conference was led by the Rev. F. D. Bartlett of St. Louis.

At the same time there was also held a conference of the Woman's Auxiliary under the leadership of Mrs. T. Q. Dix, also of St. Louis.

As a direct result of the meeting, the Bishop, acting under an enabling Canon passed at the last Synod, formed a Diocesan Council and employed Mr. F. H. Spencer as Executive Secretary.

The personnel of the Council is as follows: Rev. E. J. Haughton, Mr. Dan G. Swannell, Rev. F. P. O. Reed, Rev. Jerry Wallace, Rev. Arthur G. Wilson, F. D. Butler.

TEACHER TRAINING PROGRAM OF SOUTHERN OHIO

Acting upon the conviction that the key to the improvement in the great task of the religious education of the young lies in the more careful training of teachers, the Department of Religious Education of the Diocese of Southern Ohio has made plans for the most ambitious teacher-training program that it has ever undertaken. Already complete arrangements have been made for schools in Cincinnati, Dayton and Columbus, and plans are being made for other schools in Springfield and Circleville.

To Get the People Into the Church

Federal Council of Churches Makes Drive for Larger Attendance at Our Churches

EFFORT TO BE EXTENDED ONE

A special interdenominational movement in the interest of promoting church attendance and enlisting for church membership is being launched by the Federal Council's Commission on Evangelism. It is the outgrowth of the conference of the denominational secretaries of evangelism held under the auspices of the Federal Council of the Churches at Northfield, Mass., last June.

This undertaking is not simply a "Go to Church" spasm. It is a systematic effort, covering a period of several weeks, to arouse new interest in the Church, so that public worship shall have a larger place in our community life.

The program suggested by the Federal Council of Churches includes the best features of various denominational programs. It can be changed to suit the special conditions in any denomination or community. The proposed outline, however, includes the following four points:

1. A friendly visitation of every home in the parish by the pastor or a representative of the Church, for the purpose of extending an invitation to attend its services and securing information concerning the needs of the family and the community at large.

2. A Church Rally Sunday (Oct. 5) with a sermon on the place of the Church in human life, and the importance of loyalty to its regular services of worship.

3. A special emphasis on the work of laymen in securing decisions for Christ and for entrance into the Church.

4. A fall ingathering of new members.

ORDAIN FORMER UNITARIAN IN DULUTH

In St. John's Church, Lakeside, Duluth, on Thursday, September 11, the Right Rev. G. G. Bennett, D. D., Bishop of Duluth, ordained to the Priesthood the Rev. Manfred Lilliefors, Ph. D.

The Rev. Dr. Lilliefors, who came into the Church about a year ago from the Unitarian ministry, is Field Secretary of Men's Clubs in the Diocese of Duluth, and also has charge of St. John's Church, Lakeside, and St. Paul's Church, Two Harbors.

Americans to Sit in Council of League

Churches Asked to Aid in Putting
an End to the Traffic
in Narcotic Drugs

BISHOP LEADS DELEGATION

A new and unequalled opportunity has come for the expression of American public opinion on the control of the traffic in habit forming narcotic drugs.

A World Conference is to be held in Geneva in November, looking toward the complete suppression of the cultivation of opium beyond the need for medical and scientific purposes. This is the famous "American policy" which the Honorable Stephen G. Porter persuaded the League of Nations' Commission to adopt.

President Coolidge has appointed three American delegates to that Conference, among them Bishop Charles H. Brent. For the expenses of this delegation Congress made an appropriation last May.

The pressing need now is that our delegation may be supported by thousands of resolutions, passed by all kinds of organizations, secular and religious, which may be presented to the Conference in Geneva, expressing the overwhelming desire of the American people that this curse of mankind and well-nigh uncontrollable menace to all races and peoples shall now be dealt with drastically and effectively.

What is now needed is not merely the resolutions of a few general national bodies, but those of many thousands of local bodies. It is earnestly suggested that not only state and city federations of churches, but also ministers' meetings of all kinds, women's church groups, home and foreign mission study classes, adult Bible classes and various Christian young people's societies and organizations take appropriate action.

This brief statement is an appeal to the Christian people of America to express their mind. The Federal Council of the Churches of Christ in America will serve as a receiving and forwarding agent for these resolutions. They will be tabulated, classified and entrusted to Bishop Charles H. Brent, who will go to the Conference not only as representing the United States Government but also as representing the Churches of America.

No particular wording or form of resolution is suggested. The greater the variety, the more effective will the resolutions be. The one essential which should be incorporated in some form in every resolution is the request for the adoption of effective measures

for the total extirpation of the plants from which narcotic drugs are manufactured, except as they may be needed for medical and scientific uses according to the judgment of the best medical opinion of the world.

COLORED CHURCH CELEBRATES DOUBLE ANNIVERSARY

In 1849 a few colored families in the city of Detroit organized themselves into a society for worship according to the doctrine and teaching of the Episcopal Church. This first congregation attracted to it James T. Holly, a member of the Roman Catholic Communion, who was later made a priest of the Episcopal Church and still later the first Negro Bishop of the Episcopal Church in the United States.

This congregation, St. Matthew's Church, during the week of September 14-21 held a joint celebration of the seventy-fifth anniversary of the church and the fiftieth anniversary of the consecration of the late Rt. Rev. Theodore Holly, Bishop of Haiti.

Donaldson Appointed to Westminster

By Rev. A. Manby Lloyd

CANON DONALDSON, who goes from his Peterborough stall to the Westminster canonry vacated by the Bishop-Designate of Birmingham, is a remarkable personality. He will be remembered as one of the first members of the old Christian Social Union, which, during its separate life had among its company such honored names as Westcott, Gore and Scott Holland; and also as a founder of the Church Socialist League. A supporter of Labor aims and aspirations, he has on more than one occasion shown his sympathy in a practical manner, as, for example, when in 1905 he marched with the unemployed from Leicester to London and back again. He was at that time vicar of St. Mark's, Leicester, a living he held from 1895 until his appointment to Paston in 1918. Canon Donaldson became a residentiary canon of Peterborough three years ago. When the Labour Party attained official recognition as the Parliamentary Opposition, he organized and presented the memorial from 600 clergy offering congratulations to Mr. Ramsay MacDonald and the Labour members. His name has been mentioned in connection with appointments to high places in the Church, but his transfer to Westminster is the first occasion upon which predictions have been fulfilled.

Canon Adderley calls the appointment of Donaldson epoch-making, because until now no Government has

recommended to the King anyone belonging to the Labour Party for high office in the Church. It is no more a partisan appointment than the frequent refusals by former Governments to appoint first-rate men who happened also to be definitely Socialist.

Another unique characteristic. Donaldson seems to him the only parson in whom the trade unionists and such like are sufficiently interested to ask for his preferment. Since the trial of the Seven Bishops there has not been so much general interest taken in the Anglican Church by the masses. Petitions have been sent in by hundreds in regard to this particular man.

It is significant, too, (he says) "that my friend should fill the place once occupied by Charles Kingsley. We of the Labour Party have had almost exactly the same things said about us as were said about that great man. It was in the year of the last great Exhibition, 1851, that Kingsley was publicly anathematized in church, while the men in the pews cried out, 'God bless you, sir.'"

INDIANS TAKE PART IN ORDINATION

On Saturday, September 13, in Christ Church, Crookston, Minn., the Rev. Walter G. Griggs was ordained Priest by the Rt. Rev. G. G. Bennett, D. D., Bishop of Duluth. The Rev. Charles C. Rollit, D. D., Professor of Church History at Seabury Divinity School, Faribault, preached the sermon, and the participating clergy included the Rev. E. C. Kah-o-Sed and the Rev. W. K. Boyle, of the faculty of the Parshall Memorial Divinity School for Indian Clergy.

RAISING FUNDS FOR THE ORGAN

St. Cyprian's Church, for Negro people, Rev. D. LeRoy Ferguson, vicar, of Boston, one of the city mission parishes, is working to raise funds for an organ for its new church, which was opened last February. The church school and the summer services have been especially well attended, and the interest since entering the new home has been steadily on the increase.

CAMBRIDGE STUDENT IS ORDAINED

Richard T. Lyford, son of Bank Commissioner James O. Lyford, was ordained to the Diaconate at the morning service in St. Paul's Church, Concord, N. H., last Sunday. Dean Washburn of the Episcopal Theological School, Cambridge, where Mr. Lyford is a student, preached.

TAKE IMPORTANT ACTION IN ALABAMA

The Executive Committee of the Diocese of Alabama met in Birmingham September 11, Rt. Rev. W. G. McDowell, D. D., Bishop-Coadjutor, presiding. The entire Executive Committee visited St. Mark's Industrial School for Negroes in Birmingham, to inspect the property with a view to advising and acting wisely with respect to proposed improvements of this work.

An item of \$250.00 was recommended for the 1925 budget to apply on the salary of a missionary for the deaf in the Province of Sewanee.

Likewise, an appropriation was made toward the salary of a provincial field worker in the Department of Christian Social Service.

The Bishop-Coadjutor was requested to write in the name of the Executive Committee to the National Council, requesting that no retrenchment be made in the missionary policy of

the Church before every reasonable effort shall have been made to collect the budget quotas from delinquent dioceses.

Recommendations were made that the Diocesan Field Department should include in the 1925 budget a substantial item to apply on the education of young men for the ministry, there being at this time twelve men either in training or preparing to begin their training for the ministry.

CHARLES L. STREET CHAPLAIN AT CHICAGO UNIVERSITY

The Rev. Charles L. Street, who for several years has been in charge of city missions in Chicago, has been appointed chaplain at the University of Chicago by Bishop Anderson. He has accepted the appointment and is to begin his new work on October first. He requests that those knowing of Church students at the University, send their names to him, addressed to the University.

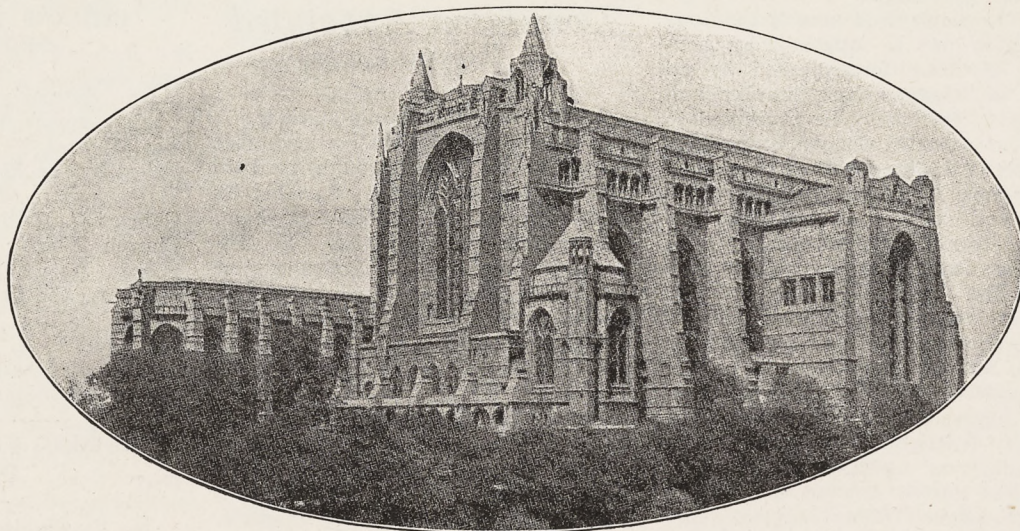
NO WATERING DOWN OF THE GOSPEL SAYS GANDHI

Dr. Stanley Jones, regarded by leaders of the Y. M. C. A. in India as one of the most effective speakers to men, asked Mahatma Gandhi not long ago what line he thought Christians should take if they were to appeal to the people of India. Gandhi replied:

"First, practice your religion without adulterating it or watering it down; practice it in its rugged simplicity. You must emphasize love, as love is the central thing in Christianity, and you need to study non-Christian religions more thoroughly so that you may have a more sympathetic approach."

HEADS MINISTERS' UNION

Rev. F. C. Williams, rector of St. Paul's Church, Willimantic, Conn., is the newly elected President of the Willimantic Ministers' Union.



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—Daily Mail, July 19, 1924.

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the Bible circulated in hospitals have been of such small type that those confined in sick beds read them with difficulty.

The expense of issuing the larger type Scriptures has been so great that the society has not previously attempted to publish such. Now an edition of 150,000 of these volumes has been issued and are available at 3 cents a copy.

This edition for the hospitals follows several other large Bible editions published by the society total-

ing a million books. These have been in English, Bohemian, French, Greek, Italian, Norwegian, Russian, Swedish and Yiddish.

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The will of the late Mrs. Mary B. Miller, New Haven, Conn., gives \$2,000 to Grace Episcopal Church, Hamden; \$2,000 to Bishop Brewster, 'for diocesan purposes; \$1,000 to Rev. Charles O. Scoville, rector of Trinity Church, New Haven.

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Wednesday, Friday; Eucharist, Thursday
and Holy Days.

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munity Service, 4 P. M.; Young People's
Fellowship, 5:30 P. M.

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any, 9:30; Thursdays and Holy Days,
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Holy Days and Thursdays: 9:30.

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DRIVE IS ON FOR BISHOP TUTTLE MEMORIAL

The Bishop Tuttle National Memorial and Endowment Fund campaign will open on October 12th, and the Children's National campaign on the first Sunday in October, when every church school child in the country will be given a story of Bishop Tuttle's life and a box with the request that one dollar be earned or saved during the month for the campaign.

The Memorial will be a building in connection with Christ Church Cathedral, St. Louis, which was Bishop Tuttle's church for 37 years. It will be offered to the National Council for central meetings or any other purposes desired; it will be the center of the Missouri Diocesan activities, and a community power house in down-town St. Louis, with club and class rooms, auditorium, swimming pool, gymnasium and many other facilities to aid the old and young who throng to Christ Church Cathedral, and whom Bishop Tuttle counted as his people whether they belonged to his church or not.

DID NOTABLE WORK IN CHATTANOOGA

Rev. William C. Robertson, in resigning the rectorate of Christ Church, Chattanooga, to accept an appointment as the First Curate of the Church of the Advent, Boston, closes a pastorate of twenty-three and a half years, during which

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