

The **WITNESS**

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BISHOP JOHNSON'S EDITORIAL

"THE STORY OF ST. PAUL"

IF you desire to read a story in which Christian heroism is set forth in a fascinating manner, send for "The Story of St. Paul; Life and Letters," by J. Paterson Smyth.

He has collected the information to be gained about the great Apostle to the Gentiles and set it forth in such a manner as to command one's interest from cover to cover. One cannot read the book without being convinced that St. Paul was a real character; that he believed in the living Christ whom he had seen; and that he lived a life that was both human and heroic.

Dr. Smyth has also incorporated the letters of St. Paul into the story so that they have all the interest of personal correspondence dictated by a busy man in the midst of stirring scenes. One becomes intimately acquainted with the burning zeal of the Apostle which could not be thwarted by the malice of his enemies, the defection of his converts, or the desertion of his colleagues.

He sketches vividly how St. Paul turned all of the disasters which would have overwhelmed ordinary men, into dynamic forces for the glory of God.

One is convinced, after reading this book, that man can do all things through Christ who strengthens him, if he can have the love and the faith and the courage of the great apostle.

As one follows St. Paul step by step through his adventurous life, he learns how it is possible to fight a good fight, to keep the faith and to finish one's course as a Christian warrior.

It has been the fate of pioneers that they have been obliged to endure physical violence in establishing their kingdoms and the reaction has been that they have developed courageous strength in the face of such opposition.

St. Paul was no exception to this rule. His life was eventful as that

of Daniel Boone, and he suffered far greater physical injuries. The one failure recorded is interesting. It is the famous speech on Mar's Hill. "Now there is coming the crisis of the whole speech which the rest only led up to. Paul is now going to preach Christ. But in a moment the whole life goes out of his speech. The audience is laughing! An eager speaker can stand uproar and opposition, but he cannot go on when people are laughing. They are moving in their seats, impatiently muttering to each other, 'Nonsense, come away. The man is a fool. Resurrection from the dead indeed! Let us get out of this.'"

It was after this experience that St. Paul went to Corinth in weakness and in trembling. One can understand why St. Paul made headway against the fury of the Jews, whereas he was powerless before the idle curiosity of the debased Greeks.

The Gospel has a harder time to win acceptance against superficial culture than it does when opposed by brutal fury. It is most stimulating to read the Epistles of St. Paul when they are given to us in their context, showing the circumstances in which they were written and the occasions that called them forth.

This would form an interesting text book for an adult Bible Class in which an Epistle could be read and studied as it is reached, in their proper order, and with the incidents surrounding them.

The characters who aided St. Paul are introduced in their proper entrances and exits. One sees the boy Timothy, afterwards the Bishop of Ephesus, as he is an eye witness of the stoning at Lystra and as he joins St. Paul years after on one of his missionary journeys.

One appreciates the part that the kindly Barnabas played in the earlier life of St. Paul and the circumstances

in which St. Luke accompanied him and became his biographer.

One is admitted into the home of the tent-makers, Aquila and Priscilla, whose hospitality meant so much to St. Paul on several occasions.

One is introduced to four scenes in a Roman court room at Caesarea, and gets a vivid idea of the vicissitudes of Roman officials in following the fortunes of Felix and Festus.

One learns the spiritual values of St. Paul's imprisonment as God was working His purpose out.

One gets the distinction between the various kinds of Epistles:

1st. Those dashed off in the midst of the day's work as Thessalonians and Corinthians.

2nd. Those of a more general character composed in prison as the Ephesians and Colossians.

3rd. The intimate personal Epistles addressed to Timothy and Philemon.

One sees, too, not only the scourgings and the jealousies by which St. Paul was afflicted; one sees also the life-long friendships and the affectionate loyalty which attended his arduous ministry. On the whole, I know of no book more fascinating and profitable to the laity than this short and comprehensive story of him who had seen the risen Christ and who has given his whole life in reparation for the evil that he had done when he persecuted the Church of God.

At least, no one can read this book and feel a smug satisfaction with himself when he lays it down.

And certainly no clergyman who reads it will be guilty of whining for a long time, for it would be ridiculous to whine about our sufferings after reading that which St. Paul endured with persistent cheerfulness.

"Rejoice, and again I say rejoice!"

"Be of good cheer."

He wrote the first in prison, and the last in an impending shipwreck.

Let's Know

By Rev. Frank E. Wilson

MORAVIANS

THE MORAVIAN CHURCH dates back to the time of John Huss, who was burned at the stake in 1415. His followers continued his work in Bohemia, sometimes quietly and sometimes with considerable discord among themselves. They were under persistent persecution but when the Reformation broke upon Europe they were organized with four hundred churches and a couple of hundred thousand followers. They were known as the "Bohemian Brethren" or "Unitas Fratrum" (meaning the Unity of the Brethren).

The movement spread into Poland and Germany, disseminating a great amount of evangelical literature. A Bohemian Bible and a Polish Bible were among their notable achievements.

In the early half of the seventeenth century the Thirty Years War all but exterminated the Brethren. The remnants fled to other countries or continued on in scattered groups in Bohemia. In 1722 a small party from Moravia were allowed to settle on the estate of Count Zinzendorf in Saxony. The count was a pious person and eventually assumed the leadership in the revival of the original movement. Others came in from other lands and a headquarters grew up at Herrnhut, which is still the international center for the Unity today.

Early in the history of the movement in Bohemia the Brethren had elected one of their priests to be their bishop and he had received consecration from a Waldensian bishop. During all the years of dispersion after the Thirty Years War this episcopal succession had been carefully preserved and was imparted to the revived organization at Herrnhut.

Great missionary zeal characterized the Brethren and they had their workers soon carrying the Gospel in every direction. It was one of them who met John Wesley on his return from his unsuccessful visit to the American colonies and who was largely responsible for moulding Wesley's subsequent views.

Comenius is one of the great names belonging to this Moravian movement. He was a great educator and a man of marked administrative ability.

In 1736 David Nitschmann came from missionary work in the West Indies and landed in Georgia as the first Moravian bishop in America. Later this colony was transplanted from Georgia to Pennsylvania where



Rt. Rev. W. P. Remington, D.D.

the city of Bethlehem was built and became the center of their American work. The movement had also entered England and in 1749 was recognized by act of Parliament as "an ancient Protestant Episcopal Church."

In its early American development the Unity lived in exclusively Moravian communities under severe lines of discipline. Some seventy-five years ago, however, the whole organization was revised and came to be known as the Moravian Church working on more modern lines. At the present time it has 125 churches and a membership of 31,000. There are also two fragmentary bodies maintaining independent organizations with a much smaller following.

The plan of administration is largely presbyterian in character except that the episcopate has been carefully preserved. There are five bishops in the United States and one in Canada.

This is written in response to a letter from a correspondent who asks whether this Church considers the Orders of the Moravian Church valid; whether Moravian ministers entering our priesthood would be subject to re-ordination; and whether Moravian confirmation would be accepted by us.

So far as I know the Church has not officially pronounced on the question. In 1888 the Lambeth Conference recommended the appointment of a commission to investigate relationships between the Anglican Church and the Unitas Fratrum. In 1908 the Lambeth Conference considered the conditions under which Anglican bishops might participate in the consecration of

Moravian bishops. The war interfered before the next Conference and since the war the rise of the new Czecho-Slovakian National Church has thrown an entirely new element into the situation.

I think we might say that there is a good case for the validity of Moravian Orders. The method of receiving their ministers or members into the Episcopal Church would depend on the judgment of the bishop in whose diocese the question was raised. In the case of ministers something like conditional ordination might be resorted to. As to their confirmations I think there might be a disposition to recognize them, everything else being clear.

The Council's Work

By Mr. Alfred Newbery

UNDER WAY

THE call for workers must always be from a plan of action. It is unsound practice to tell Church people that they ought to do more unless one is prepared to give work to those who respond. If you are going to mobilize an entire parish, there must be a place for everyone, and something in each place to be done. They must follow their money, their interest and work must follow their prayers. To arouse a parish and to have them fall back into the old lines the day after the canvass is a destructive error. The canvass is only an initial incident. It tells us our resources, financial and otherwise. It dictates the size of our budget and our outline of work. Now then let us go on from there.

In the few weeks of educational campaign preceding the canvass the effort has been to unroll the whole panorama of the Church's work, so that we may be lifted up by the bigness of our task, so that we may be challenged by its importance and taught that we build in vain without God. In that short time only the peaks have been touched. After the canvass more permanent groups should form, with more detailed interests. A many sided Gospel means a many sided expression. Some will take upon themselves to see that the parish duly stress social service. Others will find themselves drawn to religious education. Still others will make themselves expert in the knowledge of certain fields of the Church's mission. Some will feel attracted to keeping in good order the machinery of group organization. Some will form a publicity committee. Perhaps it has been realized that there should be a parish library, or a larger one. Some will collect,

classify the books, and assume responsibility for making the library a useful adjunct. A number of shut-ins may have been discovered in the canvass and regular visitation planned for. When shall we study this book or that, who will lead, where will the meetings be held? How can we find out about this or that?

The whole thing must fall into an ordered plan. In other words, a parish program must be in mind. It must be decided in what season this shall be done, and in what season that. There must be a time schedule, and there must be follow-up plans to see that the outline is practically carried out. Let us not give the command to charge until we know what we are charging, and when we have taken it what we are going to do with it.

For several years now the Field Department of the National Council has been shaping up the plans and outlines that express the above principles. They are tried and tested in parishes, most of them originate in parishes, and they have been corrected by experience in different parts of the Church. They may be obtained from the department or from the diocesan secretary. They are the bare bones of that organization which is necessary if we are going to build, to build earnestly and to build together so that the whole world may feel and see that all things are returning to perfection through Him from whom they took their origin.

Cheerful Confidences

By Rev. George Parkin Atwater

A SEED SOWN IN NEW HAMPSHIRE

I SPENT ten days of my vacation at Crawford Notch in the White Mountains. The Crawford House is an ideal hotel for a vacation, spacious, comfortable and hospitable. Tennis, golf, swimming and mountain climbing provide plenty of outdoor amusement.

A very unexpected opportunity came to me while at Crawfords, to test the financial method of which I have written in *THE WITNESS*. Bishop Parker, of New Hampshire, was a guest of the hotel for several days. During one of our friendly visits around the great fireplace I explained to him my method for the cumulative endowment of Churches. He was good enough to spend part of a Saturday in reading my book on the subject, entitled "The A-A Method."

Our Bishops

William Proctor Remington, the Bishop of East Oregon, was born in Philadelphia in 1879. He graduated from the University of Pennsylvania in 1900 and from the Virginia Theological Seminary in 1905. The first two years of his ministry he served as a curate at Holy Trinity, Philadelphia, leaving there to become the vicar of the Memorial Chapel of the Church of the Holy Communion in the same city. From 1911 to 1918 he was the rector of St. Paul's Church, Minneapolis. He was consecrated Suffragan Bishop of South Dakota in 1919, and was elected the Bishop of East Oregon by the House of Bishops at the Convention in Portland in 1922.

On Sunday morning Bishop Parker held a service in the hotel. In the evening he told me that he had determined to establish the "Crawford House Endowment" with the offering made at that service. That meant that he would put the money in the bank and use only the interest for his work in the mountains. He would add to the endowment thus established every offering received at Crawfords.

This plan was a slight variation from my method, inasmuch as it did not provide for the recognition of the individual givers. But I saw at once a splendid opportunity to test the sentiment of the guests at Crawfords toward the method. For many of the guests had been going to Crawfords for years, and had personal acquaintance with Bishop Parker and a feeling of affection for the White Mountains.

So I consulted with the manager of the hotel, Mr. W. A. Barron, and with his aid we enrolled a group of fifteen guests as founders of endowments for Bishop Parker's work in the mountains. Each founder made an initial payment of one dollar. But each one invited Bishop Parker to send him a report, each year, of the progress of the "Crawford House Endowment Foundation." Each founder may make additional gifts from year to year, as he wishes. There is no pledge, and every gift is quite voluntary. A committee will undertake to enroll other regular guests who are interested in Bishop Parker's work. The endowment will be small, at first, but in time it will be a substantial aid to the Bishop, and it may astonish all of us. Several laymen were very enthusiastic

about it. They will continue to enroll those who are interested. A small gift each year from every person who loves Crawfords and is concerned for Christian work in a difficult territory will soon create a perpetual fund that will provide forever for upholding the hands of the Bishop of New Hampshire.

It was very gratifying to me to find such an immediate and substantial result from the simple act of loaning a book to a Bishop.

This brief picture may give you a hint as to the possible result when the method is used in a parish. A parish may enroll every man, woman and child and may provide constant opportunity for gifts to the individual endowments.

Pulpit, Preacher and Pew

Another bishop has been in the public eye this week—the Bishop of Albans. He is a lively wit and he has introduced us (by way of illustration of an argument that our faces give us away) to a new limerick:

For beauty I am not a great star
There are others lovelier far,
But my face I don't mind,
Because I'm behind
It's you folks in front get the jar.

A London 'bus driver, who was endeavoring to pass a brewer's dray, had just managed to find an opening, when a four-wheeled cab of rather dilapidated appearance somehow managed to get in front, and compelled him to stop.

"Hulloa!" shouted the exasperated bus driver, "look where ye're comin' to with that bloomin' rabbit 'utch!"

The "fare," who was a clergyman, put his head out of the cab when he heard the exclamation, and remarked "What a rude man!"

"Hulloa, bunny," shouted the busman, "are you there too?"

The prosy old parson was coming and his hostess carefully drilled her daughter to answer the string of questions he always asked every little girl: (1) "What is your name?" (2) "How old are you?" (3) "Are you a good little girl?" (4) "Do you know where bad little girls go?"

But the little girl was overtrained and when the reverend visitor began by asking her her name, she spilled all the answers at once in a single breath:

"Dorothy, sir; six years old, sir; yes, sir; go to hell, sir."

—E. P. JOTS.

A Letter from the Holy Lands

Readers of THE WITNESS will be interested in the following letters from the Rev. Charles T. Bridgeman, American Educational chaplain at Jerusalem, Palestine. The letter is addressed to Miss Thomas, the Executive Secretary of the Church Periodical Club:

It was most pleasant to get your letter of July 8th and shortly after that of Mr. Wilcox containing the insurance and other papers for the five cases of books. In due time I expect they will arrive.

The list of the books you sent me was most splendid, just the kind that I was wishing we could get. As a nucleus it should make us all very happy. Incidentally in London I picked up some others that I thought we might need for my own library so that altogether we should be well stocked.

The school is not in session as yet. It closed just before I arrived in July and will not reopen until after the warm weather, in October. The result is that I have had no opportunity to judge of the caliber of the men, except to realize that they so far have not gone any great way in their studies and will need considerable. In fact the whole system needs to be jacked up to a high level. When we actually face the boys I may find it necessary to ask you to help me get some ordinary high school texts for use with them at first that we may lead up to more advanced studies with a better preparation. However, that must wait until I can be more definite.

The Armenians have been most cordial in their welcome of me, not only here but in Constantinople too. In fact there is nothing they are not willing to do to see that I am comfortable. I have an excellent instructor in Armenian, who incidentally has been trained in an English school and has been teaching the boys English at the school. The Patriarch is a charming man, greatly beloved and with a simple dignity that well befits one occupying his position.

The Greek Patriarch, Damianos, has been very ill so that I have not seen him yet. The others at the monastery have been very cordial and interesting. With them the educational problem is pretty difficult now owing to the complete closing of their school and lack of funds. A little later we will see what can be done, but it is necessary to see the Patriarch first.

The Armenian Convent with its

manifold activities is a most interesting place. Its great stone buildings on Mt. Sion occupy a large part of that quarter of the city. Within its walls are housed two thousand refugee families who are given quarters gratis and make their living in the town with their usual enterprise and industry. There are also 700 orphans under the joint care of the Armenian Benevolent Union (of which our Mr. Kurkjian is the N. Y. secretary) and the Near East Relief. It is quite a model institution as such things go here, clean, well-disciplined and the children very happy and busily occupied all the day. In addition to all this is the group of priests and lay workers who occupy the convent, attend to the numerous services at the Cathedral of St. James, and the other Armenian Churches, and look after the thousand resident Armenians of the city. Pilgrims who came in former days are now gone. In contrast to this little island of peace and hope is the condition of the Armenians through the East as I saw them from Constantinople and onwards on my trip. In Constantinople where have lived for centuries the most cultured and wealthiest of the race playing in the life of the city and the Turkish Empire a most distinguished part, there is now a great shadow overhanging the lives of all. Thousands left when the Allies withdrew two years ago fearing a general massacre, and their large properties have now been confiscated without redress. Those who remain find business uncertain, their own future menaced by consistently annoying acts on the part of the Turks (such as prohibiting them from being employed in business houses as clerks or in municipal jobs) their Church life is seriously endangered from time to time and large numbers of refugees are dependent upon them for support. It was a pitiful sight to see the abject crowds quartered in one of the old Churches trying to eke out a living by occasional work and begging. But Constantinople is paradise compared to what is going on elsewhere or has gone on. Smyrna Armenians have all been driven out. Those in Cilicia have been driven out into Northern Syria where under French control they have security. But they are so numerous and trade is so difficult that with all their unparalleled vigour they cannot make more than a bare subsistence. At every town it is the same. They live in poor hovels or makeshift houses or tents, and through labor of their hands or petty trade on the streets seek to support themselves. But Beirut is the most striking instance. Here are many thousands of whom five

or six thousand live in what is known as the "Refugee Camp." On the outskirts of the town, near the railroad yards, overlooking the blue waters of the Mediterranean Sea, in a congested mass of shacks such as the most forlorn that one sees in places in the Harlem and the Bronx where Italian labourers make a temporary home. The houses are arranged in irregular streets. They are made of packing boxes, Standard Oil tins hammered flat and used like sheet tin, branches of trees, mud, discarded bricks, etc. Here in fearful congestion live some five thousand people. In the heat and the crowd with no sanitation of a proper kind and despite the cleanliness of the Armenians, the place is a pest hole that assails the nostrils hundreds of yards away. How they live I cannot tell. And the worst of it is that there is no hope for them except as little by little they scrape and save enough to move away to a new place, only to have their place taken by some other wandering family.

The same is true throughout Syria where there are two hundred thousand Armenians driven out of Asia Minor and overcrowding the little country. In Greece the same story. And as for the little Armenian Soviet Republic in the Caucasus, while it is doing better than any part of Russia it is not yet able to receive these people without assistance from the outside in establishing them and reclaiming waste ground for them.

It is against this background that we are working here in this haven of refuge to rebuild the intellectual life of the people through the restoring of the press and through training new and better leaders to replace those killed and dead that there may be some at least who can show the people the way out of their present difficulties. This is the only seminary among the whole of the Armenian people. Even Constantinople has none and is relying on us here. Little wonder we have a heavy responsibility. The future of the Church and the Nation rests in large measure on our shoulders and on our encouragement. Already they have taken heart because we are here. May we persevere until we have realised some of their hopes.

As you see I am settled in the English cathedral in a very congenial atmosphere. More later.

Rev. Thomas M. Melrose, until recently rector of St. Paul's Episcopal Church, Plainfield, Conn., will become rector of Christ Church, Sidney, Neb., October 1.

Liberal Party Splits in England

By Rev. A. Manby Lloyd

The Liberal Party is divided over the Russian Treaty and some people look for a secession of at least twenty M. P.'s to Labour. The Government have secured unexpected support from J. L. Garvin, the able editor of the *Observer* and the *Spectator*. On the other hand men of all parties with strong Christian sympathies regard the Soviet leaders as an unscrupulous oligarchy, the antithesis of all that is summed up in Democracy, or by Life, Liberty and the Pursuit of Happiness. Mr. Wheatley simplifies his position by proclaiming that "it does not really matter" whether the loan to Russia is repaid or not. That very able Anglo-Catholic idealist, Sir H. H. Slessor (Solicitor - general) came down to Plymouth to tell us that it is a give and take affair and the loan is really a "credit" to enable the Russians to get agricultural implements. In the end it will probably not be made (as Tories would like) a test question, and the "whips" will allow members to vote at discretion. Otherwise, there might be a government defeat and a general election, which no one wants just now. The Premier will be well advised to stick to office for a year or two by which time he should be enabled to reduce unemployment, tackle the land question and lay the foundations of an European peace. The great need is a competent leader of the House. Clynes, worthy man in himself, is becoming more and more impossible.

* * *

"The Conference of Modern Churchmen at Oxford," says the Roman Catholic *Universe*, "reminds us once more of the fact that the Anglican establishment affords as comfortable a home for unbelievers as for Anglo-Catholics. All idea of miracle was thrown over . . . the Fall has gone; Canon Barnes has said so. It is time for all decent-minded people to protest against the unseemly and Voltairean tone adopted by some speakers. One man abused the Pope; another jeered at prayer; the credulity of New Testament writers was another subject for facile pleasantry. If this sort of thing represents 'modern Churchmanship' and 'scientific thought,' no wonder we are, so to speak, going to the bow-wows."

* * *

Compare the above rough paraphrase of a furious onslaught from our Roman brethren, with the following facetious but good-humored verses which I cannot refrain from

lifting from the columns of the *Guardian*, and judge for yourselves which is most effective!

Somerville: 1924

Dedicated to all Modern Churchmen with a sense of humor.

Modern Churchmen are sure that
Psychology
Has left us without a theology;
But the sinner can still
Be redeemed, if he will
Take a first-class degree in Biology.

Great is Truth! (with no Mercy to meet her):
Could the way of salvation be neater?
But this Kingdom of Heaven
Is not much like leaven—
And there's really no room for
St. Peter.

Though the highbrows grow daily
more tall in it
(For there's very small risk of a Fall
in it),
Yet Elijah and Moses
(Knowing nought of neuroses)
Are shut out—and you won't find
St. Paul in it.

The Multitude no man can number—
The tinker and tailor and plumber
And the "wayfaring man"
Must read Bernard Shaw if it can;
And, if not, there's no room for such
lumber.

So the songs of the Saints will grow
sager;
But as for the simple—I wager,
Though Faith, Hope and Love
May be mentioned above,
Yet greater will always be M—r!
(F. R. B.)

Books and Magazines

By Dean Chalmers

THE Woman's Auxiliary and the author of the book (Margaret A. Tomes) are both to be congratulated on the splendid volume just issued, "Julia Chester Emery—the Story of Her Life and Work." It is a fitting memorial to the great founder of the greatest organization of women in the Episcopal Church. The author has made a fascinating story of a life singularly devoid of what are usually considered as exciting or dramatic events. And she has succeeded in making Miss Emery's fine Christian character stand out vividly as a real inspiration to all the members of the organization she loved so well. (Published at 281 Fourth Ave., New York.)

The American Church Monthly is always worth reading, particularly the editorial column, and the articles by Dr. Barry, which are all too few in number. In the September issue

there is a leading article entitled "What's Wrong With Marriage?" from which we quote the following: "The woman who links herself to the career and destiny of the man she loves, and makes his interests her own, not only increases ten-fold his effectiveness, but she is glad to make sacrifices to become the mother of his children. By being joined together they have created a new life, and naturally they wish, by having children, to reproduce that new life which they have created. The woman who insists on living her own life does not really want to bear children. It would interfere with her career. If she does have children she usually neglects them and rears them badly. The woman who is ambitious to live her own life ought not to marry." Don't you think the editor is a man of real courage? Being a celibate he can say these things, while married priests maintain a most discreet silence.

The Rev. N. R. H. Moor is the author of the newest of the Witness Books, which is entitled "The Victory of the Cross." It is not becoming for us to laud our own products to the skies, but these seven meditations on what the author calls "The Victorious Words from the Cross" are original and suggestive. They seem to touch the Easter note rather than the Good Friday one. But the emphasis on the victorious nature of our Lord's great act of sacrifice on the cross is very helpful. Mr. Moor's style is fresh and attractive.

I wish to commend to the attention of every reader of THE WITNESS the Rev. J. A. Schaad's new book, "Evangelism in the Church"—(Published at 281 Fourth Avenue, N. Y.) When I say "every reader"—I do not mean the clergy only. I mean all of us who read THE WITNESS. If "Stewardship," and "Evangelism in the Church" are taken together they amply justify the publishing venture of "281"—without even combining the other valuable publications.

This is a really great book. It shows a great advance over Mr. Schaad's previous works, in power and forcefulness many of the chapters in this book exceed anything Mr. Schaad has previously given the Church and his meaning is always clear. As a piece of fine lucid teaching it would be hard to find an equal in modern religious literature. Mr. Schaad has placed the whole Church under an obligation, which can best be discharged by working to give the book as wide a circulation as possible. It is precisely what the Church needs *right now*.

Activities of the Young People

By Dorothy M. Fischer

HAVE you a Young People's Service League, Fellowship, or Society in your parish? If you have, perhaps you will be interested—from a comparative viewpoint—to know how our League works in Texas, and if you do not have one, let us hope it will not be long before your boys and girls will realize the necessity for just such an organization, for a Service League properly functioning is one of the greatest assets of a parish and its rector.

The keynote of our Young People's Service League is SERVICE, and so we strive to serve God and our fellowman through personal service and corporate service as a League. To this end, we feel that the best work can be accomplished by working in groups or committees, and we therefore use what we term the "Group System." A League is divided into four groups—Prayer and Worship; Gifts and Service; Fellowship; and Membership and Publicity. There is a captain for each group elected by the members themselves. We also have a cabinet which meets monthly and plans the work for the League. This cabinet consists of the Rector and Councillors (who are there to "guide" and "direct"), the officers of the League and the Group Captains. We believe in this way the most effective work is done, because it places the responsibility of planning and the working out of the plans where it belongs—on the boys and girls themselves.

Reports are sent to the Diocesan Office (one for each of the five fields—also a yearly report), and in this way we are able to keep in close touch with the progress the Leagues are making, and are also able to answer "S.O.S." should one come in.

We will hold our Fifth Annual Young People's Diocesan Council in January, 1925. At these Councils the "Honor Shield" is given to the League that has done the best work during the year. The Y. P. S. L. was organized in November, 1919. We now have thirty-two Leagues in the diocese, and whereas we can hardly expect to make such strides as far as organizing is concerned within the next few years, yet we expect to strengthen where strength is needed and to begin to realize the effect of the Young People's Service League in the diocese—namely, Trained Christian Leadership.

Every fall we hold conferences— one in the northern and one in the southern part of the diocese and to these conferences we bring our prob-

lems and obtain not only a spiritual, mental and social value, but it helps us to realize that we are a part of the whole.

Our Summer Camps are one of our greatest joys. It is the place where good sportsmanship, fellowship and the how to "work when we work" and "play when we play" spirit prevails. Aside from the classes from which we obtain valuable knowledge, there are stunt nights, baseball, swimming, boating and the like. The stunts are put on by the different groups and afford an opportunity for the display of the versatility of talent.

Our Service League has brought boys into the ministry, and has increased Church attendance. In more than one instance where there was no rector, the Service League has taken over the services and held things together generally until such time as a rector was secured. Besides this we work and give regularly in the five fields.

Programs for Young People's Meetings

Edited by the Rev. Gordon Reese

A PEACE PROGRAM

1. Motto: "Peace is Possible."
2. Hymn: "The King of Love My Shepherd Is."
3. Prayer: Collect, "For Peace," Service League Prayer.
4. Scripture: St. Matthew 5:38-48.
5. Business:
 - (a) Roll Coll.
 - (b) Old Business.
 - (c) New Business.
6. Program:
 - (a) Three minute talk by leader, stating that we are going to consider the subject of War and have asked different people who are interested in it to speak to us. These speakers are girls and boys of the League. They should dress and act as much like their parts as possible and should not appear until time for their talk.
 - (b) Militarist. War is not only necessary, but a good thing. It brings out courage, self-sacrifice, and loyalty. It often takes a man who would otherwise have amounted to nothing and turns him into a hero. It welds a nation together and makes it a whole, consecrated to one cause. It serves as a blood-letting for the world. It is a safety valve. Every nation should have compulsory military training. It is the best preparation for citizenship.

(c) Diplomat. It is the earnest desire of diplomats to abolish war. But we also feel that the interests of our country should be jealously guarded. These two objects are the aim of all our secret diplomacy, of all our treaties. We can trust no one. We hope for peace some day, but in the meantime preparedness is our motto.

(d) Wall Street Financier. It is absolutely necessary for us to safeguard the investments of our clients. We have invested their heard-earned savings in foreign enterprises. If international affairs threaten our interests we must urge our government to take a hand.

(e) Three Minute Liberty Loan Speaker. (Such as spoke at the movies, theatres, etc., during the war. A typical patriotic speech, with reference to our forefathers, liberty, sacrifice, the flag, mother, etc.)

(f) Soldiers. Five of them representing five different countries. They should be dressed in uniform and should carry the flag of their country. One by one they step out, salute, and make a short talk something like the following:

"I was a peasant living on the sunny slopes of Italy. I heard talk of a war and when the call came to our village I left my family and my farm and went to fight. In a forest in Belgium I died and there my body lies. I never understood exactly what I was fighting for, but

'I gave my life for freedom, this I know,

For those who bade me fight have told me so.'

(Each talk ends with this same couplet.)

(g) Mothers, wives, and Sisters. A girl dressed all in black with a gold star band on her sleeve. She speaks of sending away her men, of Red Cross work, of prayerful waiting. She ends with the words:

"I gave my all for freedom, this I know,

For those who bade me give have told me so."

(h) Closing Talk. What are we going to do about it? Did Jesus really mean it when He told us to love our enemies? Can we love them and kill them at the same time? How far should we go in forgiving? What are we, as Christians, going to do if our country goes to war? What should we do in the meantime?

Fitchburg Stirred By Young Preachers

Fifty Students, Including Several
From the Cambridge Seminary
Stir the City

DEAN BROWN HEAD MISSIONER

The preaching mission at Fitchburg, Massachusetts, the subject of a recent article in *THE WITNESS*, closed on September 24th, and was declared by those who witnessed it to be a remarkable and momentous event in modern religious life. All of the churches of the city took part in it with the exception of the Roman Catholic, and fifty young men and women preached on street corners, in factories and fields, and visited every home in the city.

The Rev. A. G. Gammack, the rector of Christ Church, who was a leader in mission, writes:

"The whole undertaking was a new thing for this country, and surprise followed surprise. The city hall was secured because it has the largest seating capacity in the place. Each evening a preacher, the most eminent that could be secured, was to be heard there, and those who spoke on the street corners were to stop in time to get to city hall for the beginning of the service. They were to announce the service, and try to lead people to the hall. The street-preaching was to be a feeder for the central service. Great gatherings assembled in the city hall, and, ere the city had quite waked up to what was going on, Dean Charles R. Brown of the Yale Divinity School was aiding great numbers with his clarifying and helpful preaching. For the last four days Dr. Frederick Norwood of the City Temple, London, truly a mighty preacher of the word of God, brought the mission to a glorious climax, leaving but one regret—that the city hall could not accommodate twice as many as it does.

"The central services and the great preaching were successful beyond expectation, and yet with the first days the street-preaching got such response that the tactics were promptly changed. The speaking did not stop at eight o'clock; it sometimes went on to eleven o'clock. Many who were listening could not have been induced to go into a church or even the City Hall on a week-night. The preaching stations were carried on as independent centres. More and more non-church going people came to the City Hall, but it was on the streets that the

crusaders had to seek the unchurched. "The question will be asked: 'What are the net results?' Even before the mission began it was a success. I have not seen before, in August, such congregations as gathered in our church last month. It has been a great gain to have occasion for all the churches outside the Roman communion to work together. During the two previous months, union prayer meetings had grown up. The city has been much impressed with the unity of the religious forces. As to the enduring results, who can tell? No meretricious methods were resorted to. There is nothing to be taken back. There was no call for 'hitting the sawdust trail.' Many cards have been handed in with the names of persons asking to know more of the Christian way of life. Even on these no estimates of results can be based. It is clear that in the last few days the subject of religion has been before all our citizens. They have been compelled to know that its claims are being presented by experts of great knowledge and ability; that it is being pressed on the minds of people by the best of youth, with absolute candor and with a knowledge of what is going on in the realm of science and psychology, and with their faces turned to the future—and to a future not too remote, to a world to be re-made in terms of the Kingdom of God. It is all to the good. People are approachable on the subject of religion as they were not before. Much depends on the follow-up work, and we are aware of the fact.

BISHOPS DU MOULIN AND TOURET HAVE RESIGNED

The Rt. Rev. Frank Hale Touret, Missionary Bishop of Idaho, is reported to have tendered his resignation to the House of Bishops. Bishop Touret was consecrated Missionary Bishop of Western Colorado in 1917 and was translated to Idaho in 1919. He was born in Salem, Massachusetts in 1875. Illness is given as the reason for the resignation.

The Rt. Rev. Frank Du Moulin, Bishop Coadjutor of Ohio, has also submitted his resignation. He has been in ill health for several years, but no one had looked for him to resign. First news of it came from the Bishop on October first

SIXTH PROVINCE MEETS AT OMAHA, NEBRASKA

The Synod of the Sixth Province met at Omaha the last week in September. The chief business before the synod was the question of enlarging the powers of the provinces.

Secretaries Resign From Department

Dr. Gardner and Dr. Braden Are to
Take Up New Work Away
From National Office

CHANGE IS UNEXPECTED

Rev. William E. Gardner, D.D., the executive secretary of the Department of Religious Education, has accepted a call to the rectorship of the Church of the Messiah, Boston, and is to begin his work there the first of November.

It has been under Dr. Gardner's direction that the entire Christian Nurture Series has been built up, so that his resignation, if the acceptance of this call means that, will be a real blow to the educational work of the Church.

Dr. Gardner, in accepting a Boston parish, returns to an old field of work, for he was rector of several Massachusetts parishes before becoming Educational Secretary in 1912.

Bishop Gailor officially announces the resignation of Rev. Lester Bradner, Ph.D., also of the Department of Religious Education.

Dr. Bradner began his work in national education in 1913 as Secretary for Teacher Training in the General Board of Religious Education. His contribution to the educational work of the Church has been far-reaching in the field of teacher training, and in the production of Christian Nurture material he has set standards for religious education not only in the Episcopal Church, but in other communions. He has been called the "father of teacher training," for the many teacher training institutes, normal schools, summer conferences, the Standard Course in Teacher Training, and other movements were due to his initiative and conviction that the secret of success in religious education rested in the trained teacher.

Dr. Bradner's home during the coming winter will be in Summit, N. J. From there he will act as consultant in religious education for parishes and dioceses desiring his services.

DR. RICHARD WILKINSON HONORED BY HIS PARISH

The Rev. Richard Wilkinson, D.D., was honored by his parish at a special service held on September 28th. During the six years that he has been the rector of St. John's, Montgomery, Alabama, a total of 604 new members have come into the church, 246 of them by confirmation.

Interesting Meeting At Grace Church

Bishop Parsons of California and Miss Mary Van Kleeck to be Speakers at Meeting in New York

UNDER AUSPICES OF C. L. I. D.

The Rt. Rev. Edward L. Parson, Bishop of California, is to be the principle speaker at a meeting held at Grace Church, New York City, on the evening of October 9th. Bishop Parsons has just returned from a trip through Europe, a considerable part of his time being spent in Geneva attending the sessions of the League of Nations. Those taking advantage of this meeting will, therefore, have the privilege of hearing a first-hand account of the workings of that great international undertaking. Miss Mary Van Kleeck, the director of the Department of Industrial Studies of the Russell Sage Foundation, will also speak at this meeting. Miss Van Kleeck is widely known, not only because of her work for the Foundation, but because of her active interest in the Church. At the last General Convention, meeting at Portland, Oregon, she was chiefly responsible for the ten conference meetings, attended by representative people of the Church, at which present day industrial problems were discussed. Miss Van Kleeck has been active since that time in arranging conferences of employers to discuss the problems of industry in the light of the teachings of the Gospel.

The meeting at Grace Church, which is open to the public, is under the auspices of the Church League for Industrial Democracy, of which Bishop Parsons is the president. Prof. Vida Scudder of Wellesley College, the chairman of the Administrative Committee of the C. L. I. D., will preside.

BISHOP FREEMAN HAS BUSY TIME AHEAD

Bishop Freeman of Washington has been overwhelmed this fall with invitations to address public meetings in all parts of the United States. Although he has had to decline most of them his immediate schedule includes addresses at Bridgeport, September 16; Yonkers, September 18; Norwich, September 22; New Haven, September 23; Hartford, September 24; Providence, September 25; Springfield, September 26. In most of these cities he addresses joint meetings of civic organizations and Chambers of Commerce.

The Cover

The photograph on the cover of the paper for this week is of the Chapel of the Intercession New York City, at 155th Street and Broadway. The Intercession, of which Dr. Milo Gates is vicar, is one of the chapels of Trinity Parish and has about thirty-five hundred communicants. The photograph shows the organ, built by the Austin Organ Company of Hartford, Conn., considered one of the most magnificent in the country.

The Witness Fund

THE WITNESS has several hundred subscribers on its mailing lists who are unable to pay for their papers. Many clergymen, not a few lay communicants, and the inmates of several institutions are receiving the paper regularly, due to the generosity of our readers. Any donations to this fund is used to pay for these papers, and we are very glad to inform donors who are the recipients of their gifts if they so desire. We acknowledge with thanks the following donations to the fund for 1924:

Samuel Ford	\$ 3.00
A Friend	1.00
Laura Blake	2.00
A Constant Reader	5.00
Thomas Hausen	20.00
A Friend	5.00
Gilbert Symons	3.00
Mrs. Spangler	5.00
Mrs. T. I. Stacey	6.00
Arthur Norden	1.00
Miss Wiggenhorn	2.00
Mrs. Lahman	1.00
Mrs. Hillyer	1.80
Mrs. Barrow	2.50
Guild, Grace Church, Mansfield, Ohio	1.80

Total for 1924.....\$193.00

YOUNG PEOPLE'S MOVEMENT ON WASHINGTON PROGRAM

The annual convention of the Sunday School Institute in the Diocese of Washington is to be held at the Church of the Epiphany on October 22nd. The special speakers are to be Miss Mabel Lee Cooper, who is to speak on "The Three Great Acts of Teaching"; the Rev. Henry Lubeck, whose subject is "Religious Education; "When to Begin," and the Rev. Karl Block, who is to address a public meeting in the evening on "The Young People's Movement." Bishop Freeman is also to speak at this evening meeting.

Plea for Idealism By College President

President Bell in Opening Address Condemns the Materialism of America's Educational System

LARGEST ENROLLMENT

With 130 students, an advance of twenty-five per cent over the number enrolled in any previous year in its history, St. Stephen's College opened its sixty-first year on September 21 with an address by President Bernard I. Bell on "A True Theory of Education."

In the course of his address Dr. Bell said: "Every educated man today knows that man, whatever else he may be, is an animal but against a common belief that man is nothing more than an animal this college, supported by the best educational theory and the leading scientific knowledge of today, stands firmly entrenched. The world is in danger of forgetting man's peculiar dignity, the God-like part of him. Because animals forage without restraint and if necessary fight with one another, by individuals and in packs, for what they can grab, it does not follow that man may do so also without killing all that is his glorious destiny. There is a type of education which consists in training people to be more successful predatory beasts than their fellows. Thousands of students are entering schools and colleges with no nobler notion but that by four years or more study they can go out and carve off more stuff and have an easier time than if they had gone directly to work. Against that utilitarian conception of education this college, and every really decent college, stands committed. Man has a soul, the part of him with which he loves. Love is a passionate investment of one's self in the furthering of causes nobler than one's own advancement. It is the divine spark which turns workmanlike efficiency into artistic achievement. A true education does more than enable a man to earn a living. Its most important purpose is to make poets, dreamers, sacrificers, men of vision, makers of a new world, fearless builders out of the accomplishments of the past of a new and better world."

LEAVE DENVER TO GO TO NEW MEXICO

The Rev. R. H. O'Malley leaves St. Stephens, Denver, this month, after twenty years of service, to become the Dean of the Cathedral at Albuquerque, New Mexico.

Conference Mission Of Nazarene Society

The Nazarene Society Adopts New Policy in Forward Move at Washington, D. C.

NEW HEADQUARTERS

The Society of the Nazarene in its annual Conference-Mission held at Trinity Diocesan Church, Washington, D. C., Sept. 14-19, adopted a new constitution, framed a new policy and gave some practical demonstrations of its methods and teachings.

The attendance exceeded that recorded at any previous Conference and included representatives of thirty-four local Guilds in addition to a large number of unattached members.

The general subject of the Conference was "The Place of Healing in the Life of the Church."

A special feature of the Conference was the presence of Dr. Sinclair Bowen, a prominent physician and surgeon of Washington, who delivered an address on "Medicine as an Agency in Healing." Notwithstanding the subject as thus stated, his address was really a powerful argument in favor of spiritual healing and a plea for active co-operation between the priest and the physician.

In the course of his address, Dr. Bowen, who is a prominent Churchman and a Fellow of the American College of Surgeons, said: "I believe and am firmly convinced of the fact that the future success of spiritual healing as brought forward by the Society of the Nazarene is a matter of the greatest importance to mankind. Its field of usefulness is limitless. There are so many reasons which appeal to me as proof of the urgent need of spiritual healing in our Church. One of the outstanding indications of the necessity for its revival is in the prominence and large following of the religious healing cults, which is an evidence of the neglect of spiritual healing by the Church—or, in other words, an absolute disobedience of a strict command of Jesus Christ. If one will carefully study the doctrine and practices of these religious cults and then carefully study the life of Christ, the very natural conclusion is that we must reject one or the other. Had the Church followed out completely Christ's commands on this subject, I believe these religious cults need never have arisen, because every comfort and blessing, and so much more than can be derived from these, can be realized in the Church from

the teachings and practices advocated by the Society of the Nazarene."

The chief business transacted was the discussion and final adoption of a new constitution for the Society of the Nazarene. Substantially this means that the society now becomes a definitely Church organization whose officers and active members must be communicants in good standing, though associate membership is still open to all Christian people. The annual report of the director showed that the work has nearly doubled in twelve months and that it has been found necessary to adopt a Provincial organization. A Provincial Director and Secretary have been appointed for each of the eight Provinces of the Church. These Provincial officers are all priests of the Church.

A permanent Nazarene House is to be opened this autumn at Mountain Lakes, New Jersey, which will be the new headquarters of the society. This will be used in various ways and its equipment will include:

- (1) A chapel where daily services of intercession and healing will be held;
- (2) A guest house, where approved cases may be received for special care and treatment, under adequate spiritual and medical supervision;
- (3) A training school for those clergy and laity who desire to acquire greater proficiency in the healing ministry, where leaders may be trained and sent out to work in the normal channels of parochial activity.

A branch house will be opened also in November at Saint Augustine, Florida, for members and friends of the society and arrangements are being made for the conduct of a similar branch house at San Diego, California.

Large Enrollment at Hobart College

Marked Advance in the Number of Men Studying for Holy Orders This Year

DAILY HOLY COMMUNION

Hobart College opened on September 19th with the largest enrollment in its history, and with a freshman class second in size only to that of two years ago, when entering class records were shattered in colleges all over the country. A preliminary survey of the registration figures indicates that there will be at least 240 students in attendance, 90 of whom are new men. The percentage of students coming from private schools and distant states has been found to be increasing slightly, while there is a marked advance in the number of candidates for Holy Orders.

During the summer months several thousand dollars were expended in improvements to buildings, grounds and equipment. The dormitories, Medbery Hall and Geneva Hall, were extensively repaired and redecorated, and every article of furniture in both buildings was refinished. At the opening of college, two excellent new tennis courts located on South Field were turned over to the Tennis Association for the use of the student body.

Announcement was made at the opening chapel service that during the coming year there will be a daily celebration of the Holy Communion, at 7:30 o'clock in the morning. Heretofore the Holy Communion has

The Spirit of Missions

G. WARFIELD HOBBS, Editor

KATHLEEN HORE, Assistant Editor

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 Together with all the usual features and many compelling articles

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been celebrated only on Sundays and holy days.

President Murray Bartlett's course in the Philosophy of Religion, and Chaplain J. B. Hubbs' Bible Study course, are both proving popular. Not only candidates for Holy Orders, but students preparing for many vocations, have registered for these courses.

The registration of 140 students at William Smith College has taxed the capacity of that institution to the utmost. A large number of well prepared applicants had to be refused for lack of dormitory facilities. The combined registration at Hobart and William Smith is 380 students.

A TRAINING SCHOOL IN MASSACHUSETTS

In the vestibules of Episcopal churches throughout Massachusetts are posters with the pertinent query, "Are You an Asset to Your Parish?" following which is an announcement of the new diocesan training school which it is planned to continue for five successive Thursdays, beginning Oct. 2, in the Cathedral Church of St. Paul, Boston. There are thirty courses in all, and so devised as to secure the interest of as many church people as possible. Subjects, therefore, have been carefully chosen, likewise the teachers, all of whom are recognized authorities in their own chosen field.

This diocesan training school supplants the coaching school of the diocese which was in operation successfully last season. The school includes the former coaching school, but is wider in its scope, embracing all

departments of the diocese and serving the interests of all. Courses will be given by the departments of missions, social service, religious education, church service league, altar guild; and the department of religious education will stand sponsor for the following courses: How to Superintend the Primary Department of a Church School, Christian Nurture Principles, Child Study, Background Courses on the Bible and on the Prayer Book, How to Conduct a Church School Service League Pageantry.

Some of those who are to conduct the classes are Rev. Howard R. Weir, Salem; Miss Lucy C. Sturgis, Mrs. Edward S. Drown, wife of Professor Drown, who recently has returned from the Orient, and whose subject "China of Today" promises to be very interesting; Miss Eleanor G. Parker, daughter of Philip S. Parker, the Boston lawyer; Deaconesses M. A. Pennock, Miss Joy Higgins, who has made a special study of pageantry; Rev. E. J. Dennen, whose work in the interests of the Sir Galahad activities is widely known; Rev. Carroll Perry, Ipswich, who has given special attention to Old Testament characters; Rev. Frederic W. Fitts, Roxbury; Rev. John W. Suter, Jr., diocesan educational secretary; Miss C. Ransom and Deaconess H. P. Lane, both of whom have been giving special attention to kindergarten work; Miss E. N. Buckingham, Mrs. C. J. Hubbard,

Dr. Jeffrey R. Brackett, who is an expert on social service; Mrs. A. H. Brown and Rev. Wolcott Cutler, who has lately taken charge of St. John's Church, Charleston.

A daughter, Margaret Camblos, was born to the Rev. Israel Harding Noe and Mrs. Noe on September 18th. Mr. Noe is dean of St. Mary's Cathedral in Memphis.

Safety Bonds

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WHAT

interest are they now bringing you?

WHEN

you are through what will become of your funds?

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ROCHE'S
HERBAL EMBROCATION

YOU ARE INVITED TO HEAR

RT. REV. EDWARD L. PARSONS, D.D.,
Bishop of California,

who has just returned from attending the sessions of the League of Nations,

-- and --

MISS MARY VAN KLEECK,
Director of the Department of Industrial Studies of the Russell Sage Foundation,

-- and --

PROF. VIDA SCUDDER,
of Wellesley College, who will preside, at a meeting to be held at

GRACE CHURCH
New York City,

on Thursday evening, October 9th, at eight o'clock, under the auspices of

The Church League for Industrial Democracy

**ANTICIPATING EVERY MEMBER
CANVASS IN ALBANY**

Special efforts are being made to insure a successful Every-Member Canvass in the Diocese of Albany this autumn. To this end the Church Extension Committee, composed of clerical and lay members, which functions

as an executive missionary body in the diocese, devoted its fall meeting. Bishop Oldham, chairman of the Committee, appointed each of the four Archdeacons director of the campaign in his respective Archdeaconry, the plan being to conduct the canvass in accordance with the Archdeaconry organization of the diocese. This au-

tumn meeting of each Archdeaconry is having some distinctive features such as training conferences or addresses on the Canvass for the Church's Mission.

The meeting of the Archdeaconry of Ogdensburg was held in S. Mark's Church, Malone, September 23 and 24, at which the Rev. A. R. McKins-

SERVICES IN LEADING CHURCHES

CHICAGO

Grace

St. Luke's Hospital Chapel
1416 Indiana Avenue
(Until New Church Is Built)
Rev. Wm. Otis Waters, S.T.D., Rector.
Sunday Services: 8 and 11 A. M.,
7:30 P. M.

St. Paul's

Dorchester Ave. and Fiftieth St.
Rev. George H. Thomas, Rector.
Sundays at 8, 9:30 and 11 A. M. and
5 P. M.
Holy Days at 10 A. M.

The Atonement

5749 Kenmore Avenue
Rev. Frederic S. Fleming, Rector.
Sundays: 7:30, 9:30, 11 A. M.; 5 P. M.
Daily: 7:30, 9:00 and 5:30.
(Fridays—10:30 additional).

St. Chrysostom's

1424 North Dearborn Parkway
Rev. Norman Hutton, S. T. D., Rector
Sundays: 8, 9:30, 11 and 4:30 P. M.
Tuesdays at 10 A. M.; Thursdays at 8
P. M.

EVANSTON

St. Luke's

Rev. G. C. Stewart, D. D., Rector
Sundays: 7:30, 8:15, 11:00 and 4:30.
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Rev. Henry K. Sherrill, Rector.
Sundays: 8, Holy Communion; 9:30,
Church School; 11, Morning Prayer and
Sermon (first Sunday of month, Holy
Communion and Sermon); 4, Service and
Address; 5:30, Young Peoples Fellowship;
7:30, Service and Address.
Wednesdays and Holy Days: 12:10, Holy
Communion.

ATLANTIC CITY

The Ascension

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Rev. H. Eugene Allston Durell, M.A.
Sundays: 7:30, Eucharist; 10:30, Matins;
12:00, Eucharist; 8:00, Evensong.
Daily: 7:30, Eucharist; 10:30, Matins,
Monday, Tuesday, Saturday; Litany,
Wednesday, Friday; Eucharist, Thursday
and Holy Days.

NEW YORK

The Incarnation

Madison Avenue at 35th Street
Rev. H. Percy Silver, S. T. D., Rector.
Sundays: 8 and 11 A. M., 4 P. M.
Daily 12:20 P. M.

Trinity

Broadway and Wall Street
Rev. Caleb R. Stetson, S.T.D., Rector.
Sundays: 7:30, 9:00, 11:30 and 3:30.
Daily: 7:15, 12:00 and 4:45.

The Heavenly Rest

Fifth Ave., above Forty-fifth St.
Rev. Henry Darlington, D.D., Rector.
J. Christopher Marks, Mus. D., Organist.
Sundays: 8 and 11 A. M., 8 P. M.
Saints Days: Holy Communion, 11 A. M.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D.D., Rector.
Sundays: 8 and 11 A. M., 4 and 8 P. M.
Daily: 8 and 12 A. M.
Holy Days and Thursdays: 11 A. M.

NORTH ADAMS, MASS.

St. John's

Rev. Arthur Murray, Rector.
Services: 8 and 11 A. M. and 7 P. M.
Church School: 10 A. M.
Saints' Days: 10 A. M.

CINCINNATI

Christ Church

Rev. Frank H. Nelson and Rev. C. Russell
Moodey, Clergy.
Sundays: 8:45 and 11 A. M. and 7:45
P. M.
Daily: 12:10 P. M.
Saints' Days: Holy Communion, 10 A. M.

DALLAS

St. Mathew's Cathedral

Very Rev. Robert S. Chalmers, Dean
Rev. B. L. Smith, Assistant Pastor
Sundays at 8, 11 and 7:30 P. M.
Daily Services: 7:30, 9:30 and 5:30.

CLEVELAND

Trinity Cathedral

Very Rev. Francis S. White, D.D., Dean
Sundays at 8, 11 and 4.
Daily at 8, 11 and 4.

MINNEAPOLIS

St. Mark's

Oak St. and Hennepin Ave.
Rev. Phillips Endicott Osgood, Rector.
Rev. Hanford Livingston Russell, Asst.
Sunday Services: Holy Communion,
8 A. M.; Bible Class, 10 A. M.; Morning
Service and Church School, 11 A. M.; Com-
munity Service, 4 P. M.; Young People's
Fellowship, 5:30 P. M.

Gethsemane

4th Avenue South at 9th Street.
Rev. Don Frank Fenn, B.D., Rector.
Sundays: 8 and 11 A. M., 7:45 P. M.
Wednesdays, Thursdays and Holy
Days:

ALBANY

All Saints Cathedral

Very Rev. Charles C. Williams Carver,
B. D., Dean.
Sundays: 7:30, 9:45, 11:00 and 4 P. M.
Week Days: 7:30, 9:00 and 5:30 (Even-
song, Wednesdays and Fridays, the Lit-
any, 9:30; Thursdays and Holy Days,
Eucharist, 11 A. M.

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.
Very Rev. D. B. Dagwell, Dean
Rev. Jonahan Watson, D. D., Assistant
Sunday Services: 7:30, 11:00 A. M.,
7:45 P. M.; Church School, 9:30 A. M.;
Young People's Society, 6:00 P. M.

MILWAUKEE

All Saints' Cathedral

Cor. Juneau Ave. and Marshall St.
Very Rev. C. S. Hutchinson, D.D., Dean
Sundays: 7:30, 11:00, 7:30.
Week Days: 7:00 and 5:00.
Holy Days and Thursdays: 9:30.

St. Paul's

Marshall and Knapp streets
Rev. Holmes Whitmore, Rector.
Sundays: 8:00, 11:00 and 7:00.
Church School: 9:30.
Saints' Days: 9:30.

OAK PARK, ILL.

Grace

924 Lake Street.
Rev. F. R. Godolphin, Rector.
Rev. A. Gordon Fowkes, Assistant.
Sundays: 7:30, 9:45, 11 A. M. and
6 P. M.
Monday, Wednesday, Thursday, 7:30
A. M.
Tuesday and Friday, 10:00 A. M.

try, of the National Field Department, conducted a series of conferences on the textbook, *My Father's Business*. President Murray Bartlett, of Hobart College, also spoke at this Archdeaconry meeting.

Culminating the preparatory meetings of the Archdeacons, there will be a diocesan laymen's dinner in Albany on October 28th, at which Dr. Patton of New York or some other distinguished leader will be the speaker.

Bishop Oldham strongly favors discussion conferences, his opinion being that Church people need information rather than exhortation.

CONFERENCE OF FELLOWSHIP OF RECONCILIATION

A gathering of the Fellowship of Reconciliation, which works in the interests of the principles of Jesus for peace and reconciliation, has just been held at Seaside Park, N. J. Bishop Paul Jones and Miss Grace Hutchins are the secretaries of the organization.

FOND DU LAC CLERGY HOLD THREE-DAY CONFERENCE

The clergy of the Diocese of Fond du Lac held a three-day conference recently upon invitation of Bishop Weller. It was held in the Girls' Friendly House at Green Lake, and was chiefly a preparation for the year's work.

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CONSECRATE CHAPEL OF BOSTON CHURCH

Bishop Lawrence consecrated the new Lady Chapel of Emmanuel Church, Boston, on October 1st. The entire work is composed of memoria's and is considered one of the most beautiful chapels in America. Bishop Mann of Pittsburgh, formerly rector of Trinity Church, Boston, took part in the service as well as Bishops Slattery and Babcock of the Diocese of Massachusetts.

HIGH TRIBUTE PAID TO ARCHDEACON OF IDAHO

The Council of Advice of the Missionary District of Idaho paid a high tribute to the venerable Howard Stoy at their recent meeting, in lengthy resolutions praising his unique work as missionary in the district for the past twenty-one years.

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NORTHERN INDIANA TO ELECT BISHOP COADJUTOR

A special meeting of the council of the Diocese of Northern Indiana is to meet in St. James' Church, South Bend, on October 22nd for the purpose of electing a Bishop Coadjutor.

REV. EDMUND H. CARHART GOES TO ROME, N. Y.

The Rev. Edmund H. Carhart, rector of Grace Church, Allentown, Pa., has resigned to accept the rectorship of Zion Church Rome N. Y. During the five years that he has been at Allentown the church has done an exceptional work and his leaving is a matter of great regret.

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