

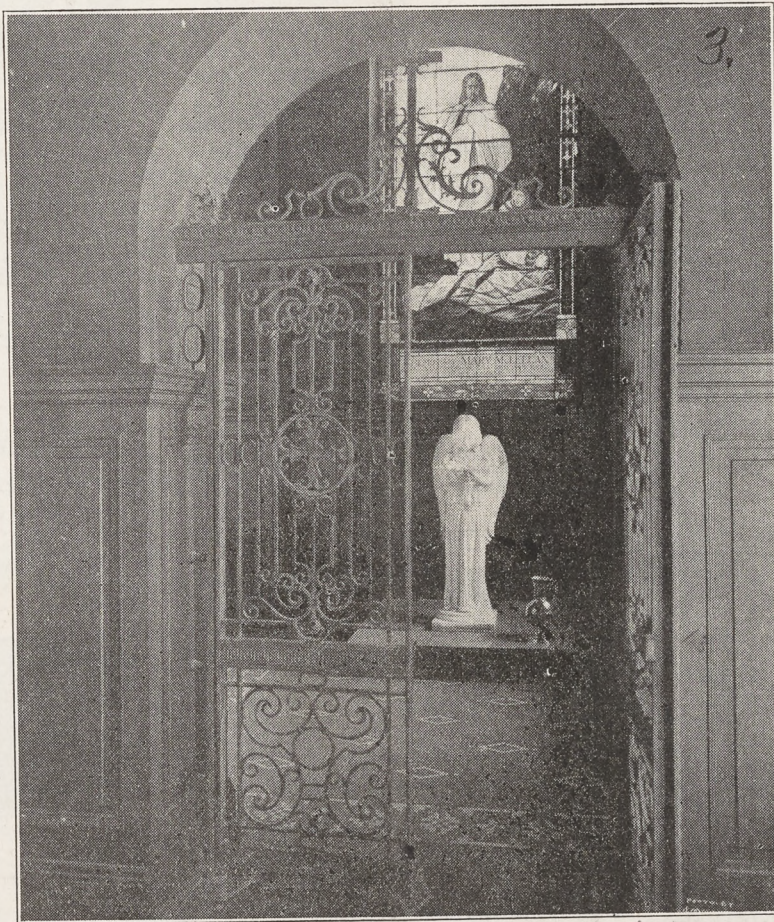
The **WITNESS**



Vol. IX.
No. 9

CHICAGO, OCTOBER 16, 1924

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THE WITNESS

THE CHURCH NEWS-MAGAZINE

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BISHOP JOHNSON'S EDITORIAL

THE REAL TEST

IT IS a common opinion that the true test of the Christian Religion is its popularity, whereas, the real test of it is its reality.

There is nothing in the life or teaching of the Master which even hints at the idea that popularity is an essential element in the Gospel.

He knew what popularity was, for He was so popular at one time as a preacher that five thousand inhabitants of Capernaum went miles into the wilderness to hear Him preach, and see His works; but He did not hesitate to sacrifice that popularity whenever He found that the truth ran counter to popular opinion.

St. Paul knew what it was to have the multitude hang on his words as they did at Ephesus when the people were so moved that they publicly burned thousands of dollars worth of questionable literature; and he also knew what it was to be deserted of all men; but he never allowed the popularity of his message to interfere with its contents.

He taught the faith whether men received it or not. That was his business and for that he had sacrificed his worldly career. He cared not a fig for men's applause unless it was the result of their accepting the faith; when they tried to lionize him as one of the Gods, he repudiated their preferred adulation.

God must despise a trimmer, for He resents a lie, and one who will dilute truth to satisfy the popular demand is nothing less.

We are very apt to be peeved when our message and our ministry fail to elicit popular applause. I fear that we are fast becoming a nation of liars and hypocrites, and such will always support political demagogues and religious fakirs.

What the public wants is a political leader who will give every citizen a bonus and reduce taxes at the same time.

What the religious public wants is a preacher that will intensify their

prejudices and help them to despise their enemies.

The popular vote will not determine the sterling qualities of a candidate; neither will popular enrollment justify a religious sect.

Back of it all is the inexorable fact that the truth hurts and therefore people love error rather than truth.

It is the test of Christ-like character that it does not pity itself because it is misunderstood; nor become bitter because it is opposed; nor indulge in recrimination because it is abused, and the failure to stand the test is due to that popular form of self-indulgence and auto-intoxication which demands the right to hate those who deviate from their own standards. As one man humorously put it, when another claimed to be 100 per cent American, "I am 200 per cent American. I hate everybody including myself."

There are three things in the Gospel of Christ which we need to note carefully:

- 1st. The Doctrine of Christ.
- 2nd. The Discipline of Christ.
- 3rd. The Disposition of Christ toward those without as well as those within.

Many who are orthodox in doctrine and particular in discipline spoil it all by thanking God that they are not as other men are, and making the other man feel the full force of such self-gratulation.

The doctrine of Christ is His revelation, not our discovery; and we ought, if we follow Him, be more concerned with what it is than we are with whether we agree to it. He knows more than we do, sees further than we can, and requires His disciples to accept His verily! verily! rather than our probably! probably!

This doctrine can be ascertained historically; can be practiced personally, and then only can be attested truthfully.

Those who substitute something else have no right to blame Him for

their failure, and failure it has been from any angle that you look at it.

The doctrine carries with it a certain discipline of oneself which is as painful as it is salutary.

The fact that we refuse the yoke makes us totally incapable of testing its value in carrying the burden. Everybody has burdens. The discipline of Christ tells us how to bear them. We do not get rid of the burdens by refusing the yoke; we merely become chafed and sore without His yoke.

He never tells Christians that their burden is easy, but He does tell them that so long as they have to carry the burden anyway, that His yoke is easy. Those who refuse the yoke do not have an easier time, but a more galling experience which is apt to leave them bitter and sore.

At any rate, if you refuse the yoke, what do you know about it? And in the third place, if we are going to practice the Christian life and not something else which we declare to be just as good, we need to keep close watch over our dispositions.

I once asked a favor of a man who granted it with such bad grace that it was worse than if he had refused me graciously.

Christ kept His disposition — He was uniformly good-natured excepting when confronted with injustice to the weak: — other than Himself. Then He could speak vehemently and forcefully. If you are a disciple of Christ, you are responsible for your attitude toward the least of these your brethren as you would be if a salesman toward the customers whose business you solicit.

Some people offer the religion of Christ to their neighbors in such a way that they hate Christ's Church because they hate us. Of course many hate Christ's Church because of their own lives, but others hate it because Christians have such hateful dispositions. It is of no use to be orthodox

and particular if you can't be gracious as well.

Never mind about the popularity of your faith and practice and deeds, if God approves.

It is the secret approval of God that is the solace of the disciple.

If he looks for popular approval of men as the test of his performance, he will get it and that is all he will receive. In the words of the Gospel "He has his receipt in full" usually translated "he has his reward."

The Church will triumph only if it has God's approval; it will take a cropper in the end if it is merely approved of men.

Let's Know

By Rev. Frank E. Wilson

REFORMED EPISCOPAL

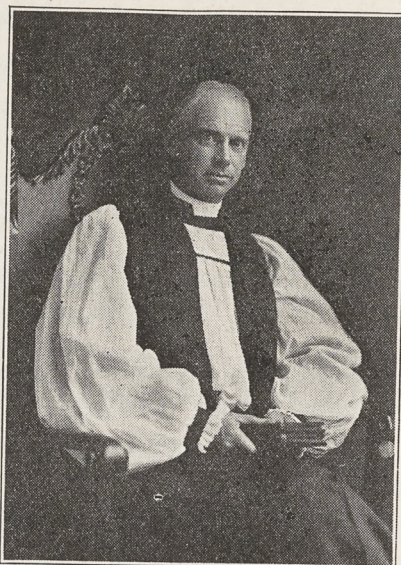
ONE OF the reactions to the Oxford Movement in England, seventy-five years ago, was a strong feeling of suspicion among a group of Evangelicals in this country. They were very fearful that the issues of the Anglican reformation were about to be scrapped and that through the spread of "ritualism" the Episcopal Church would soon be knocking for admission at the back door of Rome.

In Chicago, for instance, the controversy was very bitter. Bishop Whitehouse was elderly, inflexible, and a "high" Churchman, while the Rev. Dr. Cheney was young, inflammable, and a "low" Churchman. Probably they never understood each other and they never failed to clash.

In 1873 things came to a head. Bishop Cummins, of Kentucky, called a meeting in New York attended by seven clergymen and twenty laymen. They organized the Reformed Episcopal Church, after formally seceding from their former allegiance, with Bishop Cummins as the presiding Bishop. Dr. Cheney was elected Bishop for their Western synod, with headquarters in Chicago, and was consecrated by Bishop Cummins.

This new movement adopted the Prayer Book which was proposed for the Episcopal Church in 1785, but which the Church had set aside in favor of the later book of 1789. The episcopate was preserved, together with the two great sacraments. Ordination and confirmation were conferred only by the Bishops. The doctrine of baptismal regeneration was rejected together with a number of other doctrinal items. Broadly speaking, the new platform was largely a repudiation of certain disputed points.

The movement was carried to England and also to Canada. Missionary work was established in India. The headquarters were, and still are, in



Rt. Rev. F. H. Touret, D.D.

Philadelphia, where its greatest strength has always been found.

In 1910 there were five synods in the United States and Canada, 94 parishes, 7 Bishops and 99 other clergy, 10,500 communicants, and about 11,000 in the Sunday Schools. The most recent statistics give three synods, including Canada, two Bishops (one Canadian) and 75 other clergy, 79 parishes, 13,000 members, and 9,000 in the Sunday Schools. From its inception it was a gesture of protest which might have been avoided with a little more spiritual generosity on the part of all concerned. The issues have mostly passed with the lapse of time.

Our correspondent this week asks—"Does the Protestant Episcopal Church consider the ordinations and confirmations of the Reformed Episcopal Church valid or not?"

There has never been an official pronouncement on the question one way or the other. There is a paper in existence written by a Churchman, called "Reformed Episcopal Orders Examined," setting forth a very strong case for their validity. I know of one former Reformed Episcopal minister who came into the Church with the clear understanding that his Orders were valid but irregular and the further ordination which he then received was with hypothetical intention. That would probably be the general attitude of our Church regarding both ordinations and confirmations.

If I may add my own opinion, I think it would be a most desirable step toward the healing of a schism if our Church could officially adopt a friendly and generous position regarding the Reformed Episcopal Church as it stands today.

Cheerful Confidences

By Rev. George Parkin Atwater

EVERY parish ought to have a flock of trained birds, who would whisper to the rector the news of the illness of any of the people.

The little birds carry so much news that it seems strange that they avoid these particular items.

Mrs. B. is ill. And she wonders why the rector does not call. But so far as the rector is concerned, her illness is a dark secret.

He does, indeed, meet Mrs. B.'s neighbor on the street car, and has ten minutes' talk with her. The neighbor has been carrying delicacies to Mrs. B. for a week. And the neighbor talks about the weather, about her garden, about the children, about the movies, about an operation which a neighbor of her uncle in Fargo had undergone, about her symptoms, but never a word about Mrs. B.

Later the neighbor calls on Mrs. B. and says, "It's strange that the rector does not call. He is in town. I saw him on a street car."

The rector meets Mr. B. at the club. "How's the family?" asks the rector. "Fine," says Mr. B., whose mind is on a score of business affairs, and who has the habit of saying "Fine."

That night Mrs. B. asks her husband if he has seen the rector. "Sure, I saw him at the club today." "Did you tell him I was ill?"

"Undoubtedly," says the panicky husband who does not remember what he told the rector. So he makes up his mind to telephone him in the morning and make sure.

He does call up, but the rector is not at home. So the day passes. The rector remains in blissful ignorance. Mrs. B. recovers and by chance the rector learns the facts. Then he calls. Mrs. B. is forgiving, but assumes no responsibility. "Both my neighbor and Mr. B. told you I was ill," she states with firm finality.

The telephone companies once had the custom of calling up each morning just as you were in the bath-tub, and when you crept to the phone in a dripping dressing-gown, the operator would say, "We are testing the line. Thank you."

Now I suggest that the telephone companies do a real service for the Church, by calling up each morning and saying, "Is any one ill at your house?" If they got an affirmative answer, they would then inquire the name of the patron's minister and report.

Some day a genius will discover the way to do mental broadcasting, and the rector may have a chance to learn of the illness of his people.

But the rector may take heart. The

people like the contriteness of his explanation and the pleasure of the reconciliation. And if they really wanted him, some one would step to a telephone and tell him so.

But in the meantime if you see your rector, and know of the illness of one of his parishioners, tell him of it. He would much prefer to forego the details of a last year's illness, if he could learn of current events.

The Council's Work

By Mr. Alfred Newbery

HIGH LIGHTS

YOU CAN pick these out yourself. They are culled from "The Story of the Program." Are they not effective answers to a great many ideas you have heard expressed? Do they not stir interest?

The Church in China has thirty-five thousand communicants. It grew faster in its first one hundred years than the American Church in its first two hundred years.

Three of the four Chinese delegates to the Washington Arms Conference in 1921 are sons of Chinese clergymen and came from St. John's University.

The first Girl Scout troop organized in China was formed in St. Mary's Hall, Shanghai.

The first Boy Scout troop organized in China was formed in Boone University.

Prominent alumni of St. John's University are the Chinese consuls in New York, San Francisco, and Vancouver, the director of the great Han Yang steel works in China, the Chinese Ambassador to the U. S. his predecessor, and one time Prime Minister of China, W. W. Yen.

Two thirds of the pupils in our Chinese day schools come from non-Christian families. Our aim is to have a day school in every station.

In the province of Kiangsu, China, there are forty-six hospital beds to each million of the population.

In China they are beginning to speak of "The Christian Party," in governmental circles. Another name for it is "The St. John's (University) Party."

The Church in China has a missionary district supported and staffed by the Chinese themselves.

At the coronation of the late Japanese Emperor, for the first time in Japan's history, Christians received decorations for conspicuous service to the empire. One of the five decorated is Bishop Motoda of Tokyo.

In Japan's senate there is one Christian, and in the House of Deputies fifteen.

In 1640 Christianity was abolished by edict in Japan. Ours was the first Church to enter the field after that

Our Bishops

Frank Hale Touret, Missionary Bishop of Idaho, was born in Massachusetts in 1875. He graduated from Harvard in 1897, and from the Cambridge Seminary in 1903. He served as a curate at St. John's, Providence, for two years, leaving there to become a curate at Christ Church, Detroit. In 1908 he was elected rector of St. Luke's Church, Fort Collins, Colorado, and in 1910 the rector of Grace Church, Colorado Springs. In 1917 he was elected Bishop of Western Colorado and was translated to Idaho two years later. Ill health has now prompted his resignation, submitted to the House of Bishops this week.

date. The first baptism of a Japanese convert by our missionary was in 1886. Seventy-five years later we have twelve thousand members.

The first general synod of the Japanese Church was also the occasion of the founding by the Japanese Church of a missionary society.

No girl has gone through St. Luke's Training School for nurses, in Japan, and not come out a Christian.

The Public Library at Tokyo reports that the greatest demand was for religious books in 1921, and the greatest number of these were for books about Christianity.

Ninety percent of the government colleges in Japan are frankly without religious faith. At the Imperial University of Tokyo, it was found recently that there were, out of five thousand students, fifteen Shintoists, forty Buddhists, fifteen hundred Agnostics, twenty-five hundred Atheists, and sixty Christians.

Thirty-five years ago Japan had two hundred factories and fifteen thousand workers. Today she has twenty-five thousand factories and one million five hundred thousand workers, of whom half are women.

Africa has one hundred and forty million people, of whom fifty million are Mohammedans, eighty-one million practice native religions, and forty-six thousand are Christians. We have ten thousand baptized Christians, communicants, — three thousand seven hundred and seventy-two in Liberia.

A Mohammedan chief of an interior African tribe built a church and a school in order that he might have a Christian teacher from our mission for his tribe.

We are building a native Church in Liberia. The Bishop and three priests are white. The Suffragan and thirty-four priests are native, and

there are eight native candidates for Holy Orders.

There are six hundred towns in the Liberian Republic without a school.

No other country in the world has poorer facilities for the sick and the injured than the Republic of Liberia.

An eloquent biography of three facts; son of a Mohammedan priest in Africa, educated at our Cape Mount School in Liberia, Suffragan Bishop of the Liberian field. That is the life-story of the Rt. Rev. T. Momolu Gardiner.

Pulpit, Preacher and Pew

Bishop Stubbs having at some ceremony forgotten his hood, borrowed a Cambridge one of the same degree for the occasion, and overheard the remark: "The Bishop wears a lie on his back." "Not so bad as that," he retorted, "only a falsehood."

A fussy vicar wrote a long letter to Bishop Stubbs asking his opinion as to whether it was requisite to have a faculty in order to place some curtains behind the holy table of his church as a reredos. The Bishop replied, stating his views on the subject. This did not satisfy the cleric who must needs write another lengthy epistle regarding his proposed reredos. He received a prompt and curt reply:

"Dear —, Hang your curtains! — Yours truly, W. Oxon."

A Negro minister discovered two men playing cards on Sunday — and for money.

"Rastus, said the minister, "don't you know it's wrong to play cards on de Sabbath?"

"Yes, passon," answered Rastus, ruefully. "But, believe me, ah's pay-in' foh mah sins."

A noted Bishop was one day basking in the sun in Central Park, New York, hoping thereby to ease his rheumatic limbs. After sitting for some time on a bench, he attempted to rise and found it difficult, almost impossible, to do so. A little girl nearby rushed to his aid, exclaiming: "Do let me help you. I've helped grandpa up a lot of times when he was lots drunker than you are."

An up-to-date Evangelist was writing on all the rocks along a certain river, different Bible texts and admonitions to be good. At one place on a fine, smooth rock, he wrote:

"What are you going to do after death?"

A week later underneath this an enterprising advertiser had written: "Use Delta Oil—good for burns."

—E. P. JOTS.

The Business of The Church

By Mr. J. M. Miller

A paper read at the Synod of the Province of the Northwest, meeting in Omaha, Nebraska, the last week in September, by the Executive Secretary of the Missionary District of South Dakota. The article will appear in three installments:

PART I.

Mr. Flubdub was a trifle penurious. However, he fell in love with a lady and persuaded her to marry him. The lady was a very capable manager, which means that she was a business woman. The honeymoon being over, she approached her husband one day with extended hand. He seized it and attempted to kiss it. "Now, John, don't try to dodge the issue," said the lady firmly. "I want ten dollars."

Now, brethren, do not let us dodge the issue. And let us remember that the point to our issue is this—the progressive advancement of the Kingdom of God is as much dependent upon consecrated money as it is upon consecrated personality. The two are as inseparable and as interdependable as are the cravings of the spiritual and the physiological in the individual—let us say, the heart's desire for sympathy, affection and companionship, and the stomach's insistence upon three square meals a day.

Permit me to disabuse querulous minds, if any there be, as to my attitude on the Church and the things for which she stands. I think I ought to say this, lest I, like many another man, be charged with having lost my sense of religion in my devotion to and dependence on the thing we call money. Not infrequently, when I speak in the presence of the clergy, I do so with the uncomfortable feeling that there is a certain degree of antagonism toward me and toward my message because of a feeling that I am merely a dollar man. I deny it. I place first things first. And money does not occupy first place in religion.

I believe no more in dollar churchmanship than I do in dollar diplomacy, but I do insist that the "receipts and disbursements" end of the Church's business is just as vital as the trade end is to diplomatic relationships.

I suppose I am correct when I say that Judas held the money bags. That may be a crime, or a mortal sin, in the eyes of some of our people, who have too much religion to see straight, and so much time on their hands that their constant plea resolves itself into one of a lack of that *very time* of which they *have too much*. There are a lot of people in the Church, and

quite as many in other Communion, so I am informed by reliable authority, who hide their own lack of interest in the business of the Church behind the skirts of Iscariot, believing, or claiming to believe, that anybody who touches money must be directly bent toward the bow-wows. Because Judas was the treasurer of the twelve, many people think that all treasurers of Church funds are more or less in the same category as the man who betrayed our Lord.

That is silly and it is unreasonable, yet it is a persistent challenge to those of us who have upon our hands the task of marshalling the material forces of the Church for the necessities of existing work and for the requirements of new or advance work.

Personally I am no more ashamed to ask the people of the Church to make pledges, and to meet those pledges, and to meet every financial obligation which may arise, than is any clergyman when he rises in the pulpit and presents a sermon on things essentially spiritual. Indeed I have no apology to offer for my part, though I am not so sure but what apologies might have been in order at the conclusion of some of the sermons I have heard. I am stating this not by way of any personal defense. I have none to offer. As a matter of fact I am not on the defensive. The reason I say this is to establish the point that I have in mind, and which ought always to be in the minds of clergy and laity alike, when they come to a discussion of the business of the Church, namely—that the Saint Stephens were as necessary in the development of the Church as the Saint Peters and the Saint Pauls, even though I cheerfully grant the greater importance of the latter. And I insist that those who have not already come to full recognition of the spiritual values of the stewardship which is endeavoring to have the business of the Church done "decently and in order," should not only awaken to modern exigencies but might very well take a little time off to read the family Bible.

It should *not* be necessary for me to take a moment of your time in explaining what the business of the Church is. I believe we have a better understanding of it than ever before in the Church's history. Briefly stated, the business of the Church is the Program of the Church, divided in Church nomenclature into Budget and Priorities, plus the raising of money, the disbursement of money and the proper accounting therefor in order to effectuate the Program. This Program, representing the business of the General Church, plus the diocesan and local programs—which ought to be budgeted—constitute the

irresistible forces which compel us to recognize money as a chief essential. And they are the things which compel us, whether we will or not, to admit that there is no possibility of separating money and the handling of money from the Church's work, either in its present stage of development or in its plans for future advancement.

The power to levy tribute joined hands with the devotion which produced the free-will offerings to build Solomon's temple. Neither the wisdom of the Great King nor the sacrifices of the sons of Levi would have availed to build the temple to the Living God without the application of those well known Hebraic qualities which put business and business principles into everything, including their religion.

I assume that there is no necessity for me to enter into the details of the business of the Church. Generally we know what it means when one states that the Program of the National Church, the Program of the Diocese and the Program of the local parish and mission, require offerings in money for their support. We know whence comes the money and as a rule we know where it goes. We also know that unless it is forthcoming we must borrow or beg, for somehow obligations must be met and balances struck. We may feel ever so keenly that nothing matters but the salvation of souls, but we are forced, whether we like it or not, to pay the bills.

Getting down to the bedrock of fundamentals, the plain, unvarnished truth as to the business of the Church is a matter of bread and butter, plus all the other requirements for the physical comfort, health and well-being of the individuals who make up the grand army of the Church of God, with especial emphasis on the needs of those who lead the army, their personal needs and the needs of their people.

I need not tell you how the money is spent. Every last man here knows where it goes, because he can make a personal application which is not without qualities of illumination and illustration.

I can only talk of the general principles of the business of the Church. There is no use in arguing as to the necessity for the application of sound business principles to the work of the Church. To argue for such an application would be to admit that there are those who are contrary-minded, which would mean that some would be satisfied with the old unsound, hit-or-miss system, which would be about as effective today as the Scotch sermon of two hundred years ago would be if transported

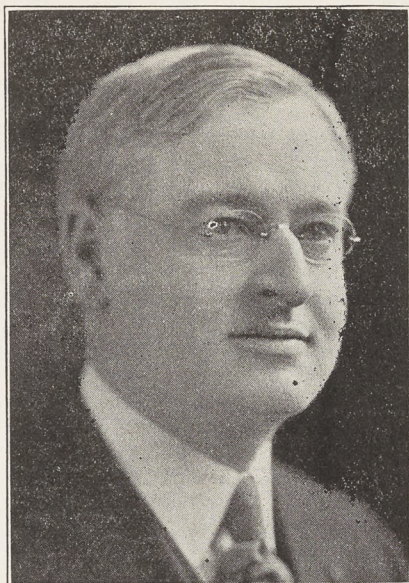
each Sunday to a modern Episcopal pulpit.

I take it that none will question the importance of the business side of the American Church. I suppose there will be little disagreement with the statement that the Church must keep step with the development of the world which it serves. That involves not only vigorous action in educating our people to the needs of the Church and their own obligations in meeting those needs but it also involves some agency for the collection and distribution of funds. This in turn involves an accurate system of book-keeping, which will show in the plainest terms and in fullest detail, the receipts; and, quite as plainly and in as full detail, the disbursements. It involves one thing more, a strict accountancy of all funds; not a perfunctory examination with an annual application of white-wash from some well-meaning but incompetent committee, but a thorough examination and an impartial and unsentimental report by a qualified examiner. No man should be allowed to handle Church funds who is not willing to be bonded and to submit his books at least once a year to an exhaustive examination by qualified and disinterested parties. I like our own system in South Dakota where we have adopted what is known as the Continuous Audit. The accountants are authorized to come to the Diocesan offices whenever they feel so inclined and request the books for an immediate audit. The Executive Secretary of South Dakota does not feel that this carries any implication of doubt as to his integrity. As a matter of fact he himself requested that the Continuous Audit be authorized. I grant that the conduct of the Church's business is not, and cannot be, in the face of human limitations, a matter of perfection. Mistakes of policy and errors of judgment are bound to appear. But there never was and never can be any excuse for failure to keep the books in such shape that a balance may be struck at any time and each penny properly and definitely accounted for. It is serious business because it is the Master's business.

(Continued next week)

ADDRESS CHANGE OF ANGLICAN THEOLOGICAL REVIEW

The editorial offices of the Anglican Theological Review have been changed from Chicago to Bexley Hall, Gambier, Ohio. The change is caused by the acceptance of the deanship of Bexley by the editor, the Rev. Frederick C. Grant. Dr. Grant also announces that the future of the Review is now practically assured.



Mr. Courtney Barber
The Toastmaster at Dinner Which
Opened Brotherhood Convention

A Man Born Out Of Time

By Rev. A. Manby Lloyd

NO BRITON, still less a Warwickshire man like myself, could help liking the leader of the Diehard group, the late Lord Willoughby de Broke, a great sportsman, a fox-hunting squire, whose memoirs just published are as entertaining and as pathetic as the record of a nineteenth century Don Quixote.

Born with a "silver spoon in his mouth," he made the best of this world and didn't want any changes. He was the most able and popular speaker in the House of Lords. He believed in the patriarchal system as the best for peer and peasant alike. There is a story told of a rowdy meeting he was called upon to tame.

"I am what is called a peer of the realm," he began, and set the meeting in an uproar that lasted for ten minutes, after which, quite calmly, he repeated the words..

There was no further outburst, and he continued: "And now, having had a good look at my face, perhaps you would like to see my back."

With that he turned right round and stood as rigid as a post, with one coat-tail under his arm. A few seconds' pause and then a still small voice, "Oh, dear! look at that now." It was the climax, and for forty minutes Lord Willoughby held the meeting in the hollow of his hand.

He had two pet aversions—snapshots and motor cars. God-fearing in his way, he had no love of the

average parson. The sort of Bishop he liked may be gathered from the relish with which he tells the story of one who declined to be translated to another diocese "on the ground that he had already moved his port twice, and at his time of life could not be expected to move it again. It would not have settled down a third time before he would be too old to drink it."

He rather admired extravagance. He belonged to the large but dwindling class of people who consider it good form to live up to your income, even if you have to borrow money to do it.. Such people try to balance their budget. What can we forego? Wine? Of course not. Shooting? No. Hunting? A thousand times No! And they end by giving up coffee after luncheon.

* * *

He illustrates this by a lovely story of a certain duke, rolling in riches, who could not balance accounts—neither could his steward. The family lawyer was called in. He came down to the castle from Lincoln's Inn-fields, and after a week's work submitted his report to the duke.

"Begging your Grace's pardon, I see your Grace keeps both an Italian and a French pastry cook in your Grace's still-room. Is not such a duplication a trifle superfluous?"

"Hang it all!" exclaimed the duke, "a fellow must have a biscuit!"

And that was the beginning and the end of what is called "looking into things."

Lord Willoughby did not belong to the twentieth century, but to the Victorian Era. Had he been born earlier he might have lived to be Prime Minister.

YOUNG PEOPLE'S SOCIETY AT ST. LUKE'S

Gamma Kappa Delta, the young people's society of St. Luke's, Evans-ton, has entered upon the fall season with enthusiasm. All Churchmen and Churchwomen enrolled at Northwestern University have been personally followed up, and the response has been most encouraging. Every Sunday evening finds a large group of these college men and women at supper in the Parish House at 6 o'clock, and afterwards sharing in the program presented by the committee. On the opening night Miss McKim, daughter of Bishop McKim of Japan, was the speaker. The mid-week dance given a week ago was a great success. The society is making a survey of the south-west portion of the town with a view to establishing a Church School in a new district. They are also planning to present a play in the spring.

Activities of the Young People

By Charles B. Scovil

THE YOUNG PEOPLE OF NORTH CAROLINA

UP UNTIL a year ago the Young People's Movement in the Diocese of North Carolina was unorganized. Several of the parishes had Young People's Societies and Christian Endeavors, but nothing had been done to bring together the young people in a united way for Worship, Study, Fellowship and Service.

The date, February 1st, 1924, and the place, the Parish House of the Church of the Holy Comforter, Burlington, North Carolina, marked the beginning of history for the Young People of the Diocese. Representatives from the existing Young People's Societies of whatever form met and planned for the future. A supper was held and then committees were appointed by the Advisor, the Reverend Charles B. Scovil, to consider the following questions:

First: Shall we have an organization for the young people in the Diocese;

Second: What shall we call ourselves;

Third: Shall we have a Young People's Bulletin;

Fourth: Shall we have a Young People's Convention.

On the next morning, February 2nd, after a corporate communion, at which the Bishop Coadjutor, the Right Reverend Edwin A. Penick, D. D., was the celebrant, these questions were debated by the delegates, and from these debates a Young People's Diocesan organization was born. Officers were elected, the name, Young People's Fellowship was adopted, and plans for a Young People's Bulletin perfected. The first issue of the Bulletin came out in May and was in great demand throughout the Diocese. The movement grew at once from this small beginning and in the spring successful district meetings were held in Charlotte and Raleigh. New branches are being formed and we are looking forward to great things during the winter. But not only are we growing in numbers but also in good works. Reports come in all the time telling of the excellent work done by the young people. In the great drive for the Thompson Orphanage in Charlotte last spring, the young people played a large part in making it go over the top. In one parish they had a special service and presented to the older people the great need of this institution for funds to carry on its work; in another the young people carried the literature telling about the drive to all the homes

in that parish. Social Service work has also been reported by some of the branches. For example, one branch gave a Christmas party for the children of the mill workers. Rectors also report an increased interest in the work of the Church by young people.

At the last convention of the Diocese of North Carolina, held in May at St. Paul's Church, Winston-Salem, the Young People's Movement was officially recognized by the Diocese and the following resolution passed: Resolved: That this Convention endorses the movement to form a Diocesan Organization of the Young People's Fellowship, and strongly urges that every clergyman form branches of it in the Church under his care.

This is what the young people have done in the historic old Diocese of North Carolina in less than a year.

Programs for Young People's Meetings

Edited by the Rev. Gordon Reese

SERVICE

I.

Hymn—615: O Jesus, I have promised to serve Thee to the end.

II.

Scripture Reading, Psalm 100.

III.

Prayer: Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek rest; to labor and not to ask for any reward, save that of knowing that we do Thy will, through Jesus Christ our Lord. Amen.

Lord's Prayer.

The Grace.

IV.

Hymn—143: Jesus Calls Us.

V.

Business.

Offering.

Roll Call, to be answered with the name of some person who is today giving their life in the service of God, for the spreading of His kingdom either at home or abroad.

Minutes.

Committee Reports.

Old and New Business.

VI.

Program—First Paper: Resolved, That we who are fulfilling, to the best of our ability, our every day tasks at home, are as much in the service of God as the missionaries abroad.

Second Paper: Resolved, That we, who are fulfilling, to the best of our ability, our everyday tasks at home are not as much in the serv-

ice of God as the missionaries abroad.

Discussion.

VII.

Hymn—450: All Hail the Power of Jesus' Name.

VIII.

Taps.

IX.

Benediction.

Poster: Wanted! Boys and girls from 14 to 21. As each person enters the door, hand him a piece of paper bearing the words, "To wash dishes," or some other everyday task. The discussion will bring out the idea that is on the paper.

COLORADO TO PUSH THE CAMPAIGN

A dinner for the clergy and vestrymen of the Diocese of Colorado is to be held on October 28th with Dean Chalmers of Dallas as the special speaker. On Sunday, November 9th, a union service of all the Denver churches is to be held in the auditorium, when it is hoped that Bishop Anderson of Chicago will make the address.

CHICAGO YOUNG PEOPLE TO HAVE DINNER

The Young People's Association of the Diocese of Chicago are to have a dinner meeting at Grace Church, Oak Park, on October 19th. Bishop Anderson is to be the speaker.

IMPROVEMENTS AT CATHEDRAL AT DALLAS

Extensive improvements have been made in the Cathedral at Dallas, Robert S. Chalmers, dean. Additional offices, choir room, with a large auditorium, completely equipped, have been added. On the third floor eleven class rooms have been added. The fourth floor has been made over into a boys and mens club room. The Church School has opened with forty-five new registrations. Deaconess Marjorie Peck has joined the staff.

NEW WORKER ADDED TO BOSTON STAFF

Miss Blanche M. Berry, graduate of the Church Training and Deaconess House, Philadelphia, and missionary worker among the Southern mountaineers, the Indians of South Dakota under Bishop Burleson, and in the Midnight Mission for Wayword Girls at Germantown, Pa., has recently been added to the staff of the Episcopal City Mission of Boston.

Men of Brotherhood Are Now in Session

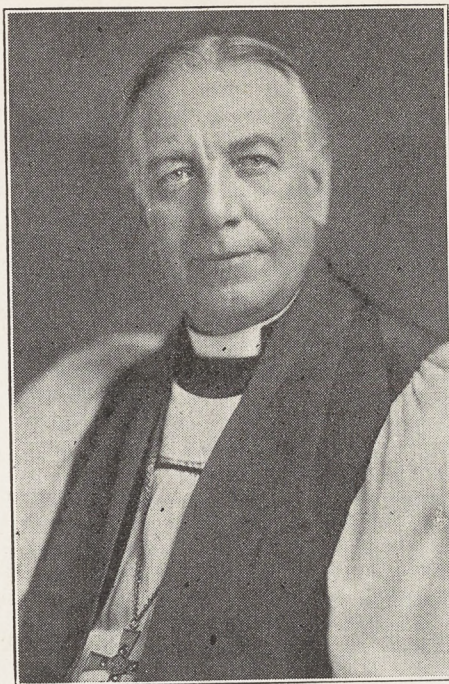
Several Hundred Men and Boys
Gather in Albany for Annual
Convention of the
Brotherhood

DISCUSSION METHOD

Several hundred of the leading men and boys of the Church gathered in Albany last week to discuss the ways and means of putting first things first in their own lives . . . their own lives first, and then, if they themselves find the way, to teach others to do likewise. It was the Convention of the Brotherhood of St. Andrew, which opens with a Churchman's dinner at the Ten Eyke Hotel. Mr. Courtenay Barber of Chicago, the 'live wire' of the Brotherhood, was toastmaster, and the principle address of the evening was made by Bishop Freeman of Washington who sounded the keynote for the conference by pleading with all present to fight against the materialistic tendencies of the present day and to put religion and the Gospel of Christ first in their lives.

The next day, Thursday, October 9th, the conference spilt up into groups, each one given over to a discussion of particular fields of service. The discussion method, an innovation in Brotherhood conventions, seems to have put "pep" into the proceedings. In previous years one was apt to find a handful of men or boys drowsily listening to the prepared lecture of the leader. This year they came to contribute something to the subject themselves, the leaders merely directing the discussion. Mr. Frizzell, a Brotherhood Field Secretary, kept his group at a high pitch on the subject of the older boy, while the conference on The Senior Chapter, led by H. L. Choate of Chicago, brought out many practical suggestions as to ways to develop the work in the parishes among the older men. The evening meeting was held in St. Peter's Church, when the subject was The Progress of the Kingdom, with two very able speakers, The Rev. Duncan M. Genns of Brooklyn and the Rev. Leon Palmer, who recently became a Field Secretary for the Brotherhood.

One of the most inspiring hours of the Convention was the Prayer Hour, held each morning in the Convention Hall, and led by Mr. Edward H. Bonsall, the president of the Brotherhood. On Friday Mr. G. Warfield Hobbs, the editorial secretary of the National Council spoke on what a newspaper man would surely consider a neglected subject, Printer's



Bishop Freeman

*Who Asked Brotherhood Men to Put
First Things First in Life*

Ink and Evangelism. Mr. Hobbs took up this work for the Church after an extensive experience in the field of journalism and was able to develop his story in a way that left a doubt in the mind of nobody as to the important place that the press holds in the Church. He pointed out that the Church depends to a large extent upon printer's ink to "put over" its various programs and drives, and yet it is true that those who are most anxious to use the journals of the Church for such purposes are not willing to support their papers even to the extent of a subscription.

In the evening the meeting was held in St. Paul's and the delegates listened to two fine speeches on The Boy, the first by John L. Alexander of Chicago, the director of the American Youth Foundation, and Bishop Moreland of Sacramento.

The conference closed on Sunday, too late for reporting in this issue, but the delegates surely have fine things in store for them. They are to start the day with the Annual Corporate Celebrate, always the great event of the Convention. In the afternoon a mass meeting is to be held with the subject, Am I My Brother's Keeper? The treat is assured with such speakers as Dr. Hart of the Russell Sage Foundation, Dr. Wood the secretary of the Department of Missions, and Bishop Bennett of Duluth.

The final service will be held Sunday evening when the speaker is to be Bishop Guerry of South Carolina.

International Peace To Be Discussed

Five Distinguished Europeans Com-
ing to World Alliance Ninth
Annual Meeting

AMERICANS ON PROGRAM

In past years a number of distinguished Europeans have chosen the annual meetings of the American Council of the World Alliance for International Friendship through the Churches as an opportunity for messages to the American people. The ninth annual meeting to be held at Buffalo, N. Y., November 11, 12, 13, will be marked by the presence of a considerable group of eminent foreigners according to the preliminary announcement made by the Rev. Linley V. Gordon, Associate Secretary of the American Council, who is in active charge of arrangements at Buffalo. Invitations to attend this meeting already have been accepted by Dr. Walter T. Layton, Rt. Hon. Sir Willoughby Dickinson, Sir Henry Lunn, Prof. Dr. Julius Richter, and Dr. Frank Zilka.

Dr. Walter Thomas Layton is director of the Economic and Financial Section of the League of Nations and is editor of "The London Economist" and regarded as one of the foremost economists of the world.

Sir Willoughby Dickinson is best known for his work in the cause of international co-operation.

Sir Henry Lunn began his active career as medical missionary in India.

Prof. Dr. Julius Richter since 1912 has been lecturer on Missionary Science and Religious History at the University of Berlin. Latterly he has edited several missionary periodicals and monographs.

Dr. Frank Zilka is professor of theology at the Hus Theological Faculty in Prague.

In addition to the distinguished foreigners whose names have just been given there will be a number of prominent American speakers, including the Rev. Harry Emerson Fosdick of New York; Rabbi Stephen S. Wise, a Jewish leader of international fame; Dr. Robert Speer, president of the Federal Council of Churches of Christ in America; Prof. James T. Shotwell, co-author of the Disarmament Plan approved by the League of Nations Council; Hon. John H. Clarke, formerly justice of the United States Supreme Court and now president of the League of Nations Non-Partisan Association, and others.

More than eighty organizations, including virtually all the leading religious bodies, have been invited to send delegates.

Bishops and Council Meet in New York

Nearly a Hundred Bishops Meet in New York to Discuss the Great Problems That Face the Church

COUNCIL IN SESSION

Oct. 9, 5 p. m.
New York, N. Y.

The Witness,
6140 Cottage Grove Ave.,

House of Bishops elected following on October ninth: Rev. A. A. Gilman as Suffragan Bishop of Hankow; Rev. E. C. Seaman of Alabama for Bishop of North Texas; Rev. E. T. Dandridge of Nashville for Idaho. Bishop Paul Jones who resigned because of his Pacifism during the war had the support of a strong group during the elections. Postponed election for Mexico until next General Convention. National Council passed the budget for nineteen twenty-five substantially as it was this year, calling for over four million dollars. Bishops and Council now meeting on budget to present to next General Convention. W. B. SPOFFORD.

The Bishops and the Council are meeting in New York. One might well call this meeting of the House of Bishops, and the joint meeting of the House of Bishops and the National Council, a junior General Convention. Whether the Church is at present facing a greater crisis than always confronts her only those on the inside of the conference halls can say positively. Yet the uninitiated surely gets that impression as he wanders about the hall of the Metropolitan Building, where the Bishops are meeting, and as he slyly walks through the Church Missions House—the famous “281” of Dean Chalmers’ articles—and sees group after group earnestly discussing events and policies. Here is temptation—the temptation of a man with a nose for news—to “smell” out a story; to jolly that little crowd so earnestly buzzing on the fifth floor into revealing a bit of scandal which will be the excuse for the big black headlines that say between them: “Do you see: this humble little sheet has found a scoop.” Why did Dr. Gardner resign as Secretary of the Department of Religious Education? The pressure of criticism, inadequate funds, or merely the normal longing of a priest for a flock to guide? There is a human interest story there. What are the leaders of the Woman’s Auxiliary going to do about that report of Mrs. Graham Taylor’s which showed how poorly paid are

The Cover

The Baptistry in the Chapel of Oakes Home, pictured on our cover this week, is but one of the beauty spots in this Home of the Church for those suffering from tuberculosis. The Font in the Baptistry is in memory of Alfred C. Schermerhorn, and was given to the Home by his sister, Mrs. Richard T. Auchmuty of New York City, who has been a generous supporter of the remarkable work being done in Denver by the Rev. Frederick W. Oakes, the founder of the Home.

many of the missionaries in the field? Did the article by Miss Tillotson, printed during the summer in all of the Church weeklies, tell the entire story, or was part of it left out? Here is another “scoop.” And finally, after digging it all out, all of the problems, all of the frictions, where are we to find the solutions; where are we to place the blames? We will leave it all to our representatives. They love baseball, many of them, and a world series is being played but a few blocks away, yet these representatives are bending over long tables, covered with papers. Before each one of them is a list of topics for discussion. Here they are:

1. Is the general plan of the Program, with its division into Budget and Priorities sound?

2. How can the Budget part of the Program be improved?

This general problem raises many questions of policy as for instance:

- a. Policy as to appropriations to Continental Missionary Districts.
- b. Policy as to appropriations to Diocese.
- c. Relation of these two to each other.
- d. Appropriations to Church Colleges.
- e. Appropriations to Co-operating Agencies, etc., such as Brotherhood of St. Andrew, Girls’ Friendly Society, Conference on World Faith and Order, Army and Navy Commission, etc.

3. Should there be an approved list of Priorities or advance work?

4. What should be the size of the Program for the next triennium?

5. What are the best methods of presenting the Program to the Church?

6. What are the best methods for securing support for the Program?

They are half through their de-

liberations. The telegram at the head of this story is a very brief statement of the results so far. The rest of the story will have to wait until next week.

Famous Newspaper Man for Christianity

Newspaper Writer Gives His Idea of What Christianity Should Mean to the World

INTOLERANT IDEALISM

Don Marquis, famous newspaper “colyumist,” expressed his belief the other day that Christianity is today, as it always has been, “struggling, active, practical, uncompromising, oppressed, dangerous, spiritual.”

“Real Christianity,” he says, “is necessarily intolerant of fraud, injustice, and oppression; and while its ultimate aim is peace, it is obvious that there can be no peace where it exists until it has achieved its ultimate triumph. The moment it abates, by one whisper, its intolerant idealism, it ceases to exist; it becomes something else; it is absolute, or it is nothing; it cannot make terms or it defeats itself; it can pardon all sinners, but never any sin; its most mild-seeming precepts are really explosive paradoxes; it is nothing to be trifled with; eventually the human race, as it finds itself on this planet, must either extirpate it completely or practice it sincerely if it wants any rest; it is impossible to live near it without taking some attitude toward it. Most of the troubles of the world, since it appeared, have been stirred up in one way or another by the action of this idealism on the human spirit; people who are touched with it may and do compromise, but the thing itself does not compromise.”

HOMELESS IN DEAD OF NIGHT AT FORT YUKON

A missionary family of fourteen, including nine orphans, were rendered homeless in the dead of night at Fort Yukon, Alaska, last Wednesday, when the Mission House connected with the Episcopal Hospital at Fort Yukon was completely destroyed by fire, according to a dispatch received at the Episcopal Mission House, 281 Fourth Avenue. Dr. Grafton Burke, superintendent of the hospital, and his wife, escaped in the clothing they had on. All supplies and perishable food and clothing for the winter were burned, and the last boat out of Fort Yukon for the winter was leaving as the dispatch was filed. No lives were lost and the hospital escaped damage.

College Men Turning To the Church

Large Enrollment Reported by All of
the Seminaries of The Church
This Year

NEW BEXLEY DEAN

The General Theological Seminary opened on September 24th with an enrollment of something over one hundred men, there being twenty-three men in the entering class and eleven special students. Among the thirty-six men, nineteen colleges or universities are represented and twenty-five dioceses. All but one of the Juniors are college men and all but three hold degrees.

The Rev. Thomas S. Cline has become the professor of pastoral theology. He is also to be the rector of St. Peter's Church, which is to be used for a training field for the classes. The Rev. Father Bull of the Community of the Resurrection, one of the most noted preachers in the English Church, is also in residence and is to give a course on Preaching.

The 70th year of Berkeley Divinity School opened on Monday, September 22. Dean Ladd made an address welcoming the new men and speaking of plans for the ensuing year. The Department of Pastoral Theology and Homiletics in the present year will be in charge of the Rev. Gilbert Symons, Rector of Christ Church, Glendale, Ohio. Mr. Symons' parish, in response to an appeal from the school, consented to release Mr. Symons for this work. Mr. Symons is a graduate of St. Stephen's College and of Bexley Hall. He did graduate work at Oxford and at Gottingen. He was field chaplain to the German prisoners of war in Great Britain in 1917-18, and is now an active member of the Fellowship for Reconciliation. Mr. Symons' ripe scholarship and record of parish administration seems to fit him in a peculiar way for training young men for pastoral activities.

There is an enrollment of twenty-two students, a larger number than at any time since before the war. That Berkeley is maintaining its tradition of inclusiveness is shown by the fact that the twenty-two students enrolled in the school come from fourteen different dioceses and seventeen different colleges. Dr. Hedrick of the New Testament Department spent his summer in Germany and among other interesting experiences attended the International Student Conference at Elmau. Mr. Fort, the School Secretary, spent the summer in England and Germany.

He was present at the consecration of the Liverpool Cathedral acting as Chaplain to the Bishop of Durham.

Celebrating the event of a capacity registration this year at Bexley Hall, the Episcopal Divinity School at Kenyon College, a special service was held at 5:00 p. m., September 30th.

Bishop Wm. Andrew Leonard was present and as President of the Board of Trustees of the College made the formal announcement of the opening of the seminary year.

Rev. Frederick Clifton Grant, newly appointed Dean of Bexley Hall, was presented to the assembled faculty and students by the President of Kenyon College, William Foster Peirce, who mentioned also the fact that a larger number of men will be students at Bexley this year than in any recent year. "Every room in the seminary building will be occupied," he said, "and the year opens under auspicious conditions."

CHURCH RESPONDS TO APPEAL FROM SOUTH DAKOTA

Bishop Burleson asks the privilege of our columns to make an announcement which is most gratifying to South Dakota and its friends. On June 14th last we suffered a disastrous tornado which totally destroyed six of our Indian churches and wrecked others. Through the kindness of the National Council and the Church press an appeal for reconstruction was widely and effectively circulated. The response, even during the summer when congregations are scattered, has been so unexpectedly generous that we find ourselves on October 1st absolutely assured of receiving the total sum asked, which was \$15,000. Cash receipts have been remarkably prompt and there are definite pledges of further help when congregations reassemble this fall. From these two sources the authorities of the District are confident that our needs will be met, and we do not feel justified in further promoting the appeal.

It seems right also that we should notify those who may be planning to help but have not expressed their intention, in order that we may not be receiving surplus funds when so many other worthy causes are in urgent need of help.

ANOTHER BISHOP RESIGNS

The resignation of Rt. Rev. Julius W. Atwood, Bishop of the Missionary District of Arizona, has been sent to the House of Bishops, according to an associated press report.

Church Gets Started On N. W. C. Work

Campaigners Have Entered the Field
to Stir Up the People of
Parishes

PROSPECTS ARE GOOD

There are several features of note of the diocesan efforts on the Church's Program this fall. While the annual Every Member Canvass comes later than usual—December 7th—many of the dioceses are beginning their field operations earlier than usual. Late September has seen more training conferences than is normally the case.

Michigan is following the lead of Southern Ohio in drawing all of the clergy together for three days, to be followed immediately by a similar conference for selected laity. The National Council will be represented here by Mr. Lewis B. Franklin and the Rev. J. I. B. Larned of Yonkers, New York, and one of the Associate Secretaries of the Field Department; in Southern Ohio the Council representatives will be Bishop Sanford of San Joaquin, Rev. W. P. Roberts of China, Rev. Messrs. J. A. Schaad and R. Bland Mitchell of the Field Department.

A very important feature of this fall's work is the program for studying the principles of Christian Stewardship in the Church Sunday Schools. No such systematic educational program for the young people of the Church has been offered by the Field Department since 1919, the year the Nation-Wide Campaign was inaugurated. The plan proposes a brief presentation, in story form, of stewardship fundamentals on four Sundays, beginning October 12th, followed by a written exercise by all the pupils of the school on November 9th.

October will see the educational work in full swing all over the Church. Massachusetts will have three western Bishops covering the diocese—Bishops Johnson of Colorado, Cross of Spokane, and Remington of Eastern Oregon. Rhode Island will hold Normal Institutes on the book, "My Father's Business," followed by Group Meetings on the subject in November. Bishop Page of Michigan will also spend a week speaking in the diocese. Connecticut has a strong laymen's committee at work to reach every parish. Mr. Franklin will conduct a city-wide Conference on the Church's Mission in Waterbury, October 19th.

New Jersey has secured a full-time Executive Secretary, the Rev. Walter Mitchell, D.D., and is plan-

ning to push the Church's Program with full vigor. The work opens with a series of "Bishops' Conferences" for vestrymen and other laymen the middle of October. In Western New York, the Rev. L. G. Wood will devote the major part of October in preparing the cities of Buffalo, Rochester and Bath for city-wide Conferences on the Church's Mission in November, to be led by Mr. Alfred Newbery, Bishop Cook of Delaware, and the Rev. Dr. R. W. Patton.

The Diocese of Chicago opens its work with a Diocesan Training Institute the middle of October, led by Mr. Franklin. The Diocesan Field Department, under the leadership of its new chairman, the Rev. George H. Thomas, has been hard at work since last spring preparing for a thorough educational program this fall. Chicago has made an advance each year on the Church's Program and expects to continue the process this year.

These are but a few indications of the work that is going on all over the Church. It would seem that the dioceses are doing the most constructive work yet in preparation for the final year of this triennium. If results are commensurate with the efforts, 1925 ought to mark a decided advance over preceding years.

RETIRE AFTER A LONG SERVICE

After thirty-two years residence as caretakers in the Diocesan House of Massachusetts, Mr. and Mrs. Thomas H. O'Neill have given up the work and retired to a new home near Boston. Bishop Philip Brooks was then Diocesan of the undivided state and when Mrs. O'Neill said she did not know whether she could do what was expected of her he said, "Do your best, child, do your best; no one can

do more." And through the years this mandate has been fulfilled. Probably no one has known so many of the clergy and lay workers of the Diocese as Mr. and Mrs. O'Neill. By their loyal and devoted service they have done much to further the work of the Church and they will be greatly missed by all who have known them.

GIRL'S FRIENDLY MEETS AT TAYLOR HALL

A three days' conference of the Girl's Friendly Society for the Province of the Midwest was held last week at Taylor Hall, with an attendance of seventy-six. One of the officers of the society writes of the conference: "We feel that the beauty of the surroundings at Racine, the gracious hospitality of Mr. Biller and the welcome given us by the faculty of Racine College and Mrs. Cushman, added pleasure to the value of the educational and devotional program.

Mrs. Biller has done wonders in making Taylor Hall attractive and comfortable, and I am sure those spacious rooms could easily absorb much

THE VICTORY OF THE CROSS

- - By - -

REV. HIGH MOOR

What did Christ mean by "why hast thou forsaken me?" Here one gets a modern interpretation of the words from the Cross, written by one of the most prominent rectors of the church.

50c a copy, postpaid

WITNESS BOOKS

6140 Cottage Grove Avenue
CHICAGO

Young People's Contest

FIVE PRIZES

THE programs for Young People's meetings, appearing weekly in The Witness, were written by the Young People who attended the Conference at Sewanee. They will run until May fifteenth. A vote will then be taken as to the best programs printed. The authors of the two programs receiving the largest number of votes will have their expenses paid to the Sewanee Conference next Summer. Only members of Young People's Groups are eligible to vote.

The Three Fellowships of Service Leagues submitting the best reports of their activities between November first and May fifteenth will be privileged to send representatives to the same Conference. Reports are to be in by June fifteenth. These will be submitted to three judges, who will determine the winners, taking into consideration the size of the parish, etc. A representative from each of the three winning groups may be chosen by a local contest or a vote.

Enroll Your Fellowship or Service League
By Sending the Name of Your Parish to
The Witness Before November First.

THE WAY OF LIFE

- - By - -

BISHOP JOHNSON

Last year fifteen thousand churchmen read a series of articles in THE WITNESS which explained the religion of Jesus Christ. To meet the demand these articles were put into a book.

Rectors will want to have copies on hand to present to inquirers.

50c a copy, postpaid
\$4.00 a dozen.

WITNESS BOOKS
6140 Cottage Grove Avenue
CHICAGO

of the good oldfashioned furniture which many people wish to dispose of as they move from houses to apartments. Just write and ask her."

STAGING THE CAMPAIGN

The parish campaign was acted in several scenes last fall at St. Luke's

Convent Avenue, New York, with the following characters among those who appeared on the platform: Out of a large replica of The Story of the Program several "Spirits" stepped, describing briefly the great fields they represented; then out of an enormous duplex envelope came a number of people in succession tell-

ing what was accomplished by the Black Side and the Red Side. Another scene showed a family in which each member became interested in and related to some special part of the Church's work. Floating Debt also appeared among them, rather sad, and heard the first kind words spoken to him by a generous member

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

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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.
Daily: 7:30 and 5:00.
All sittings free and unassigned.
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one block east and one north.

BOSTON

Trinity

Copley Square
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

Pacific and Kentucky Aves.
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, 10 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.

of the family. Another scene showed an interview with Mr. Hardcase, much bored by the parish Canvasser, but interested and responsive when a fellow member solicited funds for the Gold Club. The Gold Club solicitor proved to be interested in the parish also, however, and finally "got" Mr. Hardcase.

BISHOP GRAVES IS BREAKING RECORDS IN SHANGHAI

Bishop Graves writes that since the first of April he has confirmed 346 people in the Missionary District of Shanghai. He is greatly gratified by the progress made at the St. Faith's School, Yangchow, where the first class of students was recently graduated.

"It has been a long fight," he says, "to get the conservative people in Yangchow to take to the school, but they are manifestly doing so now and the ladies who are doing the teaching are doing very thorough work indeed. Incidentally the policy of moving the school from Mahan School compound has been justified by the results. The real cause of the success is the ability and energy of Miss Bremer. While she is in charge the Church has a thorough sound institution and she is ably seconded by the other ladies.

"Marriage has worked havoc in the ranks of our women workers. In this way we have lost Miss Stephanie Bradford, Miss Anne Piper and Miss Katharine Deahl. Fortunately all

have married within the Mission, but do not forget that we shall need trained workers to fill their places."

DR. PATTON STARTS THEM OFF IN DALLAS

Dr. Patton, of the Field Department, conducted a conference at St. Matthew's Cathedral, Dallas, for the Clergy of the Diocese as the beginning for the Nation-Wide Campaign.

The conference was not only a success in itself, but was attended by all save two of the Clergy on the active list. Dr. Patton was also the principal speaker at a banquet of the leading laymen of Dallas, and was successful in arousing interest in the program of the Church.

PARISH IN DENVER KEEPS A VIGIL

St. Andrew's, Denver, recently kept a twenty-four hour vigil of prayer in preparation for the winter's work. A list of intercessions was drawn up and assigned to members of the parish who came to the church according to a schedule sent to them.

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Of the graded curriculum adopted for the religious education of the young people of St. John's Episcopal Church, West Hartford, Conn., Rev. William T. Hooper, rector, says: "It is intended to teach boys and girls to be truthful, honest lovers of their fellows, and servants of their day; to prepare them for the life of the public school and the high school, for the moral test and strain of the street, home and playground; to help them gain the ideals and motives that make good citizens, good neighbors, good fathers and good mothers; in fact, to round out the entire personality." This church employs a director of religious education, Miss Barbara Jareo.

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CATHOLIC PUBLICATION

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THE SISTER SUPERIOR

**"WHO'S WHO" KNOCKS A LIE
IN THE HEAD**

That old and ill-found tradition that the minister's son is more frequently an inmate of prison than an occupant of the pulpit is again knocked in the head by "Who's Who," for in the current issue of that roster we learn that the pulpit is a good stepping-stone to fame. In order to secure information concerning the comparative success of clergymen's sons, the editors of "Who's Who" sent out a questionnaire to all those whose names appeared in the edition of 1922-1923, asking them the occupation of their fathers. On the basis of the returns received, it appears that 2,695 persons, or 11.1 per cent, in the volume for 1922-1923 were the children of clergymen. In addition, a considerable number of the replies contained the terms, "farmer and preacher," "teacher and preacher," etc.

**WASTE MORE THAN WE GIVE
TO THE CHURCH**

We waste more than we give to the Church, and luxuries take a large toll out of our domestic income, according to a tabulation prepared by *The American Education Digest*. Living costs come highest in the expenditure, while miscellaneous, that bugbear of the householder, also swallows up a lot that leaves no trail. The figures show: for the church, $\frac{3}{4}$ per cent; schools, $1\frac{1}{2}$ per cent; government, $4\frac{1}{2}$ per cent; crime, $8\frac{1}{4}$ per cent; investment, 11 per cent; waste, 14 per cent; luxuries, 22 per cent; living costs, $24\frac{1}{2}$ per cent; miscellaneous, $13\frac{1}{2}$ per cent. Arithmetic, observes *The Christian Register*, says we waste eighteen times as much as we give to organized religion.

THINGS NOT SO GOOD IN CHINA

Bishop Graves, writing from Shanghai, the first of September, says that there is a great deal of suffering due to the fighting. At Quinsan the soldiers have occupied the chapel and taken goods away from the rector. People are fleeing to Shanghai with suffering there in consequence, due to high prices.

**DR. STEWART PREACHES AT
IOWA UNIVERSITY**

Rev. G. C. Stewart, rector of St. Luke's, Evanston, was the preacher on September 28th at the University of Iowa. His sermon was broadcasted by the University station. In January Dr. Stewart is to preach at Princeton.

**THIS DOCTOR WEARS A
UNIFORM**

When the Church General Hospital, Wuchang, China, was built in 1918, the money gave out before provision could be made for a heating plant. Rather than keep patients waiting until a heating plant could be procured, the hospital doors were thrown open, and its wards and clinics have been full ever since.

Dr. Theodore Bliss, writing about his hope that a heating plant may be secured some day, says: "When I was home last year I got a leather 'aviator's' suit from one of the army and navy stores, and I found it just the thing for wear about the hospital last winter. The blanket-lined leather sleeveless jacket and riding breeches with a sweater extra during the coldest part of the time, did the heat retaining necessary: and a white-duck long coat like a butcher's gown (a bit too suggestive, that, for a surgeon, isn't it?) kept the outside capable of being laundered and sterilized."

**EDUCATION AT A LOW FIGURE
IN CHINA**

St. Mark's, Wusih, China, seems to have reduced the maintenance charge for a boarding school to a minimum. Fourteen cents a day, Mexican, is its cost for providing food for a pupil. That means seven cents, gold. St. Mark's is working out an interesting experiment in education by taking boys from the small towns and the farms within a radius of 8 and 10 miles of the great city of Wusih, and giving them an education entirely in

Chinese. Many of the boys come from the poorer Christian families of the country districts. For the most part they are boys who, it is expected, will return to the small villages and farms instead of being drawn into the whirl of big business because they have a command of English.

**ST. LUKE'S, SCRANTON, RUNS
A REAL HOME**

For the thirty-third time the summer home of St. Luke's Church, Scranton, Pa., situated in the high altitude of the beautiful Pocono Mountains at Cresco, Pa., closed its doors, having been filled to capacity with women and children the entire season. The total number of days for entertainment this year amounted to 3,113. The Home makes possible for mothers and their families, vacations in the mountains from ten days to the period covering the entire season. Everything depends upon the needs of those who are guests at the Home. No fees are charged, transportation is supplied by auto bus from Scranton to the Poconos. A record of the church affiliations of those who are entertained revealed the fact that there were 98 Episcopalians, 97 Roman Catholics, 25 Presbyterians, 19 Methodists, 17 Baptists, 7 Missions, 6 Lutherans, 5 Christian Science, 4 Christians, 3 Reformed, 3 Congregationalists, 2 Polish, and 2 Christian Alliance.

Rev. Leslie F. Wallace, vicar at St. Andrew's Church, Ayer, Mass., has accepted a call to become assistant to Rev. A. M. Aucock, rector of All Saints' Memorial Church, Providence, R. I.

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