

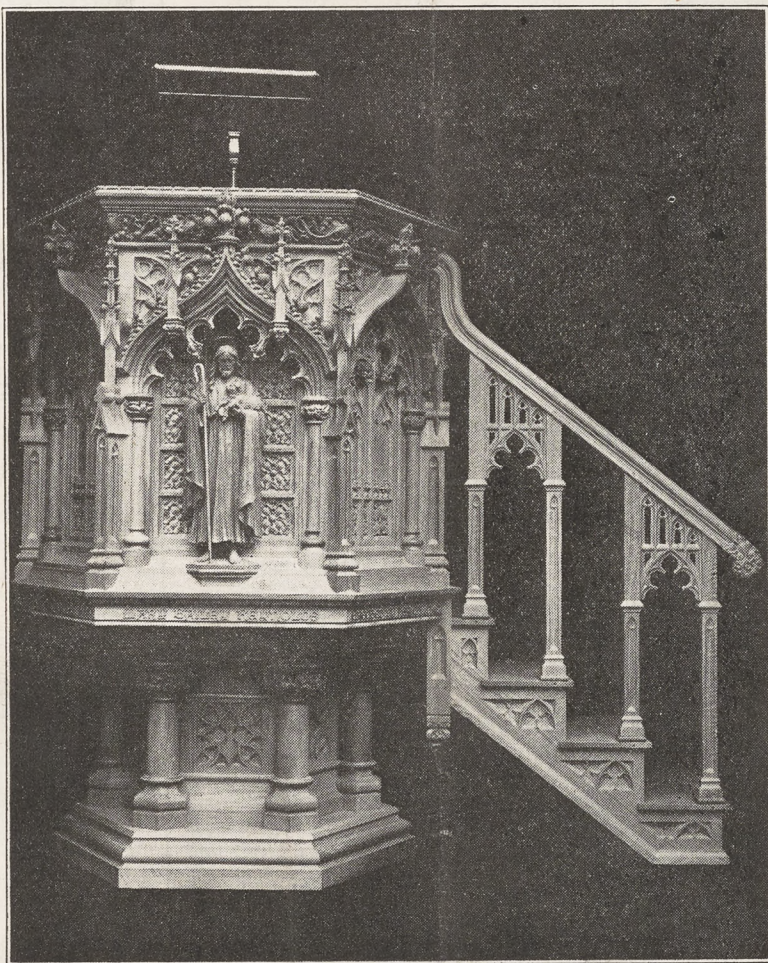
# *The* **WITNESS**



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No. 16.

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# THE WITNESS

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## BISHOP JOHNSON'S EDITORIAL

### VESTRYMEN

IT IS with much hesitation and no little searchings of heart that I presume to address an editorial to these pillars of the Church.

I have known many of you intimately for thirty years and individually you are the finest group of men that I know anywhere.

If you could be made to take your job seriously the Church could afford to have inadequate bishops and inefficient rectors, for you occupy the same position in the Church Militant that non-commissioned officers occupy in the regular army; with this difference, that a non-commissioned officer has come up through a period of training into a position of responsibility, whereas in the Church Militant I am afraid that most vestrymen just happen to be vestrymen without any special training in the duties of their office.

In the regular army it doesn't make so much difference about colonels and captains if the sergeants are onto their job, but how can men be effective sergeants if they have never learned?

What is a vestryman?

First: He is the man selected to represent the parish in a business way. He is the man who is to provide ways and means for the parish to function. He should bring into the vestry meeting the same kind of a vision that he has in the street. There he has usually a big vision and a commanding position. Too often he comes into the vestry meeting with a small vision and a capacity for passing the buck. (I do not have to explain this simile to most vestrymen.) I believe it was Will Rogers who made this comment on American life: "First there was the passing of the buffalo; then the passing of the antelope; and now the passing of the buck." I always thought that Will Rogers had a keen insight into American life.

Second: He is, or should be, the confidential adviser of the rector.

I know rectors who do not consult their vestries; who incur bills and adopt radical changes without taking the vestry into their confidence. I am sure God loves these rectors, but I am equally sure that He does not admire them.

But one of the conditions that a rector has the right to expect is that if the vestry is to be consulted they should have some knowledge of matters in which he is vitally interested.

How can vestrymen have knowledge, having never learned? Many of them are absurdly ignorant about what is going on in the Church. I would like to ask a group of vestrymen:

Who is the Presiding Bishop of the Church?

What is the National Council?

What great hospital is the Church conducting in the Orient?

What great college that the Church is backing holds an enviable position in the Orient?

What remarkable work is being done by the Church in the Philippines?

What is the Church doing in Brazil, Cuba, Porto Rico, Alaska, Honolulu?

Really you could not be an effective member of Congress if you knew nothing about the foreign relations of our country.

If the rector is to confide in his vestry he has a right to expect that the vestry should be interested enough to know the setting in which the parish is working.

Third: A vestryman represents the whole Church to the parish.

A bishop is not consecrated Bishop of New York but of the Church.

A priest is not ordained rector of Trinity Church, but in the Church of God.

A vestryman is not merely a cog in the machinery of the parish, but an official of the Episcopal Church in the United States of America.

What of it? Do you know what the present national debt of the Church is and do you have any relation to it?

You cannot run a prosperous parish in a bankrupt whole.

I take off my hat to the power that resides in a vestry that is informed, intelligent, interested and industrious; but a vestry which is the reverse of all this is a drag and not a dynamo in the progress of the Church.

How can vestries become informed?

Chiefly through reading.

There is a *Spirit of Missions* published at 281 Fourth Avenue, New York, which tells what the Church is doing. It will cost you \$1.00 a year. You ought to read it. It is the best missionary publication in the United States.

There are four Church weeklies:

*The Churchman*, New York City, \$4.00 a year.

*The Living Church*, Milwaukee, Wisconsin, \$4.00 a year.

*The Southern Churchman*, Richmond, Virginia, \$3.50 a year.

THE WITNESS, Chicago, \$2.00 a year.

Perhaps none of them are much.

How can they be?

We have a million communicants in the United States and less than forty thousand take a Church paper. Of course it is the old question of the hen and the egg. Which should come first? A newspaper of high order or a reading constituency?

Speaking as an editor I would reply that you can't produce much until you have a constituency that wants something.

We have the most generally intelligent and the most specifically ignorant constituency of any ecclesiastical body in the United States; and for this reason we are not using the latent power which lies hidden in uninformed men of great natural capacity.



## Cheerful Confidences

By Rev. George Parkin Atwater

### GIVE THE LAYMAN A CHANCE

I WROTE recently in this column of my visit to Crawford Notch in the White Mountains. I spoke of meeting Bishop Parker there and of giving him my book on the Cumulative Endowment of Churches. I recounted how the reading of that book resulted in forming, on one Sunday evening, the Crawford House Endowment Foundation, with fifteen persons enrolled.

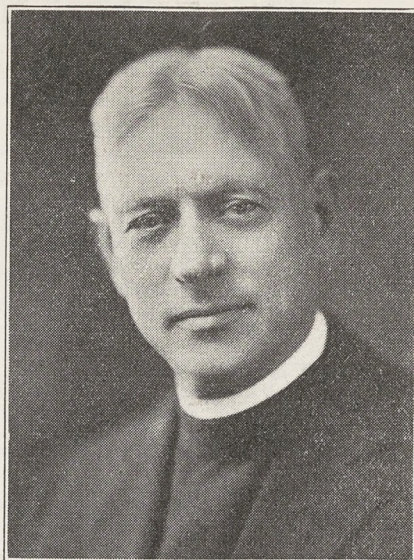
I left Crawfords early on the Monday following that memorable evening and it was several days before I heard the sequel to the story. It has come to me in a letter from a layman. There is no reason why I should not mention his name. The letter came from Mr. Hulings C. Brown, of the firm of Little Brown and Co., publishers, of Boston. Run your eye along your bookshelves and you will see the name on many a fascinating book.

Mr. Brown was in the group to whom I reported the fact that Bishop Parker had used the Sunday offering to establish the Crawford House Endowment. Mr. Brown is a man of charm and of enthusiasm. Also he is one of the most sympathetic listeners I have ever tried to talk to. He keeps a speaker keyed up. I was as reluctant to talk about the endowment method as the average resident of Washington was to talk baseball during the past two weeks. (As I write this the result is still in doubt.) So under the inspiration of a little group I poured forth my whole heart. I converted Mr. Brown. He became a man of action. He is one of those rare men who transform an enthusiasm into action. But I will let him tell it in his own words. Here is his letter, dated one week after I left Crawfords.

"34 Beacon St., Boston.

"Dear Dr. Atwater:

"I think that you will be interested to learn that after you left Bob Hills, Mr. Hilton Brown (both as good comrades as one could wish—G. P. A.) and I put our shoulders to the wheel on the Crawford House Endowment Fund for Bishop Parker's work and the result of our effort was that we will send Bishop Parker a check for \$100. The list of one hundred donors will be posted when the hotel opens next June, with a notice to the June, July and August Crawfordites telling them what we September Crawfordites did and asking them to show what they can do, and we will guarantee to do equally as well. This was my idea and I am glad to say that it met with the ap-



Rt. Rev. L. C. Sanford, D.D.

proval of Mr. Barron (the manager of the hotel). I was responsible for collecting sixty-five of the names, so I think I did my share.

"One idea of mine worked well. I had two cousins who are now dead, who used to come up here with us every year and loved the place. I entered their names in a Memorial list. About ten people followed my example and listed the names of persons who had passed away.

"I wish you would tell me where I can secure a copy of your book, as I am very much interested in the method and would like to familiarize myself more with its details.

"Very sincerely yours,

"Hulings C. Brown."

I am very proud of that letter. What happened is this. The laymen at Crawford gave a demonstration of what they would do if given a chance. I should not be surprised to find 500 persons enrolled at Crawfords a year from now. Within a few years the total of their gifts will be a considerable sum, and both principal and interest will grow each year as long as there is a Crawford House.

If a hotel can rally to the work of a Bishop in this manner, think of the possibilities in a parish.

The first parish, other than my own, to inaugurate the method, has reported to me that within ten minutes after the vestry had authorized the adoption of the method, the sum of fifteen hundred dollars was given to the Endowment foundation by the members of the Vestry.

Give the laymen a chance.

The only aqueduct through which the parish treasury can be surely filled runs through Africa and China.

## Let's Know

By Rev. Frank E. Wilson

### CANDLES

IT IS sometimes said that candles came into use in public worship from the necessity of artificial light when the early Christians were obliged to meet in secret in such places as the catacombs. There may be something in this suggestion but I think the real origin of candles in Church is to be found in the use of them in pagan worship at the beginning of the Christian era.

Candles, like music, processions, vestments etc., were common to all religious cults. They were adapted to Christian usage in a perfectly natural way as recognized incidentals of religious expression.

The earliest records of the Christian use of candles associates them with baptisms and burials. At least from the seventh century they were carried by acolytes in other services also. These carried candles were originally deposited on the pavement of the sanctuary. It was not until somewhere near the twelfth century that they began to be placed on the altar itself.

At the present time candles are used in the Episcopal Church in a variety of ways. A single pair of "eucharistic candles" on the altar are lighted only for celebrations of the Holy Eucharist. In some parishes there are six other candles known as the "office lights" which may be used at all services. "Vesper lights" frequently appear in branch-candlesticks in groups of three, five or seven. Two small lights are often used on the credence table. "Mortuary lights" are sometimes used at burials, consisting of tall candlesticks placed on the floor by the casket.

The "paschal candle" is a very large one placed on the Gospel side of the sanctuary during the Easter season. It symbolizes our Lord's presence with His disciples during the Great Forty Days between Easter and Ascension-tide. On Ascension Day it is extinguished to symbolize the departure of His physical presence from the earth.

The Feast of the Purification or Presentation of Christ in the Temple (Feb. 2), is frequently known as Candlemas. In the early part of the fourth century this day was observed in the East and gradually spread thruout the whole Church. In the eleventh century the blessing of candles became part of the observance. This ceremony was performed in connection with a solemn procession in honor of our Lord's entry into the Temple, symbolizing Him as the Light of the World.

Indeed the symbolism of the can-



dles is always "Christ, the Light of the World." The Roman Catholic custom of burning candles before shrines is an added bit of symbolism of prayer and sacrifice.

Our correspondent this week asks: "why Roman Catholics put a lighted candle in the hands of a dying person." This little sketch of the history of the symbolism involved ought to suggest the answer to the question. As one is entering the dark "valley of the shadow of death" one seeks for the spiritual illumination which comes from Him who is the Light of the World. The candle becomes an aid to faith, speaking thru the failing physical sight to the spiritual life which is about to be set free. It also suggests the prayers which the dying lips may not speak but which the passing soul would offer.

Our correspondent tells of a friend in the Roman Church who died holding such a candle in her hand, and goes on to say that many friends instead of sending flowers sent money for masses to be said for her soul. Then she adds: "I have asked my friends not to send flowers when I die but to give their money to the United Thank Offering."

God bless such a missionary spirit.

## The Council's Work

By Mr. Alfred Newbery

### HIGH LIGHTS II.

A QUICK run around the field discovers the outstanding things. We need such a cursory view to make us realize the value of more detailed observation. Here is another batch of items from "The Story of the Program."

From head hunter to Christian physician via our mission is the story of one young Igorot practicing in the Philippines today.

On or near the Canal Zone are sixty thousand West Indians, of whom forty thousand have some connection with the Church.

Marriage is not recognized by the State in Haiti as necessary to the legitimacy of children.

No school system exists even on paper to counteract the appalling illiteracy in Haiti.

The most expensive two buildings in Honolulu are temples, one Buddhist, the other Mormon.

There are more Japanese in Hawaii than in any other place outside of Japan.

Archdeacon Thompson of Shanghai said his best Chinese were those from Honolulu.

Bishop McKim says the most remarkable work he knows is being

## Our Bishops

Louis Childs Sanford, the bishop of San Joaquin, was born in Rhode Island in 1867. He graduated from Brown University in 1888 and from the Cambridge Seminary in 1892. He went immediately to California after ordination taking the charge of missions at Selma and Fowler until 1898 when he was called to be the rector of St. Paul's, Salinas. In 1900 he became the rector of St. John the Evangelist in San Francisco, which he served until 1908 when he became the secretary of the 8th missionary department of the Church. In 1911 he was consecrated bishop.

done in Japan among lepers by a young Japanese baptized and confirmed in Honolulu.

The service flag of our Iolani school in Honolulu has sixty-seven stars.

Sun Yat Sen, Chinese patriot and first president of the Chinese republic, was educated at Iolani school.

Twenty-nine members of St. Peter's Chinese congregation in Honolulu fought with our forces in the World War.

During the Klondike rush, Bishop Rowe, more than any other person, was responsible for such law and order as prevailed in Alaska.

We have twenty-three missions in Alaska from southeastern Ketchikan to Point Hope, far above the Arctic circle.

There are nine and a half million Filipinos in the Philippines. Great numbers have lapsed from the Roman adherence.

There are half a million mountain people in the Philippines. The gospel of soul, mind and body, is our task for head hunting mountain heathen.

There are a third of a million Mohammedans under our flag in the Philippines. We must be the entering wedge to gain their confidence.

There are nine thousand Americans and other whites in the Philippines. The Church must stand for them as the force which maintains the morale of the white man in the East.

There are fifty thousand Chinese and Japanese in the Philippines, the commercial leaders. In 1921 the Chinese in Manila raised fifty thousand pesos for the endowment of the mission school and ten thousand pesos toward a new church. Other Christian bodies have withdrawn and given us the Chinese field.

Our Church has more hospitals, homes for the aged and homes for children in the United States than any other non-Roman body.

We now have weekday religious education in operation in more than two hundred and fifty cities in thirty states. Two states have written it in their state laws. It is said that by this autumn it will be established in one thousand cities.

The public school demands one thousand hours a year of the pupil's time, the Church school demands forty.

There are twenty-seven thousand Church members in our colleges and universities today.

During the last triennium we sent two hundred and fifty new missionaries into the field, a number greater than that for any previous triennium.

## Pulpit, Preacher and Pew

Even though you may have read Mark Twain's story of the man who talked too long, it will do you no harm to read it again. "The pastor was the most eloquent orator I ever listened to," said Mark. "He painted the benighted condition of the heathen so clearly that my deepest compassion was aroused and I resolved to break a lifelong habit and contribute a dollar to teach the Gospel. As the speaker continued I decided to give five dollars, and then ten. Finally, I knew it would be my duty to give all the cash I had with me—\$20. The pleadings of the orator wrought upon me still further, and I decided to borrow \$20 from my friend in the next pew and give that also.

"That was the time to take up the collection.

"However, the speaker proceeded; he talked so long that I gradually lost interest and dropped off into a sweet slumber. When the usher woke me up by prodding me in the ribs with the collection plate, I not only refused to contribute, but am ashamed to state I stole fifteen cents from the plate."

A clergyman with a sense of humor determined to stop the talking in his congregation. The services were becoming a disgrace.

One day he arranged a sign with the choir. At a given moment they stopped singing. A voice was heard in the front pew saying, "I always fry mine in lard."

"Now that we know that she always fries hers in lard, we will proceed with the service," said the clergyman.—Houston Post.



## 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:

(Continued from last week)

**I** THINK we can accept it as established that proper methods prevail at most Diocesan headquarters. Granting this to be true, as it is also true of the National headquarters, we come to the parishes and missions. And "there's the rub."

I state only what is known to every Diocesan Executive Secretary when I say that the conduct of the business of the Church by local officers could be improved. I might even go so far as to suggest the possibility of improved business methods on the part of the clergy.

Many local treasurers, for instance, refuse to take their job seriously and not infrequently their attitude receives encouragement by reason of the "Let 'er go, Gallagher," and "devil-may-care" example set by the man who ought to be keenly interested in the decency and orderliness of all things.

There are some treasurers who will never understand that the use for local purposes of moneys given for the Program of the Church is morally wrong and comes pretty close to being outright embezzlement. I should say that a man's conscience ought to go into action in such a case but I sometimes question whether all church treasurers possess that very valuable item in mental equipment. Nevertheless I have known of clergymen who have supported their treasurers in so doing. I know at least one who has done it himself, acting in the capacity of a local treasurer, a job which no clergyman has any business to undertake. The excuse in this case was that the minister could not find a treasurer. I say he could, and I happen to know that he could have done so, had he gone at it with the same ambition to score as he did in a game of tennis. Be that as it may, no parish or mission has any right to make a finance officer of its clergyman and no clergyman has any business to permit such a condition.

There should be no misinterpretation of my attitude here. I hold that it is a part of the duties of every clergyman, as the leader and pastor of his congregation, to know all there is to know about the business affairs of his parish. It does not follow that

it is his job to attend to the details. It does mean that, since the inspiration, enthusiasm, and practical activities of the business organization depend largely upon his personality, he ought to be informed himself and be able to inform his people as to how matters stand in a financial way. He ought to be able to demand propriety, if not perfection, in the conduct of the parish business. How can he demand it if he knows nothing about it, or if he is too lazy to inform himself?

Now, I am not on this program to attack the clergy. They have no more sympathetic friend anywhere than I am. But, unlike John, I am not going to dodge the issue, be the conclusions what they may. I lay upon the shoulders of the clergy a very large share of the blame for the failure, in many instances, of parishes and missions to meet those obligations of stewardship which, when considered as a whole, mean nothing less than the business of the Church.

I may step on some toes. If I do so it will, of course, be without my knowledge and without intent except as to general application. I wonder how many of you have ever stopped to consider the desk of a clergyman in whose office you were a visitor. The cleared desk, the up-to-date desk, the orderly desk, the desk which a business man would tackle without consigning the owner to his own waste basket, at least, is not the easiest thing in the world to find. I have seen such desks. They are a joy and a delight. And I have never found such a clergyman who offered the excuse, when asked to take on a task, that he did not have time. On the other hand, it seldom fails that the clergyman with a desk which would shame his own child in the primary grade is the one who never has time for anything. *It isn't the desk. It is the thing the desk stands for.*

Now we are getting to rock-bottom on this question of the Church's business. I am quite convinced that you will find, if you go deep enough into it, that the business of the Church is done as it ought to be done in direct proportion to the orderly or disorderly condition of the desks of our individual clergymen, remembering that it isn't the desk, but what the desk stands for.

I say this—the success of the Program of the Church, the Nation-Wide Campaign, depends absolutely upon the interest and enthusiasm of the clergy. I say it, not because it is original, but because I am in absolute agreement with the Bishop of Colorado, who made that statement in my presence some years ago.

I will add, and in this case I give it as original and assume full responsibility for it, because I can prove it, that the business of the

Church, and the proper conduct thereof, depends first of all and in greatest degree upon the clergy of our parishes and missions. I do not say that every clergyman should be a business man. I do say that he ought to understand business principles and methods because, if they are sound and proper, they are merely the application of Scriptural and Prayer Book religion and morality.

The clergyman who is so absorbed in what he may believe to be exclusively spiritual matters that he can not see the financial side of things might pause occasionally and ask himself where his salary and pension assessment come from, how the rectory is kept up, how the fuel bills are paid, how the choir is prevented from killing the organist, how the janitor is kept on the job chasing dirt and how the coal man, the electric-light man and water man are kept in good humor so that things will not fall into decay and ruin. I now speak also as a vestryman as well as an Executive Secretary.

Listen carefully! "There is a good deal of plain pastoral work to be done, some preaching and some educating. And we—the clergy—must do it. The task of the layman needs emphasis. We need to increase lay responsibility—sure. But we ourselves need to go to work. Most of the talk of the over-worked, harassed, distracted clergy is plain rot, and we know it. If we get down to work we shall see our laymen only too keen to do their part. I don't think they are much impressed with our over-worked condition, though they do not say all that is in their minds, because they are good fellows, and respect our office—sometimes more than we do."

Think twice before you accuse me of being a clergy baiter. Please remember that it is only your good friends who speak frankly and who advise with kindly admonition. And then let me say to you that what I have just read is a quotation from an article by Dean Chalmers, appearing in THE WITNESS of August 2nd, entitled "What Shall We Do About It," and decidedly well worth reading.

As you might guess, I have come to the conclusion that the business of the Church is a matter of progression from the grass roots upward. In its primary stages it requires no scientific or expert treatment, but it does require the interest and enthusiastic leadership of those who have been called to lead—the clergy.

Out of the little things of local evaluation we arise naturally from the stage of the producer, which is the local element, to the stage of the middle-man, the commission agency if you will, or, what might be more descriptive the clearing house, which is the Diocesan organization.

Under present conditions, our next



step takes us into the general, or wholesale, field and there we have our National Council organization.

Our National Council becomes our great distributing organization.

To get back into the natural channels, we find our Diocesan headquarters have now become our retail offices, through which final distribution is made to our consumers.

In this natural course, the local and original producer has become the consumer. It is as true in the business of the Church as it is in commercial life, and there is no way out of it. Take it by and large, those who produce, consume; those who give, receive.

On each end of the comparison you will find a large proportion of beneficiaries of production and giving who have not been producers or givers. That is merely a natural consequence of necessary business development and it in no sense vitiates the rule.

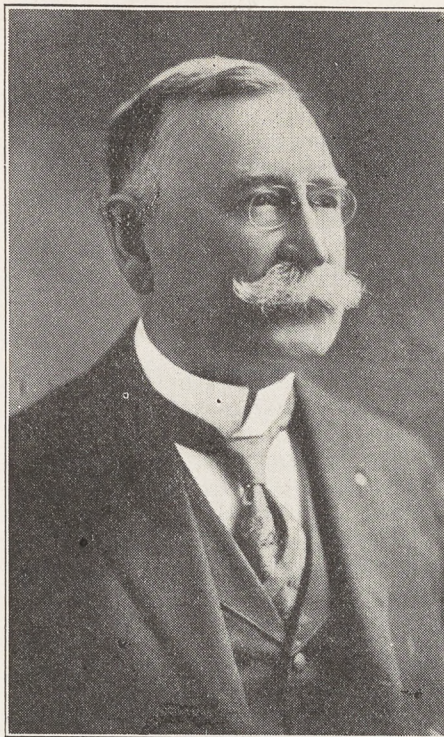
Now then, the meaning of this is—production is the basic and fundamental necessity, which means that the producer is the basic and fundamental personality.

Once more, that fact drives home what I am trying to establish, that producer and production, being primarily local, it follows therefore that the whole structure of the Church's business depends upon the character of the leadership locally given in our parishes and missions. And if that leadership is not available, or if it is not made effective by those upon whom the responsibility lies, then not only is the local situation in straits but the Diocesan and National business organizations are hampered and checked in their operations. You cannot get away from the fact that the product of which we are talking, which is the money necessary for the work of the Church, will be limited in amount as it reaches Diocesan or National Treasuries by failure of the local producer to get as much out of the soil as he ought to get, remembering that the soil alluded to represents the hearts as well as the resources of the individual members of the local congregations.

*(Concluded next week)*

#### COURT OF REVIEW WILL MEET IN JANUARY

The Court of Review is to meet on January 13th in Trinity Cathedral, Cleveland, at which time the case of William M. Brown may be reviewed. Bishop Leonard is the president of the court, the other members being the bishops of Louisiana, Virginia, Milwaukee, Rhode Island, Connecticut, Albany and Colorado, the latter taking the place of the Bishop of Massachusetts who has resigned.



Mr. Edward Bonsall  
Re-elected President of the Brotherhood of St. Andrew at Albany

### The Resignation of Dr. Gardner

By Dean Chalmers

THE resignation from the Department of Religious Education of Dr. William E. Gardner must cause the whole Church a feeling of profound regret. No man in this generation has made any contribution to the cause of religious education in the Anglican Church which can be compared with his work, both in the old general board of religious education and in the present department. When one thinks of the condition of the Church in regard to religious education fifteen years ago, and the work of the department today, one realizes the tremendous advance that has been made, and it is all due to Dr. Gardner. He had a great vision himself, but that does not begin to measure the extent of the service he rendered. The glory of his administration is that he has brought into active cooperation with himself and with the department of which he has been head every leader who has had a real contribution to make to the cause of education in the Church. The department of religious education is today richly served by the keenest minds in the Church. This is due to Dr. Gardner.

Think again of conditions fifteen

years ago, with a half-hearted interest in what were commonly called Sunday Schools, a few voices crying in the wilderness, and one or two faithful leaders battling with inadequate text books and ill equipped buildings, with no headquarters to which he could look for inspiration, support and guidance; contrast that with conditions as they are today,—with the Christian Nurture ideal and the Christian Nurture text books. Let us remember that the excellence of other Church text books has been forced up to meet the standard of Christian Nurture. Think of Week-day Schools of Religious Education; of the National Accredited Teachers' Association; of the Teacher Training programs; of the Student Inquirers; and the National Student Council; of Adult Education; of the Church School Service League; of the Young People's Movement; and of the contribution which the Department of Religious Education has made to the changed attitude of the Church toward the education of candidates for Holy Orders. No man in our generation has rendered greater service to the Church than has Dr. Gardner. No man has a greater record of actual accomplishment of the most enduring kind. For the Church an hundred years hence will still be the beneficiary of the work that Dr. Gardner has so well done today.

And Dr. Bradner's share in all this work must not be overlooked. They have been a successful team, and the Church is poorer today because of their retirement. Their single-minded devotion to a great ideal has been and will be a source of real inspiration to the whole Church. The Church of the Messiah in Boston is to be congratulated upon securing one of the few prophets of our generation as its rector, and one peculiarly fitted, gifted and equipped to speak to a cultured and thoughtful congregation.

#### BISHOP ATWOOD HAS NOT RESIGNED

We reported last week the fact that a newspaper report had stated that Bishop Atwood of Arizona had resigned. It was an error, due to a statement which Bishop Atwood made about his intention to resign at canonical age.

#### NEW BROTHERHOOD CHAPTERS IN DAVENPORT

Mr. Humphrey Dixon, a secretary of the Junior Brotherhood of St. Andrew recently visited Davenport as a guest of the chapter at Trinity Cathedral. As a result of his visit two new chapters have been organized in the city.



## Programs for Young People's Meetings

Edited by the Rev. Gordon Reese

### TOPICS

**D**URING the class period which I conducted at the Young People's Conference at Sewanee this past summer I asked them the following question: "What subject would you like discussed at your Young People's meeting?" We received nearly 200 answers. Some are listed here, not selected, but taken at random:

1. Is there a place for whiskey and jazz in a Young People's Society as many seem to think?
2. How can we better the community?
3. How to use the Prayer Book.
4. History of the heroes of the Church.
5. What is the Church doing for young people?
6. Social Service in our city.
7. A discussion of near-by domestic missions.
8. How shall I spend Sunday?
9. The development of Young People's work.
10. Church or Flag?
11. Why should Episcopalians be called stiff-necked? Are we?
12. Charities in the parish.
13. Modern young people's behavior (a debate).
14. Should we have a negro church in our city?
15. Bible study.
16. History of the parish.
17. Why should we attend League meetings?
18. Is the world growing better or worse?
19. How can we increase the size of our League?
20. Study of Prayer Book with a pilgrimage into the church.
21. Know your diocese.
22. What part shall we take in the Program of the Church?
23. Ways to make money.
24. Better fellowship among all members, how to develop it.
25. Parish problems.
26. The infallibility of the Bible.
27. Why do we need religion and when?
28. Early Church history.
29. The miracles of the Old Testament.
30. Will non-Christians have a chance of heaven?
31. The articles of belief.
32. Contrasting and discussing the merits of other denominations with our own.
33. Christianity in daily life.
34. Sunday amusements.

35. The "why" of rubrics and formalities.

36. Life work.

None of these topics were prompted or suggested by the leaders of the conference, and are of value chiefly for that reason, since they give us a glimpse into the minds of the young people. In a future issue I will list the results of another question: "How can we make our meetings more interesting?"

## Activities of the Young People

By Charles B. Scovil

### FIRST YOUNG PEOPLE'S CONVENTION IN NORTH CAROLINA

One of the dreams of Bishop Penick, the greatest friend of the young people in the Diocese of North Carolina, was to have a great gathering of young people at some central place in the Diocese. One of the first things our new young people's organization in the Diocese planned to do was to make the Bishop's dreams come true, so all looked forward to the first Young People's Convention. The place selected was Greensboro because it is the exact center of the Diocese and the dates Friday and Saturday, October 10th and 11th. There are two very strong Young People's Societies in the city of Greensboro, very active in both the Parishes there and they were the hosts. The events of the Convention were as follows:

#### Friday, October 10

A great get together supper with songs and speeches at one of the hotels in the city, followed by a meeting at which reports were made from all the branches of the Young People's Fellowship, followed by a simple service of preparation for the Corporate Communion.

#### Saturday, October 11

Corporate Communion in Holy Trinity Church.

Business meeting of the Young People's Fellowship.

Social events.

The Young People's Fellowship asked also that representatives of all the other Young People's organizations send delegates to this Convention such as the Junior Brotherhood of St. Andrew, Girls' Friendly Society, Church School Service League, in order that all the young people of the Diocese might have a part in this Convention.

The Rev. J. Manly Cobb of the Diocese of Washington has accepted a call to be assistant rector at St. John's Church, Roanoke, Va.

## A Letter from 9469

**I**N THE WITNESS for September 27th we printed a letter from a prisoner in the prison at Anamosa, Iowa, in which he asked readers of the paper to make it possible for us to send 20 copies each week, that he might distribute them, through the Christian Endeavor Society, to men who would read the paper. The response was most generous. We are sending a bundle each week to Mr. Morris, and also to the chaplains of several other prisons with the request that they give the papers to the men.

The following letter has just been received from the writer of the letter in the September 27th issue:

To the Editor of THE WITNESS:

I have your letter of October 2nd stating that some of your readers have made it possible for you to send 20 copies of THE WITNESS to the prison in response to my request. I have received numerous letters about it, and I wish that you would allow me, through your columns, to express my thanks and appreciation to them and to all of those who have contributed that we may have the paper here.

Both the president and the vice-president of our Christian Endeavor were at one time members of the Episcopal Church. Our vice-president was confirmed by Bishop Temple of Manchester, England. He will personally distribute the papers. I want to assure you that although behind prison walls and bars there are men in here who are wholly consecrated, and we do have some good spiritual meetings on Saturday afternoons and Sunday mornings. But we need the prayers of people on the outside. And if it is not asking too much if any of the clergy of the Church could find time to correspond with men in here that need encouragement, I will be pleased to send addresses. I refer only to those who are in earnest in their desire to live a cleaner and a newer life, so that when they get out they may put their shoulder to the wheel and be a help instead of a hinderance. I wish you would, through THE WITNESS, thank each and every one personally who has helped to make it possible for us to have the paper. I know that THE WITNESS is going to be a great spiritual help to us, and spiritual things after all are the only things that last.

Sincerely yours,

W. H. Morris,  
Number 9469.



## Joint Meeting Thought A Real Success

The Bishops and National Council  
Meet to Discuss Budget in  
Secret

### FULL ATTENDANCE

The Bishops, over a hundred of them, met with the National Council all day and into the night on Thursday, October 9th. It was a closed session, with nobody allowed inside the conference room except the bishops, council members, and the staff of 281 Fourth Avenue, the Church Missions House. It is therefore impossible for THE WITNESS to report anything definite on the important matters discussed.

It is known that the bishops of several of the western dioceses demanded a more equitable distribution of funds. They pointed out that there were missionary districts receiving annually from the Council upward of \$100,000 whereas the dioceses, merely because they happened to be so classified, received but trifling amounts, with talk now of cutting this off. They felt that appropriations should be made according to needs rather than by the artificial distinction which exists between the diocese and the missionary district.

There was also a discussion as to whether or not organizations, such as the Brotherhood of St. Andrew, The Girl's Friendly Society, etc., should receive appropriations from the Council. Recommendations will be made at the next meeting of the National Council in December on both of these matters. There was much talk of economy in administration, which finally ended in the following resolution: "That the question of economies in administration be recommitted to the judgment and action of the National Council with the full confidence of the bishops present at this conference." A resolution was also adopted pointing out the tremendous gains that had been made, especially local gains, under the Nation Wide Campaign, and the Church was called upon to show forth a national solidarity, and a national consciousness, in order that there might be no slipping back.

There was discussion as to ways, both educational and inspirational, of awakening interest and deepening the sense of responsibility of the members of the Church. This discussion ended by the appointment of a committee consisting of Bishop Darst, Bishop Brent and Bishop

Slattery to take the matter under consideration.

The conference, the first of its kind ever held, was felt to be such a success that at the close of the session a resolution was adopted recognizing the inspiration gained by all and recommending the holding of similar conferences in the future from time to time.

### NEW OFFICERS ELECTED TO C. L. I. D.

At a meeting of the Administrative committee of the Church League for Industrial Democracy, held in New York on October 9th. Miss Mary Van Kleeck, of the Russell Sage Foundation was elected a vice-president, and Bishop Elect Seaman, of North Texas, Dean W. P. Ladd of Berkeley Divinity School, Prof. Hunt of the General Theological Seminary and Rev. Frederick Lauderburn of Pittsburgh were elected to the Executive Committee.

### TWO WORKERS ESPECIALLY FOR YOUNG PEOPLE

Work among the young people has always been a special feature in the work of the Episcopal City Mission and the general mission work of the Archdeaconry of Boston. Recently a forward step has been taken in the appointment of two supervisors. Mr. Thomas A. Gibson, graduate of the International Training School for Christian workers conducted by the Y. M. C. A. at Springfield, Mass., has been appointed supervisor of the boys' work in the Archdeaconry. For two years he has been one of the councillors at the Sir Galahad Camp at Sebago Lake, Maine and last year led the boys' activities at St. Stephen's, Lynn. Miss Eleanor A. Wheeler is to have a similar position in connection with the activities among the girls. Their work is to be largely among the mission parishes under the direction of Archdeacon Ernest J. Dennen, and it is expected that much will be done in unifying and correlating the work of the different parishes and establishing among them the friendly spirit of competition.

### ANOTHER PITTSBURGH REC- TOR RECEIVES GIFT

In our issue for last week we reported that the Rev. William Porkess, rector of St. Stephen's, Wilkesburg, Pa., had received \$1000 by the will of Mrs. Jenkins, a member of Calvary Church, Pittsburgh, who recently died in her ninety-fourth year. Her rector, the Rev. E. J. Van Etten, also received a like amount.

## Strike Investigation By Church Group

Bishop Parsons and Miss Mary Van  
Kleeck Plead for Peace  
and Understanding

### MEET AT GRACE CHURCH

The strike of silk workers in Paterson, New Jersey, which has been in progress since the middle of August, is to be investigated by the Church League for Industrial Democracy, an organization of members of the Church which seeks "to promote co-operation and justice in industrial relations." This decision was reached at a meeting of the League held Oct. 9th at Grace Church, New York, of which the Rev. W. Russell Bowie, D.D., is rector. The resolution authorizing the investigation was offered by George Foster Peabody, Treasurer of the League, and read as follows:

"A prolonged strike in an industrial center of the importance of Paterson, New Jersey, whose markets are nation-wide, is a matter of public concern. The Church is vitally interested in industrial peace, and the Church League for Industrial Democracy which seeks to promote peace by increased understanding and the spirit of fraternal co-operation in industry may appropriately make impartial investigations for the enlightenment of its members. Therefore, the Executive Secretary is instructed to prepare for the members of the League a report on conditions which have led to the strike, the present policy of the city government regarding public meetings organized by strikers, and other pertinent facts which must be known if a just settlement is to be made."

The meeting was addressed by Bishop Edward L. Parsons of California, President of the League, and Miss Mary Van Kleeck of the Russell Sage Foundation, New York. Officers of the organization who were present included Miss Vida Scudder of Wellesley College, who presided, Rev. William B. Spofford of Chicago, who is Executive Secretary, William F. Cochran of Baltimore, George Foster Peabody of New York, Rev. J. Howard Melish of Brooklyn, Bishop Benjamin Brewster of Maine, Bishop Faber of Montana, Mrs. Vladimir Simkovitch of New York, Mr. Alfred Newbery of New York, Rev. Horace Fort of Berkeley Divinity School, Miss Anna Rochester of New York, and Mrs. Martha Falconer of New York.

A man can do Christian social service without being a Christian, but a man cannot be a Christian without doing social service.



## Church Work Develops In Washington

Three Prominent Leaders Are Added  
to the Staff of National  
Cathedral

### ONE IS A BISHOP

Three distinguished clergymen have accepted invitations from the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, to associate themselves with the activities of the National Cathedral, Washington, D. C. These men are the Rt. Rev. Philip M. Rhinelander, D.D., former Bishop of Pennsylvania, the Rev. Anson Phelps Stokes, D.D., for 22 years Secretary of Yale University, and the Rev. Henry Lubeck, D.D., of New York City. Although Bishop Rhinelander is a member of the Chapter and Canon of the Cathedral, the announcement of his decision to make his permanent residence in Washington, D. C., has been received with enthusiasm by all the friends of Washington Cathedral.

On the other hand the election of Dr. Stokes and Dr. Lubeck as Canons of the Cathedral is an indication of Bishop Freeman's determination to bring to Washington Cathedral outstanding clerical leaders in the United States. At the recent meeting of the Cathedral Chapter letters of acceptance from Dr. Stokes and Dr. Lubeck were presented by Bishop Freeman.

Dr. Stokes' main responsibility will be as a preacher in connection with the Cathedral. It is understood by the Cathedral Chapter that he will continue his membership in various national educational and philanthropic boards, with which he is connected.

Dr. Lubeck was for 28 years rector of the Zion and St. Timothy's Church, in New York City, and was regarded as one of the most outstanding preachers of the Diocese of New York. He was a deputy to several general conventions from that diocese.

## Cured Her Rheumatism

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 204 Davis Avenue, B-59, Bloomington, Ill., is so thankful at having cured herself that out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice, mail it to her with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once before you forget.

## The Cover

Our cover this week shows the beautiful new pulpit which was recently installed in Grace Church, Elmira, New York, of which the Rev. F. T. Henstridge is rector. The pulpit is a memorial to Mrs. Mary Bailey Reynolds, for years a communicant of the church, and was erected by her children. The work was done by J. Wippell and Company, the ecclesiastical art workers of London, England.

### PAUL MICOU AND MISS HALL LATEST TO RESIGN

The Rev. Paul Micou and Miss Agnes Hall, in charge of student work of the Department of religious education submitted their resignations to the National Council at its meeting last week. Mr. Micou is to take the rectorship of a parish near Philadelphia and it is hoped that he can give some time to the student work, at least during the remainder of this academic year.

### CHURCH NORMAL SCHOOLS IN ARKANSAS

During the coming winter a series of religious education normals will be conducted in Arkansas. In order to make it possible for church school teachers from all sections to attend, the diocese has been divided into four districts, with a normal each month in every district. The same instructors will conduct the work in each district, thus insuring uniformity in the courses.

## To Discuss Function Of Our Provinces

Synod of the Southwest Meets This  
Week to Discuss Important  
Matters

### MEETING AT EL PASO

The Province of the Southwest comprising the vast area covered by the dioceses of Missouri, West Missouri, Arkansas, Kansas, Texas, Dallas, West Texas, and the Missionary Districts of Salina, Oklahoma, North Texas and New Mexico are meeting this week at El Paso, Texas.

One of the important matters that will be discussed is that of extending jurisdiction to the provinces. This matter was the chief concern of the Synod of the province of the Northwest meeting at Omaha in September. There resolutions were passed urging a greater power to the provinces. It is thought that the Southwestern Province will take similar action, in which case there would be a strong group at the next General Convention who would come prepared to urge such legislation. The guest of the Synod is Bishop Johnson of Colorado. The bishops of all of the dioceses and missionary districts of the Synod are expected to be present.

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## How Long to the End?—Dan. 12:6

Does the Chronological Prophecy in Daniel 12 point to the very year of our Lord's Return?

When the difference in the lengths of the four periods in this chapter (which were given as an answer to the above question) is regarded as occurring at their beginnings, instead of at their endings, they are found to have a common end, because they culminate in a single year, the present one.

Is not this the answer requested and the opening of God's long-closed time-lock, the unsealing promised to "the wise" in "the time of the end?"

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## Point Out Common Tasks of Churches

The Federal Council of Churches to Meet Before Christmas in Southern City

### PROMINENT SPEAKERS

The Quadrennial Meeting of the Federal Council of the Churches of Christ in America will be held in Atlanta, December 3-9, in the Central Presbyterian Church. The session this year has more than ordinary significance because of the solid progress made in Christian Cooperation during the last four years and the importance of considering how this cooperation may be developed further in a way which will command the full loyalty and confidence of the Churches.

At the Atlanta meeting the term of office of Dr. Robert E. Speer as President of the Council expires, and the Council will be faced with the difficult task of electing a successor who will contribute the qualities of leadership which he has given.

The Program Committee, under the chairmanship of Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, has outlined a program which promises to be of even greater interest and value than the notable programs of other Quadrennial Meetings. Already it is announced that, in addition to some of the most distinguished leaders from many denominations in America, there will be distinguished speakers from abroad, including Sir Willoughby Dickinson, former member of the British Parliament and Honorary Secretary of the World Alliance for International Friendship through the Churches; Professor Julius Richter of Germany, one of the world's authorities on foreign missions; and Dr. Adolf Keller of Zurich, who is probably more closely in touch with conditions in Central Europe today than any other single man.

The regular sessions will be devoted to a consideration of the work of the Council and its policies for the coming four years. In addition to these business sessions, there will be two series of public meetings, one at noonday, centering around the general theme, "The Call to Personal Religion," and one in the evening on the general subject, "The Common Tasks of the Churches."

One of the topics which is to take a prominent part in the discussions is the Child Labor Amendment which is not before the separate states.

## FALL MEETING OF CHURCH SERVICE LEAGUE

The autumn meeting of the Church Service League's National Commission, held on September 29 and 30, calls attention again to this serious effort on the part of Church workers interested in every aspect of parish work in the five fields to extend that work.

The general interest and scope of the League may be seen from the organizations represented: the Woman's Auxiliary, Church Periodical Club, Daughters of the King, Church Mission of Help, Guild of St. Barnabas for Nurses, Churchwomen's League for Patriotic Service, Brotherhood of St. Andrew, Girl's Friendly Society. The Commission includes also certain members at large, who attended, together with members of the Field Department and several diocesan representatives of the Church Service League.

People in the parishes generally are becoming more familiar and sympathetic with the Church Service League principles. Twelve summer schools included the League among the matters studied last summer.

## BISHOP AND SECRETARY TO DO THE JOB

Rather than have a national speaker and a few large conferences in preparation for the Every-Member Canvass this fall the diocese of Atlanta plans to have a conference in each and every parish and mission. The parishes will be visited by the Bishop and the missions by the Executive Secretary. In this way it is believed attendance will be greater than in the large conferences and a greater interest in the Church's mission will be manifest as a result of this effort than has been the case in past years.

By the will of Charlotte J. Hillyer, late of Hartford, Trinity College is to receive the sum of fifty-thousand dollars.

## Negroes Honor Friend Of Their Race

Dr. C. B. Wilmer Given Loving Cup as Apostle of Good Will Before Leaving Atlanta

### GOES TO SEWANEE

Dr. C. B. Wilmer, retiring rector of St. Luke's Church, Atlanta, on leaving recently to join the faculty of Sewanee University, was presented with a handsome loving cup by the colored residents of the city, in appreciation of his many years of effective service in behalf of justice and good will between the races. The presentation was attended by several hundred Negroes, representing various religious and civic groups, and feeling tributes were paid Dr. Wilmer by a number of colored leaders. Resolutions expressive of the fullest confidence and appreciation were adopted.

In accepting the cup Dr. Wilmer reviewed the history of the interracial movement, in which he has been one of the moving spirits from the beginning, and expressed the confidence that friendly and helpful relations between the races will increasingly prevail. "I shall treasure this cup," said Dr. Wilmer, "not so much as a personal tribute, but as an evidence that colored people appreciate and respond to the spirit of good will and justice."

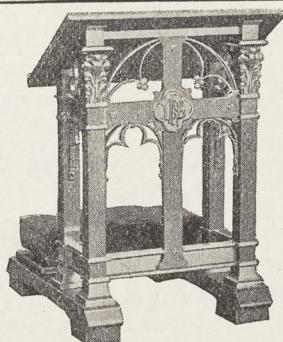
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**PUSHING THE CAMPAIGN IN ALABAMA**

The Church's Program will be presented to the clergy and representative laymen of Alabama in a series of three Convocations as follows:

Birmingham, October 20th and 21st; Montgomery, October 22nd and 23rd; Mobile, October 24th and 25th. At each Convocation one phase of the Church's Program will be presented by the Bishop-Coadjutor, and another by Rev. Charles Clingman, a volunteer Field Secretary of the National Council, who will demonstrate the group discussion of "My Father's Business." Rev. John Gass of Parkersburg, West Virginia, another volunteer Field Secretary, will discuss "How the Parish Can Put It Across." Rev. E. C. Seaman, Executive Secretary of the Diocese, recently elected Bishop of North Texas, will present facts and figures relating to Diocesan and National Council Budgets.

**FULL STAFF OF CLERGY IN SOUTHERN OHIO**

This autumn finds the diocese of Southern Ohio with a full staff of clergy—there being but two vacancies and both of these in small missions. The diocese is to celebrate the completion of the first fifty years of its independent existence at the convention in January.

**MANY VACANCIES IN ATLANTA**

There are many vacancies in the diocese at the present time, due to the removal of clergy during the summer and early fall. The Rev. C. B. Wilmer, D.D., Rector of St. Luke's, Atlanta, has removed to Se-

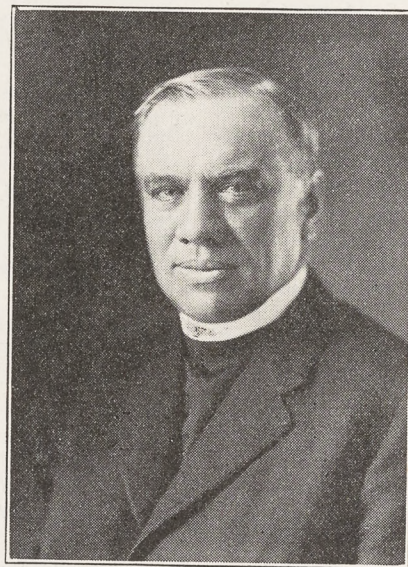
wanee where he has taken the Chair of Theology in the University of the South. The Rev. H. A. Willey, Rector of St. George's Church, Griffin, has gone as a missionary to the Hawaiian Islands. The Rev. J. F. McCloud, Rector of St. James' Church, Macon, has become assistant at Christ Church, Nashville, Tenn. The Rev. E. N. McKinley, Priest-in-charge of the Church of the Mediator, Washington and the Redeemer, Greenboro has removed to Northfield, Vermont. The Rev. R. R. Claiborne, Rector of St. James', Marietta, has become Rector of Christ Church, Concord, Arkansas. These churches are still vacant and the loss of these clergy is keenly felt.

**FORTY MEN IN ST. JOHN'S COLLEGE, GREELEY**

St. John's College, Greeley, Colo., opened September 29th with a celebration of the Holy Eucharist. Bishop Johnson preached a forceful and helpful sermon. The Very Rev. Dr. Bonell, the founder and Dean of St. John's, was the celebrant. The Service was in St. Chad's Chapel.

During the summer many changes were made in the material fabric. St. Hughs Hall was completed, four sleeping rooms and a large recreation hall were added, also a cottage built.

Another member has been added to the Faculty and a new course in Religious Education in which The

**CUSHIONED PEWS**

- - By - -

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Christian Nurture Series will be carefully studied and practice classes held.

St. John's has the largest enrollment in its history—over forty men are enrolled. The halls are filled to capacity and several men are rooming in private homes.

The Diocesan circulating library

has been moved from Denver and is now housed at St. John's, thus giving the students the use of many recent publications.

### NEW MISSIONARIES ARE APPOINTED

In the Department of Missions, which met on Monday before the

Council meeting, out of the many who volunteered for service the Department was able to appoint sixteen new missionaries of whom eleven were women. Four missionaries went to the Domestic Field, three to Latin America and nine to the Foreign Field, and four were also employed in the field.

## 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.  
Daily: 7:30 and 5:00.  
All sittings free and unassigned.  
From Chicago, get off at Main Street,  
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. Jonathan 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.



**A QUIET WORK DONE FAITHFULLY**

The death of Dr. Brandreth Symonds, Chief Medical Examiner of the Mutual Life Insurance Co. of New York, was announced. Dr. Symonds for years has been the Medical Advisor for the Department of Missions, giving his services generously and counting no amount of labor too much. The Department of Missions, speaking as well for its staff of missionaries throughout the world as for itself, recorded its gratitude for the life and work of Dr. Symonds.

**BUILDING IN PARISH OF TENNESSEE**

The Church's property in Columbia, Tennessee, is to be further enhanced by the Beckett Cloisters which are being built as a memorial to the late Rev. Geo. Beckett, S.T.D., who was rector of St. Peter's Parish from 1868 to 1890. The cloisters will be seventy feet long and will connect the Church which was built in 1860 with the parish house which is nearing completion. Stone and brick, the materials used in the other buildings, will be used and when completed the group of buildings along with the rectory which is also in the churchyard will be one of the best in the Diocese.

**MISSIONERS JOIN KNIGHTS OF WASHINGTON**

The Knights of Washington had a welcome accession to their ranks last Wednesday when Company A First Regiment of All Saints Church, Meriden, Conn. initiated into their ranks the well-known lay Missioners, E. C. (Ted) Mercer, H. H. Hadley and Phelps Crum.

After the ceremony, addresses were made by each of the new initiates and also by the Rector, the Rev. F. S. Lippett; The Rev. Dr. J. Lewis, St. John's, Waterbury; and the Grand Chaplain, the Rev. George Hilton, St. Paul's Huntington, Conn.

**SOUTHWEST TO HAVE ORGANIZATION FOR YOUNG PEOPLE**

Under the sponsorship of the Rt. Rev. Clinton S. Quin, Bishop Coadjutor of Texas, there will be organized at El Paso, during the sessions of the Synod, October 21-23, a Provincial Young People's Service League. In doing this, the Province of the Southwest will be following the example of several other Provinces, notably Sewanee. The ultimate aim is to have a national organization meeting at the same time and place as the General Convention of the Church.

**NEW CLERGY IN DIOCESE OF GEORGIA**

Three new priests have recently come to the Diocese of Georgia. The Rev. J. A. Schaad, rector of St. Paul's Church, Augusta held his first service at this parish, the first Sunday in October and received a warm welcome from the parishioners. The Rev. Frederick Cousins, formerly of Caribou, Mo., has taken charge of St. Andrew's, Darien and St. Paul's, Jesup, and the Rev. Robert N. Perry, formerly of Columbia, S. C., is the new Vicar of the Church of the Good Shepherd, Thomasville.

**TO DEVELOP THE WORK IN BUFFALO CATHEDRAL**

Last spring the members of St. Paul's Cathedral, Buffalo, raised a large amount of money to make it possible to continue, and to develop, the work in this downtown parish. They were so enthusiastic and generous that considerable expanding will be undertaken this year. The new address of the rector, the Rev. C. A. Jessup, D.D., is 88 Lexington Avenue, Buffalo, N. Y.

**GETTING A CHURCH PAPER INTO THE HOME**

There are sixty-five families in St. Paul's parish, Newton Highlands, Massachusetts. The rector, the Rev. Charles O. Farrar, has arranged to have THE WITNESS delivered to each one of these homes on Sunday morning at the time they receive their Sunday newspaper.

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**NEW PARISH ORGANIZED IN ATLANTA**

A new parish, The Church of Our Saviour, has been organized in Atlanta, with the Rev. G. W. Gasque as rector. Services are being held in a Presbyterian Church until they become sufficiently strong to build—not so far off apparently since they have doubled the number of communicants in a month.

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**RECTOR RECEIVES BEQUEST**

The Rev. Dr. William Porkess, rector of St. Stephen's Church, Wilkensburg, Pa., has recently, through the will of Mrs. Eleanor Katherine Jenkins, been the recipient of one thousand dollars. She died on September 21st, 1924, in her ninety-fourth year and was a communicant of Calvary Church, Pittsburgh.

**CONFERENCES ON CAMPAIGN IN LEXINGTON**

The Rev. F. B. Bartlett, of St. Louis, conducted a conference for the clergy of the Blue Grass and the Southeastern Regions of Lexington, in Christ Church Cathedral parish house, Lexington, in the interest of the Nation-Wide Campaign.

A like conference was held for the clergy of the Ohio river region, in Trinity Church parish house, Covington.

**GEORGIA RECTOR GOES TO ARKANSAS**

St. John's Church, Camden, Ark., has extended a call to the Rev. Randolph R. Claiborne, rector of St. James Church, Marietta, Ga. The call has been accepted, and the new rector will take up his duties about the middle of October.

**MARGARET HALL DOUBLES ENROLLMENT**

Margaret Hall, the School for Girls, at Versailles, Kentucky, began its 27th session last month with an enrollment nearly double that of last year.

**NEW CHURCH FOR PARISH IN COLORADO**

St. Andrew's, La Junta, Colorado, Rev. J. Attwood Stansfield, rector, is to build a new church immediately on a valuable site which was recently purchased.

**PRESENT BOOKS TO POOR FARM IN DENVER**

St. Barnabas' Church, Denver, have recently presented a library of 100 books to the Denver County Poor Farm. The parish also sends magazines regularly to the county jail.

**CHAPLAIN TO STUDENTS IN WYOMING**

Rev. Samuel West, until recently the rector at Sheridan Wyoming, became student pastor at the University of Wyoming at the beginning of the college year. He is also the chaplain for the church schools in Laramie, and Canon of St. Matthews Cathedral.

**COLORADO RECTOR GOES TO NEW JERSEY**

The Rev. T. B. Rennell, for many years in charge of the Church of the Transfiguration, Evergreen, Colo., is leaving there to take up work in New Jersey.

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