

The **WITNESS**

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THE WITNESS

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BISHOP JOHNSON'S EDITORIAL

OUR FATHER

IN man's relation to God and the Church one may truthfully say that "all gall is divided into three parts."

1st. The man who serves God for a consideration.

2nd. The man who serves God with reservations.

3rd. The man who serves God with arrogance.

Of course the Citizen of God's Kingdom who has any adequate conception of his obligation to His Creator, Redeemer and Sanctifier serves God with all his mind, with all his heart and with all his strength, for there is no other service which God is willing to accept and certainly God has a voice in the matter of enrolling in His service those who offer themselves.

If we are going to serve God at all we must offer ourselves to one whose majesty and power is worthy of our service and also to one who is perfectly capable of knowing the motive which animates us.

No Master, worthy of the office would accept as a servant one whom he knew at the time was a time-server, a liar or a dictator of terms.

Many of those who are most particular as to the kind of servants whom they employ are least particular in the kind of service which they in turn render to their Master; but this is quite characteristic of human nature.

As a rule people who lay great stress upon the amount of consideration which they demand from those who serve them, show the least consideration toward those whom they in turn are required to serve.

After all unless the service that we render God is a personal service it is no service at all and if it is a personal service then it falls under the rules that govern such service.

God does not exist primarily to satisfy our intellectual curiosity or to gratify our desire for personal comfort. God exists as a Father who develops our worship by demanding

of us the right attitude as sons toward Him. If this isn't so, to say "Our Father, who art in Heaven" is sentimental gush. It means nothing. It is piffle.

But no Father accepts the homage of a son whose only interest lies in what he can get out of the old man.

Such sonship is mercenary, disgusting and disastrous to the character of the son.

And yet what else is the kind of service that the perverts of the first class render God.

Who are they? Let us be frank for there is no place in the Gospel of the Christ but that of absolute frankness.

Those who come under the first class are those whose devotion to Christ is dependent upon the social atmosphere in the parish, the gifts of its minister, the quality of its music, the kindness of its members or the human appreciation which they may receive for services rendered. To this group belong that large army of Ecclesiastical tramps who are waiting for a smug berth before they resume covenant relations with God.

They refuse to endure hardness in His service and are willing to be witnesses unto Christ only when the conditions which they dictate are complied with.

They are like men who are out of a job because they are unwilling to put up with the annoyances which are inevitably incidental to every job from that of a sexton to that of a bishop.

Surely they will not serve God for naught! Verily they will have their reward, for I am confident that the Lord never knows them. At least He said that He wouldn't know them when they come to Him asking for their heavenly reward. Reward for what?

Of course the Christian religion is not a system of rewards. It is far higher than that unless we are the kind of conscientious objectors who

put the whole thing on a wage basis, and then the system of rewards becomes operative for us.

We weren't satisfied with the service that He offered us, so we can't claim any wages. As for sonship, we don't know what the word means, so we can't even claim the relationship.

The second class of poor workingmen are those who blame their tools.

They take the vows of their Christian discipleship with reservations.

If the Lord will give me plenty of talents, then I will be glad to show my appreciation by rendering service. Of course this kind never does. If they inherit a million talents tomorrow, they will invent two million excuses for not using them in God's service.

This type of Christian lives a life of the perpetual alibi, with which, he deludes himself, God will be greatly pleased.

He is too busy to give God one hour a week, too selfish to spare him one dollar a week, too expert in excuses to render Him any particular service in a month.

He lives in a perpetual succession of petty lies and he cannot complain if he winds up a life of lying to himself by being turned over to the father of lies in whose service he has become expert.

For, after all, a liar is not a man who tells one untruth; it is, rather, one whose whole life is a tissue of self-deception.

The third class are simply impossible. They are those who know more than God and do not hesitate to differ from God whenever their own particular prejudices demand it.

Whereas, God has said that He has made of one blood all nations of the earth, they claim a special brew has been made for them. They and their caste are the real children of Abraham.

It was no pleasantry which Christ used when He implied that He could make more suitable children out of

stones. It was, rather, descriptive of the hardness of their hearts. Or this prejudice may presume an ecclesiastical aristocracy in which orthodox belief constitutes an excuse for unorthodox pride.

God forbid that I should minimize the value of the traditional faith in this day of vacuous thinking.

I believe God loves aristocrats whether of blood or money or religious orthodoxy, but He admires them only when they are lovable, not when they are cads.

Christ's treatment of Samaritans was a rebuke to those who protect their orthodoxy by a shell of self-gratulation. Whatever may be the fate of those who deny the faith or pervert it, I am very sure that those who affirm the faith will not escape it, if they assume the prerogatives of the judge and treat discourteously those for whom Christ died.

This has no more relation to the official act of the Church in dealing with a heretic than it has to do with the official act of a judge in sentencing a criminal.

It has to do with the substitution of mob law by going out with a rope to hang the criminal whom God has not yet judged.

No priest or layman has the power of excommunication. It lies solely with the Episcopal office, because the law of God does not recognize lynch law as the law of the universe. Christ gave to the Church the power to bind and loose, but told the individual not to judge.

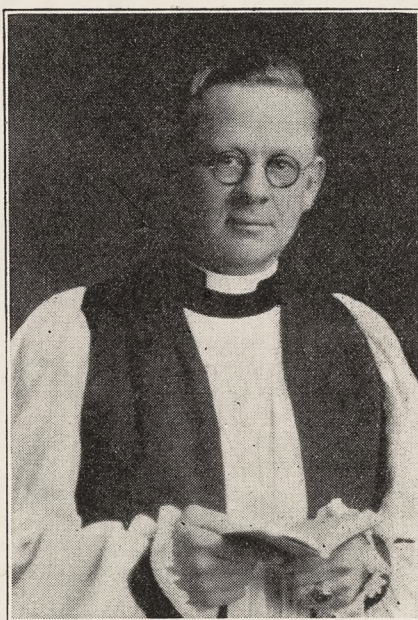
Sonship consists not merely in loyalty to the traditions of the family, but also the practice of the courtesy of Christ in the personal relations of human fellowship to all our neighbors.

To be a son is to interpret the will of the father, even when we do violence to our own prejudices.

Therefore, when you say "Our Father" and mean it, remember that He is your Father, even when He permits your service to be unremunerative, unseen or uncomfortable. If you insist on being a servant, do not be surprised if your service isn't worth what you estimate it to be. If you want to become a son, study the life of Christ and follow it.

FAITH HEALER STIRS NEW YORK SUBURB

The Rev. Robert H. Bell of Denver has stired the town of Mt. Vernon, New York, into a controversy over the value of his methods of cure. It has attracted the attention of the New York dailies who are running long stories of the mission, with the usual stories of cures, and the denials of any permanent help being given to sufferers.



Rt. Rev. H. H. H. Fox, D.D.

Cheerful Confidences

By Rev. George Parkin Atwater

FORESIGHT

A MUSICAL neighbor of ours favored the whole neighborhood, musically, one day last week.

He accidentally knocked his saxophone out of a second story window, and broke it.

Which reminds us that gravitation and other natural forces, as well as the vicissitudes of time and chance take care of some of our problems if we are patient enough.

Some of the dire calamities which we fully expect are shunted onto a siding by some unlooked for conditions.

One day I was wondering how in the world I could squirm out of a committee meeting which was just one thing too many for that day, when word came over the telephone that the meeting had been postponed.

But it's a bad policy to trust to luck too much. Fortune is fickle. It may smile today and frown tomorrow.

The last thing that the Church ought to do is to permit itself to believe that it has some special providential care that will take the place of prudence and foresight.

Have you given a single thought to the personal problems you might face ten years hence? If you have, you probably have a savings account, and you have an insurance policy.

A few days ago a young man drove up to a home where I was making a call. In his car were five young children, his family. That young man had taken out endowment insurance

for each child, to provide for its education. He had foresight.

Have you ever given a thought to the future of your business? Probably. You carry fire insurance, no doubt. And if you are a real business man you have a policy and program for future growth.

Have you ever given a thought to the future of your parish? Or are you pretending to believe that every problem may find its best solution when it becomes acute, by a hasty vestry meeting?

Here are a few of the questions which every parish ought to study:

- (1) Is the parish growing stronger?
- (2) How many persons have removed in the last five years?
- (3) How many accessions by confirmation or otherwise have there been in the last five years?
- (4) How does the support from the new-comers compare with the support which was lost by the removal of members?
- (5) Is the community upon which the parish depends, growing?
- (6) What changes are taking place in the environment of the parish?
- (7) What is the depreciation of the capital assets of the parish?
- (8) What is the prospect for its work ten years hence?
- (9) Is income keeping pace with the rising cost of maintenance?
- (10) If you are in an expanding community, have you purchased land in the section where a new parish ought ultimately to be developed?

These and similar questions should be considered by vestries. It is sheer foolishness to let the Church drift into the future. There is an ancient superstition that all that we have to do is to plant the Church in a community and tend it for a short time and it will grow like a tree. That is not true.

The future of our Church is dependent on the foresight and prudence, now experienced by those in authority in parishes and in the national Church. Neither our traditions, our piety, our generosity, or our furious activity will avail, unless we as a Church know precisely what we are aiming to do, and undertake the long, patient, and sure road to that achievement.

CELEBRATE ANNIVERSARY OF BROOKLYN RECTOR

The 25th anniversary of the rectorship of the Rev. J. Clarence Brown of St. Mary's Church, Brooklyn, was celebrated last Sunday. The sermon was preached by Dr. Belinger of St. Agnes' Chapel, New York. A reception was held in the parish house the following evening

Let's Know

By Rev. Frank E. Wilson

"BAPTIZED FOR THE DEAD"

AN EXPLANATION is asked of us concerning the text found in 1 Corinthians 15:29—"Else what shall they do which are baptized for the dead?"

Reams have been written about this text and a great diversity of opinion exists as to its exact and complete significance. For a brief answer in this column we may combine various interpretations into two main groups.

First are those represented by Goudge in his commentary on First Corinthians who understands the text to refer definitely to vicarious baptism. This view dates back to Tertullian in the third century who understood it to mean that living Christians were baptized more than once on behalf of those who had died unbaptized. It is pointed out that the Jews had a custom of performing post-mortem ablutions for those who had died ceremonially unclean. Also it is known that certain heretical sects, like the Marcionites, practised such vicarious baptism in the second or third centuries. The Council of Carthage pronounced against the custom.

Those who favor this interpretation do not claim that St. Paul approved of such a practise. He merely mentions it in the course of his argument without approval or disapproval, much as in another connection he quotes one of the pagan poets.

The Mormons, to be sure, have taken this text as the basis of one of their distinctive rites. They believe that the true Church was extinct from a time shortly after the days of the Apostles until the time of Joseph Smith and that all baptism during those many centuries was invalid. Therefore the true saints of the present age may rectify this deficiency by plural baptisms in favor of their ancestors.

The other interpretation is represented by Canon Evans in the *Speakers Commentary on First Corinthians*. He thinks there was no such custom existent in St. Paul's day but that it was a later innovation based on a heretical misinterpretation of this text. He finds the explanation in the context of the passage. St. Paul refers to those who deny the resurrection of the dead. If they are right, then what becomes of those who are baptized just because of the dead? They know they shall one day be numbered among the dead and they are baptized for the

Our Bishops

Herbert Henry Heywood Fox, the Suffragan Bishop of Montana, was born in New Jersey in 1871. He graduated from Hobart College in 1897 and from the General Theological Seminary in 1900. His first work was in missions in New York state, at Slatenville Springs, Speedville, and Dryden. In 1901 he became vicar of All Saints, Lockport, N. Y., where he remained until 1905 when he became the rector of All Saints at Pontiac, Michigan. In 1914 he became the rector of St. John's, Detroit, from which he was called to be the Bishop Suffragan.

very purpose of surmounting their own death.

Canon Evans illustrates this elliptical use of "for" by an incident in his own experience. Many years ago, between the death and the burial of the Duke of Wellington, he saw a lady point to a piece of crape lying on a table and say "This will be of use for the Duke of Wellington." Her hearers understood, of course, that she meant it would be of use to wear at the funeral of Wellington. So St. Paul's readers would understand his "baptism for the dead" to mean baptism as the assurance of one's ultimate resurrection from the dead.

In any such case such questions are grist for the mills of scholarship. The important consideration for us is that St. Paul, all through this fine chapter, is arguing for the resurrection of the dead. In the course of his argument he touches on baptism which his other writings explain as the entrance into eternal life, beginning here but finding its fulfillment hereafter. If there is no resurrection, then baptism is emptied of its Christian meaning.

The Children Want Their Own

By A. Sponsor

THERE are parishes where the children are growing from strength to strength because a program for their nurture is wisely carried on.

But there are plenty of parishes and missions of the other kind. There is, for instance, the wealthy parish where the edifice is impressive and the Sunday services reel off with the professional perfection of grand opera. The organist has a salary of at least \$2,000, and a budget of \$1,000

more to pay his men and boys. But where is the Church School. Down in that wretched place which (call it basement, crypt or undercroft, as you will) is only a cellar: the place for potatoes, preserves, furnaces and coal—but not the place for children. It is dark and damp and low.

Note 1. In our program for the Church School, we will plan, hope and pray for a proper place for the children.

Need that mean a great stone ecclesiastical parish house with gargoyles, buttresses, pointed windows and arched doorways costing not less than \$100,000? God forbid!

Until we have worked out the ideal school building for the Church School we have a good substitute at hand. Is there not, close to the Church a dwelling house—perhaps a big, old-fashioned house of eight or ten rooms? Go at it properly and you can get that old house for from \$10,000 to \$15,000. Even \$20,000 will not be exorbitant in some cases. What better do you want? Eight, ten, twelve rooms—for each class its own room, begging for the class to vitalize it. Each room will, in time, find a name: the Brother Lawrence room, the St. Francis room, the Florence Nightingale room, the St. Monica room—what the children will. Each room might be a memorial to some little child.

A room for a class! How long shall we suffer a whole school to be scattered through the pews of the nave—or at little tables arranged like dining parties in the parish hall?

For myself—as an old teacher—I must say that I have been tortured for years by having to teach in the sight and hearing of other classes and teachers nearby. No matter how well I prepare my lesson all week, I cannot overcome the restraint and embarrassment of having outsiders listening in. Another thing. Children are imitative. The folding chair skates out from under a big girl in a class nearby. There is a shriek and a clatter and a thump and a nice girl sprawled out on the floor. Just the thing I don't want my boys to see. They all do see. They miss nothing, and squeal with delight. I wait with tense nerves for my worst imp to have his folding chair skate out from under him and be done with it.

No. I want a room for myself: *our room*, fairly sound-proof and quite private.

And no folding chairs! Undertakers may not be able to get on without them—and so may parish suppers; but no folding chairs for the Church School.

All right, then. Dreams cost nothing until the vestry has to pay for them. I will dream for our school a House of Childhood with ten rooms and two bathrooms!

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)

THERE ARE four things essential to the proper conduct of the business of the Church, always remembering that the problem is local rather than Diocesan or National. These four things, as they apply to the clergy and the finance officers of parishes and missions are—

1. Conviction—which is not only strong belief, but a compelling admission of the truth, that the business of the Church is both important and Christian.

2. Gumption—which is saying that common sense should not be lacking.

3. Orderliness—which is merely the doing of the things which must be done by such methods as will insure a reasonable conformity to the moralities involved in business relationships. It carries with it the requirement of some sort of system. In fact, orderliness, with its implication of regular arrangement, leads directly and almost inevitably to the adoption of some substantial system—a definite, methodical or logical plan of action or rule of operation. This is no argument for the dark and mysterious thing that most of us have in mind when the word System is used. I mean such a record of the details of the Church's business that any intelligent person may know how matters stand at any time, even though both priest and finance officer should enter into their rest at the same moment without having previously given notice of their intention.

4. Time! It is astonishing how little time some Church officers can find for the business of the Church when there is so much time wasted on things of lesser importance, if not, indeed, on trivialities. I do not wish, myself, to waste any time in the discussion of this element so vital to the business of the Church. I am going to leave it with the statement that there is enough time in every parish and in every mission of the American Church, both for the clergy and finance officers, to make every parish and mission a model of business propriety, if those responsible were interested enough to try it. I base that statement on the proveable theory

that it takes less time to do things properly than it does to do them without regard to the rules of the game. It is easier to clear your desk, and takes less time in the aggregate, if you'll do it every day, than if you do it once a month. This, on the same theory that it takes less time to prepare a boiler of straight bean soup than it does to prepare a Mulligan stew.

Of course, it is perfectly clear that I have based my thesis on the premise that the business of the Church is primarily and essentially a matter of parish and mission activity. What is done and how it is done locally affects the whole business organization all the way up and down the line, exactly as the spiritual increase in the parishes and missions will react to increase the spirituality of the whole body of the Church. This is why I have borne so heavily upon those who are of first importance in our business structure.

I can offer at least one definite and, I think, highly valuable suggestion. Every clergyman of the Church has received a copy of a bulletin, series of 1924, No. 43, which is a paper prepared by Mr. Charles A. Tompkins, Assistant Treasurer of the National Council and Secretary of the Board of Church Finance, entitled "Parish Business Methods."

Anybody who knows Charles A. Tompkins need not be told that this bulletin is both readable and to the point. All that I have said leads up straight to this—it is the duty of every clergyman to read bulletin No. 43, and it is his further duty to see to it that his finance officers and his vestrymen either read it or have it read to them. If it cannot be done in any other way a special meeting of the vestry should be called for this particular purpose.

I do not intend to review bulletin No. 43. I am going to say, in conclusion, that if Mr. Tompkins' paper will be read, considered, and its suggestions adopted and effectuated in the parishes and missions of the Northwest Province, I am convinced that it will not only lead to an astonishing advance in the way of methods, but will actually bring an increase in money for local, diocesan and general purposes and at the same time yield great spiritual blessings. Those clergymen and those local finance officers who take the matter of parish business seriously will be doing a fine service for the Church. They would most assuredly have their place among those to whom our Lord referred in the parable, as entitled to the highest commendation which could be bestowed upon any man, "Well done, good and faithful servant."

At the risk of adding another conclusion to an already twice concluded

paper, I make these recommendations:

1. That the Church insist on the addition of a course in Parish Business Methods for our Theological Seminaries.

2. That it include in the tests for fitness to serve in its ministry a reasonable demonstration of both the will and the ability to understand and apply business methods, at least in elementary form.

3. That we either make it our business to do our business in a business-like way in support of the great business structure we have reared; or, failing this, that we abandon the whole Program idea and return to the status which establishes Faith as our only dependable resource, and eliminates Work from our project.

I like that definition of Faith, as, "the substance of things hoped for, the evidence of things not seen," but I fear that too many of us have used it as a defense against Work, without which "our Faith is vain." I am afraid those who hold to the Faith idea alone are assuming a sanctimonious attitude which reminds one of the children of Israel. It may sound rather harsh, but it looks to me as if that were a case of "passing the buck" to Almighty God, and it is bound to result in confusion and confusion.

The conspicuous limitations of the Faith system might well bring us to an acceptance of the Faith AND Work system.

ADDRESSES IN PRINCIPAL CITIES ON CATHEDRAL DRIVE

Bishop James E. Freeman of Washington will deliver a series of important addresses in the principal cities of the country, including New York, Providence, Philadelphia, Pittsburgh, Cleveland, Detroit, San Francisco and Washington, D. C., during the fall and winter, according to the program made public by the National Cathedral Foundation.

During the same period other members of the foundation will visit those cities and others in the interest of the cathedral building fund, for which \$2,000,000 is required during each of the next five years.

Bishop Freeman's program includes addresses at the annual meeting of the National Association of Commercial Secretaries, Washington, Oct. 21; annual visit of Masons of New York City to Cathedral of St. John the Divine on Sunday, Oct. 26; anniversary of Theodore Roosevelt's birth at Roosevelt House, New York, Oct. 27, and a Roosevelt message from Statics WOR, Newark, that evening, and at the centennial celebration of St. Paul's Cathedral, Detroit, Nov. 21.

The Council's Work

By Mr. Alfred Newbery

FLASHES

PICTURE to yourselves the map of our mission field outside of the United States. Latin America, Alaska, Honolulu, the Philippines, China, Japan, and Liberia are our sphere of activity. There the Church is ministering to soul, mind and body, on a vast front. In that field the number of the Church's communicants grew faster by ten times than the number of communicants here at home. Thirty-six thousand, six hundred communicants, with a greater number of baptized Christian and catechumens, are reported for 1923. At the same time we trained twenty two thousand pupils in four hundred schools, and at fifteen hospitals and dispensaries cared for more than half a million sick.

There are other side-lights which reveal the steady push of the faithful army of the Church's workers in the different fields. Bishop McKim says of the consecration of the two Japanese bishops, "They are the first instances in the history of missions in which two native bishops have been consecrated with full diocesan authority as bishops in an independent national Church in full communion with the Anglican Churches throughout the world." The two dioceses thus set up, Tokyo and Osaka have in them five million souls.

Or if we turn to China, we observe an expression of vitality in the fact that the Shanghai district raises within its own borders by earnings and gifts \$242,000, which is twenty per cent more than the amount given to it by the home Church.

In Brazil, the Missionary Society of the Brazilian Episcopal Church was formed last Whitsun Monday, and poor congregations contributed \$1,000 in six months to spread the Gospel among the Indians of the hinterland.

The Cathedral in Havana is the only Church there which has been built by the gifts of the congregation.

Chinese Christians and foreign Church members in China gave five thousand yen for the relief of Japanese Christians after the earthquake and Boone University students themselves sent one thousand yen. The earthquake deepened if anything the spiritual life of the Japanese Christians. "I have yet to hear," says Bishop McKim, "that any of our people have lost faith in God because of their great personal losses."

These are just flashes of light on a field which is unfortunately dark

to most of us. They are few. They are not hard to remember. We ought to pass them on, for there are many who do not know them.

Behind them is the solid work of the staff of missionaries—work that cannot always be told in "human interest" terms or measured statistically.

But whether it be routine or picturesque incident the missionary priest, teacher, doctor, deaconess, nurse continues to bear witness for us. Deaconess Scott's work in Wuchang, Deaconess Hargreave's work among the Igorot children, the work that Dr. Mary Glenton did as the first woman physician from our Church to Alaska, or as medical missionary in China, or in spite of illness, as head of St. Agnes' Hospital in Raleigh, North Carolina, among the Negroes, must be carried, though these brilliant leaders have died during the past year. Illness, retirement, death and other causes deplete the missionary staff, and it is a sign of the Church's vitality that new missionaries come forward to fill the vacancies. During 1923 eighty-two new missionaries were appointed by the National Council.

GETTING BUSY IN UPPER SOUTH CAROLINA

The Rev. Henry D. Phillips, D. D., rector of Trinity Church, Columbia, and Chairman of the Field Department of the Diocese of upper South Carolina, has arranged for a series of conferences on the program of the Church, under the leadership of the Rev. William H. Milton, D. D., from Monday, October 27th, through Friday, October 31st. These conferences will be held in the Church of the Good Shepherd, Columbia; the Church of Our Savior, Rock Hill; the Church of the Advent, Spartanburg, and Christ Church, Greenville. The clergy, the vestrymen, and the women of the Auxiliary will meet in separate groups, but will all have an opportunity to hear and confer with Dr. Milton.

NOT ALLOWING THINGS TO SLIP

Rev. Charles Clingman was, on September 28th, instituted Rector of the Church of the Advent, Birmingham, by Rt. Rev. W. G. McDowell, D.D., Bishop Coadjutor of Alabama. This institution of Mr. Clingman is noteworthy because of the fact that only one Sunday intervened between the time that his predecessor, Rev. M. S. Barnwell, preached his farewell sermon, and the time the new rector was instituted.

What Does It Mean to be Called

By A. Manby Lloyd

DICK Shepard is at it again. In the *Guardian* he has begun a series of open letters "to an Ordinand." Years ago, he says, he ran around asking people "what constitutes a vocation to the ministry?" He met with very little success. The more responsible they were, the less they seemed to help. They talked a little like people for whom religion had become a business rather than a life.

He suspects now that he was being spoken to officially. "How much I wish!" he says in parenthesis, "Church dignitaries would talk a little more spontaneously at times." Anyhow, what was said to him made him feel pretty sure that he had no fitting vocation to be ordained. It was not until he met a young deacon in East London, and heard him talk quite simply about what ordination meant to him, that he got an ache again to be allowed to serve in that particular way.

He cannot define "vocation": he dare not. It is as various as the ways of God. The danger is that you may be misunderstood. "I fear I am not sufficiently orthodox," is the objection of one type of man, who really means, "I fear I am not wanted," which is tragic as well as untrue. "Our task is to practice the art of living (as Clutton-Brock put it) under the direction of Jesus Christ, in the hope that one day we may obtain something of His sure touch and pass on the art to others. Meanwhile, don't worry. Be happy, you may well be. You've chosen a great job and there are amazing resources for making good. Go and have a game of golf. Swing free and don't press..... Bless you."

* * * *

I have lots of news, but must condense it. The clever novelist, Miss Sheila Kaye Smith, is to marry the Rev. T. P. Fry, late curate of Christ Church, St. Leonards, next month. When the engagement was announced he received a week's notice to quit.

* * * *

Lord Haldane has been wiping the floor with some silly ass who said that "Labor has no need of Oxford and that the higher education is at the command of any man who can read." Lord Haldane pointed out that mere reading, without the right training of the mind, will never put the democracy on a level with the small and privileged class who have enjoyed that training.

Activities of the Young People

By Rev. V. C. McMasters

YOUNG PEOPLE'S SERVICE LEAGUE DIOCESE OF ALABAMA

THE YOUNG PEOPLE'S SERVICE LEAGUE of the Diocese of Alabama came officially into being in June, 1923. One League had been in existence before 1922 and two Leagues had been formed in Mobile during the fall of 1922, but no Diocesan organization had been thought of until January, 1923. At that time plans were made for the first Diocesan gathering of the Young People of the Diocese. A Camp site was selected and the Young People of the various Parishes were invited to attend. About forty responded to the invitation. The last day of the Camp the Diocesan Organization was perfected; a Diocesan Constitution was formulated, an Admission Service set forth, the Five Rules accepted and Diocesan Officers and Counselors elected. Some thought the action rather hasty but the first year's work has shown that the Young People of the Diocese were ready and anxious for just such an organization. As we look back upon the past year and observe the progress our organization has made we realize more fully the power and the service a band of young people organized for Christ and His Church make possible.

The first work of the new organization was to issue a Bulletin which contained the Constitution and suggested local By-laws, the Five Rules, the Admission Service, the Diocesan Hymn and Prayer, and some suggestions about programs for League meetings. It was not perfect by any means but it helped materially to give the fundamentals for League organization.

Immediately following the Sewanee Training School the President of the League visited many Parishes in the Diocese, speaking to members of organized Leagues and also to gatherings of Young People who had not at that time banded together into regular organizations. The enthusiasm which the President had from the very first and which Sewanee increased an hundred-fold was communicated to many of the other Young People in the Diocese. New Leagues soon began to spring up all over the Diocese until the original seven Leagues were increased by eight to make a total of fifteen Leagues at the gathering of the second annual Council last June. During this second year we do not expect such rapid growth but we do look for a large increase in the interest of the Young

People all over the Diocese.

Beginning with October 1923, monthly report blanks were mailed out to each League by the Diocesan Secretary. Each local President and Secretary were required to make monthly reports on this blank for the information of the Diocesan Headquarters. Any good programs were reported and any local troubles about which the President's advice was needed, were set forth. In this way the President was enabled to keep in closest touch with conditions all over the Diocese. A simple point system showed at a glance whether the various Leagues were functioning as they should. Each quarter the Diocesan President and the Diocesan Secretary make a digest of the reports received and report the results of their labors together with a short message from the President, to the various Leagues.

Besides working and giving regularly in the Five Fields the Diocesan Organization accepted as a special Diocesan project the assistance of Miss Augusta Martin in her work among the mountain children of northern Alabama. Money and useful articles were contributed throughout the year.

Programs for Young People's Meetings

Edited by the Rev. Gordon Reese

DEBATE ON MOVIES

- I. Hymn, I Need Thee Every Hour.
- II. Prayer—Lord's Prayer.
- III. Bible Reading—Psalm 23.
- IV. Business, old and new.
- V. Program—Debate

Resolved: That moving picture shows should be closed on Sunday.

Affirmative: Open theatres are a temptation to those who would otherwise go to church. They take away from the number at the different churches. The theatres collect money which could be usefully placed in the plate at church. It keeps crowds of young people from the Y. P. S. L. and various other organizations in the evening. It is too much open amusement and gaiety to be allowed to be open on the Sabbath, and should be condemned.

Negative: It affords a place of amusement to the poor workingman who has no other time to go. The people who go to the shows wouldn't go to church anyway, even if the theatres were closed. It furnishes a place of quiet amusement—keeping young people from wild joy-rides and other harmful actions. It is a very

helpful factor.

Decision of judges and short discussion of subject.

VI. Hymn, Soldiers of Christ, Arise!

VII. Benediction.

Motto, "Stand up—let not weakness crown you!"

Pulpit, Preacher and Pew

Dr. Magee, when Bishop of Peterborough, once went to Worthing to recruit his health. When on the verge of departure he asked for the bill. It was extortionate, but he paid it, and in addition gave the waiter a tip. As he was leaving the hotel, the obsequious landlord came up to him, saying, "I hope your lordship has found the change and rest you were in need of." "Indeed, I haven't!" retorted the Bishop. "The waiter has got the change and you've got the rest!"

The Sunday-school teacher was testing the children's knowledge of the Scriptures. The answers were generally satisfactory until he put the question: "Where does the word 'holy' occur in the Bible?"

"Please, sir," piped up one little fellow, "on the cover."

"My friend," asked the missionary, "are you traveling the straight and narrow path?" In silence the man handed over his card, which read, "Signor Ballancie, Tightrope Walker."

English Clergyman: "And when you arrive in London, my dear lady, don't fail to see St. Paul's and Westminster Abbey."

Fair American: "You bet, Ill rattle these off sure, but what I've been hankering to see ever since I was knee-high to a grasshopper is the Church of England."

"Why don't you attend church?" asked the minister of a non-attendant.

"Well, I tell you sir: The first time I went to church they poured water in my face, the second time they tied me to a woman I've had to keep ever since."

"Yes," said the parson, "and the next time you go they'll throw dirt on you."

Little Benny was looking at a picture of Elijah going to heaven in a chariot of fire. Pointing to the halo about the prophet's head, Benny exclaimed: "See, mamma, he's carrying an extra tire."

E. P. JOTS

People Must Support National Work

Committee of the National Council
Calls on Church People to
Help With Task

NO FURTHER CUTS POSSIBLE

A committee of the National Council, consisting of Rev. George Craig Stewart, Mr. James H. Pershing and Mr. John Stewart Bryan, has issued a statement to the Church calling upon her members to do their utmost in supporting the national program. The report points to the benefits which have been reaped by parishes and dioceses due to the efforts of the national headquarters. The statement, in part, is as follows:

The Father's Business demands both vision and valor. It also demands commonsense.

Economies in administration are necessary and must be vigorously enforced, but they must not impair efficiency. If they do, they are not economies but waste.

Expansion of our work must go on if the Church is to live, but the measure of our receipts must be the measure of our expansion. Cords can be lengthened only as stakes are strengthened. The Father's Business must be solvent. Its credit must be first-class. (Imagination is necessary but the winged flights of imagination must be balanced and guided by sound judgment.)

The National Council has scrutinized the budget of every department of the Church's work, and has pared the items of administrative expense down to the quick; every requisition for funds from every field has been examined and re-examined before it has been admitted. At the meeting of the last Council drastic reductions in the budget netted a saving of \$36,000. This is in addition to savings of more than \$100,000 made during the past year. We are now sailing as close to the wind as safety permits. No further economies on the budget can be recommended.

The next step is clear. We must increase our receipts or order a retreat. If we go forward it must be on a guarantee of the present, not on a guess at the future. The Church of 1925 must make possible the program of 1925.

IS GRATEFUL

Bishop Motoda, writing to the Department of Missions, expresses the gratitude of the Diocese of Tokyo for the generous help that has come

in the past from the Church in the United States. He is laying plans to aid all of the present churches in the diocese to become self-supporting within the next few years. Every church in the diocese made an offering for the Japan Reconstruction Fund on May 25th. All of the congregations are now supplied with barrack churches. These are necessarily temporary in character and it is most important that permanent buildings replace them as soon as possible.

Bishop Motoda recently ordained the Rev. T. Takase and the Rev. H. Nose to the priesthood, and Mr. S. Yamaguchi and Mr. Y. Yumita to the diaconate.

"I have opened two mission stations," he says, "in the suburbs, and expect to open two more soon. Some of them are having services in tents, and others in private houses owned by Christians. I am trying to make them self-supporting from the beginning. It has been my long wish to do something in the suburbs of Tokyo. I now feel thankful for being able to do this even in a small way."

MISSION HELD IN MISSISSIPPI

A very unusual series of mission services has just been brought to a close in St. James Church, Greenville, Miss. The mission was conducted by the rector himself, Rev. Philip Davidson, who has held many such missions in the diocese with great success. At the close of the first week of the services a great many people of the different protestant congregations requested that they be continued for several days longer. The two features which marked the unusual character of the mission were the healing service held on Friday morning, at which about sixty came forward for the rector's laying on of hands and blessing, and on Sunday night when the rector invited those who wished to re-dedicate their lives to God or make a profession of faith to come forward and kneel at the latter rail for the laying on of hands and blessing. Between sixty and seventy came forward.

HEALING MISSION IN PARISH IN PENNSYLVANIA

A unique feature of the Nazarene Society's Mission at the Church of St. John the Baptist, Germantown, Pennsylvania, was the testimonies in open meeting during the last night of the mission, Thursday, October 16th. Some fifty persons reported improvement of their bodily conditions. Five gave specific and verbal testimony of the healing power of Christ.

Cathedral Board Seeks Bids On Nave

Four Firms Asked to Submit Figures
for Main Portion of St.
John the Divine

ESTIMATED AT \$5,376,330

Bishop Manning has announced that bids had been sought for the construction of the nave of the Cathedral of St. John the Divine. The foundation already has been laid.

The cost of the nave was estimated recently by the Fabric Committee of the Cathedral at \$5,376,330. This does not include the cost of the twin towers planned for the great west front. The total cost of the completion of the Cathedral is expected to be \$15,000,000.

The plans for the nave were drawn by Ralph Adams Cram, who became the architect of the Cathedral in 1911. The original plans for the structure as a whole, the foundations of which were begun in 1892, have undergone great change. The nave as planned by Mr. Cram has been pronounced by experts to be a great masterpiece of cathedral architecture. After a study of the designs, Dr. Alfred D. F. Hamlin, Professor of Architecture of Columbia University, said of the nave:

"Dr. Cram has in this design created a wholly new and unprecedented architectural combination of extraordinary merit, both structurally and artistically. The foundations have already been laid; the time of completion will depend upon the public response to the appeal for funds for its construction. Nothing comparable to this superb design has ever been conceived or executed in America, and the cathedrals of Europe may fairly be challenged to surpass or even to equal it."

In discussing the cost Dr. Hamlin said:

"It is right to plan beyond the ability of the present generation; it is right to create a design in which future generations shall have a share, and to plan so grandly that no future Bishop, trustee or architect will dare to belittle or destroy such a superb conception."

Bishop Chauncey B. Brewster of the Episcopal diocese of Connecticut laid the cornerstone, Sunday, for the Woodford Memorial parish house of Trinity Church, Seymour, Conn. Among articles sealed in the stone was a portrait of the late Rev. William A. Woodford, in whose memory the building is to be erected; also a portrait of Rev. Richard Mansfield, Trinity's first rector.

Rectors Observe Social Service Sunday

National Council Asks Rectors to
Preach on Social Service
Topics

INVITE SOCIAL WORKERS

The Twentieth Sunday after Trinity, November 2nd, is the Sunday on which the parishes are asked to give consideration to the subject of social service. Probably few people realize the very large number of the communicants of the Episcopal Church who are social workers in secular organizations. This Sunday has been useful in giving these social workers a recognition from the Church. Many of them are doing a distinctively religious work in their secular activities and they need the consideration of the Church. In the last two years it has been found particularly useful to ask the social workers who are members of the parish to make a Corporate Communion and in many places it has been arranged to serve breakfast afterwards. In this way in parishes throughout this whole country groups of social workers have been brought together and have appreciated their association as communicants of the Church. It has also made it possible for the rector to come in personal contact with those who are doing social work. In a number of our cities organizations of social workers have grown out of this Corporate Communion. In Chicago they have two Quiet Days a year and meet occasionally at a supper when they discuss some subject related to social service and the Church.

The Sunday fits in with the program looking toward the Every Member Canvass. It is hoped that the rectors in their sermons will give attention to the subject of social service.

A NEW RECTORY FOR LEXINGTON PARISH

Friends of the Rev. T. L. Settle, of the Good Shepherd, Lexington, Ky., have presented to that parish a new rectory situated in one of the new additions to the city. This parish also expects soon to begin their new church building.

INSTITUTE NEW RECTOR

The Rev. H. E. Clute was instituted as rector of St. George's, Brooklyn, on October 20th. The sermon was preached by Dr. Mottet of the Church of the Holy Communion, New York.

The Cover

The picture on the cover this week is of the Chapel of Saint Katharine's School. The school, which is located at Davenport, Iowa, is under the charge of the Sisters of St. Mary, who conduct schools in other parts of the country. It was founded in 1884, thus one of the oldest Church schools of the Midwest. It thoroughly prepares for college, and gives several courses of instruction in religion.

CONVOCATION MEETS IN BETHLEHEM

The fall meeting of the Convocation of Reading was held in St. Michael's Church, Birdsboro, on Oct. 13 and 14, 1924, the Rev. A. B. Vessler, rector. There were four outstanding features: Bishop Talbot gave a delightful account of his trip abroad, especially of the ceremony at Oxford when he received his degree. Dr. W. A. Goodwin of William and Mary College addressed the Convocation on the importance of having Parish Program Conference and the Group system. In the evening of the first day he preached to a large congregation on Religious Education. Dr. Sargent gave a most inspiring and illuminating address on Week-Day Religious Education. Miss Zettan Gordon, the new field worker of Religious Education spoke of her program for the coming year. She had a full display of the Christian Nurture Series and hoped they would be introduced everywhere in the diocese.

Church of Newark On Unique Pilgrimage

Bishops of Diocese of Newark Visit
All of Their Parishes and
Mission Stations

PLAN A SUCCESS

In the visitation of all the parishes and mission churches of the Diocese of Newark, 148 in number, by the Bishops in the month of October, one-third have been visited without a break in the schedule. It has been very encouraging, with very good congregations present to welcome the visitors and receive the greeting and exhortation in the name of the diocese. One of the Bishops has been present at each visitation and two or three of the Canons. The service with the fifteen minute instruction, closing with a special litany of intercessions for the Church, the diocese and the parish occupies a little more than a half hour. The clergy of the eight or nine parishes visited on one day, with representatives of the parish and diocese, are invited to spend the whole day in the pilgrimage, and on some days as many as 12 or 14 cars have been in the procession passing from church to church. Much interest has been shown by the people and the place of the diocese and the national Church and the larger duty have been presented to many people. While the hours of service in many cases are inconvenient for a diocese made up largely of commuters, the attendance and interest have been very gratifying.

The Spirit of Missions

G. WARFIELD HOBBS, Editor

KATHLEEN HORE, Assistant Editor

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DECEMBER ISSUE

The December Issue will be the annual United Thank Offering number. Most, if not all, of the articles will be written by United Thank Offering Missionaries.

Part of the proceedings of the sale of the Number will go to increase the United Thank Offering of the women of the Church.

Subscription Price: \$1.00 a year.

Address communications to The Spirit of Missions, 281 Fourth Avenue, New York.

R. P. Kreitler Defends Sunday Baseball

**Pennsylvania Clergyman Upholds
"Any Clean Use of the Sabbath for Recreation"**

SPEAKS AT CONVENTION

Sunday baseball and "any clean use of Sunday for recreation" were strongly defended by the Rev. R. P. Kreitler, of Scranton, Pa., at the closing session of the National Recreation Congress.

"Churches must realize," said Dr. Kreitler, "that liberty in the use of Sunday is necessary for reaction of the people spiritually and otherwise."

Dr. Kreitler scored the "self-satisfied attitude of some churches in keeping recreation within the Church confines," terming it "first aid to backsliders."

The Church cannot efficiently provide a seven-day recreation by itself," he said, "but must cooperate with the larger community interests in recreation."

Robert A. Woods of Boston declared that what the Chinese nation needs most of all is recreation and "the team play spirit." He said that Chinese boys generally wish to end a baseball game after five innings because of deficient stamina. The steadiness of British control over her possessions he attributed to the fact that England carries her national sports to the colonies.

"During the war 92 per cent of the deaths of aviators were due to physical defects on the part of the fliers and only 8 per cent to enemy clared Dr. J. H. McCurdy of the International Y. M. C. A. in an address before the congress.

A COURSE IN PROBLEMS OF MORALS

"Present Day Moral Problems" is the subject of a course of lectures being given on Friday evenings at the Church of St. Mary the Virgins, New York, by Dr. J. G. H. Barry, the rector, and Dr. Delaney, the associate rector.

ACTING DEAN OF ST. JOHN'S CATHEDRAL

Because of the ill health of Dean Robbins of the Cathedral in New York City, the Rev. H. Ayde Prichard has taken the position as acting dean.

PATERSON-SMYTH'S POPULAR "LIFE" A PEOPLE'S LIFE OF CHRIST

"Ought to be as popular in our day as Farrar's was in his."—*Churchman*. New Popular Edition, \$2.50
F. H. REVELL CO., 158 Fifth Ave., N. Y.; 17 N. Wabash Ave., Chicago

CHURCHMEN LEAD AT KENYON

A religious census of students at Kenyon College shows that 238 are baptized and 132 confirmed out of an enrollment of 250. Membership in the several denominations are enrolled as follows at Kenyon: Episcopal, 111; Methodist, 28; Presbyterian, 25; Roman Catholic, 20; Congregational, 9; Campbellite, 9; Baptist, 4; Lutheran, 4; Science, 3; United Brethren, 2; Evangelical, Reformed and Greek Catholic, one each. Of those not affiliated with any church the preference was expressed—Episcopal, 16; Presbyterian, 6; Congregational, 3; Baptist, 2; Methodist, Lutheran and Unitarian, one each.

Twenty-eight states are represented in the student body now enrolled at Kenyon with the major groups from cities in Ohio, Michigan, Pennsylvania, Illinois, Indiana, West Virginia, and as far east as New York and Massachusetts and as far west as California.

CHURCH LEASES VALUABLE BROADWAY FRONTAGE

The financial problems of Christ Church, New York City, have largely been solved by the leasing of 72 feet of ground on Broadway to a firm which is to erect upon it a \$100,000 building. The building reverts to the church in 68 years. The new plans give the church ample revenue to develop a plan of service to the neighborhood. The Rev. John R. Atkinson is rector.

AN INSTITUTE IN A CHURCH

St. Mary's, New York, has done pioneer work in instructing church school teachers in their jobs. The Institute for this season opened last Tuesday evening with the course conducted by Miss Adelaide Case of Teachers College, Columbia University. The Institute meets every Tuesday evening through the winter.

EVOLUTION

A Witness to God

By REV. G. C. STEWART

Are you puzzled and disturbed by the theory of evolution? If you are, get this little book. It will set you straight in exactly thirty-five minutes.

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WITNESS BOOKS

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Japanese Leader Writes To Missionaries

**Prominent Chinese Christian Urges
Missionaries to Return
Home**

BADLY NEEDED THERE

Tokutomi Kenjiro, one of the foremost literary men of Japan, and a Christian for forty years, is reported to have joined with other Japanese Christian leaders in urging American missionaries to return to their own country. As Mr. Kenjiro's message to the missionaries is printed in the Japanese Weekly Chronicle it runs:

"Dear American missionaries in Japan and Korea: It is high time that you went home, where you are urgently needed. Gardeners sent to work in the neighbors' yard will find their own gardens covered with weeds upon returning. Dear America, what a naughty boy you are growing to be! Prosperity has spoiled you, you have grown too fat to retain your tender sensibilities. You are too active, and have got out of control. You are dreaming of world domination and believe you can impose anything upon others with impunity. You want to be boss of the world, and you stick your nose into other people's affairs. You don't mean to be bad, after all, and you were born a good child. I love you all the same. But nevertheless you are too arrogant.

The Book That Stirs England

The Historical Truth of the Book Of Genesis

-- By --

REV. W. LOWNDES, M. A. (Oxon.)

A new attempt to reconcile the first three chapters of Genesis with science, without giving up the old traditional belief in the strictly historical character of the narrative.

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"You are going to be fast militarized. You helped Europe to strip the kaiser of his uniform. Now who has put on his uniform? All the other peoples are looking with deep concern upon America, who is treading upon the fatal path which Germany rushed down before the European war. Militarism seems to be all the rage among your folk. You are giving military drill to your girls. Shame! You are making military preparations day and night. Against whom? Whom are you afraid of? Of Japan?"

"Do you imagine that Japan will be afraid of you when you fill the air and seas with the myriad agencies of death? Force calls forth but force, and Japan is itself like a volcano. If you believe that you can coerce Japan, you are mistaken. If you dare to humiliate Japan, the volcano will explode to destroy the whole. Your suspicion is only irritating Japan."

"Dear friends! Return to your own country and revive the true spirit of Christ among your fellow countrymen. Pacify them, and warn them of the danger to which your people are leading humanity. Teach them to be meek and humble in spirit as the Great Teacher set an example before the world. You must remind your own people that it was not proud Goliath, armed to the teeth, who won the laurels, but it was the meek and humble David, a shepherd boy, with a sling and pebbles."

"Teach your own people not to slight their own brothers because of their color, smallness of stature, or smallness of their country; that it is sin before God to treat brothers as inferiors because of the difference in their mode of living. Tell them of Christ reborn here and that it is peace instead of the God of war who abides in the innermost sanctuary of the hearts of the Japanese people."

"You missionaries are expected to finish the work begun by Abraham Lincoln, and you surely have much to do in weeding your own garden."

Christ and Labour

By REV. C. F. ANDREWS

A book written by a clergyman of the Church of England who has served in many missionary fields. He understands both Christ and Labour. An invaluable book for those seeking light on the questions arising from industrial life.

\$1.75 per copy; postage, 10c.

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Can you say why you have to stay here when your own gardens are rank with weeds?

"You have remained in Japan too long and spent too much money already—to help us, of course; but by our excessive protection you are making weaklings of Japanese Christians who should have been independent long ago. Of course I do not blame you for all these things. You are only too kind to us. I do not mean to say that we must separate because we have quarreled, or that we must separate to quarrel. The time has arrived when each of us must clear the beam from his own eye, or, to use our own saying, clear the snow away from our own gates. Each must come nearer to Christ."

"We want our American missionaries to return home and there to melt up all the heavy cannon to cast a statue of peace, to be erected, say, at the entrance to the Golden Gate. Japanese must do likewise, so that the whole world may witness a new era of peace."

GOOD NEWS FROM A GREAT SEAT OF LEARNING

President Kinley of the University of Illinois has broken through academic reserve in dealing with religion by devoting three evenings to addressing the freshman class upon Basic Ideas and sane modes of thinking about God, our human sonship and the control of moral law in life. His talks are clear and strong and lay in the student mind a firm basis for Christian thinking. They were largely attended by both men and women and cannot fail to do lasting good in steadying the student's thought, the cross currents and varying winds of their many lines of thought.

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.

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RECTOR PUSHES CHAUTAUQUA

The rector of St. Andrew's, Ft. Thomas, Ky., the Rev. Wm. Dern, made such a success in the building up of a community Chautauqua that this company prevailed upon Mr. Dern to give them five weeks in order that he might tell others how it was done. He spent the five weeks in northern Ohio.

Each church in Ft. Thomas received nearly \$300, besides sharing in the creation of a very fine community spirit.

HONOR A MIDWESTERN PIONEER

Mrs. E. A. Templin of Calvary Church, Yates Center, Kansas, was honored at a unique service held this month. It was Mrs. Templin's 90th birthday, and her 54th year in Kansas. After a service conducted by the rector, Rev. R. Y. Barber, Mrs. Templin related stories of pioneer days—one of her favorite stories being that of the Sunday School held over a still—with Mrs. Templin fighting for temperance without losing the goodwill of the owners of the Sunday School room.

Essays Toward Faith

- - By - -

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A book which explains the Sacramental System as taught by the Church. A book for the adult who may be upset over religious questions.

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WITNESS BOOKS

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**ST. LUKE'S EVANSTON
CELEBRATES**

Saint Luke's, Evanston, Illinois, observed her patronal festival on Sunday, October 19. At the early service 125 communions were made by members of the Junior Communicant League, who afterward breakfasted together in the Parish House.

At 9:30 the Church School registered the largest attendance in the history of the Church. At 11 o'clock a large congregation was present for the Festival Eucharist. Dr. Stewart preached on "Why I Believe in the Church." At 4:30 another large congregation was present. The rector spoke on "Solitude," the third subject in a course on "Twelve things

that Count in Life." Besides the regular offering of the day, \$600.00 was contributed to the "Friendly Aid" work of the Social Service League. After Evensong open house was kept in the Parish House from 6 to 8, refreshments being served by the Woman's Guild. Mme. Norbelli sang, and Dr. Stewart spoke briefly of the Church's Program.

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.
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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**

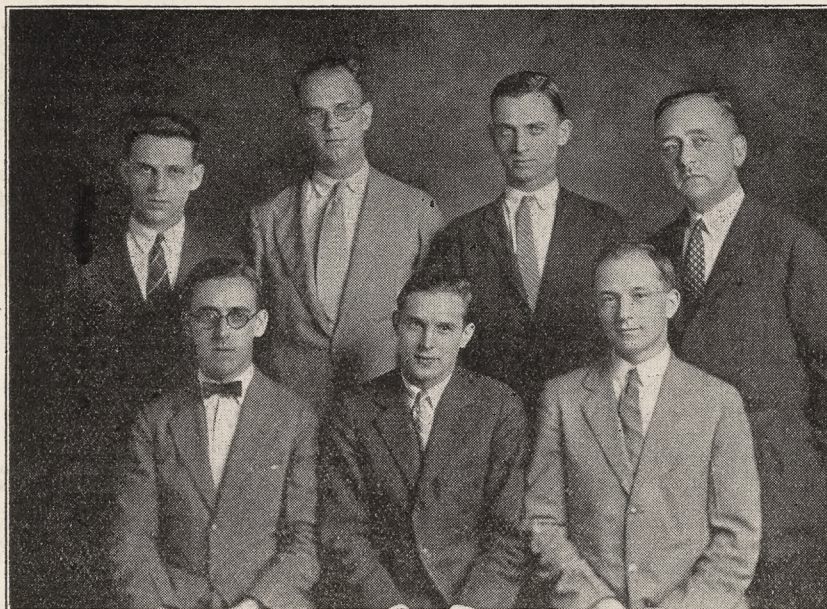
Cor. Juneau Ave. and Marshall St.
Very Rev. C. S. Hutchinson, D.D., Dean
Sundays: 7:30, 11:00, 7:30.
Week Days: 7:00 and 5:00.
Holy Days and Thursdays: 9:30.

St. Paul's

Marshall and Knapp treets
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.



THOSE WHO TOOK THE EXTENSION COURSE IN CINCINNATI

In THE WITNESS for September 27 was an article by the Rev. Gilbert Symonds on the Extension Course for Seminary students that has been held under the direction of Dr. William S. Keller for the past three summers. This issue contains a photograph of the group that were in Cincinnati this summer. In the back row, reading from the left, are Lichtenberger of the Cambridge Seminary; Roe of Bexley Hall, Francis of Bexley Hall, Dr. Keller, the social service editor of THE WITNESS, who was in charge of the group; in the bottom row, Garney of Berkeley Divinity School; Ward of Bexley Hall and Brown of Cambridge.

DR. STEWART SPEAKS IN WISCONSIN

Dr. Geo. Craig Stewart was the speaker of the evening on "The Church's Program" at Madison, Wis., on Thursday evening, October 16, when the clergy and laity of the laity of the Diocese of Milwaukee closed a very successful one day conference on that subject.

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(Luke 9:1-2)

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DEAN INGE TO LECTURE AT YALE

It is announced that Dean Inge of St. Paul's Cathedral, London, is to visit America this year to lecture at Yale University.

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THE SISTER SUPERIOR

GOING AFTER 'EM HARD IN GEORGIA

Beginning early in the Field Department of the Diocese of Georgia has proved the wisdom of such procedure, for the first of October will find the diocese all set to begin active preparations for the fall campaign for the Church's program. The Diocesan Department met the last of June and adopted the Flying Squadron plan. Two squadrons, one headed by the Rev. Karl Morgan Block, D. D., representative of the General Church, and the other by the Rev. J. A. Schaad, former General Missioner, who by October 1 will be one of the diocesan clergy, will tour the diocese and will hold a two days' conference in eight centers, each squadron to visit four places.

NEW WORKER FOR THE CHINA FIELD

Miss Theo Young, the daughter of Mrs. John K. Young, of Union, South Carolina, has volunteered, and been accepted by the National Department of Missions for the mission field of China.

Miss Young is a member of the Church of the Nativity, in Union, and, in addition to being an active worker in her own home parish, she is closely associated with the Department of Religious Education in the diocese. She has held the position of the Diocesan Supervisor of the Church School Service League.

DEDICATE COMMUNITY HOUSE

The Rt. Rev. Herman Page formally opened and dedicated the new St. Andrew's Community House, Detroit, recently. The special speaker was

THE WAY OF LIFE

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CHICAGO

the Rev. Samuel S. Marquis, D. D., rector of St. Joseph's Church, who made an address on "Bringing Back the Neighborhood."

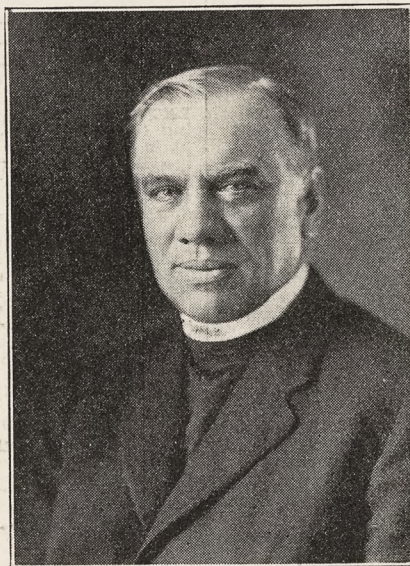
The new building, just recently completed, is one of the most completely equipped small buildings for community service in this part of the country.

During part of last summer, part of the building had been used to house a Daily Vacation Bible School which numbered an enrollment of 120. It is hoped that during the next year a week-day school for religious education may be organized, running during the school year with the co-

operation of the public school authorities and during the regular school periods of the children.

CHURCHWOMAN MAKES GIFT

By the will of Mrs. William E. Thorn, formerly of Cohoes, N. Y., St. Stephen's College has received \$8,000 for its general endowment fund. Msr. Thorn died last May. The City Mission Society of the Church of New York, the All Night Mission on the Bowery, the Abigail Free Kindergarten in New York and the Institution for the Blind in Albany have received similar amounts.



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