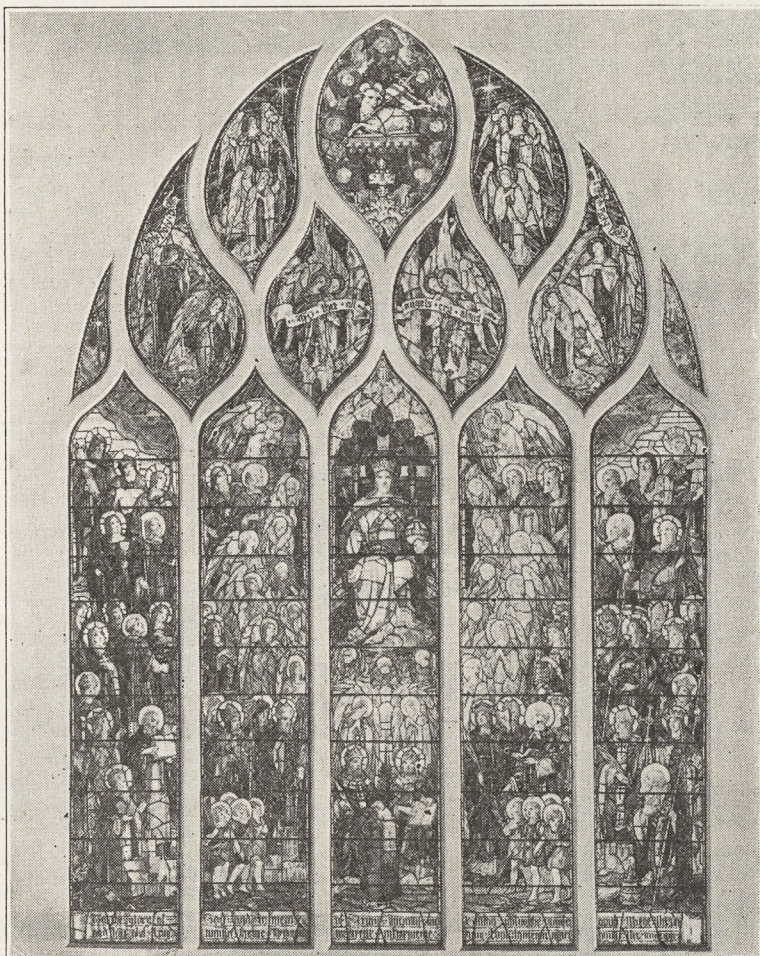


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BISHOP JOHNSON'S EDITORIAL

EYE GLASSES

FALSE THEOLOGY is the direct product of bad eyesight.

If thine eye be single, thy whole body will be full of light, but if thine eye be evil (the word means confused or blurred), the light that is in thee is darkness.

The man who has perfect eyesight is in no need of glasses. He can follow the Christ without the need of any other medium than the single eye of undivided desire, but he is laboring under a certain disadvantage which the man with poor eyesight is able to command.

Truth is the basis of following Christ. The single eye is the eye which seeks truth even at the price of personal discomfort.

The evil eye is blurred by selfish desires and personal prejudices. When one picks up current fads or cults, it is not a sign that God has revealed new truth which a rather selfish person has been fortunate enough to discover. Rather, it is a sign of poor eyesight for which glasses are needed to correct the astigmatism.

The particular cult is really the effort to correct defective eyesight, caused by trying to look at some selfish interest which is very near, and Christ who is afar off at the same time.

It may be of little importance to a drifter whether he can stand the test of an able seaman, but the man who is a real navigator must be able to pass the examination.

The basic quality in spiritual seamanship is truthfulness.

It is so easy to be a liar, and there is only one Father of Lies. Our Father in Heaven will not accept him who maketh a lie; and the man who makes a lie is the one who will readily believe a lie.

False theology is the direct product of false perspectives.

If thine eye be single, thy whole body will be full of light, but if thine

eye be evil the light that is in thee is darkness.

It is not unusual to see some one who has poor eyesight wear glasses or a lorgnette in such fashion as to make his own personal limitation seem to be a sign of superiority. I have seen quite ordinary people look quite distinguished by the style of their eye-glasses and the way they wear them.

A good many people of very selfish instincts carry some peculiar religion a good deal as one might wear a monocle.

But Christ never commended such, but rather gave His blessing on the simple folk who saw Him without any complex medium by which to correct their own inherent imperfection.

When I was a boy there were a great many giants and heroes in the world. When I grew to manhood, these giants and heroes were a good deal like the houses and streets of the town in which I grew up. As a boy they seemed large and impressive. Seen in after years, they looked small and ordinary. When I was a youth, I looked enviously at certain supermen; as I came to manhood, these had also shrunk to ordinary size.

When I was a poor young missionary, there were a great many prominent ecclesiasties and influential laymen. Looking back I am amazed at the small things they really did.

After all, the basic virtue of our religion is humility, and God will exalt the humble and meek, but the important will be seen in their true proportions.

Do not let it grieve you that your work is not advertised or appreciated by men. Man is dreadfully near-sighted and can see things that are big, but cannot distinguish things that are fine.

Seek the finer things because God sees them if no one else does, and God will appreciate them if we do

not get fussed because no one else does. After all, the persons whom Christ exalted were quite unimportant people.

The woman who gave two mites when no one was looking.

The woman who anointed His feet with oil and did not care who saw her.

The woman who persisted with good-natured faith in asking that her daughter be healed.

The Samaritan who turned aside to bind up a stranger's wounds.

All these and many more were commended by Christ but were unnoticed by their fellowmen.

Cannot we learn the lesson that following Christ is best accomplished if we can escape the plaudits of men and do not depend upon the flattery of women.

And, remember this, if you cannot see the Christ in the Church where He promised to reside, you will not find Him in the cults which the blind have substituted for the eye of faith.

Let thine eye be single, and you will not need complicated eye-glasses in order to see and adore the Christ.

Cheerful Confidences

By Rev. George Parkin Atwater

NEW ENGLAND AGAIN.

I AM WRITING this article in the Hotel Kimball at Springfield, Mass., after an experience of great interest to myself, and I hope, to the readers of *The Witness*. For I came from Akron on a trip of a thousand miles, to and fro, to speak for an hour to the clergy and laity of the Springfield Convocation of the Diocese of Western Massachusetts. The meeting was held in the parish house of the splendid old parish of Christ Church, of which the Rev. John McGann is rector. The Rev. B. L. Ramsay presided. It was a fine body of alert and loyal churchmen. Bishop Davies spoke briefly and was fol-

lowed by Mr. Lewis B. Franklin, who spoke most effectively upon the work of the National Church.

My own address was upon the subject of the A-A method for the cumulative endowment of churches.

This was the first occasion on which I had been invited to address any group on the subject. It is quite clear that a personal presentation is more persuasive than a presentation by the printed page. I felt that the method was having an acid test. You may imagine my satisfaction, at the close of the address, when the two wardens of Christ Church, Col. Stanhope E. Blunt and Mr. William C. Simons, and several other men, came to the rector and formally enrolled as founder of endowments for the benefit of the parish. My journey of a thousand miles seemed worth while because it meant the beginning of a possible enrollment of a thousand persons in a life-long effort to give permanency and security to Christ Church, Springfield.

Two other invitations have already come to me to visit groups of clergy and laity and I have accepted. My experience here at Springfield encourages me to believe that the people are quickly responsive to the privileges of the method.

So keenly have I felt the responsibility of my undertaking that I have arranged the operation of the method so that it interferes in no way with any other financial system of the parish already in operation to meet its budget or the Nation-wide Campaign quota. The method seeks fresh resources.

But I am meeting here and there with the curious feeling on the part of parishes that the method may not be suitable for them and that they are taking a chance if they adopt it.

Let us do a little straight thinking on this subject. Let us suppose first that the method is faulty and that it will not do for your parish what it has certainly done for my parish. What loss is possibly involved in a trial? None whatever. The trial of the method involves no outlay of money, no campaign, no hasty organization, no pledges. The rector with a blank book in his hand may begin the enrollment any morning after breakfast. If it should prove to be not well adapted to the parish it may quietly be dropped.

Suppose, on the other hand, that it is adapted to the parish. What gain comes to the parish? The enrollment of the entire parish in a movement that will create an endowment, and will provide an outlet for the spiritual emotions and aspirations of all the people.

Some blunt fellow has asked me



Rt. Rev. W. H. Overs, D.D.

point blank, "What do you get out of it?"

My answer is clear. "I get nothing of any material sort whatever. But I get the satisfaction of trying to stabilize the financial position of the Church in our land. And I get the joy that comes with the realization that tens of thousands of people are to have the opportunity to have the same satisfaction throughout their lives."

The Council's Work

By Mr. Alfred Newbery

THE UNPLEASANT MESECH

IF YOU read "Gems," that delightful little messenger from Saint Ann's House, Temple Street, Boston, Massachusetts, you are familiar with this choice commentary on "Woe is me that I am constrained to dwell with Mesech." The whimsical writer in "Gems" says, "It is impossible at this great distance of time to know very much about Mesech, but he was obviously an unpleasant person."

And if we may paraphrase, woe is the National Council that it is constrained to deal in money. It gets comparatively little of the money and a great deal of unpleasantness out of the relation.

I propose to deal here in this column for a space with the various objects of the unpleasantness, introducing notorious characters such as the Budget, the Priorities, Designated Gifts, Special Gifts and the rest of their company, confident that if we can annihilate the distance between us and them, whether it be of time or haziness, we shall find that they are really very good citizens,

such as probably Mesech was if thoroughly known.

But first let me sketch in a little of the atmosphere. On the one hand you have the field. There is a staff of 798 workers, men and women, bishops, priests, teachers, doctors, nurses, deaconesses, scattered throughout these United States in the missionary districts and in some of the dioceses doing the Church's work for you and for me, supported by general funds, wholly or in part. There are schools, hospitals and churches which we maintain. There are co-operating agencies like the American Church Institute for Negroes, the Brotherhood of St. Andrew, the Girls' Friendly Society, and others which look to us for support. There is leadership in education and social service, direction for work among the foreign born, publicity for our own edification, partial support of Church colleges, all maintained by the gifts of such as you and I. Then there is the foreign field with which we are familiar by name, China, Japan, Liberia and Latin America. Finally there is the work under the flag but outside the continent as in Alaska, Honolulu, the Philippines, Porto Rico and the Canal Zone.

That, briefly, is the point of destination.

The point of origin is the membership of the Church scattered over the continent in some eight thousand parishes and missions, with a total communicant strength of over a million.

The agent between these two is the National Council. It must administer the work in all these fields, it must make the work known, it must promote interest and it must convert into productive work in the field the gifts of the people in service, goods and money.

This is a large contract and it involves money. It calls not only for the constant intercession of the lovers of God's Kingdom, not only for the offer of life service upon the part of a goodly number of men and women, priests and laity. It calls also for money to build and equip plants, money for salaries, for rent, for offices, for printing, for travel, for relief.

The difficult question is how to put this task before the people of the Church so that they shall see it vividly. It is almost imperative that it be done in totals. The Annual Report of the National Council for 1923, which may be had for the asking but which very few ask for, tells the story of the work, and it covers 277 pages. To put that into the hands of every communicant would be expensive and useless. The mem-

bership would hand it back and say, "Give us an outline." The Council cannot say to a diocese, "Will you support the work on pages 7 to 17?" because the diocese will say, "We want a share in all the work and not merely in those fields."

So the Council takes the figure set by General Convention and tells the Church that this figure represents the amount of money needed for the whole field and then does its best to distribute in the Church information about that work so that Church people will realize that their money gifts are to be translated into human lives working for them into books, and bricks, into altars and bottles of medicine, into basketballs and scalpels. The National Council sees a field of work. When it turns to the Church it still sees the field of work. It does not choose to speak even though partly in terms of money. It must.

Let's Know

By Rev. Frank E. Wilson

SPONSORS AGAIN

A FEW weeks ago this column contained an article in answer to a question regarding sponsors. The questioner related an unsatisfactory experience of his own and asked whether it was worth while anyhow to be a sponsor. I tried to tell him that it was worth while even in the face of parental indifference—for the greater the failure of the parents the greater is the need of the sponsor.

Bearing this out comes a letter from one of our readers telling an incident which is worth repeating. This story has been submitted to Bishop Thomas of Wyoming and with a few minor corrections meets with his approval.

Elisha Smith Thomas was not a bad boy, but one with a mind of his own which sometimes ran to wilfulness. His father remonstrated with him in proper parental fashion, but not always with equal success. One day the boy refused flatly to respond to fatherly advice and with more than usual wisdom his father took him to the office of his godfather who was a very busy business man. Mr. Thomas explained the situation and left the office. Whereupon, the godfather set aside his business and proceeded to discharge his obligation as a sponsor. A strong but kindly talk made its impression on the boy's mind and eventually had a great deal to do in changing the whole course of the boy's life. He made up his mind that his father was a reasonably sensible person after all. Wilfulness became amenable to parental

Our Bishops

Walter Henry Overs, the Bishop of Liberia, was born in England in 1870. He graduated from Taylor University in 1898. His first charge was at Mechanicsburg, N. Y., where he served from 1909 to 1910, leaving to be rector of St. Paul's, Wellsboro, N. Y., where he remained until 1912. He then went to Bradford, Pa., as rector of the Church of the Ascension, where he remained until consecrated in 1919. He is a Fellow of the Royal and the American Geographical Societies, and is the author of "Stories of African Life."

direction and as the boy grew he developed strongly spiritual qualities as well as administrative ability of a high order. Finally he made his decision for Holy Orders and in due time became Bishop of Kansas.

"In my time in that diocese," writes the narrator of the above incident, "twenty years after his death, he was still frequently spoken of with love and the deepest respect. 'Bishop Thomas,' said a judge of the circuit court and a graduate of Yale, to me, 'was the finest man I ever met.'"

Elisha Smith Thomas was the father of the present Bishop of Wyoming.

Now this incident illustrates several things. It indicates the sphere of influence wherein the duties of a sponsor might be properly discharged. Too often the responsibilities and prerogatives of a godfather begin and end with a pleasant smile and a handshake at the font. It also goes to show the age-old wisdom of the Church where its customs are observed in the spirit with which they were originally adopted.

Also this story serves notice on the average Churchman that he can fill a vital place in the life of the Church merely by being in earnest and using his common sense. Too many people think they must possess the qualifications of genius if they are to be of any great value in the world. Yet every day people of ordinary capacity are doing more for the Kingdom of God than most of our geniuses combined. Simple loyalties and everyday devotion keep the wheels of spiritual progress as well as material advancement satisfactorily oiled.

No one ever knows the extent of his own influence. One may be reasonably sure that it carries very much

further than one would naturally think. That business man might have pleaded too much business to talk to his youthful godson; or he might have said that he didn't know how; or he might have called the whole situation trivial—and the Church might have been thus deprived of a fine bit of leadership through the loss of an incipient bishop. The moral is, do your bit as a Christian and a Churchman and leave the consequences with God.

The Children Need Standards

By A. Sponsor

OUR RECTOR once preached a sermon upon "Noble Discontent." And I said to myself: "That's me." Perhaps I should have said, "That is I," but if you say it impulsively you say "That's me." I am not a fault-finder about our Church School, but I am nobly discontented.

Here is a book fresh to hand that makes me nobler still, although discontented. It is by Walter A. Squires of the Presbyterian Board and is called, "A Parish Program of Religious Education." This good man's ideal church school satisfies a standard of one thousand points! The book cost me only \$1.25 and when I want to make stuff for my dream Church School and feed my noble discontent I read this book, especially the list of 1000 points at the end.

That's the place to start. We must have a program and grow up into the program, step by step. I believe that a program is the best dream you can dream reduced to 1, 2, 3, etc., upon a piece of paper so that you won't forget it—and can check off.

There is a diocese near ours, setting a good example in work for children. At first a few of the noble discontented got together and decided upon a new workable standard for all Sunday Schools (as they were called then). Two members, both of them clergymen, volunteered to stump the diocese and get the standard going. The two men went together wherever a parish or mission would have them. One priest was of the exhorter type. He led off with an address upon "Our Precious Children," and when the exhorter had gotten most of the people promising themselves to kiss the baby when they got home (even if he was asleep) and be kinder and more patient with Mary and Junior, then the other priest came on. This man is the engineer type and he unrolled chart after chart in colors and big

type, showing just what the standard is and what wonders could be done if they only adopted the standard and stuck to it. Then he gave out mimeographed copies of the new standard to one and all. Their standard was only of ten points, and so fitted on the fingers nicely like the commandments. That engineer man actually got the people to chanting the standard in chorus. He'd hold up his finger and roar, "Now everybody say it with me:

'Point One—40 sessions in the year.'

'Point Two—Grades to match public school,' and so on.

Do you know? It worked. Some rectors grumbled about "interfering upstarts invading a man's parish," and some mumbled about "visionary schemes that won't work in this locality," but they were carried off their feet by the tide and had to go along with the rest.

Note III. We must have standards and a program in Christian education.

But some man will say: "What if our rector or our superintendent does not like this program and these standards?"

Brother, let me whisper something to you. If the rector and the superintendent won't lead you, go on without them. We're not working for that sort of leaders nor for any sort of leaders. We are working for the children and for God. You know: "Whosoever receiveth one such little child receiveth Me." The officers in gold lace out in front look gorgeous and important at most times, but it takes a tolerable amount of pushing from the rear ranks sometimes to get them to march forward. Many a leader has gotten into his stride because the front rank stepped on his heels. The front rank can always blame it on the rear rank because it steps on other people's heels and then—well, it isn't dignified or worth while to enquire further of the file-closers!

More Letters to An Ordinand

By Rev. A. Manby Lloyd

The Vicar of S. Martin-in-the-Fields writes in the S. Martin's Review: "I have, most unfortunately, been ordered abroad by my doctors for the winter months. They tell me that this is the only way of curing the bronchial asthma from which I have been suffering. After consultation with the Bishop of London and the Church Council I have decided not to resign, but to see if six months in a dry climate will make me fit for

full work again. During the time I am away I do not intend to take my stipend. Mrs. Sheppard and I are arranging to leave before the end of October. I need not say how deeply we dislike being obliged to be absent from S. Martin's, though I am confident that the work will not suffer in my absence, since Mr. Ritchie will be in charge, assisted by the present staff and council." I understand that Mr. Sheppard will shortly leave for Australia.

This breakdown in health does not prevent the irrepressible "Dick" from continuing his "Letters to an Ordinand" in the *Guardian*. His imaginary young friend has received an imaginary letter from an imaginary bishop—no offense to the Eddyites—and he warns him not to make too much of it.

"Other bishops will soon be writing in a similar strain; you will find there is a veritable landslide towards every ordination candidate . . . due to the desperate scarcity of the species. The parochial system involves the belief that it is better to have some sort of clergyman in every ecclesiastical area than no clergyman at all."

This idea is wholly false, thinks Sheppard; personally he would like to see some churches closed down; some of them are doing no real business at all and should be put out of commission. "In the case of any bishop or vicar who hears God's "call" to you to come over and help him, treat the opinion with respect, but don't be too suggestible. I know quite a few men who were suggested into wrong spheres of work."

It would be better for the ordinand to choose his bishop or vicar for the first year or so, rather than be chosen by them. No man has much to contribute, in this profession, while he is learning his trade; and the one thing that matters is that he should be taught it by some one whom he can respect and love and desire to follow—some one, in fact, who is an artist in Christianity. The vicar matters more than the locality.

When the training is finished, it may be right to be sent where the need is greatest and he hopes the day will arrive when every ordination candidate will be pledged to serve a term of years overseas, if required, during the first ten years of his ministry.

The bishop's most difficult task is to find vicars to train his deacon. "Let me whisper to you; if, with the whole of England as my diocese, I had fifty red-hot young ordination candidates, I should be hard put to know to whom I could entrust them with complete confidence." Young

enthusiasm and romance are too often tamed and destroyed by the professionalism or timidity or lack of humor (or all three) of the vicar. "To place men of that type with some vicars of my acquaintance has much the same effect as placing a new-born baby on a lump of ice—a dangerous and possibly fatal chill is almost bound to result."

In letter No. 4, his youthful friend has "got the hump." But I must leave my paraphrase for another week.

Books and Cognate Subjects

By Dean Chalmers

THE LATEST of The Witness books is just issued—and is called "The Way of Life." It consists of a series of editorials written by Bishop Johnson and published not long ago in THE WITNESS. I think it is in many ways the best thing he has yet published. We are accustomed to his keen, penetrating analysis of current movements of thought in the Church, and his prophetic challenge to the sincerity of clergy and laymen alike—but in this book he touches a far deeper and more devotional note. We cannot read it without being moved to self-examination, and it will lead many to much greater reality in their whole religious lives.

"Christian Beliefs and Modern Questions," by Canon Oliver Chase Quick of Newcastle, England, is exactly the book we have all been waiting for. One hopes it will get as much publicity as it deserves. Unfortunately this seems doubtful. A fire which burns down a house makes a better news story than the fact that a house is being built or enlarged. And just because his work is constructive throughout the entire volume, it will only secure the publicity it ought to receive if the clergy bring it directly to the attention of the reading groups in their congregations.

Canon Quick deals effectively in this most interesting book with the great issues connected with religion and especially with Christianity, which present themselves to the intelligent men and women of today. He faces the questions which are being raised with real frankness. His treatment of every controversial issue is as sympathetic as it is thorough. And he pays the readers of today a much more sincere and, I think, deserved compliment than do many authors who are writing on the same subjects—including some semi-

nary professors. He writes always as if his readers were far more anxious to know the truth, to know what the Church really teaches, what historic Christianity actually is—than to wring from a reluctant orthodoxy an impossible concession to an imaginary modern mind.

The last chapter, subtitled, "The Holy Spirit and Modern Thought," is especially valuable. It might well be given the slight revision, if any, which might be necessary and reprinted as a tract.

I believe THE WITNESS readers will be interested and perhaps helped by the following quotation from the concluding chapter just referred to.

"It is, after all, the Church's organization to which we owe the Christian truth which enables us to criticise it. And we can never be loyal to the Spirit at all unless we remember that He is both the Spirit of Jesus and the Spirit of the Christian Fellowship which Pentecost created. His work can never be taken away from, or beyond, Jesus Christ, God in man, nor to set us outside the body of the fellowship, which all down the centuries has kept alive, chiefly always in its humblest members, the witness to what Christ has done for men. He can help us to apply its teaching and example anew to changed circumstances in the light of fresh discoveries to which He Himself has shown the way. He can lead us further into the mystery of Christ's Risen Presence. But his work is always known by its loyalty to Jesus Christ, once for all Revealer of God and Saviour of men at a particular time and place in the history of the world."

The Church Work In Our Colleges

By L. H. Pammel, Ph.D.

Professor at Iowa State College

The article by Dean Chalmers, "The Resignation of Dr. Gardner," in the October 23rd issue of THE WITNESS, interested me very much. Dean Chalmers says: "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."

I have had a more or less intimate contact with the work as it applies to colleges and universities. It has not been my pleasure to have met Dr. Bradner, but no doubt he has had a considerable influence in a large way in promoting this fine work. At the meetings of the Stu-

dent Council of the Episcopal Church and Executive Committee it has been my pleasure to meet Dr. Gardner, Rev. Paul Micou, Miss Hall, and the Rev. A. B. Parson, and I want to add my testimony to that of Dean Chalmers of the splendid service of these persons. I think the Church recognized the potential strength of the Church in the student body attending our colleges and universities. Long ago I had a dream that it was essential to organize the Church in our colleges and universities and supply rectors for these places. This student work began when a resolution was passed by the Diocese of Iowa asking that the Church make a survey and that this college work be properly organized. The provincial synod of the northwest at a meeting in Omaha passed a similar resolution. In this work the Church always had the active loyal support of the venerable Bishop Morrison and his able coadjutor Bishop Longley.

It was at the St. Louis convention where the matter was discussed and Rev. Stanley Kilbourne was asked to make a survey, which was done in a splendid way. Bishop George Beecher was one of the staunchest supporters. Subsequently the Rev. Paul Micou was given the work of organizing the Church work in colleges and universities and he and Dr. Gardner have done a magnificent work. For the first time in the history of the Church the students have expressed themselves in the management of their Church. The colleges and universities were organized into units and had a vote in the election of their delegates and the national officers. Much good has come out of this fine movement for the young people. It is to be hoped that this work may continue as it has been started.

Two great leaders are leaving this work, but the Church is large enough to find other capable men who can fill their places and do it admirably. It has been my pleasure to have been connected with this work from the beginning. I want to say, as I am no longer a member of the Student Council, that one of the great pleasures of my life has been this association with the big men of the Church who did things in a large way—men who had a real vision to see that the Kingdom of God in colleges and universities is worth while, and in that way has developed the strength of the Church as it has never been known before. Let us hope the Church may continue to see the importance of this work.

Pulpit, Preacher and Pew

By E. P. Jots

The Bishop was a very large man. On one of his pastoral railway journeys he was told by the porter when he boarded the train about 9 p. m. that there were no more berths left.

"That is too bad," said the Bishop. "I have a hard day ahead of me tomorrow, and am worn out. What time does the last man get on?"

"Between two and three, suh."

"Well, can't you give me his reservation? He may never get on, but if he does you must wake me, and I will make it right with him."

The sun was shining when the Bishop was called. "Your man did not get on, after all," he said to the porter.

"Yes, sir, he did," was the reply.

"What did you do then?" the bishop asked.

"Why, boss, I just showed him your shoes and I sez: 'De man what wears dem shoes is sleepin' in your berth. If you wants to wake him you kin, but I ain't a-gwine to.' He is a-settin' in de day coach."

A clergyman who was also a wit preached a long sermon from the text, "Thou art weighed in the balance and found wanting." After his congregation had listened for about an hour, some began to get weary and went out. Others soon followed, greatly to the annoyance of the preacher.

Another person started, whereupon the clergyman stopped in his sermon and said: "That's right, gentlemen; as fast as you are weighed pass out."

The others waited until the sermon was ended.

"Who was it that killed Goliath?" asked the Sunday school teacher.

"George Washington," recited Tommy mechanically, "and when he had chopped it off his papa came up and George said, 'Father, I cannot tell a lie—I did it with my little hatchet.'"

Much Scottish humor that is peculiarly characteristic circles round the minister, the beadle or sexton, and the simple folk of the country districts. A parish minister one Sunday was reproving his congregation for sleeping in church during the sermon. He said: "Look at Jamie Fleeman, the parish fool; he's wide awake."

"Ar, and if I hadna been a fool I would hae been sleepin' too," responded Jamie, loud enough for everyone to hear.

Activities of the Young People

Edited by Miss Fischer and
Bishop Quin

RACINE HOUSES YOUTH MOVEMENT

By Mr. Newbery

You cannot deny the existence of a movement of youth in this Church. After Racine, you do not want to deny it. When twenty-two bishops or diocesan departments, some as far away as Texas and California, pay the way of delegates to a conference at Taylor Hall, Racine, Wisconsin, life is indicated. And the young people gathered there October 29-31 themselves capable of standing on their own feet and of thinking corporately in a way that is most satisfying to those who are concerned with the Church of tomorrow.

They made many recommendations embodying their aim to achieve a place in the Church's life and activity. They started plans for a national conference, most of which will eventuate in some accomplishment of the future.

But your reporter thinks that the conference was of the greatest interest as an indication of what is now actually going on among the young people of the Church. The delegates at Racine reported more than 260 young people's societies. That, of course, is in less than a quarter of the Church. Many of these are organized into diocesan groups. They publish and see their own paper, and handbook; they run summer camps, they undertake support of missionary projects at home and abroad; they visit from parish to parish both for meetings and socially; they produce, some of them, remarkable records of candidates for Church work, for the ministry and for missionary service, and the record of the membership for active share in the parish work is in some cases eighty per cent. A recent meeting in Chicago brought out seven hundred young people.

The corporate Communion in the Chapel at Racine and the closing moments of the conference as they realized that Dr. Gardner was then and there saying farewell to the latest two projects he has been "interested" in, Taylor Hall and the Youth Movement, were the high points of human interest. The young people are on the move and they are moving into the Church. It is the part of the rest of us to make room for them and to be ready with guidance without being interfering. Plans have been begun for a national conference near the time

of General Convention which will demonstrate the national character of the movement and discover the paths of future development.

Programs for Young People's Meetings

Edited by the Rev. Gordon Reese

A BIBLE MEETING

Subject—Our Bible.

Hymn—"O Master, Let Me Walk with Thee."

Scripture—Psalm 119:105-112.

Prayers—

"Blessed Lord, who hast caused all holy Scripture to be written for our learning; grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Savior Jesus Christ. Amen."

—Book of Common Prayer.

"O Almighty Father, we have neglected to seek Thee in Thy Holy Word as often as we should have done. Help us to learn to love it so that it will truly become a lantern unto our feet, so that we shall walk in the paths of right. We ask it through our Lord and Savior Jesus Christ. Amen."

Hymn—"Savior, Teach Me Day by Day."

Program—

Talks on "The unfamiliarity of the present generation with the Bible."

How the Y. P. S. L. can help people to study the Bible, or How the members of the Y. P. S. L. can become better acquainted with the Bible.

There will be some paper lanterns distributed, and each lantern will have a Bible question on it. The person holding the lantern will answer the question on his lantern, and if he cannot the person next to him will. The persons who answer the questions will receive the lanterns. The idea is to see who gets the most lanterns.

Hymn—"Lord, Speak to Me."

1 Name the books of the Old Testament.

2 Name the books of the New Testament.

3 How many books are there in the Bible?

4 How many books are there in the New Testament?

5 How many books are there in the Old Testament?

6 How many days did it take God to create the earth?

7 Who was the oldest man and how long did he live?

8 What man in the Bible walked and talked with God and "was not for the Lord took him?"

9 Who went up to Heaven in the chariot of fire?

10 Who was Jethro?

11 Who was Amos?

12 Who was Zephaniah?

13 Who was Elisha?

14 Where was the Garden of Eden?

15 How many men did Gideon have?

16 How many times a day did Joshua walk around Jericho?

17 Who was Rahab?

18 What was the name of the place Jonah did not want to go to?

19 Who was Lot?

20 What happened to Lot's wife?

21 Who were Shadrach, Michack and Abednego?

22 Who was Mordicai?

23 Who was Balaam?

24 What do you know about Sodom and Gomorrah?

25 Who was King Saul?

An attractive poster should be made to use in advertising the meeting, with an old fashioned lantern drawn in colors, with the words, "The Bible is a Lantern To Our Feet; and an announcement of the meeting.

SOVIETS RETURN RICHES TO ARMENIAN CHURCHES

The Associated Press is authority for the report that the Russian soviet government has returned to Christian churches of Armenia a large amount of property seized during 1920-21. It will be remembered that, at the time of the great famine, the Russian authorities appropriated the riches of many churches, declaring it to be their intention to use the proceeds for the purchase of food. The property returned to the Armenian churches consisted of gold and silver chalices, communion cups, crucifixes and candelabra. Armenian Catholics have also been given permission to reopen a theological seminary at Brivan.

BROOKLYN CHURCH INVITES JEWS ON YOM KIPPUR

Christ Church, Brooklyn, N. Y., held a special service for Jews on the day of atonement, Yom Kippur, which fell this year on October 8. Located in the midst of a Jewish section of Brooklyn, the church announced a service in Hebrew, to which about 350 Jews came. A Hebrew translation of the Anglican evening prayer was read; the first lesson for the day was read in Hebrew; Hebrew music predominated in the service.

Hard Time Selecting Bishop in West

Election of Bishop for Diocese of Olympia Was Not an Easy Task

FLEMING STILL UNDECIDED

Rev. Frederick S. Fleming, rector of the Atonement, Chicago, whose election to the bishoprics of Olympia and Northern Indiana was reported last week, is still uncertain as to what he will do. It is learned that his election in the western Diocese came after a rather trying time in the special convention.

Deadlocked for two ballots over the support of Rev. George Craig Stewart, of Evanston, by a majority of the clergy, although Dr. Stewart had been rejected by the laymen four times at the regular convention held last May, the convention was perilously near a hopeless split with serious consequences when the compromise on Dr. Fleming was effected.

A total of 242 lay delegates and thirty-four clergymen voted in the convention. The first two ballots resulted as follows:

Clergy—Dr. Stewart, 10; Bishop E. H. Fox, suffragan of Montana, 15. Laity—For Dr. Stewart, 89; against, 153.

Clergy—Dr. Stewart, 18; Dr. Fox, 14; Bishop Faber of Montana, 1; the Rev. George P. Atwater of Akron, Ohio, 1. Laity—For Stewart, 69; against, 165; eight absent.

Six votes were cast for Dr. Atwater and one for Bishop Fox by clergymen on the third ballot, but the vote for Dr. Fleming later was made unanimous by acclamation.

Withdrawal of Dr. Stewart's name and the compromise but unanimous agreement upon Dr. Fleming resulted from adoption by the lay delegates of a resolution declaring their belief "that any further attempt by the clergy to force the election of Dr. Stewart would tend to injure the morale and churchmanship of the membership of the Diocese."

The resolution was adopted by the laymen by a vote of 169 to 58, but only after a long and, at times, heated debate, in which parliamentary tactics were freely used. It was introduced by Howard Allen, leader of the lay delegates opposed to Dr. Stewart, who moved its adoption on the ground that the nineteen clergymen supporting Dr. Stewart were not justified in longer resisting the sentiment of the laymen "so clearly expressed in rejection of Dr. Stewart on six ballots."

"This resolution impugns the motives of the clergymen who voted

for Dr. Stewart," thundered Judge Charles E. Claypool, one of the Seattle lay delegates. "I wouldn't let the clergy dictate the way I should vote, but neither have I the gall to dictate to them. This is the first time in my life as a churchman that I ever heard of anyone going so far as to dictate to the clergy."

E. W. Stimson of Bellingham held that the convention's long-drawn-out struggle threatened to separate the parishes of the Diocese into independent congregations unwilling to take an interest in diocesan affairs.

"The clergy know as well as we do that the sentiment of the laity can't be changed," he asserted. "They must agree to a compromise."

Joshua Green, one of St. Mark's lay delegates, advised that the laymen follow the lead of the ministers. "They arrived at their decision conscientiously and know what is best for the Diocese," he said.

Other speakers, however, held it was impossible to follow the lead of the clergy unless a nominee put forward by them could claim at least two-thirds of the ministers' votes.

EXTENSION OF CHURCH MISSION OF HELP

A two-day institute in the interest of the Church Mission of Help was held at St. Peter's Church, Bennington, Vt., October 30 and 31. The institute resulted from the findings of a committee appointed by Bishop Hall to look into the work of the Church Mission of Help, and also from contact with the new diocesan branch which has been operating in Albany for a little more than a year. The afternoon meeting on Thursday was presided over by the Rev. J. E. McKee, rector of St. Peter's. Mrs. John M. Glenn, national president of the Church Mission of Help, presented the aims and objects of the organization.

RECTOR RESIGNS

Because of the continued illness of his wife, the Rev. A. R. Price, rector of St. Mary's Church, Middlesboro, Ky., has resigned, much to the regret of the congregation.

PITY THE POOR PROFESSORS

Edward R. Hardy, who attracted public attention when he graduated from Columbia University at the age of 15, has just returned from Bremen, Germany, where, among other things, he added Hebrew to the fifteen languages of which he has a command. Young Hardy, who is now 17, plans to enter a theological seminary in preparation for the ministry of the church.

Performance By Actors Guild to be Given

Many Distinguished People of Stage to Take Part in Big Church Benefit

ON SUNDAY NIGHT

The Episcopal Actors' Guild, with headquarters at "The Little Church Around the Corner," under the patronage of its Honorary President, the Rt. Rev. William T. Manning, Bishop of New York, will give a benefit performance at the Knickerbocker Theatre, New York City, on the evening of November 23rd, at 8:30 o'clock. A large number of the most distinguished stars of the dramatic profession are taking part in the program, and President and Mrs. Coolidge, Bishop and Mrs. Manning, Bishop and Mrs. Shipman, and many other well known people are on the list of patrons.

The Guild, which is the child and successor of the Actors' Church Alliance, has been in existence since February last, and is composed of members of the dramatic profession and laymen and women of the Episcopal Church co-operating to minister to the spiritual and physical needs of the profession. During the past months it has been able to do a great deal of much needed charitable work—to care especially for young girls and boys coming to New York to seek theatrical engagements. It is striving to establish a much needed school for actors' children under the auspices of the Church. The school is not to be confused with the Professional Children's School already established and doing magnificent work for children who are on the stage—acting—and with which the Guild is associated in the children's interests.

The headquarters at the Church of the Transfiguration consists of offices for the Executive Secretary, Mr. Rexford Kendrick, an actor, and the Social Secretary, Deaconess Jane Hall, the founder of the Three Arts Club and the Rehearsal Club; and a very beautiful Guild Hall artistically furnished where tea is served every afternoon and all the social activities of the Guild are carried on.

It is necessary for the Guild to have its benefit on Sunday night, as it is the only time that the actors themselves can give their services and have the theatre donated, and they feel that other Church people will recognize their position and realize that this is no ordinary Sunday night performance, but the only time they can work for their much loved charities.

Albany Laymen Hear Fine Speeches

**Bishop Oldham and Dr. Patton Make
Principle Addresses at Church-
Man's Dinner**

BISHOP NELSON ALSO SPEAKS

Following the precedent of last year, a dinner in the interests of the Church's mission was held for the men of the Diocese of Albany in the Ten Eyck Hotel, Albany, October 28. Nearly four hundred laymen were present, coming from all points of the diocese. The dinner was preceded by an all-day session of the Arch-deaconry of Albany, at St. Paul's Church, with conferences conducted by the Rev. Dr. R. W. Patton, Director of the Field Department of the National Council, who was also the chief speaker in the evening.

Bishop Nelson presided and in his opening remarks pointed out the significance of this gathering, stating that about twenty years previous, just after his election as Coadjutor of the Diocese, he endeavored to have a similar gathering and, although strenuous efforts were made, it resulted in an attendance of five. Consequently, he felt that the present gathering was cause for hearty congratulation and high hope.

Bishop Oldham was the first speaker and stressed the need of loyalty to the general Church, pointing out that the Church at large was still too parochial in its thinking and acting. He also told something of the meeting of the House of Bishops with the National Council, pointing out that all the criticisms that are constantly heard about the Council were offered on the floor of the meeting and were met by the Council in the finest spirit and with complete frankness, and that the House of Bishops, after considering carefully and in detail item after item of the program, concluded that practically no large economies could be effected without seriously hampering the work of the Church. Bishop Oldham said that the National Council is doing a very difficult job as well as, humanly speaking, it could be done and that the bishops as a whole gave a vote of fullest confidence in the Council and determined to put themselves whole-heartedly back of its work. The feeling seemed to be that the work should not be scaled down to the wishes of the dioceses but the gifts "scaled up" to the will of God. In conclusion, Bishop Oldham made an appeal that Albany would get back of the work of the national

The Cover

The subject of the window, pictured on our cover, is based upon the TE DEUM, in which a hundred figures have been introduced. In the center light is depicted Our Lord in Majesty, while in this and the lights on either side are grouped representatives of the heavenly host, prophets, kings and apostles, and fathers and martyrs of the early Church. Among these, of special interest, shown at the bottom of the center light, are St. Augustine and St. Ambrose, the accredited writers of the TE DEUM. Whilst at the bottom of the two lights immediately right and left are the Holy Innocents.

The window, which is in St. Mark's Church, New Britain, Conn., is a gift of Mr. H. C. Noble, and the work was carried out by William Morris & Co. (Westminster), Ltd., London, England. The same firm is responsible for six other windows in the church, which include a Rose Window, the design of this being inspired by the famous "Bishop's Eye" Rose Window in Lincoln Cathedral.

Church more than it had ever done before.

Dr. Patton, after a busy day, talked with vigor and eloquence for an hour and a half and held his audience every minute.

At the close of Dr. Patton's address the men sang vigorously "Onward, Christian Soldiers," and Bishop Nelson dismissed the gathering with the blessing.

SPECIAL PREACHERS AT KENYON COLLEGE

The November program of addresses at Kenyon College by special preachers is as follows:

Rt.-Rev. Boyd Vincent, D. D., Bishop of Southern Ohio, on November 2; Rev. William L. De Vries, Ph.D., Canon of Washington Cathedral, Washington, D. C., on November 16; Rev. Royal H. Balcom, Kenyon graduate of 1903, from St. Michaels' Mission, Wind River, Wyo., November 23.

On November 5 the Larwill Foundation Lecturer, Professor Rollo Walter Brown, addressed the Kenyon student body on "The Creative Spirit and Youth." Mr. Brown is an author of a recent article "Co-Education vs. Literature," which is causing much discussion in college circles.

A Great Negro School Has New Building

The Dedication of the Hunter Building at St. Augustine's School Marks a Real Advance

SCHOOL LONG ESTABLISHED

On the morning of October 23 a new administration and classroom building was dedicated at St. Augustine's School, Raleigh, N. C. This building is called the Hunter Building, in honor of Dr. and Mrs. A. B. Hunter, who were for so many years connected with the institution—Dr. Hunter as the principal, and Mrs. Hunter as the founder and first superintendent of St. Agnes' Hospital.

The building, which is of a colonial design, is of fireproof construction, and contains administration offices, classrooms and science laboratories. The total cost of the building and its equipment will be about \$90,000, of which amount \$40,000 was given by the General Education Board (Rockefeller Foundation) of New York. The addition of this building will add greatly to the development of the school, which is undertaking collegiate work in addition to the other departments of instruction.

Dr. and Mrs. Hunter came to Raleigh in order to be present at the dedication exercises, which were conducted by Bishop Cheshire, Bishop Penick and the Rev. Edgar H. Goold, principal of the school.

Mr. N. C. Newbold, state supervisor of negro education, and Dr. J. L. Peacock, president of Shaw University, here in Raleigh, made brief addresses of congratulation. Mr. Newbold paid a tribute to the work that is being done in the state by the graduates of St. Augustine's, and expressed the deep concern which the state department of education feels for the continued success of the private negro schools in the state.

St. Augustine's was chartered in 1867, and is therefore the oldest institution for the education of the negro.

COMPLETING PLANS FOR SWEDEN CONFERENCE

Plans are rapidly being perfected for the Conference on Life and Work to be held in Sweden next August. Three hundred leaders of various churches met in Buffalo on Monday and Tuesday of this week and had a thorough discussion of social, ethical, industrial and economic problems that will be the topics before the big conference in Sweden.

Peace Plans Subject of Synod Meeting

Synod of Province of New York and New Jersey Meets Next Week at Bronxville

INTERESTING PROGRAM

The Hon. George W. Wickersham, attorney general in the cabinet of President Taft, is to be the principal speaker at a dinner given in connection with the Synod of the province of New York and New Jersey, which meets next Tuesday, Wednesday and Thursday at Christ Church, Bronxville. The other speaker for the evening is Dr. John H. Finley, editor of the New York Times. Their subject is to be "Practical Peace Proposals." Bishop Manning is to preside.

The synod opens on Tuesday, with an all-day conference of the department of Christian social service.

On Wednesday the speakers are to be the Ven. James S. Russell, D. D., who is to tell the delegates about educational work among the negroes; the Hon. William J. Tully of the National Council, who is to outline the national program, and the Rev. Alfred Priddis of Buffalo, who is to speak on city mission work.

On Thursday the discussions will largely deal with young people's work, with the Ven. Ernest J. Denen of Boston and the Rev. Gabriel Farrell of New York as speakers.

The women of the province are to meet concurrently with Miss Grace Lindley of the national office of the auxiliary as the guest of honor.

MINISTER OF MAGYAR CHURCH TO BE ORDAINED

Dr. Geza de Papp, a minister of the Magyar Reformed Church, who has been working for several months in the mining region of eastern Kentucky, has been recommended by the standing committee of the Diocese for ordination to the diaconate and priesthood as soon as the necessary credentials have been received by the Bishop.

A class for confirmation is being prepared by Dr. de Papp.

The Bishop will make a visitation to this field soon.

FIELD SECRETARY STIRS UP LEXINGTON

In the interest of the Nation-Wide Campaign, Mr. L. L. Gaillard, one of the field secretaries of the National Council, will hold five conferences for the laity of the Diocese of Lexington this month. He will be assisted by some of the clergy of the Diocese.

DEATH TAKES WIFE OF DR. WILSON

Death came to Mrs. Frank E. Wilson, the wife of the Rev. Frank E. Wilson, the editor of "Let's Know," on Saturday last.

She had been ill for nearly a year, but not seriously until some weeks ago, when her condition took a turn for the worse. All that medical science could do for her was tried without avail.

She had borne her suffering with the calm, Christian fortitude and patience that had marked her daily life when good health permitted her to engage in the many church activities with which she was affiliated in the parishes which Dr. Wilson had served, and which had endeared her so in the hearts of the members of Christ Church parish. In her passing her bereaved family are not alone the losers, but the parish and entire community as well.

Mrs. Wilson was born in Bradford, England, and came to America eighteen years ago. She was a deaconess in St. Ann's Church in Brooklyn for four years. It was five years ago that she came to Eau Claire with Dr. Wilson, when he became rector of Christ Church here. She was a great help to him in the administration of church affairs, and took an active part in a variety of church activities. She shared with her husband the credit for the progress made by the parish since they came here. Her failing health, however, forced her to give up these activities some time ago, but it was not till she was absolutely compelled to do so.

She was also the first president of the American Legion Auxiliary of Wisconsin, which she organized. She was elected to the presidency of this organization in 1921.

CHICAGO LAYMAN ELECTED HOBART TRUSTEE

Louis R. Wasey, a prominent Chicago advertising man, has been elected a trustee of Hobart College to fill out the term of William Ross Proctor of New York City, whose resignation on account of ill health became effective October 21. Mr. Wasey is an alumnus of Hobart College, in the class of 1906.

BISHOP DAVENPORT MEETS ALL VESTRIES

Bishop Davenport of Easton is taking a thousand-mile automobile trip the first two weeks of November. But it is not a vacation. He is meeting with every vestry in his Diocese in the interest of the Church's program.

Colorado Determined to Go Over Top

Diocese of Colorado Organized for a Thorough Every Member Canvas Next Sunday

BIG MASS MEETING

By Dean Chalmers

The Diocese of Colorado has made a noteworthy advance in organization and preparation for the Nation-Wide Campaign. The plan which has been put into operation is built upon the experience of the whole Church, but is new in its scope and application. The writer has been a witness of the splendid and gratifying success attending the first stages of its operation, and this article is written because he believes it to be full of suggestive interest to the whole Church.

It seems to be based upon the belief that, inasmuch as the Every Member Canvass for the church's work, general Diocesan and parochial—is an annual affair, the special preparatory effort must be brief, thorough and very intensive. The general preparation is the whole work of each parish.

First—The plans were prepared by the Diocesan Field Department (whose genial and efficient chairman is the Rev. Elmer N. Schmuck of St. Mark's, Denver), with the most careful attention to every detail.

Second—From first to last it has been made a strictly personal matter with clergy and vestrymen. Success or failure has not been allowed to depend upon printed matter, even with stamped return envelopes.

Third—Both Bishops are giving unstinted co-operation, and are trying—so far as is possible in a single Diocese which is as large as all New England plus the state of Indiana—to have personal conferences with each vestry and mission committee regarding the Church's program. One of the keystones of the success of the whole movement is the willing acceptance of responsibility for the whole of the Church's program by the vestrymen of the Diocese.

The preliminary preparation was complete by October 26. On the evening of Tuesday, October 28, there was a banquet attended by the united vestries of the parishes in Denver and cities within easy reach, such as Boulder, Golden, Greeley, etc. Only clergy and vestrymen were invited, and no less than one hundred and seventy-five vestrymen were present at that dinner. It was a memorable occasion, bright with the promise of that day in the near fu-

ture when all the Dioceses of the Church will really "mean business" when planning for and working at "Our Father's Business." Five-sixths of that audience of men were "sold" on the Church's program before they came to the meeting. So Mr. James H. Pershing, Chancellor of the Diocese and member of the National Council, gave a brilliant and illuminating address, in the course of which he did not hesitate to make clear the serious financial situation of the Church, bringing the actual facts and figures home to the minds and consciences of his audience. Mr. Pershing has the rare gift of ability to make a speech dealing with figures and accounts as clear as daylight, and at the same time gripping the interest of his entire audience. In this respect he is most certainly the Gladstone of our National Council. The writer, acting as an auxiliary secretary of the Field Department, was privileged to follow him—speaking of "Opportunity and Obligation."

On Wednesday a similar meeting was held at Fort Collins, where twenty-one clergy and vestrymen from Fort Collins and near-by parishes were assembled, the speakers being Bishop Johnson, Mr. Schmuck and the writer.

On Thursday, October 30, in the Parish House of St. Stephen's Church, Colorado Springs, fifty-four clergy and vestrymen were gathered together at dinner, the chairman being the Rev. Mr. Taft, and the speakers

Bishop Johnson, Mr. Pershing and the writer.

On Friday, notwithstanding many competing social attractions of Halloween, in Trinity Parish House, Trinidad, there was a parish dinner, attended by over one hundred and twenty men and women, taxing the parish hall to its capacity, the speakers being Bishop Ingley and the writer.

Thus in four evenings over 260 clergy and vestrymen gained a better understanding of the Church's program and a new enthusiasm for her work.

The next two weeks will see intensive preparation in each parish. On Sunday, November 16, the Diocese will pledge its resources—men, women and money—for another

year's service for the Kingdom of God through the Church. And the clergy will be free, when with the First Sunday in Advent a new Christian year begins, to make full use of that season of spiritual opportunity.

Personal Holiday Greeting Cards

These exclusive cards are designed for us in attractive colors and designs embossed. Our circular shows all the designs printed in colors and 19 greeting verses from which to select.

A PERSONAL MESSAGE

You select the verse and the card, then we print the verse on the card you select, with your name in attractive type, making it a personal message. The cards are printed on kid finish wedding bristol, with envelopes to match.

Thousands of pastors, Sunday-school teachers, professional and business men, as well as others, are using our cards each year.

PRICES: 12 cards, \$1.00; 50, \$3.10; 100 or more, 4½ cents each, printed with verse and name, and everything included, postpaid.

AGENTS WANTED

Take orders for these cards and our fine personal stationery in your community. Send for agent's terms.

PARAMOUNT PERSONAL STATIONERY

We use a fine quality white bond and linen. Your name and address is neatly printed on sheet and envelope in Old English or Gothic type in bronze blue ink. Send for samples and prices.

Send for sample cards, circular showing card designs in colors and for our book and church supply catalogue.

THE HOPE PRESS

Mendota, Illinois

THE WAY OF LIFE

- - By - -

BISHOP JOHNSON

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

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

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

WITNESS BOOKS

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Rheumatism

Remarkable Home Treatment Given by One Who Had It

In the year 1893 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who are thus afflicted know for over three years. I tried remedy after remedy, but such relief as I obtained was only temporary. Finally, I found a treatment that cured me completely and such a pitiful condition has never returned. I have given it to a number who were terribly afflicted, even bedridden, some of them seventy to eighty years old, and the results were the same as in my own case.

I want every sufferer from any form of muscular and sub-acute (swelling at the joints) rheumatism, to try the great value of my improved "Home Treatment" for its remarkable healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it, and it has proven itself to be that long-looked-for means of getting rid of such forms of rheumatism, you may send the price of it, One Dollar, but understand I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free. Don't delay. Write today.

Mark H. Jackson, 532-K, Durston Bldg.
Syracuse, N. Y.

WHAT IS MY DUTY TOWARDS THE CHURCH'S PROGRAM

TO BE INFORMED—If I read *The Spirit of Missions* and *The Church at Work* and my diocesan paper and other literature, I will know what my Church is doing to spread the Gospel.

TO PRAY—I can pray regularly that Christ's Kingdom shall come everywhere and that I and all other Christians shall have a missionary spirit.

TO PLEDGE SUPPORT—As the Church has budgets in parish, diocese and nation, I ought to indicate by a pledge in the Every Member Canvass to what extent I will share in providing for these budgets, and my share ought to be according to my means.

TO GIVE—Unless prevented by unforeseen disaster, I ought to pay what I pledge and I ought to make my payments regularly and promptly.

THE NATIONAL COUNCIL

281 Fourth Avenue, New York

In Denver itself, on Sunday, November 16, every congregation in the city will make a corporate communion at the early service. At eleven o'clock on that day the doors of every parish church will be closed. All the congregations will assemble in the great Denver Municipal Auditorium. The praise will be led by the massed vested choir. The Bish-

ops and all of the clergy, vested, will be on the platform. And the final word of inspiration to this highly trained and disciplined corps of soldiers in the army of the Church militant will be delivered by the chief of the general headquarters staff, Bishop Gailor, president of the National Council.

The annual Every Member Can-

vass will take place that afternoon.

A REAL PROGRAM FOR WORK WITH BOYS

Breaking new fields, the department for boys' work in the Diocese of Massachusetts has formulated the following policy: The first, approach to the boys on the plane of their

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.
MIDDAY SERVICES
November 10, 11, 12, 13, 14—Preacher
REV. FR. PAUL B. BULL
Superior, Community of the Resurrection
Mirfield, England

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.; Community 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 (Evensong, Wednesdays and Fridays, the Litany, 9:30; Thursdays and Holy Days Eucharist, 11 A. M.)

DENVER

St. John's Cathedral

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

MILWAUKEE

All Saints' Cathedral

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

St. Paul's

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

OAK PARK, ILL.

Grace

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

interest, is an important step in the process to win them for the church; the next objective is to recruit and hold the boys for baptism, confirmation and communicant membership by means of instruction in the church school and various forms of service in the Church School Service League. In this way they will receive training as teachers, leaders, choristers, acolytes and prospective vestrymen, wardens and clergymen. The methods to be followed are based upon the recognition of the dominating place of play impulse in the life of youth, making use of it to serve constructively the life of boyhood. This, it is believed, may be best done through clubs of recognized standards; through camps providing opportunity for clergy and boys to mingle in a form of life of absorbing yet constructive interest to normal boys, and in such competitive meets as will train parish groups into happy fellowship, and thus promote diocesan esprit de corps among the boys. With Bishop Slattery and Archdeacon Ernest J. Dennen at the head of this department its success is assured, and its work will be attentively followed by all those interested in this most important part of the field work of the Church.

KENTUCKY PARISH HAS CELEBRATION

The fifteenth anniversary of St. Andrew's Church, Fort Thomas, Ky., was celebrated on November 2 and 3. Bishop Burton preached and confirmed. The Rev. Custis Fletcher, a former rector, was the celebrant at a corporate communion for the Woman's Auxiliary of the parish on the morning of November 3. The anniversary program took place the night of November 3.

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EXTENDING THE USE OF EVERGREEN HOUSE

At a recent meeting in Denver plans were made for the management of the Hart Conference Center in Evergreen, and officers elected for the various branches of the work. Canon and Mrs. Douglas have just bought the Bancroft property in Evergreen, to be added to the existing equipment. This includes a guesthouse, cabins, barns, and a residence known as Bancroft Cottage. The original conference house has been remodeled and enlarged, so that there is now accommodation for 125 persons at one time. It is hoped that with this increased capacity the Evergreen conferences will draw attendance from ever-widening areas.

There are already three gatherings planned for next year—one for high school girls, another for high school boys, and a third on the order of those held each year at Wellesley and Racine and Gambier, to begin on July 20.

YOUNG PEOPLE PRESENT A PAGEANT

The young people of St. John's Cathedral, Denver, recently presented a pageant, "My Father's Business," in connection with this winter campaign program. It was directed by Miss Dorothy Weller, who had compiled and arranged it from various sources, and contained scenes suggestive of missionary work—African jungle magic, a true incident of a missionary's wife buying a little girl offered for sale, and similar subjects.

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BISHOP JOHNSTON DEAD

Bishop J. S. Johnston, the retired Bishop of West Texas, died on Tuesday of last week. He was in his seventy-ninth year.

BOARD AND ROOM

SISTERS OF THE HOLY NATIVITY—House of Retreat and Rest. Bay Shore, Long Island, N. Y. References required.

ALTAR BREAD

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THE WARHAM GUILD—THE SECRETARY will forward, free of charge, (1) a Catalogue of Vestments, Surplices, etc. (2) Examples of Church Ornaments. (3) Leaflet describing St. George's Chapel, Wembley Exhibition, which has been furnished by the Warham Guild. All work designed and made by artists and craftsmen. The Warham Guild, Ltd., 72 Margaret St., London, W. 1, England.

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CATHOLIC PUBLICATION

THE CATHOLIC CHURCHMAN IS A monthly magazine of the American Episcopal Church. Regular features: a contributed article, an instruction, St. Joseph's League for Children, The American-Catholic Pulpit, The Catholic Afraid, Sacristy Talks, The Minor Saints, Traveler's Guide to Mass, The Blessed Sacrament Novena, Editorials and Book Review. Annual subscriptions, \$1. Discount to rectors for orders in quantity. The Catholic Churchman, 1 East 29th St., New York City.

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THE SISTERS OF THE EPIPHANY

HERE IS A CROWD AFTER WITNESS PRIZE

The Young Peoples' Service League of the Church of Our Saviour, Atlanta, Ga., a parish formed September 1, 1924, is one of the liveliest leagues in the Diocese. At the quarterly meeting of the city union, consisting of nine leagues, this youthful organization captured the attendance banner by being present 100 per cent, including the two councilors.

They maintain a regular Sunday evening program at the temporary church at six o'clock, with an attendance of from twenty to forty-five. The active membership is twenty-six.

The first of October the league "adopted" a little five-year-old girl in one of the industrial centers of the city, put the child in kindergarten, pays for a bottle of milk and some fruit every day, and takes her to the doctor and dentist at regular intervals, pays for the necessary medicine, and different young ladies meet every so often to make clothes for their "daughter."

Mr. Norman W. Beane is president of the league, while the Rev. G. W. Gasque, D. D., is rector of the church.

MIDDAY SERVICES RESUMED AT TRINITY CHURCH

The special preaching services in Trinity Church, at the noon hour, was resumed the first week in November. The schedule is as follows:

November 3, 4, 5, 6, 7—Rev. William B. Kinkaid, priest in charge, Trinity Church;

November 10, 11, 12, 13, 14—Rev. Father Paul B. Bull, superior, Community or the Resurrection, Mirfield, England.

November 17, 18, 19, 20, 21—Rev. H. Adye Prichard, acting dean, Cathedral of St. John the Divine.

CONFIRMATION INSTRUCTIONS BISHOP JOHNSON

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Midday services are held in Trinity Church on five days of each week throughout the year. During seven months of the year—from November to June—there is an address by some well-known preacher.

Interest in these services grows from year to year. They are attended by people whose work brings them into the region around Trinity Church. Most of these people belong to parishes other than Trinity and many of them to other communions. Some have no active church connection. But they all come to these services and use the

church for private devotions as well. With them religion is a matter of daily concern, and not something that occupies them one day a week.

Through the services, the ministrations of the clergy and the organ-citals, Trinity is serving more and more the downtown population of New York.

A PARISH THAT IS OVER TWO HUNDRED

All Hallows parish, Snow Hill, Md., celebrated the two hundred and thirty-second anniversary of its founding by holding a "parish day" on All Saints' eve, at which the new rector, the Rev. James A. Mitchell, was instituted.

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