

MESSAGE TO VESTRYMEN—BISHOP JOHNSON.  
WHY THE EPISCOPAL CHURCH?—REV. JOHN S. BUNTING.  
THE VESTRYMAN'S JOB—REV. HARWOOD STURTEVANT.

# *The* **WITNESS**

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## BISHOP JOHNSON'S EDITORIAL

### VESTRYMEN

Reprinted by Request from the issue of October 23

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

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

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

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

What is a vestryman?

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

Rogers had a keen insight into American life.

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

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

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

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

Who is the Presiding Bishop of the Church?

What is the National Council?

What great hospital is the Church conducting in the Orient?

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

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

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

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

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

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

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

A priest is not ordained rector of

Trinity Church, but in the Church of God.

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

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

You cannot run a prosperous parish in a bankrupt whole.

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

How can vestries become informed?

Chiefly through reading.

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

There are four Church weeklies:

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

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

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

THE WITNESS, Chicago, \$2.00 a year.

Perhaps none of them are much.

How can they be?

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

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



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

## Cheerful Confidences

By Rev. George Parkin Atwater

### STANDING STILL

IT IS SAID that a traveler once visited a section of our land in which the natives were noted for their extreme conservatism, their aversion to work, and their deliberate movements. The traveler was entertained at a private home. He told his host of his desire to see one of the typical natives. The host took him to a window and pointed to a dark object some distance away, near a road.

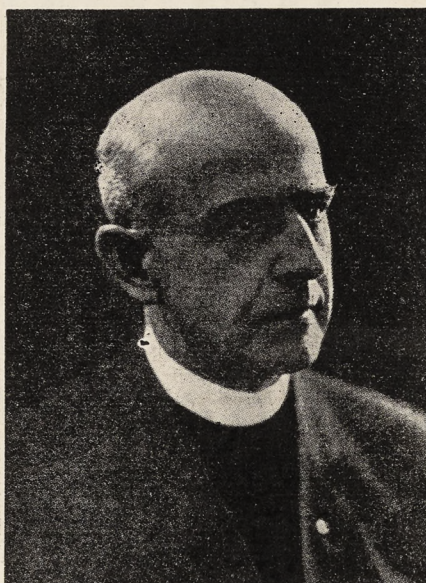
"Do you see that object?" asked the host, pointing to it. "You cannot tell now whether it is a man or stump. But stand here for a time and watch it. *If it moves, it's a stump.*"

One may travel in many sections of our land and see churches surrounded by cemeteries. You might ask of a local resident, pointing to the church, "is it growing?" If he answers "Yes," he probably thinks you are pointing to the cemetery. *If it grows, it's the cemetery.*

It is almost beyond question that many persons lying "in pace" in the cemetery have worked faithfully to upbuild the adjacent church. But with the passing of the faithful the church has come upon bitter days. The young people have moved away and have not assumed the burdens which their forefathers carried. The building itself has often fallen into disrepair. A dozen outside agencies have set up campaigns to take the money and the attention of the people. The church has begun to grow weaker. Today we have thousands of such churches in our land.

The sad part of this situation is that the chief duty of the Church is to children. But children cannot support the Church any more than the gifts of children could support the schools of our land. If the method of supporting schools was modeled upon our church systems, education of children would languish and expire.

In the Episcopal Church the various dioceses endeavor to support weak churches by diocesan grants. The strong parishes help the weak ones. It seems to make the work secure. But strong parishes are being subjected to two pressures. The first is the pressure of many appeals to as-



Rt. Rev. J. C. Morris D. D.

sist outside enterprises. These are multiplying almost beyond precedent. The second pressure is from within. Church members are besieged by clubs, societies and local organizations. They are in the midst of furious money-raising efforts and money-spending projects. They are subject to so many appeals that many of them grow weary with the whole system. Ask the most generous contributor to your parish if any other club or organization makes any effort to get his money.

With our present ecclesiastical system of support the strong parish today may become the weak parish tomorrow. The weak places will suffer likewise.

Is there a remedy for this condition? There is. At least there is a partial remedy. The rural churches which care for cemeteries and which have any real service to perform in the community, have resources now untouched which may be made available to support and continue their work. If they have vitality enough within themselves to deserve to live there is a way in which they may be helped to live.

Nor is the help to which I refer limited to rural or village parishes with cemeteries. It is open to every parish which is willing to take a little trouble for its own future.

The method will be stated in detail in THE WITNESS next week.

## The Council's Work

By Mr. Alfred Newbery

### MORE OF MESECH

WHEN the National Council presents to General Convention for its approval a financial program

it covers two aspects. The first is what needs to be done if we are to keep on as we have been going. That is the maintenance of the existing work. It is the bread and butter bill. The second phase is the need for expansion. There are pieces of work now going on which ought to have better equipment, or enlarged equipment. There are new pieces of work that ought to be entered upon.

So the program is made up of these two parts. The maintenance of existing work is called the budget. The other part for advance work is arranged in a series of items in the order in which the Church hopes to take them up as soon as the funds permit and is called "the priorities."

This program by order of General Convention is broken up into pieces and each diocese is asked to take a piece and do it.

So, let us suppose your diocesan authorities have received the letter asking them to assume as their quota of the program such and such an amount, which is divided into so much for budget and so much for advance work.

But the diocese also has a program, and presumably its program is capable of being similarly divided into maintenance and advance work.

Ordinarily what is done is to lump the two together and then ask each parish to raise its share. If each parish raises its share, the diocese retains the proper proportion and remits to the National Council the balance. In that case the diocesan program is fully raised. If all the parishes are not able each to raise its share, the diocese none the less divides the sum received in the proper proportion and shares its receipts with the National Council.

They are partners together. The raising of a certain proportion of the program will meet the budget needs of both. Anything above should be equitably divided for the advance work of both. They rise and fall together.

So, when your parish receives a quota from the diocese that quota ordinarily includes your share of the budget (the maintenance) of both diocesan and General Church work, and your share of the priorities (advance work) of both diocesan and General Church work.

If you have followed me thus far, and I am not alone, I hope next week to explain how we cannot buy a new watch and expect it to count as an expenditure on milk and eggs, in other words, to discuss the thorny question of getting "credit" on the quota.



## Let's Know

By Rev. Frank E. Wilson

### ANOTHER TEXT

IT IS the Epistle to the Hebrews. The author (of whose identity we are uncertain) writes in Old Testament terminology and in this particular tenth chapter he is discussing the Jewish system of sacrifices. He points out the ineffectiveness of the Temple sacrifices as shown by the fact that they had to be constantly repeated. They were yearnings and foreshadows of the great Sacrifice which was to come and which had now actually been realized in the crucifixion and resurrection of our Saviour. In His sacrifice all the whole sacrificial system had been summed up and completed, thereby opening the gate of righteousness to those who would accept Him. "By one offering He hath perfected forever them that are sanctified."

It may be that there had been some who had identified themselves with the Christian community and had later relapsed into Judaism. Or perhaps the writer was merely giving theoretical consideration to such a possibility. At any rate he strongly urges perseverance and fidelity upon those who have entered the Christian life—"Let us hold fast the profession of our faith without wavering."

For, he goes on to say, we would indeed be in an unhappy case if we, who have once known Christ and have received the blessings of His Gospel, should renounce Him and turn our backs upon Him. We cannot return to the old sacrifices because they have been superceded by the One Great Sacrifice which we have wilfully rejected. Our consciences henceforth can give us little but an unpleasant anticipation of the justice which we have earned from the righteous God whom we have deliberately flouted.

Our correspondent asks the significance of these two verses—Hebrews 10: 26-27—"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

It is the same idea which our Lord expresses in His remark about the "sin against the Holy Ghost." Persistent, wilful denial of God can bring only increasing alienation from God which simply makes it impossible for divine forgiveness to function. There is certainly no question that rejection of God brings a penalty. But that penalty is not a peevish resentfulness on God's part.

## Our Bishops

James Craig Morris, the bishop of Panama, was born in Louisville in 1870. He graduated from the University of the South in 1890, receiving his Masters degree there the following year after which he attended the General Seminary. He served as assistant at the Cathedral in Dallas from 1890 to 1898 and then as curate at St. James, Brooklyn until 1901. From 1901 to 1916 he was dean of the Cathedral at Memphis, leaving to be rector of Grace Church, Madison, Wisconsin until 1920, when he was elected a bishop.

It is a plain case of spiritual cause and effect.

When the author of this Epistle speaks of "fiery indignation which shall devour the adversaries," he is again using Old Testament terms and is not necessarily referring to the flaming hell of Dante's indigestion. We use similar metaphors every day and think nothing about it. When I say I am burning with shame, nobody thinks that my flesh is being singed. When I warn my industrious friend against burning the candle at both ends, he does not hurry for the nearest firer-extinguisher. But there is an unfortunate tendency in some quarters to be absurdly literal in dealing with the Bible.

Perhaps the whole matter may be best summarized by saying that these verses mean just about what our Lord meant when He said—"Whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

## The Job of Being a Vestryman

By Rev. Harwood Sturtevant

The time was when the word "vestry" was defined as a "body of men that meets to discuss and decide how to spend the money that the women raise." To be perfectly honest, I never saw such a vestry. Perhaps there have been such; possibly there are some like that today. If there are, it is the fault only of the parish who elects them at the annual parish meeting. Did you ever attend an annual parish meeting? Do you remember how the vestrymen were selected? Well—to shorten the story—a parish invariably gets the kind of a vestry that it deserves and goes

after and follows up. It's a wise parish that chooses its *big* laymen, prepares them so that they don't "refuse the nomination," and does not leave their selection to the caprice of the meeting. To elect, however, is not the end of parish responsibility. It must insist that the men they have picked do their work faithfully; it should ask if elected representatives actually attend the vestry meetings and the services of the Church, and perform the functions imposed upon them. And a man forfeits his right to the confidence and respect of his community if he accepts such an election and fails to perform to the best of his ability the duties thereof. But the ultimate responsibility is always upon the parish for it must refuse to re-elect men that have proven themselves incompetent, however successful they may be in the conduct of other affairs.

### Duties of a Vestry

What has the parish, diocese, and General Church a right to expect from a vestry? Let us look and see.

1. It must carry on the temporal affairs of the parish between sessions of the parish meeting, that is, all except two hours in every year. To administer the temporal affairs of our parishes today requires the application of sound business sense. The upkeep and repair of the buildings and grounds; the prompt, business-like attention to all matters of finance, mortgages, notes, endowment, insurance, bills payable and receivable; the safe-guarding of the business integrity of the parish in the community, for no parish can expect to grow by the conversion of souls if it has not the respect of the neighborhood.

2. It must carry on in certain spiritual affairs of the parish, as, for example, the prompt attention to the hiring (and firing) of the rector; the maintenance of regular services of worship, particularly during interims between rectors; the example to the flock of regular worship and Communion before God's altar, the welcoming of strangers, the enlistment of new members; in a word, an unflagging attention to "the Father's Business" that His interests may be conserved at all times and His Business made to increase.

3. It must take an adequate and consistent part in the work of the diocese and of the General Church. The diocese and Church, it must always be remembered, are made up of the parishes and missions within their borders. We are so constituted as an Episcopal Church that no mission or parish has a right to exist except as a living, throbbing, articulating member of the diocese in which it is placed and thus, through its diocese, of the whole Church. A vestry



that is alive to its responsibility will take considerable pride in the part the parish plays in the diocesan and national program. It will not be content to see other parishes walk off with all the honors nor to have its own voice silent in diocesan councils and its record of achievements negligible.

The program of the diocese and of the General Church is necessarily in the hands of the parishes and missions and therefore in the hands of the vestries who are elected to carry on in the name of their constituencies. In other words, the business of the Church, the affairs of the Kingdom of God in the hearts of men, are thrown, for better or worse, upon the tender mercies of a vestry meeting! And since the program of the Church is the Church in action in the world today, the coming in of the Kingdom of Heaven is either blocked or helped by the action or lack of it by ten men casually sitting around in the rector's study while they consume the rector's cigars! One can find no biblical authority for this, nor any apostolic commission, although there is plenty of modern precedent. It's a serious matter! Thank God there are many splendid Christian vestrymen, of moral stamina and vigor, who realize the seriousness of their job and are doing their best to put it through. The number of these men is constantly increasing. They will keep increasing, and the work of the program go gloriously on to complete success, IF:

(1) the parishes insist on electing only capable and interested Christian vestrymen of world vision.

(2) the parishes follow the leadership that they select, and require that that leadership be faithfully rendered, and

(3) if every vestry meeting be regarded as summoned to study and discuss and push forward the affairs of the whole Kingdom through the channel of its accepted program, and not consume the precious time of big men over the petty financial affairs of a single congregation. Out of such an attitude toward the job will come tremendous action.

The program is in the hands of the parish, and no parish in America will fail to do its full duty when its vestry performs the function that has been laid upon it. The increase of Jesus Christ in the hearts of men is in the keeping of the vestry in your own home town!

## Why Be a Member of the Episcopal Church

By Rev. John S. Bunting

Because it is a Church which enables you truly to know and worship God and to understand and live your life.

Think for a moment what the Church has to say about several things:

1. *Her vision of God.* When you enter such a Church everything combines to awaken within you the sense of God, to suggest to you the Unseen. The solemn, beautiful and ancient service, the silence and attention of everyone present, the arrangement of the building, its form and furnishings, the religious symbols all about you, as well as the message of the preacher. It is all for the purpose of leading you to a greater vision of God.

Worship and Service are its supreme voices. Its heart and center is the Holy Communion Service, which exalts the Sacrifice of Christ and tells you that the way to live is unselfishly and in the light and power of that sacrifice; a service that reveals the tender and loving heart of God, yearning for heedless men and longing to calm and cleanse them. Nothing so relieves the throbbing heart of today, as earnestly to participate in this service and receive help from the great Unseen Life all about us.

For this reason, it is also a great school of democracy. For here all kneel together, no difference between the rich and the poor, the learned and the ignorant, all needing God and needing him deeply. This is why you go forward and kneel at the railing and do not have these elements distributed to you in your seats. A great lecturer said the other day, "Democracy did not begin at Bunker Hill as Carlyle said, but at Bethlehem."

Facing the darkness of the world today, this Church says that its first need is God, that its weakness and confusion are symptoms of a disease which only He can cure. Other reminders also are in its worship, scattered through many an office and prayer, lovely and strong and sweet, and which travel with you like a strong friend upon a dangerous road. Look at this for instance:

"Grant to Thy faithful people pardon and peace that they may be cleansed from all their sins and serve Thee with a quiet mind, through Jesus Christ, Our Lord. Amen."

Enter this Church upon any Sunday, walk down the aisle and some-

thing seems to say to you "Hush—hush—be still and listen." Just so, for it is not a lecture which you come to hear, nor social contacts which you are to make, nor a civic program you are to put over, but a place where you are to meet God and then go forth and share your vision among men.

It is a Church which makes much of the sense of "mystery" in worship. This is an immense force. The recognition of mystery is a vast relief to the life within, and fastens our life to the greater life of God. Life itself is a mystery, and you are a mystery, and God is the eternal mystery. The element of mystery in literature, in pictures, in sculpture, always fascinates and holds one. Therefore, in our worship, we get a sense of deliverance by the recognition of mystery. It is in the Holy Communion, in many of the Collects and in fact, here and there in almost every service.—Just a hint, a suggestion of the inscrutable and the Unseen.

It is a "form of worship." There is an excellent reason for this. How can a service be democratic, how can it be one in which both minister and people mutually participate, unless there is a different part assigned to each? It is a remarkable fact that the increasing demand for democracy in American life, has been accompanied by an increasing demand for some sort of form of worship in all Christian Churches. This does not mean a growth of ceremony merely, but signifies that democracy demands form for its full expression. Unless this is done, services will be increasingly performed by one man, whether you call him Priest or Pastor. But if you divide these portions, you assure the people of a service that is democratic.

2. *Your own life.* It is a Church which helps you to understand and live your own life aright.

Remember, no one knows what life is or what power is. What the real difference is between a live man and a dead one, all of our boasted science today cannot tell. One is alive and the other is dead, but what life is they cannot define.

But God does know and only God can tell you either what life means or what its uses should be. This is a Church that helps you to understand that life by helping you to unite it with God and then living it for Him.

It is a Church that tells you to live your life out in the open, amid the throng and press of men, and not in the cloister or closet. Her worship and sacraments are not things which you receive and keep but which you must use and share with others. If you would be baptized, you must have



someone else with you. If you would take her Holy Communion, others must be near by. If you would worship in her ways, you must have people around you. She will not even let you try to worship God and do it alone. You are too small to receive and hold the life of Almighty God except in part and are too weak to repeat that mighty voice of His alone.

It is also a Church which has helped and still helps to make America. There is no doubt about it. This claims your respect and attention. She comforted Washington in the darkness of the Revolutionary times. He was one of her sons and drew his strength from her springs of comfort. Most of the signers of the Declaration and the framers of the Constitution were her communicants. She helped them. Maybe she can help you.

3. *The preaching of this Church.* It is a preaching of the whole life of Christ for the whole life of man. It is a preaching that faithfully portrays Christ—more helpful in the building of character, more comforting to the human heart, more apt to give strength to the burdened heart and inspiration to the darkened life; less given to sensationalism and grotesqueness, and always abhorring the cheap theme and vaudeville touch. It makes preaching an element of worship and does not reverse this and make worship a mere incident of a sermon. In every age, you will always find at least a few preachers of this Church among the great. Dean Stanley, Cannon Farrar, Dean Church, and Dean Inge all of England. Bishop Brooks, Bishop Greer and Doctor Huntingdon, here in America, and still later, Bishop Brent and Bishop Gailor, and Bishop Tuttle. Without preaching like this, our world of today would be poorer.

4. *Home and Character.* It loves the home. It works for it and fights for it. Little children are baptized into her fold. There is a form of family prayer in her great book of worship. The family itself is prayed for by name in many a place. Marriage which begins the life of the home, is a thing which she solemnizes, before Almighty God.

It is a Church that is honest and truthful with yourself. She neither flatters nor cajoles. She frankly says that when you look within, you find that something has been broken, something has been stained and poisoned the great deeps of life, so that if you let yourself go, you move in a bad direction, you live selfishly, you are apt to dislike at least a few people, and generally will tend to forget God.

Think of this worship as a great compelling force moving out over the

lives of all sorts of people, in every land, and in every race. A force that tends to unify and harmonize and stabilize this chaotic time in which we live. Thoughts and desires pouring themselves forth from the heart into the channels of lofty words and beautiful tones until the mind is quiet and the spirit still.

It is a Church that will help you to be of service to all humanity, without respect to geographical or racial difference. You ought to endeavor to see as Christ sees and live as He lives, and think as He thinks. Only through the Church can you make your life, work, and money, help all nations in the world, African, Japanese, Filipino and the American Indian. No nation's flag and no nation's government function as widely as this. It is only through the Church that you can render so vast a service. It is not a local congregation, or a religious society, but a world army, a world force of which we are but a unit and a part.

Something must come into this American life of ours and strengthen and sweeten it, today. Perhaps it may be bold to venture to say what it needs, but something must come into this coarseness and materialism, this revelry and ribaldry, this unbelief and practical atheism. What can do it so well as the worship of a Church which groups her people and bids them hear, repeat and appropriate these lofty things of the ancient past, which have saved the world for over a thousand years. These were things which transformed our savage Saxon forefathers, the rude negro of the southern plantations, and remade the Indians under Bishop Whipple and Bishop Hart on the plains of the great west.

It is a wild and stormy time and many are the clouds upon the horizon, but the life and ideals of this Church are things which will save and guide us aright.

### *Pulpit, Preacher and Pew*

By J. P. Jots

A little girl was asked upon her return home, how she liked the singing of the congregation in the church. "I liked it very much, indeed," she said, "although all the people said it was bad! 'What do you mean, dear?'" "Oh, it was so bad that I heard the people praying, 'Lord have mercy upon us miserable singers!'"

On the occasion of her hundredth birthday the village centenarian received a visit from the vicar. Being anxious to hear from her own lips

what she considered had been the source of her strength and sustenance he said: "My dear Mrs. Adams, pray tell me, in order that I may tell to others, what has been the secret of your longevity?" The vicar waited with unusual eagerness for the old lady's reply, but he was hardly prepared for it when it came.

"Victuals!" she answered.

A new curate wanted to make a good impression, it being his first sermon. He was determined not to neglect his personal appearance. Smoothing his hair, he said to the old vergers: "Could you get me a glass? A small one will do."

The vergers hurried away, but soon returned concealing something under his coat. "I know what nervousness is," he said. "I've brought you a whole bottle."

Dr. Mountain, who was chaplain to James I, was one day waiting upon the King when he was walking in St. James' Park. The King said that he was more troubled how to dispose of the bishopric of London, which was then vacant, than he was of anything in his life, "for there are many who apply, with so strong an interest, that I know not to whom to give it."

The doctor told his majesty that if he had faith he might easily dispose of it.

"How?" asked the King.

"If your majesty," returned the doctor, "had as much faith as a grain of mustard seed, you might say to this Mountain, 'Be thou removed and be thou cast into the see.'" He was duly rewarded with the mitre.

There had been a missionary sermon and collection in the church. A little girl who had been there seemed perplexed and thoughtful. When she reached home she asked her mother whether the people of Africa, of whom she heard, wore clothes.

"No," replied the mother.

"Then," said the child, "what is the use of the button that father put on the plate?"

### CUSHIONED PEWS

- - By - -

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## Activities of the Young People

*Edited by Miss Fischer and  
Bishop Quin*

### IN GEORGIA

THE YOUNG People's Service League has been organized in the Diocese of Georgia for about three years.

For the past two years a Joint-Diocesan organization of the Dioceses of Georgia and Atlanta has been in operation. Under this form of organization we have a Joint-Diocesan President, which office provides someone to preside at the annual meetings, call special meetings of leaders, and to whom the Diocesan reports are turned in. Each Diocese has its own President, Vice-president, Secretary, Treasurer and two councillors. There is also a Field Worker in each Diocese who, with the President, attends to the extension of the Y. P. S. L. This position is filled by the Secretary of the Department of Religious Education. Each local League sends through its secretary, a monthly report to the Diocesan President stating its activities, growth, etc.

An annual convention is held each Spring—one year in the Diocese of Atlanta and the next year in the Diocese of Georgia. At these conventions the Diocesan reports are made by the Diocesan Presidents, and all matters of business taken up and plans made for the extension of the work. The Service reports from local League are made at this time. Another feature of the Convention is that we always have with us a Young People's Leader from some place outside of Georgia. Last year at the convention in Macon we were fortunate enough to have with us the Rev. Karl Morgan Black, D. D. Dr. Block was such a help and inspiration that it was the desire of all present to have him with us every year. There were about two hundred and fifty young people at this convention representing the thirteen Leagues in the Diocese of Atlanta and eleven in the Diocese of Georgia.

In our Young People's Service League we live up to our name through the actual SERVICE rendered in the Five Fields. This is the real heart of our work around which we center our time and thought.

The work of the Y. P. S. L. has been invaluable especially in the absence of the rector in various places where the evening services have been carried on by the Young People as

part of their service in the Field of the Parish. This is only one of the many Services rendered.

The Young People's Service League comes directly under the Department of Religious Education, and the Program of Service is planned in coordination with the work of the Church School Service League through the Five Fields of Service.

The Diocese of Georgia held its first Young People's Camp last June at St. Simon's Island, Georgia. This was not especially for Y. P. S. L. members—but was open to all Young People in the Diocese. Everyone present had a perfectly splendid time, and we are looking forward to a much larger and better Camp next year.

The Young People's Work in Georgia is progressing rapidly—and wherever the Y. P. S. L. is organized it is heartily endorsed by the clergy.

## Programs for Young People's Meetings

*Edited by the Rev. Gordon Reese*

### PRAYER

Poster: The Five-Fold Prayer as represented in the Cross.

Instructions: Small crosses should be presented to each person as they enter. These crosses can be made out of gold cardboard.

I. Opening hymn 443—"Lord with glowing heart I'd praise Thee," (one verse).

II. Scripture reading—St. Luke XI verses 5 through 13. Christ's assurance that God will give us good gifts if we pray to Him.

III. Prayer—"Our Father who art in Heaven."

IV. Business Meeting Roll Call. (Sentence prayers).

- (1) Minutes of the last meeting.
- (2) Reports of committees.
- (3) Old business.
- (4) New business.
- (5) Adjournment.

V. Hymn 444—"Oh Saviour, precious Savior."

VI. Program, Subject—The Five-Fold Prayer.

(1) Talk on Praise, emphasizing (1) Praise of God, the Creator; (2) Praise of Christ, the redeemer; (3) Praise of the Holy Spirit and Comforter.

(2) Talk on Thanksgiving, emphasizing (1) The mercies for which we should be thankful as individuals; (2) as a group; (3) the church's day of Thanksgiving.

(3) Hymn 472 (2 verses) (optional).

(4) Confession, talk or paper, emphasizing: (1) the value of real

confession; (2) confession, a command given us by Christ.

(5) Intercession, talk, emphasizing: (1) the importance of interceding for the work of our parish; (2) for missionaries; (2) for our neighbors.

(6) Talk on Petition, emphasizing: (1) the place personal needs should occupy in prayer.

### VII. Discussion.

VIII. Prayer, (original) — Dear Heavenly Father, whose gracious mercy protects us from harm, we offer our praise and thanksgiving for the benefits we have this day received. Our hearts are humbled by the sense of Thy Almighty goodness and our own unworthiness. But, since in Thy name, we are endeavoring to strengthen Thy Kingdom help the work in this League and in this parish. Bless those who labor in foreign fields, especially..... Give us our daily needs. And grant us courage to do thy will—Amen.

IX. Closing Hymn: 535 — "Now the day is over."

Motto—What kind of a League would this League be, if every member in it were just like me?

### ST. HILDA GUILD TO HAVE ANNUAL EXHIBITION

The annual exhibition of Church vestments, Altar linen and ecclesiastical embroidery is to be given at the headquarters of St. Hilda Guild, 605 Lexington Avenue, New York City, on the last four days of this week. The public is invited.

### TO CONSECRATE DR. JUHAN NEXT WEEK

The consecration of Rev. F. A. Juhan as bishop of Florida will take place in St. John's Church, Jacksonville, Florida, on November 25th. Bishop Gailor is to preach.

### CONSECRATE CHURCH IN LOS ANGELES

The Church of the Redeemer in Los Angeles, of which the Rev. F. U. Bugbee is rector, is to be dedicated on Sunday next. Bishop J. H. Johnson will preach at 11 o'clock and Bishop Stevens in the evening.

## The Way of Life

- - By - -

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## Here Is Real Christian Sacrifice For You

**Bishop Rowe, Thought Stranded at Point Hope, Gets Away Under Very Trying Conditions**

### ANOTHER LETTER

A letter has just come from Bishop Rowe with the good news that in spite of the hopeless outlook expressed in a letter written from Point Hope, which appeared in a recent issue of THE WITNESS, he has been able to return to Alaska on his way to Seattle. His letter of October 15th was written at St. Mark's Mission, Nenana, in the very center of Alaska.

"I had given up hope of getting away from Point Hope until winter set and I could do so with dogs. The 'Boxer' was locked in by the ice, new ice was making, and then came a favorable wind which blew the ice off shore, sufficiently for her to escape. With the wrecked crews of the 'Arctic' and the 'Lady Kinnseley' on board she picked me up and hurried on to Nome. Because of this haste I reached Nome September 6th and then felt it possible to return via St. Michael and the Yukon. The latter has been a fierce and tedious trip. Crossing Bering Sea in a small gas boat we nearly suffered shipwreck. From St. Michael in another small boat we were held up several days at the mouth of the Yukon, unable to enter. Then the boat turned over on her side and we were nearly drowned before we could get out. We succeeded in righting her. The 'Lady Kinnseley' crew was on board. There were twenty-four passengers; food ran out and sleeping places were inadequate. The discomforts were indescribable.

"I got within fifty miles of Anvik and would have been held up for five days, but I hired a launch for \$60, and made Anvik. I did want so much to visit Anvik. I succeeded. Here I found all well, living in cramped quarters owing to the fire. The new school dormitory was closed in and is, by this time, occupied. I got away from Anvik on the last steamer of the season. I was unable to stop over at Tanana, but had time for a brief visit with the workers. Conditions at Tanana seemed satisfactory.

"While passing Tanana, I learned to my consternation, of the burning of our fine mission dwelling, and its contents at Fort Yukon. How dreadful; and so discouraging. The Anvik fire and now this one.

"I came on to Nenana. The river was low and we were held up on

bars. Things are all right at Nenana.

"From here I go to Anchorage, Seward, Cordova, Valdez, then home. Then I will have to go to some hospital for an operation.

"It has been a hard and trying trip, full of discomforts. Winter has set in here. The river is frozen. Drane and his bride are here."

At all the stations visited Bishop Rowe greatly cheered the workers. They had given up all hope of seeing him this year, so their pleasure upon his arrival was all the greater.

### CHURCH TRAINING AND DEACONESS HOME

Ten of the Bishops of the Province of the Northwest have given their hearty approval to the opening of a training school for Church workers and deaconesses for the Province, and the clergy of the Twin Cities have consented to give their services in directing the studies of the candidates. A Board of twenty women has been formed to foster the enterprise, and the Trustees of Breck School have offered a site for a suitable building on their spacious grounds. It remains to finance the undertaking, which, like all Church work, is no easy task.

### RURAL WORK GETS ATTENTION IN SALINA

Church work in rural communities received special emphasis at a gathering of clergy of the District of Salina on October 28 and 29. At the Bishop's request the national secretary for rural work, the Rev. F. D. Goodwin, made an address, telling of the increasing attention Church work is receiving in rural districts, its importance and the need of high standards for its workers.

### BISHOP HEADLAM IN BOSTON NEXT WEEK

Bishop Headlam, the distinguished Anglican Bishop, is to be in Boston all next week, and the week following. He is to preach in several Boston churches and is to lecture at Harvard on the Life of Christ.

### BETHLEHEM TO HAVE MASS MEETINGS

Mass meetings are to be held throughout the diocese of Bethlehem this month in the interest of the campaign for the Program. Speakers are to come in from headquarters for the meetings, and it is confidentially expected that the diocese will raise its full quota.

## Tuttle Memorial Has Been Assured

**Over Half a Million Dollars Subscribed in St. Louis During Intensive Period—More in Sight**

### NON-CHRISTIANS GIVE

When Bishop Tuttle died, the people of Missouri, of the Episcopal church and of other churches and of no church, immediately determined that a permanent memorial should be created of such sort as to challenge the attention of men by its sufficiency, its beauty, and its sacred uses. Quietly during the past year the memorial project has been planted in the hearts of the citizens of St. Louis. On the night of Oct. 10, the opening dinner of the intensive campaign was had. A leading Jewish rabbi made the invocation, the Rev. Dr. Bitting, twenty years pastor of St. Louis' Second Baptist church, Mr. Festus J. Wade, a St. Louis banker of international reputation (the foremost Roman Catholic layman of the Middle West) and Mr. Charles Nagel, Secretary of Commerce and Labor in the Cabinet of President Taft, made the addresses of the evening, and the benediction was pronounced by Bishop Johnson of Missouri. Because Bishop Tuttle had been a sort of pastor at large to all sorts and conditions of men in every walk of life, all communions in St. Louis co-operated in the endeavor to make a successful campaign. Archbishop Glennon of the Roman Catholic church sent a letter which was printed in the St. Louis papers, commending the Bishop Tuttle Memorial to all good citizens. The weekly bulletin of the St. Louis Church Federation, whose first president Bishop Tuttle had been a dozen years before his death, carried a full-length picture of the Bishop in his episcopal robes as its cover page. The Modern View, weekly publication of the Jewish church, used a more recent photograph for its full-page cover. After nineteen days the closing dinner at the Hotel Chase was presided over by Mr. Festus J. Wade, a member of the original executive committee. Over half a million dollars had been subscribed, with more in sight, in St. Louis alone. When the lists were in, it was discovered that a team headed by a woman of the Jewish faith had reported the highest total pledges, outside of special gifts; and that Dr. John W. McIvor had pledged \$1,000.00 for the Second Presbyterian church, of which he is the pastor.



## Argument Answered By Bishop Henson

English Clergyman Attacks Method  
of Appointing Bishops in the  
Church of England

### CONTROVERSY IS ON

By Rev. A. Manby Lloyd

At the annual meeting of the English Church society, the Guild of the Love of God, the Warden, the Rev. G. N. Whittingham, made an energetic attack upon the present method of appointing bishops. "So long as you allow your bishops to be appointed by a Conservative, Liberal or Labor Prime Minister, so long you will have scandals. We are insulting God unless we take definite steps to get that method of appointment removed. It will occur again unless Catholics become more cohesive." The reference is to the recent elevation of Canon Barnes to the episcopate, which has roused the anti-modernists, both Catholic and Evangelical

What young people call the Anglican-Catholic movement is rousing the Romans to epistolary activity. "How," asks Cardinal Bourne, "can the C. of E. on any grounds at all claim any sort of ecclesiastical continuity with the old Church of this country before the Reformation days?"

The Bishop of Durham, Dr. Henson, supplied an effective answer in a sermon which he has just published under the title "Continuity." Continuity, he says, does not mean identity of opinion, of point of view, or of degree of knowledge, or of stage of culture. He says, in effect, that it is the tendency to reproduce, after a crisis, the same essential systematisation as that which existed before. The rejection of the Latin temper was the rejection of something accidental. The retention of the Scriptures, the Sacraments, the Threefold Ministry, the Liturgy, showed the working of an inherent life. The use of this traditional Catholic argument by one regarded in many quarters as a "Modernist" is another sign of the times.

The Guardian makes the comment that the distinctive mark of the organized body is that it grows and changes without ceasing. It may break into parts; but it endures, not so much by the use of conscious memory, but because, as Bergson has said, "We think with only a small part of our past; but it is with our entire past, including the original bent of our soul, that we desire, will and act."

## The Cover

The Church boasts of several colleges—Trinity, St. Stephen's, the University of the South, Hobart and Kenyon. The cover picture this week is of the gate at Kenyon, a spot on the campus of this Ohio college, with many traditions built around it. The college, with about 250 students, is located at Gambier, a small rural town, and is justly proud of her beautiful campus and fine equipment.

### NOONDAY SERVICES AT HEAVENLY REST

The Church of the Heavenly Rest is planning to hold noonday services during the Advent season for the first time this year. The service will begin at 12:05 and conclude promptly at 12:30.

It is planned to have all of the addresses on the same general topic: "The Problem of the Individual Life." Father Huntington, Superior, Order of Holy Cross, will have the first week. During the second week December 8th to 13th, Dean Randolph Ray will preach on "The Christian Solution—The Divine Father."

Canon H. Adye Prichard will preach the third week, December 15th to 28th, on "The Christian Solution—The Divine Brother," and Rt. Rev. J. H. Darlington, D. D., Bishop of Harrisburg, the three days of the last week, December 22nd to 24th, on "The Christian Solution—The Divine Companion."

### STUDENTS OF GEORGIA COLLEGE ARE ACTIVE

The Bishop Scott Club, branch of the National Student Council, at Brenau College, Gainesville, is more active this fall than it has ever been. These young ladies are singing in the choir at Grace Church, teaching in the Church School, having corporate communions regularly and meeting to study and discuss Dr. Atwater's book, "The Episcopal Church." The rector of Gainesville, Dr. Harry S. Cobey, is also holding services at the Georgia State Sanatorium at Alto and ministering to those who are patients there.

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## Meet to Promote Peace Among Nations

Sessions of World Peace Congress  
Held In German Reichstagsgebäude  
Last Month

### TOTAL DISARMAMENT


An advance step was taken in the movement toward international friendship and world peace when more than 2,000 people, representatives from France, England, Checko-Slovakia, Norway and Germany met in Berlin for the Peace Congress.

The opening session was held Sunday, October 5th, in the Reichstagsgebäude—the meeting place of the German Reichstag. Senator LaFountaine of France, President of the Congress, presided over the sessions and introduced the speakers from different countries.

The general program was divided into two parts. For two days previous to the formal opening of the Congress, delegates met in smaller groups or commissions to discuss problems which were later presented to the Congress proper. There were six such commissions, on Actualities, on Disarmament, on Economic and Social questions, on Propaganda, on Education and on the League of Nations. For three days the Congress met in full session to consider the recommendations of the commissions and to listen to public addresses on the various subjects.

It was noteworthy that the question of disarmament was faced very frankly. It was repeatedly argued that total disarmament was more desirable and practicable than a gradual reduction. A telegram of encouragement was sent to the Parliament of Denmark which was at that time considering complete disarmament of that country.

Delegates to this World Peace Congress were men of unusual ability in intelligence and leadership. Many of them had just come from Geneva where they had imbibed the atmosphere of hopefulness and inspiration.



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## Here's a Bit of News From Everywhere

Washington Rector Says National  
Capitol Is the Place for the  
Church Headquarters

### REVIEW OF WEEK'S NEWS

Being news, even if hashy, there had to be some headline for this story. We have been receiving an average of seventy-one letters a day during the past week. Sixty-seven of them each day read as follows: "the diocese of ..... is making intensive preparations for the Every Member Canvass. Mr. .... of the Field Department has been in the diocese for the past ten days speaking before large congregations, and meeting with vestries. Although the quota is the largest this diocese ever had it is confidentially expected that the full amount will be raised, including priorities." Substitute the name of your favorite diocese and secretary in the blank spaces and you have the news for the week. Everyone is working; and everyone is optimistic, with the possible exception of Mr. Franklin, the treasurer of the National Council.

They had that service in the Denver Auditorium last Sunday morning, that Dean Chalmers told you about the week before. Thirty-five hundred people were present, with a choir on the stage that numbered two hundred and fifty. The little messenger that told us about it said that it was the most inspiring service that he had ever attended. He said, "Believe me, things are picking up for the Church in Denver when you can get that many Episcopalians to attend church on one Sunday.

We should have added at the end of the first paragraph, that the other four letters each day have contained renewals to this paper. That No-

vember 7th landslide for prosperity hasn't hit this office yet. Some of you folks have a lot of our return addressed envelopes in that top drawer. Use one of them if you can find a minute.

\* \* \*

Mr. Fleming of Chicago hasn't decided yet what he will do about that double election—Remember, in one week he was elected bishop of Northern Indiana and also of Olympia. Lots of people are urging him to stay where he is.

\* \* \*

The children of the Church gave over four hundred thousand dollars to the work of the Church last Lent. They are going to make it half a million in 1925. The Girls' Friendly Society is planning a \$200,000 building in the Second Province, which means, we suppose New York City. Miss Grace Lindley, secretary of the Woman's Auxiliary is jumping from one part of the country to another addressing groups of women on her recent trip to inspect our foreign missions. If you are interested in the facts about child labor send to the Federal Council of Churches, 105 East 22nd St., New York City, for a pamphlet they have recently issued. It will tell you of the million or more children at work in America, and will make you want to help ratify the federal amendment. President Pott of St. John's University, Shanghai, is discouraged over the political situation in China.

### STUDENTS!

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He thinks it will be a long time before there can be real democracy there. Some of us feel the same way about America. The three hundredth anniversary of the first Prayer Book service in Massachusetts was celebrated recently in St. Luke's Church, Chelsea.

\* \* \*

Bishop Headlam thinks everything is alright in the Church of England in spite of numerous scraps between high, low and broad. "There is room for all," he says. The province of New England held their Synod in Worcester. "The Church and Modern Youth" came in for a little more than its share of attention. Dean Fosbroke of the General and Bishop Brent were there. This Synod did not pass resolutions about enlarging the powers of provinces. The Synod of the Mid-West met at Racine. They did pass resolutions about enlarging the powers of the provinces. The Synod of the Seventh Province met at El Paso. They did pass resolutions about enlarging the powers of the provinces. Mr. Hobbs, the editor of THE SPIRIT OF MISSIONS, urged communicants to read the Church papers. We hope they take his advice; dig out that WITNESS return-addressed envelope The Philadelphia Divinity School has

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### How Long to the End?—Dan. 12:6

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

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

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

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started to spend the millions they raised last spring. Ground was broken last week for a new chapel. Bishop McCormick of Western Michigan had a serious operation last week. It is expected that he will be out of the hospital in a month.

\* \* \*

They had a lot of movie people speak at Calvary Church, Fletcher, N. C., the other Sunday. The rector, Mr. McClellan, thinks the Church ought to hold up the hands of the people in the industry who are trying to make the movies better. They are as busy as usual at St. Luke's, Evans-ton. Dr. Stewart is having classes every Monday night on the Church's Program, then they are building a lot of things, including twelve additional Church School rooms. A message from Mr. Franklin, the National Treasurer, "Tell the folks that we had to make a trip to the bank

for another loan in October. With a larger budget quota, receipts to date are over seventeen thousand behind last year." He wants us to get going. They are going to celebrate the Ninetieth Anniversary of the founding of St. James' Church, Chicago, a week from Sunday. Dr. Duncan Browne, the rector is going to preach, and Dr. Stone, the former rector will say a word. St. James is the mother church of the diocese and the home of the Brotherhood of St. Andrew. They are going to elect a coadjutor in Ohio in January.

\* \* \*

The Churches of the Heavenly Rest and the Beloved Disciple in New York have voted to merge and to erect a three million dollar edifice

## Cured Her Rheumatism

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

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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 Afeld, 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.



on Fifth Avenue at 90th Street. Bishop F. F. Reese of Georgia is to be one of the speakers at the quadrennial meeting of the Federal Council of Churches to meet in Atlanta in December. Dean Inge of St. Paul's, London, is to give the Lyman Beecher lectures on preaching at Yale this year.

Oh yes, one more item. The Rev. Z. Barney T. Phillips D. D., which is the long name for Barney Phillips, the rector of the Epiphany, Washington, at a dinner given in honor of Bishop Freeman, said that the place for the national headquarters of the Church was in Washing-

ton, "and if that arrangement produced an archbishop, we need have no more fear of such an office than have our brethren in the British Isles." All of the speakers at the dinner told of the fine work that Bishop Freeman has done since becoming bishop a year ago.

## 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  
7:45 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

This week—Rev. H. Adye Prichard.  
Next week—Rev. W. W. Bellinger, D.D.

#### The Heavenly Rest

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

### BUFFALO

#### St. Paul's Cathedral

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

### NORTH ADAMS, MASS.

#### St. John's

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

### CINCINNATI

#### Christ Church

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

### DALLAS

#### St. Mathew's Cathedral

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

### CLEVELAND

#### Trinity Cathedral

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

### MINNEAPOLIS

#### St. Mark's

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

#### Gethsemane

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

### ALBANY

#### All Saints Cathedral

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

### DENVER

#### St. John's Cathedral

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

### MILWAUKEE

#### All Saints' Cathedral

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

#### St. Paul's

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

### OAK PARK, ILL.

#### Grace

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



## Some Considerations Affecting Our *Giving to the Church*

**W**E are called upon to give to many objects in the course of the year. Sometimes the many appeals mislead us into thinking that we are giving much more than we really are. It would be worth while to add up all our gifts and compare the total with various items of our expenditure.

The wise man makes a budget. This makes it easier to devote a definite portion of his income to Church and charity.

### Selecting Objects

When selecting the objects to which this definite portion of our income will be given we should make sure, as loyal Churchmen, that the Church will receive an adequate share. It is very easy to unconsciously discriminate against the Church. Perhaps we do not realize how extensive and multifarious is the work which the Church is trying to do in our name. It is not one hospital to which we are asked to give through the Church but to scores, not one school but hundreds, not one worker but thousands.

We are not likely to overlook the parish, in the support of which we are glad to do our full share. But the Church is much more than the parish. There is the diocese and there is the national Church. We are members of both and are responsible for the work of both. This work is just as dependent upon our support as the parish is.

### Investigation

Have we fully informed ourselves as to the nature and value of the work done in the diocese or of the work at home and abroad done in the name of the whole Church? If we do not have time to investigate for ourselves, would it not be reasonable to trust the judgment of those we have chosen as leaders of the Church?

### Quotas Are Minimums

Each parish has a quota fixed by the diocese. This quota includes both diocesan and general work. What effect does this quota have on our giving?

Do we look upon it as a maximum or a minimum? Do we realize that the parish is asked to give *at least* the amount of the quota? How shall the diocese and general Church secure sufficient support for their budgets if these quotas are not regarded as minimums?

### Quotas and Large Givers

Perhaps we are able to give to the Church a larger sum than the amount we believe to be our wise and fair share of the parish quota. A man is willing to give according to his means, provided others are giving according to their means, but he hesitates to carry too large a share of the parish responsibility for fear that some might thereby feel justified in refraining from carrying their share. If, however, he can feel sure that others are doing their best, he will not let the quota prevent him from doing his best.

In determining the total amount he will give to the Church he will ask not only "What is my share of my parish quota?" but also "What is my share of the amount needed by the diocese?" and "What is my share of the \$4,400,000 needed for the budget of the whole Church and of the \$3,600,000 needed for advance work?" Having fixed the largest amount he can justifiably give through his parish, he will give additional sums directly to the diocese and the general Church.

### Great Gifts to Church Projects

If he is able to give very large sums to good objects, he will take into consideration some of the great projects promoted by the Church. We read of princely gifts for educational, scientific and philanthropic institutions and projects but seldom of such gifts to Church projects. Why should not great sums be given to extend the world-wide work of the Church, which has an even greater influence on the welfare of the nation and the world? As a matter of fact, would this not be the very wisest way in which a man could use his wealth if he believes in the Mission of the Church?

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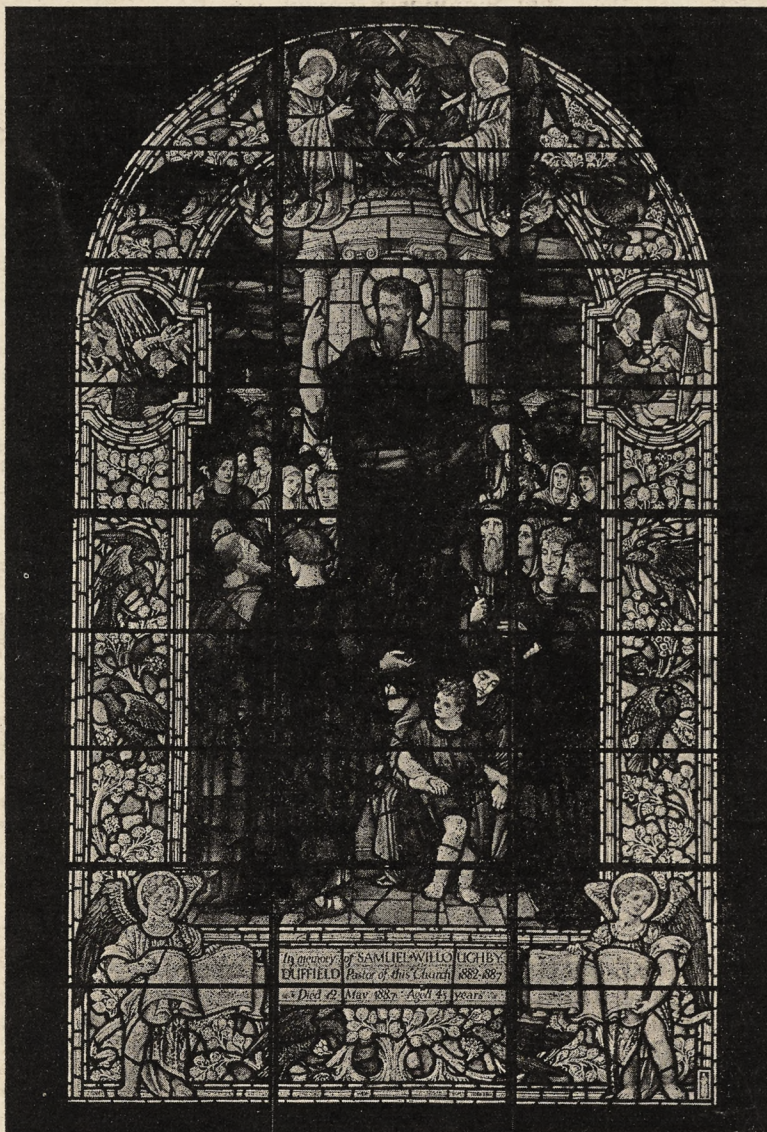
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