

WHY MISSIONS?—George Craig Stewart.

The **WITNESS**

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BISHOP JOHNSON'S EDITORIAL

SOLID, LIQUID OR GAS?

WHEN I studied chemistry, I was being constantly reminded that all physical elements existed in three states or conditions, and that these states, were solid, liquid or gas.

Each element or combination of elements may exist in any one of these three states.

So we have ice, water and vapor as the three states in which this combination of hydrogen and oxygen may exist, passing rapidly from one to the other.

Religion is an elemental factor in human life and it too exists in three states that parallel the physical elements.

There is a solid condition of religion in which the whole body is inflexible and static, life having a fixed rule of conduct and faith without any fluidity or expansiveness.

Certain religious systems are thus fixed in their habit and practices depending upon a corporation to embody their principles.

The individuals who compose such a combination are wedded inflexibly to their standards and find it difficult to mingle or associate with those who have adopted other inflexible standards.

So the Roman Church, where it is all powerful is hostile to the existence of any other religious group which seems to oppose it.

The result of such inflexible policy is to produce other solid masses like the Puritans and the Ku Klux Klan who seek to attain their ends by similar means.

Neither group is susceptible to reason but act on the inveterate prejudice of their subconscious minds.

We also find great volumes of religion existing in the purely gaseous state to which we may assign Modernists who talk, Emotionalists who sing and fanatics who shout, but none of whom are conspicuous by

their reasonableness or charitableness toward others.

It is heat that makes gas and when people are overheated in a religious way they usually say much and do little.

It is the wisdom of God that the great masses of liquid are neither ice nor vapor, but water. It seems to me that both Christ and St. Paul were confronted with the solidity of the Jewish Hierarchy and the vapor of Greek Philosophy, and that about the only people whom they could reach and correct were those who remained in a somewhat fluid state and were therefore capable of some adaptability.

I am inclined to feel that the ideal of Christian practice is not that of a solid or gas but rather that in which adaptability to others is joined to a certain current of operation. In other words I am constrained to assert that the basic principle of human conduct puts liberty before efficiency and charity before orthodoxy.

Not that I am a foe to either efficiency or orthodoxy, but that, if first things comes first, efficiency and orthodoxy can be purchased at too great a price, and that any of either which is inelastic and indifferent to human freedom is not faithful to the ideals of the Master, and is destructive to His purposes.

I would rather if I had to chose be a good Samaritan using my head and my heart than an efficient Catholic using a club.

The Catholic faith has always suffered from the overzealous scrupulosity of self-satisfied hierarchies, who fancied that they were doing God's work and are merely creating a volcano of human resentment, which did more damage in its eruption than they could imagine.

Protestantism is the creation of misguided Catholicism.

The Ku Klux Klan is the reaction from dominating ecclesiasticism, and the substitution in each case is an equally inflexible domination of self constituted inquisitors.

It is very hard to be both orthodox and reasonable whether your orthodoxy is that of a Catholic or a Baptist.

It isn't so much a question of being human as it is of running true to the conventional pattern.

This saves much necessity for thinking and enables one to indulge to the limit his sense of self consciousness rectitude. It is difficult to explain one's position when surrounded by an atmosphere of infallible dogmatism, because one believes essentially in dogmatism but wants it where it belongs. Like a skeleton it should be worn on the inside and not paraded as a vestiture.

After all the question of proportion is a very vital one. The bony structure of a skeleton and an oyster shell is not essentially different.

The difference lies in the fashion of wearing it.

And because one does not care to wear his skeleton on the outside, it does not imply that he has no use for the skeleton.

Skeletons are as necessary as they are unpopular.

When one's brain has become purely gaseous, any form of current or direction becomes unnecessary. All of this has a bearing upon editing a paper.

So many people get offended at the whole paper because of some article which is drastic; but on the other hand if every article is dully conventional, people won't read it, at all. All we can say about it is that THE WITNESS is trying to stand first for liberty of expression; secondly for loyalty to the faith and practice of this Church and thirdly

November 27, 1924

for articles that are readable and will make you think whether you agree with them or not.

As the echo of any party or clique, it is a failure and if your sole object in reading a paper is to look into a looking-glass, why bother the editors?

We are not in the looking-glass business.

On the other hand if THE WITNESS publishes any article as its own product, which is disloyal to the discipline and regardless of the faith and practice of the Church, we stand ready to be censured.

It is a difficult position and so one in which we frequently fail, but it is our position for better or worse. I never get a criticism of an article without secretly thanking God that some one has taken the trouble to think in an age when thinking is out of fashion and reflecting is as popular as the movies.

The stream must have banks or it becomes a flood.

THE WITNESS has its banks which it does not desire to overflow, but they are somewhat far apart. We want you to know that they are there even if you do not always see them.

Cheerful Confidences

By Rev. George Parkin Atwater
MEMORIALS

LAST WEEK I wrote in this column of a method by which parishes could provide security for their future. The method is very simple. It is to provide that the people should have the opportunity to found Memorial Endowments in the name of the departed.

The living descendants of every person buried in the parish cemetery, or the living members of the family of the departed, should be asked to found a memorial endowment for the departed. It is equally applicable to parishes without cemeteries.

This endowment need not be the gift of a large sum at one time, but it may be initiated with a small gift and allowed to grow by additional gifts from year to year.

The method may be understood from a pamphlet which I am sending to the families of my own parish. It is entitled

A Message From Your Church Concerning MEMORIALS

It has long been the practice of Christian people to perpetuate the memory of the departed by giving endowments or other memorials to the Church.

This is a most fitting practice and



Rt. Rev. G. F. Mosher, D. D.

the many memorials in our churches are both a tribute to the loving motives of the donors, and an expression of the affection in which they hold the memory of the departed.

This instinct of the heart is so deeply respected that the Church has ever accepted the stewardship of memorial gifts, and has become the careful custodian of many loving trusts.

The impulse to establish a memorial is, however, more universal than the expression of it. Certain conditions have grown up about memorials that have limited the practice.

A general feeling prevails that a memorial, to be worthy and satisfactory, must involve a considerable sum of money. There are, indeed, a few articles of church furnishing that do not involve great expense. Most of them are associated with the Altar and the service of the Altar. But there is only a limited number of such objects suitable for memorials.

Also, when an endowment of money is contemplated, it is generally thought that such an endowment must be a large sum.

Our parish has believed that this general feeling has limited the giving of memorials. In order to give all of our people the opportunity to establish memorials, we have adopted a method that is suitable to the means and the desire of any one wishing to do so. It is a method which gives full and continuous satisfaction to the donor, and permits him to give worthy expression to his devotion to the departed.

The method is to have the donor establish a Memorial Endowment Fund, in the name of the departed, and to begin the accumulation of the Fund by an initial payment of such amount as he desires.

This Fund will be put into trust by the Church, and the principal will be kept intact, perpetually. The income will be used either for the general work of the Church, or for

a purpose agreed upon by the donor and the Church.

The advantages of the method are manifold. The donor may have the satisfaction and comfort of establishing the Fund when the impulse to do so is strongest and the consolation of doing so is most needed. He may make, at first, only a small initial gift, which is conserved in the name of the departed.

The initial gift is considered both by the donor and the Church, not as a complete expression of the donor's purpose, but as the beginning of a tribute of love, that as the years pass may be increased.

From time to time the donor may add to the initial gift. At times when the memory of the departed is vividly revived the donor may satisfy the impulses of his heart by adding to the endowment thus established. The memorial fund constantly grows.

When the initial gift is made, the name of the departed is enrolled in the Memorial Book which is kept constantly on the Altar of the Church.

Such a Memorial not only lives, but serves. It assists the Church to continue its service for the living. Thus, in the name of the departed there will be for all time an enrichment of the work of the Church. The departed shall never fade from the loving remembrance of the congregation.

The Church is the great household of the faithful. Those who have gone before, into the Paradise of God, and whose good works are represented in the Church by memorial endowments, send constantly their living message of encouragement and faith to those who live and work in the Church visible. Thus the work of the Church grows in power, ever increased by the perpetual support of the memorials, established to represent the departed.

Such endowments will be placed in trust, with a responsible trust company, and the trust will be made perpetual.

If you wish to perpetuate the memory of the departed will you not give careful consideration to this method of establishing a memorial endowment?

The rector will be glad to consult with you about it at any time convenient to you.

RECTOR BEGINS NEW WORK

The Rev. J. E. Ryerson, Ph.D., has resigned the rectorship of St. George's Church, Bismarck, N. D., and has entered upon his duties as Rector of St. Stephen's Church, Spencer, Iowa.

The Council's Work

By Mr. Alfred Newbery

GETTING CREDIT FOR THE WATCH

If five of you put two orphan children in my care and I submit to you a list of things they need and tell you how much they will cost, that list constitutes a budget. Suppose we divide this budget among us and you each take a sixth. If you will give a sixth and I contribute my share, then we can buy for the orphans, the food they need, their shoes and clothes and other necessities.

But suppose now that one of you decides to give a watch to one of the children. You send the money to me and say, "Buy a watch for Johnnie with the enclosed check and give me credit for that amount on my sixth of the budget." What kind of a fix am I in? I said we needed so much for milk and eggs, and you said you would raise it, but instead you tell me to buy a watch! Obviously we are going to be short on the milk and eggs item.

The only proper way to accomplish your object is to give me the one-sixth you agreed to for the necessities and then buy the watch with money over and above that one-sixth. You cannot do two different things with the same money. It will buy a watch or it will buy milk and eggs but it will not buy both.

If you want your contributions credited to your one-sixth, your contributions must be spent on the things for which the one-sixth is intended.

And I am not at fault if I remind you of the fact, and say I shall be glad to buy Johnnie a watch but that I cannot write that down as being part of the one-sixth you promised to raise. The only contribution I can credit to your one-sixth is the contribution which goes to buy those things listed in the budget.

What you want to do is to give Johnnie a special gift, over and above, but not at the expense of his shoes and milk and eggs. Let us then make a new column of special gifts and let them be given without relation to the budget responsibility already assumed.

I would be in the same fix if you sent me twenty dollars and instructed me to buy Willie's shoes and to credit your sixth with that amount, when as a matter of fact Willie's shoes item was only six dollars. I can spend fourteen more dollars or forty more dollars than the budget calls for on Willie's shoes, but I cannot spend more than six

Our Bishops

Gouverneur Frank Mosher, the bishop of the Philippines, was born in Stapleton, N. Y. in 1871. He graduated from Union College in 1892 and then attended the Berkeley Divinity School. He went at once to China as a missionary, first to Shanghai and then to Wusih, where he was rector of the Church of the Holy Cross. He became the Missionary Bishop of the Philippine Islands in 1920.

dollars out of budget money, and you must allow me to use the extra fourteen on something else in the budget or else count it as a special gift and let me credit you with having given only six dollars toward the budget.

So you see a special gift can be for something not in the budget, or to a budget item in excess of the amount listed in the budget. In either case the money so spent does not help the budget any, and therefore should not be credited to budget quotas.

The above illustration applies to the financing of the work of the General Church. It provides a description of the relation between the diocese and the general Church.

It does not pretend to describe the relation between the parish and the diocese. That relation varies with the diocese and no general description applies.

Your diocese assumes a quota to be raised for the general work of the Church. We have shown above the reasons why the money raised for certain appropriations must be spent in such appropriations. No money given for an object will be diverted from that object. But we must not ask that it be given for something outside the appropriations and at the same time ask that our diocesan quota be credited. For that is giving money for a watch and expecting it to be credited against milk and eggs.

Books and Cognate Subjects

By Dean Chalmers

THE SACRAMENT of Silence by Noel Sylvestre (Macmillan Co., New York) will richly repay reading. It is quite a rare event for fiction to be sent for review to the writer of this column—and this book is a novel,

not a theological treatise. It deals with no controversy. It is just a story, and one of the simplest, most touching and most exquisitely beautiful stories, I have read for many a long year. One wonders whether the author is not a pioneer, combining in one book, a lovely tale of simple heroic sacrifice and piety—and with it, much that bids fair to become a devotional classic. It is inspiring to read such a book—more inspiring to realize that such a book can be written in these days.

One hopes there will be no more heresy trials. If books on Modernism and Orthodoxy keep on coming as fast as they have done in recent months, and if the newspapers and magazine press continue to devote so much space to the subject, Modernism will soon become as tiresome as the war novel was a year or two ago. The tired business man and the fickle modern mind will be sick of both your parties.

Which reminds me that a very good friend, well known and greatly beloved in the Church, was contemplating delivering a series of lectures or conducting a series of conferences or something of that sort. I knew they would be fascinating if he undertook them, and began to "lament the fact that he would not reach an audience sufficiently representative. The title of the course would never "draw," I said. He agreed, and sat silent for a moment. Then he looked up and said, "I'll 'jazz' the title. That'll get them."

The Rev. Reginald Stewart Moxon, D.D., has written a book called "Modernism and Orthodoxy" (George H. Doran Co., New York). It is a good book and a really valuable contribution to the great discussion. But he should "jazz the title" if he wishes to reach the America lay public, or even the clergy of the American Church in large numbers. It is a thoughtful and very fair attempt to bring the famous rule of St. Vincent of Lerins to bear upon the whole of the matters at issue between the modernist and the traditionalist. But he leaves this reader in some doubt as to whether, if his suggestions were ever adopted, we should not have a brand new controversy between those who would apply the Vincentian rule as Dr. Moxon advocates, and those who would demand a stricter interpretation. And there you are—just where you were!

There has come to my desk a unique and scholarly "Time and Place Chart of the Life and Ministry of Christ" by my good friend and

neighbor, the Rev. Edward Henry Eckel, of St. Andrew's Church, Ft. Worth. This helpful document represents a tremendous amount of painstaking effort and scholarly research, and is bound to be most helpful to the student of the life of our Lord. I venture to suggest that it should be placed inside the student's "Harmony of the Gospels" and kept there.

Why a Churchman is For Missions

By Rev. George Craig Stewart

THE Churchman who says, "I don't believe in missions," is becoming rapidly extinct. Tomorrow he will be as dead as the Dodo. The occasional specimen discovered here and there is always a floater upon the stagnant backwaters of pastoral neglect.

He doesn't know his Bible or his church history; he doesn't keep up with the times by reading a church weekly or monthly. He is probably careless about his prayers and irregular in his communions; ten to one he doesn't teach a class in the Church School; and a hundred to one he doesn't tithe his income or invest even his surplus in the Kingdom of God.

Nor will he think his religion through. He is content to fall back on bromides, on the old stale jargon which has been going the rounds these many, many years:

"Enough to do right here in this here town!"

"Charity begins at home."

"Got to pay our own church bills first!"

Chinese religion is good enough for Chinks."

"Never did believe in foreign missions!"

and so on and on, ringing the changes on the dreary old ding-dong of all the obfuscous reactionaries who think they are thinking when all they are doing in rearranging their prejudices.

The only reason for the existence of the Church of Jesus Christ is—missions. The very word means to send. To send what? Why to send the good news of the coming of God to earth in Jesus Christ, and to send it everywhere. The church doesn't exist to pay coal bills or even to support clergymen and choir-masters. The church building is heated and the clergy are engaged and the choirs sing only that people may be so christianized that they will pass the good news on. If our Christianity is sufficient to comfort only ourselves, then even that com-

fort soon ceases because our religion dies. It is in-growing, infectious, poisonous, decadent, a kind of unspeakable and awful form of putrefaction. The Christian religion is above all else a religion of giving, of handing on, of sharing, of sacrifice, of bodies broken and blood poured out for the life of the whole world.

"Go ye into all the world"—there are the marching orders of the church given by the Master Himself,—"and disciple all nations!" Don't stop in Jerusalem; plant the seed there and hasten on. Let others water!

Hasten on into Judea; and then on into Samaria; and then on up the coast to Antioch (there the disciples were first called Christians); but don't stop there,—over into Lystra and Derbe; on up into Ephesus; over into Macedonia; on to Athens, to Corinth, to Rome. But don't stay even in the capital city of the world; —hasten, speed, cross into Gaul, into England, into Ireland and Scotland, and then over with the Cross in the caravels of Columbus to plant the banner of the Christ on the shores of a new world.

The history of Christendom is the story of the missionary exploits of the church. Saint Paul and Bishop Ulfilas, Saint Austin and Saint Aidan, Saint Columba and Saint Chad, Patrick and Boniface, Francis and Dominic, Loyola and Xavier, Wesley and Carey and Heber and Paton and Hannington and Livingstone have their successors today in men like our John Staunton of Sagada and McKim of Tokyo and Owers of Liberia and Rowe of Alaska and all who bear aloft the standard of the Cross, and bringing glad tidings of great joy to people seated in darkness, point their way into paths of peace. And if it hadn't been for Missions, for the missionary enterprise of the church, Mr. Critic-of-Missions would not be today the prosperous—perhaps even affluent—ornament of civilization which he prides himself on being,—he would probably be a naked savage tattooed with colored wood, squatting in front of a wattled hut in northern Germany, gnawing on a bone and drinking out of a skull. He is himself a triumphant witness to the worth of the enterprise he opposes. He is himself a stunning and affirmative answer to the question: "Are Missions worth while?"

No one, I suppose, today seriously maintains that we send missionaries to the heathen world because they will otherwise be damned. The shoe is on the other foot. We do it that we may not be damned,—damned in the one certain hell of which one may make sure,—the hell of our own selfishness. Christians today are not

aware of the depth and dignity and worth of the great non-Christian religions. God has not left any people anywhere without witness of Himself. But Christians believe that in Jesus and in Jesus alone was God fully revealed; that He and none other is the Saviour of the world, that He and He alone is the Hope of the world, and we know that He commissioned His disciples to make Him known to the whole world.

When Speer was in India a couple of years ago, he met a group of highly educated young Indian gentlemen who are leaders in the movement for Indian independence. Masters of the Sanskrit tongue, they shared with Tagore and Ghandi a proud and loving devotion to the ancient religious teachings of the sages of the past locked up in the Bhagadvita. "But," they said, "what greatly distresses us is this,—among all the gods of holy India there is not one, not one among the thousands which a decent modern Indian gentleman would care to imitate. Even Krishna, the best of them all, is revealed in the Mahabharata as a thief, a liar and an adulterer."

Now the glory of Jesus Christ is this,—He furnishes an adequate moral ideal of God. He can safely be imitated. We can point the world to Him saying,—not "He is like God," but "God is like Jesus!"

He is international, is Jesus Christ. Jews like the twelve Apostles, like Saint Paul, found in Him Messiah, the anointed hope of Israel. Romans flocked to His standard finding in Him a King of kings. Greeks discovered in Him the Logos of their metaphysical search, the Word of God made flesh. German barbarians became little children in His presence and set Him on high where once had frowned Thor and Wotan. Englishmen find that somehow Christianity fits their temperament. Americans love Christ as if He had been born, not at Bethlehem but in Virginia. He is like the sky or the air. They are not national. One can't say the sky is Canadian to this point, American here, and Mexican yonder. So is Jesus Christ. He belongs to all men, and it is our high privilege as well as our stern obligation to make Him known to all.

Christian! What a name is that! CHRIST-I-A-N. The first five letters need no interpretation. There He is! Let me take the last three and interpret them as Jesus said they should be. A Christian is one who takes Christ

I—into

A—all

N—nations

Into all nations!

The Witness Fund

Since last reporting the WITNESS FUND the donations listed below have been received. Most of them came in response to the letter from Mr. Morris, a prisoner in Iowa. It was so generous that we are able not only to send a bundle to him each week, but bundles are going to a score of other prisons as well, and will continue to be sent throughout this coming year. It now occurs to us that there may be those among our readers who would like to send the paper to some clergymen during this coming year. There are several hundred clergymen on our list who are actually unable to spare the \$1.50 for a yearly subscription. A glance through most any diocesan journal that lists the salaries of the clergy is sufficient to convince one of this—men serving in small missions and on the frontier, for six, seven or eight hundred dollars a year.

Your gift of a yearly subscription will mean much to them. Send us the \$1.50. We will send to one of these clergymen (or to several if you wish) a Christmas letter informing them that they are to receive the paper for a year as a gift from you. Acknowledgment will then be made by the recipient as well as by being listed in THE WITNESS.

We take this opportunity to acknowledge the following donations received during October and November:

Mrs. Tinpin	\$ 1.55
Mr. Burroughs60
A Friend	5.00
Church School, Westcliffe Colorado	1.20
Miss Rennyson	1.00
Mr. Moore	3.00
Miss Hensler	1.00
A Friend, Westfield, N. J.	10.00
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A Friend	2.00
St. Luke's Guild, Calistoga, Calif.	1.20
Mr. Vaughan	1.00
Church School, Westcliffe, Colo	1.20

Miss Nettleton	3.00
Miss Lindley	3.00
Total	\$86.40

**Pulpit, Preacher
and Pew**

By J. P. Jots

A minister who guarded his morning study hour very carefully told the new maid that in no circumstances were callers to be admitted—except, of course, he added, in a case of life and death.

Half an hour later the maid knocked at his door.

"A gentleman to see you, sir."

"Why, I thought I told you—"

"Yes, I told him," she replied, "but he says it's a question of life and death."

So he went down-stairs and found an insurance agent.

The Pastor (driving to church, to passerby)—Where are you going, John?

John—To church in the next parish.

Pastor—I don't like that. What would you say if your sheep strayed to someone's else property?

John—Well, s'far as that goes, I wouldn't say nothin' if the pastureage was better.

Dear Old Lady: Your service was splendid this week, rector. So strong and simple!

The Sporting Parson (absent-mindedly): Yes, it looks simple, but it has a break that's not so easy to handle.

At one of the Western camps a rookie had been made the victim of so much guying that he had long since given up the idea of taking any statement seriously. One night while on guard a tall figure loomed out of the darkness.

"Who's there?" challenged the recruit.

"Major Moses," replied the figure.

"Glad to meet you, Mose. Advance and give the Ten Commandments."

A minister who goes incognito on his summer vacation has opportunity to get well acquainted with worldlings and human affairs in a way which "the cloth" does not always permit in everyday life. One pastor of a leading West End church illustrated this by a travel joke which he told at a recent ministers' meeting, touching his own vacation.

"We were nearing Boston," said this minister, "and I had been enjoying a friendly and personal conversation with a number of business

men in the smoker. None of us spoke of ourselves, but just as we were about to leave the train a man sitting near to me said, 'And what is your business?' I replied, 'Insurance.' 'What kind?' asked he. 'Fire,' said I. 'And do you represent a good company?' 'Yes,' I replied, 'my company is the largest in the world. It is the oldest and the most important.'

"What name?" re queried, just as the train stopped. 'Lord & Church,' I responded, ready to laugh. But the man was a serious chap, who never saw the humor in anything. 'Lord & Church,' he repeated. 'Strange I don't recall the name. I know so many insurance companies. I know this one and that one. I never have heard, to my knowledge, of 'Lord and Church.' But here, unfortunately, we were separated by the crowd, and I can only hope that the Boston gentleman will carry his quandary to someone who will inform him concerning 'Lord & Church'."

DINNER FOR SOCIAL SERVICE WORKERS

A social service dinner for social service workers was held on November 10 with Bishop Anderson as the special speaker. Deaconess Helen M. Fuller, head resident of Chase House, was the hostess.

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November 27, 1924

Activities of the Young People

Edited by Miss Fischer and Bishop Quin

DIOCESE OF ATLANTA

THE YOUNG PEOPLE'S MOVEMENT got its real start in the Diocese of Atlanta in the year 1922. Though one or two young people's organizations were organized prior to this date they did not really become established or begin to function as Y. P. S. L. members until the fall of 1922. In Marietta, the first league was formed as a direct result of the Sewanee Conference. Macon was the next community into which the league spirit flowed and then in turn followed Atlanta and others. Much credit is due, however, to the Georgia Diocese and to the personal work of the Rev. W. A. Jonnard of that diocese for planting the Y. P. S. L. seed throughout the Atlanta district. Their assistance in organization details proved invaluable worth to the young Atlanta leagues.

In the month of August, 1923, was called the first diocesan meeting of the leagues. The meeting was held in Augusta, Ga., and representatives from leagues in both the Atlanta and the Georgia dioceses were invited to attend. At this meeting, due to the smallness in number of the Atlanta leaguers, it was decided that there should be a joint organization in each diocese. As a result a constitution was drawn up and ratified for such an organization and officers were elected. The officers were, a Joint Diocesan President and a Vice-President, Secretary and Treasurer from each diocese. Agreement was made to hold a joint diocesan conference each year, alternating between the two dioceses as to where the meeting should be held. It was decided that the 1924 conference should be held in Macon of the Atlanta Diocese as Augusta was in the Georgia Diocese. The chief function of the joint diocesan organization was to unify the aims and efforts of the individual leagues and to strengthen the smaller leagues by affording them a point of contact with the stronger leagues and more experienced ones. The joint diocesan organization took on as its objective for the year 1923 the task of sending \$125.00 to the Church workers in Alaska for the purpose of building a muchly needed motor boat. This they did by assessing each league its pro rata share of the total amount.

By the time the 1924 joint diocesan conference convened in Macon the number of leagues in the Geor-

gia Diocese had increased from five to eleven and the number in the Atlanta Diocese had jumped from three to fifteen. In addition to the usual inspiration and information that was gained at the conference a slight change was made in the joint diocesan organization. It was agreed that each diocese should have its own set of officers, president, vice-president, secretary and treasurer, but that these officers would be responsible to the joint diocesan president and also that the joint diocesan president should continue to preside at the annual conference. The objective taken on for 1924 was that of filling further requests for funds for the Alaskan missionaries' motor boat. Perhaps the thing that will prove the most helpful to the leagues in general is the appointment of a field worker for each diocese to be paid by the Church School Educational Board.

The diocesan cabinet has a committee working out plans for a diocesan camp next summer. We hope to fashion it somewhat on the order of Camp Allen, Texas. This committee is working in conjunction with a committee appointed by the bishop for a camp for the Sunday Schools of the diocese.

The ten leagues in the city of Atlanta and vicinity formed themselves into a City Union Association in the fall of 1923. This association has developed wonderfully under very capable leaders. The cabinet of this association consists of the president, who is not connected with any other league, and other officers elected by the membership of the cabinet. Each league has two representatives, the president and one other. The cabinet acts as an advisory board and meets once a month. Program and service committees have been appointed by the president of the cabinet. These committees consist of the chairman and a representative from each league. The program committee meets and plans programs for perhaps five Sundays in advance. The programs are given as suggestions and the use of them is not compulsory. The service committee meets once a month also. This committee has sent an electric iron to St. Mary's School, near Sewanee, and is planning a Christmas offering to go to the Virgin Islands.

The City Union Association holds a union meeting each quarter. At this time a model program is put on and workers in Y. P. S. L. organizations are invited to give talks.

At the last city union meeting approximately 350 people were present. An attendance banner was given and was won by a church with 100 per cent present, members and

councillors. A publicity committee works from the diocese and the city cabinet. A page has been given us in the Diocesan Record which will help us very much. Weekly notices of programs and activities are sent to the local papers.

To close, the Atlanta Diocese is doing all in its power to co-operate for a national organization. A delegate, the diocesan president, is being sent to Racine for the conference and we hope a favorable report will result.

Programs for Young People's Meetings

Edited by the Rev. Gordon Reese

AT ADVENT PROGRAM

Poster—Figure of a watchman in Eastern costume standing on a tower. The word WATCH in large letters for a caption, with an announcement of the program printed below:

Motto—"Watch I say unto you I say unto all, Watch."

Hymn—"Rejoice, rejoice, believers."

Scripture—Matthew 14-31.

Prayers—Collects for Advent.

Business.

Hymn—"Awake, awake, for night is flying."

Dramatize—The Talents — Matthew 14-31.

Have purple banners with silver crosses pasted on them to use as a curtain. If possible have a background with a skyline showing mountains in the distance. Those taking part should be dressed in Oriental costumes. Bring out each scene of The Talents, either with pantomime or speaking parts.

Hymn—"So He comes with clouds descending."

Prayer—Bishop Quin's prayer for a Service League also, "Dear Heavenly Father we have loved Thee but not enough, etc."

Benediction.

GOVERNOR ISSUES PROCLAMATION ON RELIGIOUS EDUCATION

Governor Nestos of North Dakota has issued a notable proclamation calling for the observance of Sunday, Nov. 2nd as "Religious Education Day." He has stressed the need of Week Day Religious Education, and the clergy are agitating for an amendment to the present law to permit the week day school of religion. The District Department of Religious Education is being backed by the N. D. Sunday School Association, and the Baptist State Convention also endorsed the plan. The legislature meets again in February, 1925.

Famous Editor Pleads For Worldwide Peace

English Editor Says a Christian International Is the Need of the Present Day

DENOUNCES WAR

Sir Henry Lunn, editor of "The Review of the Churches" and leader in the Church Unity movement, delivered an address on "International Cooperation and the Reconstruction of Christendom" at the 4 o'clock service in the Cathedral of St. John the Divine, New York, last Sunday afternoon. A number of ministers of various denominations and the officers and trustees of the Christian Unity Foundation were invited by Bishop Manning to attend the service and take a place in the procession.

Sir Henry depicted the probability of a next war on a scale much more terrible than that of the recent world conflict, urging Christian unity as a preventive. He cited the new class consciousness which has shown itself since 1914, and mentioned the First, Second and Third Internationals, adding that there was one International—the Christian—which could help humanity.

The speaker called attention to the conference of Life and Work to be held at Stockholm next year, adding: "What are we prepared to do to help to build the City of God where now stands the kingdom of the evil one? This great cathedral, in the beginning of which we are gathered together, is a mighty emblem of its spiritual possibility. Rising above all the astonishing evidences of your national prosperity and wealth, it will speak to you and to all men of a power greater than that of all the combined strength, the economic forces of Wall Street, and all the other exchanges and forces of civilization. It will in its ultimate cruciform shape remind men of

"That scaffold that says the future,
"Whilst behind the dim unknown
"Standeth God within the shadow
"Keeping watch above his own."

It will speak of a brotherhood which finds its inspiration in the cross of Calvary and the revelation of the love of the Father for all his children, and the sacrifice of him in whom there is neither Greek nor Jew, circumcision or uncircumcision, bond nor creed. Above all, it calls to each other for personal sacrifice. We should live dangerously in nature's great grace." We should be prepared to make great sacrifices

that we may fulfill the will of our Lord and Master."

After quoting Winston Churchill's forecast of the next war, Sir Henry said: "It is well that we should realize the enormous extension of war in this age of ours. On the field of Waterloo scarce 100,000 men entered into a conflict of a day. In that long battleline stretching from Ypres to Verdun, in four long terrible years twenty million men were locked in an agony of blood and wounds and death as they sowed the dragons' teeth of national revenge. In a possible great war that may come between Europe on the one hand and Asia and Africa on the other, we might have hundreds of millions of combatants. This is no exaggeration, but a careful and calculated statement. If we do not Christianize the policy of the nations and coordinate their powers for the good of humanity civilization must perish in a world agony of shame and sorrow. We cannot avoid such a greater war if the war spirit be not exorcised.

"The great war has been the final blow to an attempt to impose upon others the domination of one culture and one race. It has left us confronted with the grave situation that white races and their war on each other have raised a sense of power in the onlooker. A new race consciousness has come into being that does not accept the supremacy of the white people.

"We must carefully guard against any attempt to establish the unity we desire by force. To use force to compel the nations against their will is a real danger. The catastrophe of the Holy Alliance a century ago has shown how much we have to guard against more military combinations and naval combinations. This is not the goal to peace. We need to develop a new Commonwealth of all the Nations, founded upon respect for international law and a keen sense of justice."

HERE'S REAL SPIRIT

Twenty teams of devoted laymen and laywomen are canvassing the large parish of Christ Church, Cincinnati, Rev. Dr. Frank H. Nelson, rector, for the Church's program in the world, the nation and the community. A goal of \$25,000 has been set for the extra parochial work. Enthusiasm, spiritual and educational preparation and loyalty to Christ and His Church mark this wonderful campaign. The primary objects will be to inform the minds as well as awaken the sense of responsibility of the parishioners.

Federal Council Meets at Atlanta, Georgia

To Discuss Most Urgent and Important Questions That Are Before Churches of America

QUADRENNIAL MEETING

A preliminary announcement of the program of the Quadrennial Meeting of the Federal Council of the Churches of Christ in America to be held at Atlanta, Georgia, December 3-9, has been made by the special committee on program. The program indicates that the Quadrennial Meeting of the Council will be discussing some of the most urgent and important issues before the Protestant Churches of America.

The general theme of the meeting as a whole is "The Church in the World." Among the specific subjects which are to be considered are: "The Need of the World for the Church of Christ," "The Evangelistic Work of the Church," "The Educational Work of the Church," "The Church and the Community," "The Church and Race," "The Church and the Nations" and "The Cooperation of the Churches."

The evening meetings during the entire session will be devoted to a series of public meetings centering around the theme "The Common Tasks of the Churches." The several subjects to be considered in this series are: "Training the Youth for Christ," "Winning Men to Christ," "Christianizing our Social Relations," "Christianizing our Race Relations," "Christianizing our International Relations" and "Winning the World to Christ."

Each Monday there will be a series of meetings of a devotional and inspirational character upon the theme "The Call to Personal Religion," emphasizing the great convictions and experiences which Christians of all denominations share. Included in this series are: "Faith in God," "Loyalty to Christ," "Prayer," "Personal Religion and Public Righteousness." Bishop Reese of Georgia and Prof. Wilmer of Sewanee are among the speakers.

WOMEN HELP FOR MISSIONS

Women of the Diocese of Pennsylvania added \$7,000, Oct. 29, to the fund to help women missionaries of the Episcopal Church, bringing the total for the present triennium to \$46,000. At the last convention, in Portland, Ore., the Pennsylvania women gave \$73,000.

November 27, 1924

Sheppard Objects to Appointment Methods

The Rector of St. Martins-in-the-Field Adds His Protest Over Method of Appointments

STAYS IN LONDON

Dick Sheppard resumes his "Open Letter to an Ordinand," by protesting, not against ecclesiastical gossip (for gossip may be quite harmless), but against the way in which the gossip appears. "So you, too, have seen the prophecy that I am destined for preferment—destined by whom, I wonder?" (From this and from what follows, there seems to be some reference to the rumor that he is in the running for the Deanery of Manchester.) "That form of prophecy makes me angry.

Why need Mr. So-and-so be the next bishop, or dean, of So-and-so? Is a man of necessity to become a bishop or a dean because an invitation comes from Downing Street? Surely the press might realize that it takes more than one to make a Church dignitary . . . my whole soul revolts against anything which might give color to the general impression abroad, that any of us would at any moment chuck the simple job we are engaged on, should the offer of higher office come along." Once, when a young man of twenty, he ventured to congratulate a bishop-elect. Later the bishop wrote, asking his prayers, and declining his congratulations.

"The devil—who is ignorant of the psychology of the clergy—has discovered it is not very much use to ask us to run away with somebody's else money or wife. He has nobler temptations in store for us . . . one that he uses with great effect is the suggestion that our peculiar talents would be of greater service to God in more important work than that in which we are engaged."

So it looks to me as if "Dick" has no intention of deserting London for Manchester.

HOME COMING WEEK AT THE EPIPHANY

The period of November 2 to 10 was celebrated at the Church of the Epiphany (the Reverend John E. Plummer, pastor) as Home Coming week when both the present members of this Church together with former members gathered for renewed fellowship and worship in this historic Church. The Bishop of the Diocese of Chicago was the special preacher on November 2.

The Cover

The picture on the cover for this week is of the Cathedral of St. John the Divine in New York City. It is taken from the drawing by the architect, and shows this great Cathedral as it will appear when completed. Committees are now at work, under the leadership of Bishop Manning, raising money for its completion and it is expected that when work starts again it will be continued until the Cathedral is finished. Bids have already been requested for work on the nave.

DR. B. I. BELL TELLS BOYS ABOUT MINISTRY

A conference of boys was held recently at St. Luke's, Forest Hill, N. Y. Some fifty boys attended, representing ten parishes. The boys had been carefully selected by their rectors with a view to possible qualifications for vocations for holy orders. After evensong a dinner was served in the Guild Hall by members of the Altar Guild of the parish. The Rev. B. Iddings Bell, D. D., president of St. Stephen's College, was the guest and speaker of the evening. He presented the subject of the ministry from the point of view of "What Makes a Man?" The boys, all of high school age, gave him the closest of attention and were keenly interested. Dr. Bell also spoke of the church college and its opportunities and claim upon the boys of the Church. After the meeting the boys sought opportunity for more intimate information, and Dr. Bell spent some time in discussing their individual problems and questions.

TYPHOON WRECKS PROPERTY IN PHILIPPINES

In a cable received on October 9, Bishop Mosher informs the Department of Missions that a destructive typhoon swept over Sagada, in the mountain province of the Philippine Islands, and destroyed mission property valued at \$7,500. No particulars are given. It seems certain, however, that the recently completed stone church and the technical high school building have withstood the storm successfully. Doubtless the chief loss is in some of the older and less substantial buildings erected in the early days of the Mission. The storm seems to have been specially severe in the Fidelisan Valley where the Mission sawmill is located. The mill superintendent lost all personal belongings.

Church Women Lead Way to Goodwill

Christmas Ship of Friendship Sails From New York to Carry Goodwill to Sisters in Germany

WORK OF CHURCH WOMEN

The Christmas Ship of Friendship steered its way out of New York harbor on November fifteenth, to carry a cargo of the fruits of good will to the tired, overstrained, anguished motherhood of Germany. It was sent by leading church women of all denominations, organized as the Women's Church Committee on International Goodwill, under the chairmanship of a Quaker. The ship was laden with simple gifts, milk and cocoa, clothes, sheets and codliver oil.

With the gifts will arrive in Germany a group of representative church women who will meet with the organized religious groups in the German cities and towns, and carry by word and handclasp the greetings of America to the women of Germany.

DEAN ELY VISITS IN AMERICA

An interesting visitor to Cincinnati recently was Dean John A. Ely of the College of Engineering of St. John's University, Shanghai, China, who after paying his respects to Bishop Vincent had an interesting interview with Dean Herman Schneider of the College of Engineering of the University of Cincinnati, who is the originator of the very successful co-operative plan of instruction in that institution. Dean Ely has a personality and devotion to his works which bodes well for the future of his department of the Chinese University.

NEW JERSEY PARISH HAS AN ANNIVERSARY

The seventieth anniversary of Grace Church, Orange, was observed on November 12th, the Rev. Dr. Charles T. Walkley, rector. Bishop Mann came back to the Church in which he served for seventeen years as assistant and rector and the Church was crowded with a great congregation, many of the Clergy of the Diocese being present. A great reception was held after the service, thronged by a multitude of parishioners and friend. The anniversary has been marked by the payment of all parish debts.

December Seventh Day of Official Canvass

**The Every Member Canvass Has the
Centre of the Stage From Now
Until Christmas**

NEWS FROM EVERYWHERE

Competition is getting keen in this Church newspaper game. Mr. Hobbs comes up from Baltimore and takes the job of editing the SPIRIT of MISSIONS, and immediately jams it full of pretty pictures. Now the LIVING CHURCH, not to be outdone, is running four pages of those nice brown pictures that newspapers call by a long name. And the CHURCHMAN has a series of articles by Studdert Kennedy. Did you see the full page picture of Kennedy that they ran in their issue of November 8th? Believe me there is an argument there for the psychologist that is out to prove there is little difference between a genius and a madman. My kids ran and hid when I showed the picture to them. Well, we of THE WITNESS are plugging along...not many pictures, for they cost too much for us to stand the racket at \$2.00 per annum, and we do not propose to raise our subscription price. But more power to those that can afford them.

* * *

They are to have a Church Publicity Bureau in Chicago. The Church Club...a pretty live bunch of Rotarians...put it up to the Bishop and Council about like this: "You give us \$2,000 a year and we will put a real newspaper man on the job so that people that read the daily papers will know that we are alive. We will also take the job of running the diocesan paper along with it." To which the Bishop and Council replied, "Go to it."

* * *

Twelve million dollars is a lot of money. It is going to take that much to finish the Cathedral of St. John the Divine (see picture on the cover). But they are after it in New York, under Bishop Manning's leadership.

* * *

Not much to say about the Every Member Canvass. The New York clergy had a meeting last week at Grace Church about it—you know, one of those "come on boys-let's go" meetings. They are having them all over now. Next week will be a busy time, then the Canvass on Sunday, December 7th. If they really want to pep this campaign business up in real shape they ought to rig up a

broadcasting station at '281'. Then we could sit up all night on the seventh and get the returns: Chicago, 9:30 p. m. quota \$298,009, pledged \$248,008; Virginia, quota, \$88,000, pledged \$104,673 (cheers), etc., etc. Instead of this the Church papers will report in an easy issue of January: "The first parish heard from on the Every Member Canvas, is St. John's, Johnsville, Kansas. The quota was \$16.75., the entire amount being pledged."

* * *

People are writing in to ask us what has happened to our Dr. Keller and his articles on Social Service. His answer is that the tonsils of his patients and the social Hygiene Society, of which he is the president, are keeping him so busy that he hasn't time to write. The society is to have a big conference this week in Cincinnati, with famous people from all over the world on the program. We are hoping they will fill him so full of social service facts that he will simply have to write.

* * *

The Rev. John Fearnley and Mrs. Fearnley have resigned as rector and principle of St. Mary's Hall, Burlington, N. J., have resigned after serving for twenty-five years. Their resignations become effective after this year, when the school will go under the direction of the Sisters of the Transfiguration, with Sister Edith Constance in charge.

* * *

The Rev. John W. Day has been appointed the dean of St. Paul's Cathedral, Oklahoma City.

* * *

The Episcopal Actor's Guild are giving a window to the Church of the Transfiguration in memory of Mr. Joseph F. Jefferson, the famous

THE VICTORY OF THE CROSS

- - By - -

REV. HIGH MOOR

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

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CHICAGO

actor. The window, the work of James Powell and Sons (Whitefriars) Limited of London, is to be unveiled in February.

* * *

They are calling for more workers in Hankow. Over twenty workers have been appointed during the past two years but they are all for medical or educational work. They need more clergymen badly.

* * *

They are broadcasting the vesper service from St. George's, New York. Dr. Reiland, the rector, has had to hire an additional secretary to handle the mail that flows in as a result.

* * *

Two old country churches in the diocese of Easton which have been closed for years, were recently reopened. One of them has authentic

EVOLUTION

A Witness to God

By REV. G. C. STEWART

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

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THE BUNDLE PLAN of THE WITNESS

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—o—

Try it for three months. It will mean much to your parish to have your people reading WITNESS articles regularly.

THE WITNESS

**6140 Cottage Grove Ave.
CHICAGO, ILL.**

November 27, 1924

records which show that the church was in operation in 1690.

* * *

Dean Dowty of All Saints' Cathedral, Spokane, has resigned to become rector of the parish at Central Fall, R. I. Until another dean is found the work of the Cathedral is to be in charge of Bishop Cross.

* * *

The Rev. William E. Gardner, who will always be known as "the secretary of religious education" took up his new task as rector of the Church of the Messiah, Boston, last week.

* * *

The founder of St. Mary's College, the late Bishop Garrett, was honored with a celebration on November 4th. Addresses were made by Dean Chalmers, Mrs. H. J. Abrams, the retiring president, and Mrs. T. B. Griffith, the new president. Three generations of the family of the late bishop were present.

* * *

The young fellows among the Chicago clergy have banded themselves together in a Junior Clerical Club—age limit not given in the announcement. They had a dinner on Wednesday of this week. Another revolt of youth?

* * *

Mr. Fleming, the rector of the Atonement in Chicago, thinks he can be more useful where he is than he could be as the Bishop of Olympia or the Bishop Coadjutor of Northern Indiana. Chicago is happy.

A course of lectures on comparative religions is being given at St. John's Cathedral, Denver, by Prof.

Safety Bonds

WHERE

are your funds now invested?

WHAT

interest are they now bringing you?

WHEN

you are through what will become of your funds?

For SAFETY and a SURE LIFE INCOME write for Booklet 27, even if not interested at the present time. We ask that now you send a donation to help give the Bible to the immigrants, the sailors, the sick in hospitals, the prisoners, and in raised type to the blind.

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The Oldest Bible Society in New York
Est. 1809



S. L. Joshi, of the University of Bombay. The course is under the auspices of the University of Colorado.

* * *

They are giving a series of organ recitals at St. Luke's, Scranton, with a distinguished group of organists, including Marcel Dupre, organist of Notre Dame Cathedral, Paris; Chas. M. Courboin, one time organist of Antwerp Cathedral; Firmin Swinnen, internationally known Belgian; and Charles Henry Doersam, the professor of the organ at Columbia University.

* * *

They have started a Church paper for the deaf. It is called the Silent News Letter, and is edited by the Rev. Oliver J. Whildin, missionary to the deaf.

* * *

The Rev. F. B. Carter, for nearly thirty years the rector of St. Luke's, Montclair, N. J., died on November 14th.

* * *

The Roman Catholics have acted affirmatively upon a plea from the American Federation of Labor whereby all prayer book, literature and ar-

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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.

ticles of church furnishings and decorations will carry a union label. It is said that this order will stop the importation of thirty-five million dollars worth of religious goods.

* * *

Bishop Manning dedicated new stalls for the clergy and choir at Trinity Chapel, New York, last week. They were erected in memory of Dr. Vibbert, Vicar for eighteen years.

BOARD AND ROOM

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

ALTAR BREAD

CONVENT OF THE HOLY NATIVITY, Fond du Lac, Wis. Altar Bread mailed to all parts of United States. Price list on application.

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THE CATHEDRAL STUDIO AND SISTERS OF THE CHURCH (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50; burse and veil from \$15. Surplices and exquisite Altar linens. Church vestments imported free of duty. Miss L. V. Mackrill, 11 West Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

ALBS, BIRETTAS, CASSOCKS, CHASUBLES, COPIES, GOWNS, HOODS, MANIPLES, MITRES, ROCHETS, STOCKS, STOLES, SURPIECES. Complete sets of best Linen Vestments with Outlined Cross, consisting of Alb Chasuble, Amice, Stole, Maniple and Girdle, \$35.00 and \$22.00. Post free. **MOWBRAYS**, 28 Margaret St., London, W. 1 and Oxford, England.

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, Wembly Exhibition, which has been furnished by the Warham Guild. All work designed and made by artists and craftsman. The Warham Guild, Ltd., 72 Margaret St., London, W. 1, England.

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MISCELLANEOUS

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FLORENTINE CHRISTMAS CARDS—Assortment of 15 colored Christmas Cards, \$1. Samples on request. M. Zara, Germantown, Pa.

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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.

**GREAT MISSIONS CONFERENCE
IN WASHINGTON**

Washington's foreign missions conference to be held Jan. 28-Feb. 3, for both Canada and this country, will have an attendance of over 6,000, it is estimated. Sessions will be in the Washington auditorium,

New York avenue and 19th street. Two platform meetings will be held daily, speakers to be announced soon. Every Protestant denomination in the continent will be represented, through foreign missions boards, pastors, laymen, church officers, theological and college professors, missionaries and student volunteers. Delegates will number

about 5,000, the rest of the attendance consisting of foreign guests, and about 1,000 visitors entering by ticket. Afternoons will be given to sectional conferences. The meeting is held at the suggestion of the International Missionary council, which voted a world conference like that at Edinburgh in 1910 in favor of several national conferences.

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
Moody, Clergy.
Sundays: 8:45 and 11 A. M. and 7:45
P. M.
Daily: 12:10 P. M.
Saints' Days: Holy Communion, 10 A. M.

DALLAS

St. Mathew's Cathedral

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

CLEVELAND

Trinity Cathedral

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

MINNEAPOLIS

St. Mark's

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

Gethsemane

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

ALBANY

All Saints Cathedral

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

DENVER

St. John's Cathedral

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

MILWAUKEE

All Saints' Cathedral

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

St. Paul's

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

OAK PARK, ILL.

Grace

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

BISHOP HEADLAM THE GUEST OF PRESIDING BISHOP

The Bishop of Gloucester, Rt. Rev. A. C. Headlam, was the guest last week of Bishop Talbot, the bishop of Bethlehem and the Presiding Bishop of the Church. He made three addresses in the diocese: to the ministers of Bethlehem and vicinity on Church unity; to the clergy of the diocese on the mission of the Anglican Church; to the students of Lehigh University of the mission of a university.

CINCINNATI CLERGY GETTING TOGETHER

The Cincinnati Clericus this autumn is taking up a series of very interesting topics. The Rev. Maxwell B. Long read a paper on the Religious of the East and the Rev. Carl Stridesberg presented the subject of Mysticism. The Clericus meets on the first Monday of each month at Christ Church at 11 a. m. and visiting clergy are welcome.

CITY MISSION WORK

At least half a ton of magazines and books have been given to the City Mission by the Church of Our Saviour, Mt. Auburn, for distribution in hospitals and other institutions of the city of Cincinnati.

Deaconess Drant of the Cincinnati City Mission has started a small library in the County Jail. One lady gives her a new book and a used book every month and others are taking up the idea.

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THE WITNESS

November 27, 1924

WEEKDAY RELIGIOUS EDUCATION AT FARIBAULT**BISHOP ANDERSON WELCOMES REVOLT OF YOUTH**

The Weekday Schools of Religious Instruction have begun their fifth year of teaching in Faribault, Minnesota. All the children from the third grade up through the high school are excused at various hours on Tuesdays and report to their various churches for religious instruction. The enrollment this year compares very favorably with the enrollment of the previous four years.

Bishop Charles P. Anderson, speaking before 750 young people who gathered in Grace Church, Oak Park, Illinois, said that he welcomed the revolt of youth, providing it was a constructive revolt, motivated by the desire for progress. "If you do not revolt against some of the standards of my generation then you are static and the future will not be much better than the present."

Christmas Tidings

find their greatest expression in song, — songs of gladness and rejoicing.

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—o—
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RESPONSIBILITY

Who Is Responsible for the National Program of the Church?

Responsibility for the National Program is of five kinds:

1. Responsibility for making the Program.
2. Responsibility for executing the Program.
3. Responsibility for apportioning the sum needed for the execution of the Program.
4. Responsibility for raising the sum needed.
5. Responsibility for providing the sum needed.

Responsibility for Making the Program

The National Council is required to prepare and submit to the General Convention a Program for the ensuing triennium, including a detailed budget for the ensuing year and estimated budgets for the two succeeding years. It is provided that the General Convention shall consider this Program at joint sessions and after consideration take appropriate action. The Program adopted by the General Convention becomes the National Program for the ensuing triennium.

The joint Conference of the Bishops and National Council, held recently in New York, was called for the express purpose of giving the National Council the benefit of the advice of the Bishops in the preparation of the Program which will be submitted to the General Convention next Fall.

Responsibility for Executing the Program

The Canon provides that the National Council shall have charge of the unification, development and prosecution of the missionary, educational and social work of the Church, shall exercise all the powers of the Domestic and Foreign Missionary Society, and shall have power to expend all sums of money covered by the budget and estimated budgets and to undertake such other work as its income will warrant.

Responsibility for Apportioning the Sum Needed for the Execution of the Program

The Canon provides that the Council shall submit to the General Convention a plan of apportionment. After the General Convention adopts a plan, the National Council must make apportionments according to this plan and notify the dioceses and districts. Each dio-

cese and district then adds to its apportionment the sum needed for its diocesan program and apportions the combined sum to the parishes and missions. The quota assigned to a parish or mission therefore, covers both diocesan and general work. The diocese determines what proportion of the total amount raised to meet these quotas shall be sent to the National Council for the national Program.

Responsibility for Raising the Sum Needed

The Canon provides that after the apportionment to the districts and after the allotment of quotas by them to the parishes and missions, "Each diocese and district and the parishes and missions thereof shall then take necessary steps to raise their respective quotas." The diocese does not discharge its responsibility by allotting quotas to the parishes, but is expressly charged with the duty of taking "necessary steps." In other words, the Canon contemplates a diocesan as well as a parochial effort. It is to be noted that the National Council is made responsible for executing the work, but not for securing support for the work. Nevertheless, the National Council renders to the diocese every assistance in its power in securing the needful support.

Responsibility for Providing the Sum Needed

The support of the work of the Church can come only from the members of the Church. They constitute the Church. They are all members of the Domestic and Foreign Missionary Society. It is their work which the National Council executes. In all these above-mentioned responsibilities the members of the Church act through official representatives. In providing support for the work, they bear the responsibility personally.

The National Council

281 Fourth Avenue, New York