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# THE WITNESS

THE CHURCH NEWS-MAGAZINE

Vol. IX. No. 17

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, RT. REV. CLINTON S. QUIN, REV. GEORGE P. ATWATER, REV. FRANK E. WILSON, VERY REV. R. S. CHALMERS, REV. GORDON REESE, REV. A. MANBY LLOYD, DR. WILLIAM S. KELLER, MR. ALFRED NEWBERRY.

Entered as Second Class Matter at the Postoffice at Chicago, Illinois, Under Act of March, 1879

Published Every Week

WITNESS PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

## BISHOP JOHNSON'S EDITORIAL

### EASE AND EFFORT

GOD calls us to be sons and brothers in a wonderful household which Christ has prepared for us, but sonship involves responsibilities and brotherhood involves obligations which we are loathe to assume.

Man must either contract or expand. It is the nature of the beast. He is either satisfied with himself and so withdraws into the shell of exclusiveness, in which shell he develops a soft interior incapable of strenuous effort and a hard exterior impervious to expensive suggestions; or else he is dissatisfied with himself and reaches out to establish new contacts with God and man. To do this he must develop a certain interior hardness of conviction and a certain exterior softness for the other man.

And when life ends, the bi-valvular shell fish is buried in a mausoleum, while the growing vertebrate is ready for such things as God has prepared for those who want to grow into the measure of the stature of the fullness of Christ.

It is all in the way of evolution. If you are satisfied with what you are, you remain static; if you are dissatisfied with what you are, you may become something better.

It is a world of endless growth or arrested growth.

Christ suggested this, when he told us of the fool who built more barns that he might take his ease.

It is nice to be snug and comfortable but it is deadly.

Life is either an end in itself or a means to an end.

If it is an end in itself, then you have arrived and need only the undertaker to end the process.

If it is a means to an end, then you are on your way for God has not yet exhausted His creative powers.

He that hath begun a good thing in you is perfectly able to complete

His work, if you are willing to co-operate in the completion.

The devil is practical but shortsighted.

He seems to have everything pretty much his own way but the time is short and when he has finished, he hasn't anything to show for his labors but a pile of ruins, or at the best an oyster bed, in which the aristocratic blue points refuse to mix with the common oyster, even in the cemetery. The great thing that you have is opportunity and choice, and if you choose, then the grace of God will help you grow. The man who wishes to withdraw unto himself, has his reward. It isn't much but it is his so long as he can hold it. In God's sight it isn't worth holding long, so it is put quietly away in the cemetery, awaiting nothing worth while.

I heard the story the other day of what one woman did. There was a sink of iniquity in a certain Main Street, and the city is a Main Street if there ever was one.

You would agree with me if I were to name it.

Into this particular sink drifted all the victims of our social order, and the people of Main Street were content to have it so.

Their religion, and they had one, consisted in writing checks and attending church by radio. Such a religion kept them comfortable, eased their conscience, and satisfied their aspirations. A certain woman in that town loved her Master and wondered what she could do to serve Him, so she moved into this district with her Bible, the grace of God and a few household effects.

She hadn't much, but she was alone in the world, had a small income and a big heart. She began by gathering the innocents of that neighborhood into her room to read

the Bible to them every Sunday afternoon.

She loved children and knew how to deal with them.

They grew to know her and to love her. They wanted to be like her. She lived in this sink of iniquity for twenty-two years.

A friend of mine took the mayor of the town, who had grown up in Main Street down into that district. The mayor expressed his surprise. He hadn't been here since he was a boy. The neighborhood then was a bunch of shanties in which derelicts of humanity indulged the few passions that remained for their excitement.

He saw now a neat group of small cottages, well kept streets, a few flowers and some dignity.

He inquired of my friend, what had brought about the change, "I will show you," said my friend, and he took him to call on this little old lady. "She has done it," he said. "She took these children and gave them a craving for decent things and they got positions in town and brought back hope and light, where before was only darkness and despair."

And yet college professors and professional cynics frequently tell us that the world doesn't need religion. They mean that the world isn't willing to have religion. What other force could ever have helped that community other than a good woman, moved by the love of Christ to take their life and dwell among them?

Compare the life of such a woman with the lives of those pampered darlings of material wealth, whose chief ambition is to be exclusive and to follow scrupulously the tedious details of conventional behavior; and you will see why God Almighty closes one career at the cemetery



and opens the gates of light to the other.

She didn't do much in saving a few score of children from vice, but she did what she could and she did it from the only motive that has ever done similar things, for the love of Christ constrained her. Such women do not lose their faith, commit suicide because they are tired of themselves or seek excitement in bizarre publicity.

They live in secret, do in secret and unless the creation is a drama in which the villain stars and the virtuous are laughed at, they will find their satisfaction, not only in this world but in the life to come.

We can't all be as heroic as she was, but we can all strive to do something besides look pretty and act conventionally.

## Cheerful Confidences

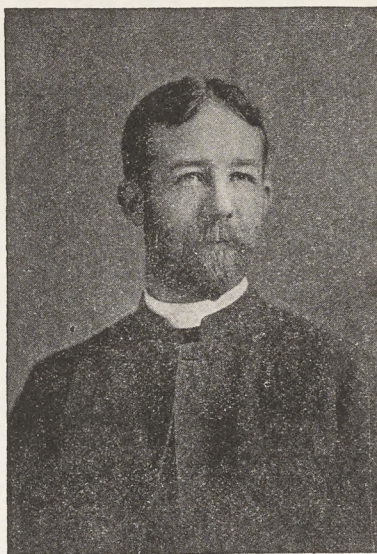
By Rev. George Parkin Atwater

### CHRISTMAS AND THE CHILDREN

DO you remember your Sunday School treats at Christmas? The person who forgets his own childhood has no clue to the best entertainment for his children. Today, alas, the children are surfeited with toys, candy, novelties and excitement. The simple pleasures have passed. The parents who can fire the imagination of their child so that he rejoices in the simple joys of home are wise in their generation.

What is it that delights the children at Christmas time? Not the gifts alone, but the Christmas atmosphere. There is an air of expectancy on Christmas eve that transforms every ordinary experience and casts a radiance over every ordinary condition. Then is the time to gather the children for their treat. The very stars seem brighter. If the earth is mantled with snow, as it should be, there is a tingling feeling of comradeship with every tree and bush. They too, are decked with ornaments for the birthday of Christ. The sleigh bells ring out good cheer. The heavens once more seem to ring with the song of the angels, "Glory to God in the highest, and on earth peace, good will toward men." The warmth and light of the Church suffuse and indefinable glow and cheer very different from ordinary occasions. From every point something seems to be closing in on that assembly, something that warms the heart.

Then the entertainment. Scared little boys arise and in a loud mono-



Rt. Rev. D. T. Huntington, D.D.

tone declaim the Christmas odes. Dainty girls, far more equal to the occasion, recite with more modulated voices the well known Christmas verses. Someone sings. Then comes a hush. Sleigh bells are heard. The Sunday School Superintendent, with the air of not only being on good terms with Santa Claus but with all goblins, fairies, elves and gnomes, complacently steps aside, smiling the familiar smile: in bustles Jim Wiggins dressed in what appears to be a red kimona outlined with asbestos wool. An ancient beard that looks as if it had been worried by a dog, hangs from Jim's lower jaw. That beard has evidently not rehearsed its part for it sometimes wiggles when Jim speaks, sometimes not. The children are charmed into silence. Little Susan in the front row shyly shrinks back while Mary and Martha gaze with open eyes. David gives a chuckle of delight and Frank calls out "Hello, Santa." Little Clementine Wiggins cannot refrain from saying to her neighbor "It's papa."

In the meantime Santa has been delivering his speech about his reindeer and gifts and good little boys and girls. He begins to distribute the bright yellow oranges and the incomparable candy. The parson and superintendent, with a familiarity that is astonishing, help Santa and even venture to give him directions. As if Santa did not know what to do! Jim in the meantime is suffering from the intolerable heat and wishing by this time that the whole thing were in Jericho,—no—Petrograd.

Little Dorothy gains confidence and approaches the parson. "My

little brother could not come tonight. May I take a bag of candy to him?" The parson glances into her eager face and overlooking the fact that little brother is only seven weeks old, hands out an extra bag to Dorothy. "My aunt is visiting here from the west. May I have some candy for her?" The parson cannot resist Donald. A shy little tot comes near and places herself under his observation. "Have you your candy?" "No, I do not belong to this Sunday School." "That's all right, take it along." So they come until the tree is stripped and Jim is released. The children return home happy, and the parents proudly tell each other how well the children recited.

But the children take home other impressions, too. The Christmas story is not forgotten. It bears fruit in their lives. So the right of children to enjoy life must always be satisfied. Happy is that parish family that recognizes this. No efforts spent on their behalf are wasted. And if in later years the man or woman will rehearse the experience that moulded their characters, they will find not the least to have been the forces that centered in the wise interest of the Church in their childhood.

## The Council's Work

By Mr. Alfred Newbery

### THE R. F. D. THROWS OUT HIS CHEST

Is there anything important about that? Who is the R. F. D.? Why should he throw out his chest? Or why shouldn't he?

R. F. D. means "rural free delivery" and is our colloquial for the rural priest. He is today set in the midst of a significant situation of nation-wide extent. The situation bristles with difficulties, with hindrances, with bewildering problems.

But the chief difficulty, the prime problem is the R. F. D. himself. For a long time past he has had a complex and you and I are responsible for it. We have helped to make him feel inferior, engaged in an inferior work, with inferior equipment and inferior methods. We have made him think that promotion consisted in getting out of rural work and into city work, we have helped to make him think that if he remained in rural work, he must explain lest he be considered not good enough for any other work. Sometimes we have said it, sometimes we have only felt it. But he has understood at all times. Not that there haven't always been priests with a rural vocation. On the con-



trary it is on such that the new spirit is being builded.

So it is a remarkable change when he throws off his complex and when we begin to be sensible. Instead of being apologetic he is now feeling encouraged to love his field, to be unashamed of it, and to cultivate it as his contribution to a problem of national scope. He is feeling the dignity and the gravity of his job, and so, thank God, are you and I.

Last June there was a conference of rural priests at Madison, Wisconsin. There rural problems were discussed by some thirty-four of our clergy. The best way to describe the effect of that conference is to say it fortified them. It intensified the loyalty with which they have stayed on their jobs, it gave them a sense of fellowship, it gave them a little bit of deserved recognition, and it created a pool of knowledge on the subject, perhaps greater than any one person had had before.

The news of this conference printed in the *Living Church* prompted a layman to offer \$500 toward the expenses of a similar conference for the rural men of his diocese. The conference was held and was a success.

Another profitable conference recently held was that arranged by the District of Salina for the rural clergy of that district.

The rural clergy of the diocese of Mississippi under the wise and sympathetic leadership of their bishops, hold conferences on their work and hold them remote from city influences so that nothing will interfere. In other words the rural problem is an important one and is beginning to be treated as such. Under the Department of Missions and the Department of Christian Social Service, the National Council has created the position of secretary for rural work—a position now being held by the Rev. F. D. Goodwin.

He faces a great task. If we leave out Roman Catholic churches, we may say that one seventh of the town and country communities of America are without a church. Of the rural churches that exist, seven out of ten must share with others their pastor's time. And one-third of these "men of parts" have to work at other occupations to make both ends meet.

Out of the rural community comes the city dweller, prepared or unprepared to improve the quality of the city's citizenship. Out of the rural community come the city's assets of sound stock, properly trained in

## Our Bishops

Daniel Trumbull Huntington is the Bishop of Anking, China. He was born in Norwich, Connecticut, in 1868, graduated from Yale University in 1892, and from the Berkeley Divinity School in 1895. He went immediately to China as a missionary, first to Hankow, where he remained until 1905, and then to Ichang. In 1911 he was elected bishop by the House of Bishops. Bishop Huntington has written a number of manuals of instruction in the Chinese dialect of his diocese, and is the author of a work in English, "Practice of the Presence of God."

character, or the city's problems, twisted and warped by isolation, or by unrewarded and unrelieved and hopeless drudgery. As a mission field it is vast. Thirty millions of souls are in it. It is a necessary work for the country's future and for the Church's future. And we may well be pleased that we are being educated to give it our anxious thought and not our tolerant contempt, and that the rural worker, breathing in the inspiration of a new atmosphere of encouragement throws out his chest.

## Let's Know

By Rev. Frank E. Wilson

### THE LOYAL DOUBTER

STRANGE THING, how one incident can determine the estimate of a man's whole character.

St. Thomas is known throughout Christendom as "the Doubter" because he declined to accept the story of our Lord's resurrection until he should have seen for himself. Yet the rest of what we know of St. Thomas is of quite a different nature. Apart from this resurrection incident we might be justified in calling him St. Thomas the Faithful.

In the first three Gospels his name appears in the lists of the Apostles and that is all. St. John gives us three additional bits of information about him. The first tells of the appeal sent by St. Mary and St. Martha to our Lord to come to Bethany because of the serious illness of Lazarus, their brother. Jesus had left Judea only a little while before this, because of the hostility of the Jewish authorities. His apostles remonstrate with Him now, pleading the foolishness of returning to the danger zone.

When He insists on answering the call of friendship, it is Thomas who proposes—"Let us also go that we may die with Him."

Then St. John tells of our Lord's discourse to the Apostles just before the crucifixion when He said "whither I go ye know, and the way ye know." It is Thomas the Sincere who promptly says—"Lord, we know not whither thou goest; and how can we know the way?" Whereupon Christ utters the notable statement—"I am the way, the truth and the life."

Finally comes St. John's account of the resurrection. Might it not be that the loyalty of St. Thomas was so deep that he was already reconciling his grief with the divine purpose of God? Might he not have meant—"I am satisfied now that all is right with my Master whether there is any such thing as a Resurrection or not?" Perhaps not. But, anyhow, he soon reiterated all of his previous loyalty in that matchless statement addressed to the Risen Christ—"My Lord and my God."

Then we run into the realm of tradition. The story goes that the various parts of the world were assigned to different apostles by lot for Christian evangelization. St. Thomas is said to have drawn India and stated numerous objections to going there. Our Lord then appeared to him promising divine help but Thomas still clung to his own judgment. Whereupon the Lord stopped an Indian merchant who was passing by in search of a skilled carpenter, saying "I have a slave for sale well skilled in the craft of a carpenter." So Thomas was sold and taken to India where he worked as a carpenter and also preached the Gospel, finally suffering martyrdom there.

Whatever there may be in the legend, it is a fact that there are about 300,000 Christians on the Malabar coast of southern India whose ancestry dates back into very early centuries and who consider St. Thomas as their patron saint. These Malabar Christians, who have withstood centuries of encompassing Hinduism and Mohammedanism, are one of the mysteries of India, explainable only by something like the presence of a St. Thomas.

St. Thomas' Day, Dec. 21st, falls this year on the Sunday before Christmas—the Fourth Sunday in Advent. Probably there will be many sermons preached about the Doubter. I wonder if St. Thomas will get the credit for his loyalty which he deserves?



## A Very Great Book

By Dean Chalmers

CHRISTUS VERITAS, — Christ, the Truth, by the Rt. Rev. William Temple, D. D., Bishop of Manchester, (Macmillan Co.) is by all odds the most important religious book of this year—perhaps of many years. For an adequate review of this remarkable work, you must refer to religious journals which have ample space to devote to notices of such books. But here, in this column where all that is possible is a brief notice of such books as we believe will be of vital interest to WITNESS readers, it is impossible to do more than to commend it to every clergyman of the Church,—and to suggest to laymen the outstanding new book of the year, as a Christmas or New Year's gift to the Rector.

It is a long time since we have had any thing to compare with it. Bishop Gore's three volumes on the Reconstruction of Belief are immensely valuable,—but from the preface to the last chapter this author reveals a more sympathetic understanding of the difficulties which are so real to men and women of today and a firmer insight into the power and sufficiency of the Christian faith not only to meet these difficulties, but to prove itself the one and only satisfying answer to mankind's great need.

"Here I am trying to set out a whole view of the world and life as it appears to one mind at least from an avowedly Christian standpoint."

"What is needed (today) is the exposition of the Christian idea of God, life, and the world."

"The building of such a scheme of thought out of the over-abundant intellectual material available in our generation must be the work of many minds, not of one, especially if that one is primarily occupied with administration, policy, and practical movements. My contribution must be a small one; I hope it may lead, even by the process of its own refutation, if need be, to more substantial contributions from better qualified minds."

These three sentences—what a picture they give of the courage, humility and faith, with which one of the ablest and most richly endowed minds in the Anglican Communion today, has set out to accomplish a great task!

The Bishop of Manchester has for

years been the leader and guiding spirit of the Life and Liberty movement in the Church of England. He is the editor of the "Pilgrim"—a quarterly review which to me is always inspiring, suggestive, instructive. He was the presiding officer of the great C. O. P. E. C. conference last year. It is not surprising therefore that one of the most profoundly significant chapters in this magnum opus is that entitled "Man and the Incarnation."

It is impossible to do any justice to such a book by quotations, but when so much attention is being focussed on economic questions, on the class struggle etc., I cannot refrain from giving the following to WITNESS readers from the chapter above referred to:—"The destitute man is possessed by his need for material support of life; the rich man is encumbered with possessions and may be possessed by fear that he will lose them. The poverty that is spiritually desirable is that which provides a sufficiency for the needs of a real human life, but not enough to mark a man off from the majority of his fellow citizens, and so make difficult the widest fellowship. All that stereotypes a man's particularity or encourages a sense of his interests as conflicting with those of others is perilous. For the aim of human life is that it should become so indwelt by God, the Spirit of the Whole, that His universal Purpose expresses itself in complete articulation through the diverse yet harmonizing lives of all finite spirits."

## Pulpit, Preacher and Pew

By E. P. Jots

"What is the meaning of 'false doctrine,' Willie?" asked the Sunday School teacher.

"It's when the doctor gives the wrong stuff to a sick man," replied Willie.

John D. Rockefeller took a little girl in Cleveland to ride in his car and, after she had comfortably seated herself, he asked her, "Where would you like to go?"

"Oh, I don't care," the little miss replied. "Where do you want to go?"

"I," Mr. Rockefeller replied with a twinkle in his eyes "I want to go to heaven."

"Oh, Mr. Rockefeller," the girl exclaimed, "I guess you haven't got gasoline enough to take you there."

Aunt: "And were you a very good

little girl at church this morning, Sallie?"

Sallie: "Oh, yes, Aunt. A man offered me a big plate full of money, and I said 'No, thank you.'"

A gentleman living just outside of Chicago went into the city to his office each day. When he was leaving home on the morning before Christmas, his wife said she would like him to bring a banner for her Sunday School class to use at an entertainment that evening, but that she did not know the wording and size needed. They agreed that she should send him a telegram during the day, giving him these two items. Consequently, before starting for home in the afternoon, he went to the near-by telegraph office and found quite an excitement over the message which had just been received and which read: "Unto us a child is born. Three feet wide and six feet long."

## KEEP THE BABIES IN STORE ROOM

"I am keeping all the babies in the store room," writes Miss Elizabeth Kellogg from the Arthur Yates Memorial Hospital at Ketchikan, Alaska, to the Department of Missions. Miss Kellogg went to Alaska last July from Rockland, Vermont, and is sharing the overcrowded experiences of most missionaries. "There seems to be no other place for the babies. We surely need a nurse for operating and X-ray room. I do hope you can find one for us very soon. We are having maternity cases two a night, and I have another booked for the fifteenth of this month and am just hoping nothing happens to bring her in before, for I certainly don't know where I should put her. I have no bed to give up as I am sleeping on the couch in the office."

## The Witness Fund

The management wishes to acknowledge the following gifts, which were received with the request that the money be used to pay for the subscriptions of those who might otherwise be obliged to do without the paper:

Dr. N. A. Pennoyer.....	\$4.50
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## Activities of the Young People

*Edited by Miss Fischer and  
Bishop Quin*

### CALIFORNIA

IT IS a matter of dispute as to whether the young people's work which has spread like an incoming wave over the length and breadth of our beloved Church had its inception in the diocese of Michigan or that of California.

To which ever belongs the honor the fact remains that the impetus given to the movement by the formation of the Fellowship in the diocese of California has made itself felt far and wide. That the scattered and various organizations are to come together and form a society co-extensive with the Church is something that we may expect to see consummated in the immediate future. To this much to be desired end the Young People's Fellowship has looked forward to from the first and has contributed in no small measure to making it an accomplished fact.

The movement like everything destined to be worth while was torn amid much travail and misgiving.

It was something new in the Episcopal Church and it suffered and still suffers from a certain amount of coldness and inertia on the part of many of the clergy. Fortunately we had forward looking leadership on the part of our good bishops and from the inauguration of the movement their cordial support and co-operation.

Then again it was something of a novelty to the young people themselves. It is true that there was a splendid and spontaneous response on their part—a response, which surprised the clerical and other supporters of the movement.

The enthusiasm aroused has never abated, but seems to be growing in intensity.

Of course the Young People's Fellowship does not interest all young people. It by no means solves all the church's problems. It has not stopped the drift of the newly confirmed from the church, but it has helped and is helping.

One of the great contributions that California made to the young people's movement was the selection of the name "Fellowship" to designate it.

Young people's organizations had been called societies, leagues, unions etc. None of these terms have the

inclusive and friendly connotation of Fellowship.

The work of the Fellowship in the diocese of California has been gradually extended.

A constitution—not too cumbersome and sufficiently elastic—has been gradually evolved.

A feature of this constitution is its provision for convocational organization:

Each convocation has its president, who is ex-officio vice-president of the diocesan Fellowship.

A report of convocational work is given at each meeting of the diocesan executive committee, which supervises and co-ordinates all the activities of the Fellowship.

Another very successful venture is the issuing of a paper called "The Fellowship Tidings," a very creditable journalistic performance. It deals with matters of interest to the Fellowship, publishes programs, etc.

The Fellowship meets together three times a year in an annual convention and a summer and winter conference.

A splendid thing about the Y. P. F. in California is the fact that it is self supporting.

More than that it contributes liberally to various missionary objectives outside the diocese.

## Programs for Young People's Meetings

*Edited by the Rev. Gordon Reese*

### FELLOWSHIP

Motto: "Love One Another."

Hymn: Love Divine.

Bible Reading: 1st Samuel 19:1-7.  
Lord's Prayer.

Prayer for Fellowship: Oh God grant us perfect fellowship with thee all through the day, realizing thy blessed presence and grant that by our fellowship with thee we may become so like thee that others seeing they may follow in thy footsteps. This we beg for Jesus Christ's sake. Amen.

Business: Roll Call. Minutes. Other business.

Hymn: Saviour, Blessed Saviour.

Papers: Fellowship with God.

The first and great Commandment. Holy Communion. Why is the presence of Jesus there especially? Did you ever think of Jesus as a pal who was with you constantly? Would this affect any of your acts? What are some of Jesus' characteristics? Do you think that you are capable of being his friend?

2. Fellowship with man.

Being friendly—are you? Are you considerate of colored people

as well of whites? Do you think before you criticise or are you quick to knock? When others knock are you quick to defend? Could you stand by a person for God when others thought them unworthy?

Question: If you have saved a person through friendship and others censor this person, and you know that if your friendship ceases the person will go down, what should you do?

Hymn: What a Friend we have in Jesus.

Offering.

Prayers.

Benediction.

### SEMI-CENTENNIAL CELEBRATION FOR WESTERN MICHIGAN

The annual Diocesan Council of the Diocese of Western Michigan will be held on January 20th and 21st at Grace Church, Grand Rapids. The change from June to January was voted upon at the last council. At this convention plans for the commemoration of the semi-centennial will be discussed. The diocese is fifty years old in 1925, and the commemoration will be held at St. Luke's Church, Kalamazoo, where the first Diocesan Council was held fifty years ago. A history of the diocese is being written, proposals for an historical pageant are to be made, and other events are under consideration.

### IT'S NICE TO HAVE THIS SETTLED

The question of automobile ownership among college students has been passed on at Kenyon by the Senior Council. After examining thoroughly the situation at the college, the student governing body of the institution find no direct relationship between the possession of automobiles and scholarship. They report that under existing conditions at Kenyon ownership of automobiles does not interfere with satisfactory college work.

### AUTOMOBILE MAKES 27 MILES ON AIR

An automobile goes 27 miles on air by using an automatic device which was installed in less than 5 minutes. The automobile was making 30 miles on a gallon of gasoline, but after this remarkable invention was installed, it made better than 57. The inventor, Mr. J. A. Stransky, 93 Eleventh Street, Pukwana, South Dakota, wants agents and is willing to send a sample at his own risk. Write him today.—Adv.



## Review the Work Done During the Past Year

Social Service Council of Advice  
Meets in Illinois to Plan  
Future Work

### FULL ATTENDANCE

By Rev. C. L. Street

The Council of Advice to the Executive Secretary of the Social Service Department of the National Council, made up of social service leaders from all parts of the country, has just completed its fourth annual meeting at Chicago. The Council spent three days conferring with the staff of the Social Service Department of the National Council on the social service program of the church. There were present representatives of all the Provinces with the exception of the Seventh and Eighth.

The meeting began on Tuesday evening, December 2nd, with the representatives from the different provinces giving brief reports on the work that was being done in their own parts of the country. On Wednesday, the Rev. William B. Spofford, secretary of The Church League for Industrial Democracy spoke on "The Church and Industry." Mr. Spofford briefly described his visit to the meeting of the American Federation of Labor at El Paso, the Employers' Conference at Boston last spring, and the Chicago meeting of clergy and labor men on the subject of injunction. He called attention to the fact that the Boston conference is to be repeated this year with the same group as a nucleus, the meeting to be conducted on the basis of a questionnaire made by Dr. Sheffield of "The Inquiry." Copies of this may be obtained through the national department. He also described the study of the silk workers' strike in Patterson, New Jersey, which is being made by the Church League for Industrial Democracy. The report of this study will soon be published.

There was a long discussion of the question of holding conferences on "Christian Forces in Advancing Industry." It was noted that there are many difficulties in the way of holding such conferences—the primary task being that of getting a properly equipped leader to lead the discussion. The opinion seemed to be that we should seek out men and women who by occupation and interest are the proper material for such leadership. It was felt that we are under obligation by the action of the General Convention of 1922 and by the findings of the in-

formal conference held at that time to press upon our people the challenge and the need of industrial subjects.

### Rural Work

On Wednesday evening, the Rev. Mr. Goodwin, the new Secretary for Rural Work, spoke about the importance of the church work in rural communities and the need of more training for work in this field. He pointed out that often rural parishes are thought of simply as stepping stones to larger city parishes and that the Church must realize the importance of rural work for its own sake. He stated that it is estimated that there are about 101,000 Protestant Churches in rural America. Long ago, when there were only some one hundred church, practically the whole rural population went to them.

Now, when the churches have multiplied a thousand fold, only one person out of five goes to church. He stated that there are 1,038 abandoned rural Protestant churches in Ohio alone and that in the country districts there are over four million children who either do not or cannot go to church. The only solution of this problem for the church is to develop vocations for rural work on the part of the clergy and to provide the clergy with some more training in the technique of the rural pastor. Our own Church Conference for Rural Pastors held each summer in Madison, Wisconsin, is becoming more successful each year and is beginning to give the rural clergy of the Episcopal Church the feeling that they are doing an important and a worth-while piece of work and that the church is interested in their achievements, as well as to provide them with new ideas and new methods to help them in their local fields.

### Summer Schools

On Thursday morning the Council discussed the question of social service courses in the summer schools. The Reverend Mr. Kreidler of Scranton gave a summary of a group meeting which discussed this subject at the National Conference on Social Service of the Church at Toronto this spring. The Council of Advice concurred in the three conclusions which the earlier conference had come to, namely that the present tendency to overcrowd and overload the programs of the summer conferences should be avoided; that the smaller conferences are valuable and necessary and offer a good opportunity to present social service problems; and that social service courses in summer schools should

(Continued on Page 14)

## Suggests Way to Wipe Out National Deficit

Church of Our Saviour, Akron, Ohio,  
Leads Way In Effort to Clear  
Up National Deficit

### SEND LARGE SUM

The Church of Our Saviour, Akron, Ohio, of which George Parkin Atwater is rector, has made a suggestion which, if acted upon, will clear up the National deficit of the Church. The rector and vestry at their meeting on December 9th, put in the form of a resolution the suggestion that a Christmas offering of one dollar from each communicant be stimulated in every parish and mission of the Church. This offering should be sent to the National Treasurer, Mr. Louis Franklin, to apply on the deficit of a million dollars.

The Church of Our Saviour started the ball a-rolling by sending at once the sum of \$900, representing a dollar for each communicant. The vestry points out that the co-operation of the entire Church in this plan will wipe out a distressing deficit immediately through the voluntary action of the church membership. The National Headquarters of the Church, it has been learned, have approved of the action taken at Akron.

### BISHOP OLDHAM HOLDS PREACHING MISSION

The Rt. Rev. Dr. G. Ashton Oldham, Bishop Coadjutor of Albany, conducted a preaching mission in All Saints Church, Omaha, Nebraska, beginning Sunday, December 7, and closing Sunday, December 14. The mission was anticipated for some months by the rector of the parish, the Rev. Thomas Casady, who prepared his people to receive the benefits of the mission. A question box for earnest inquirers on questions of religion was a feature of the evening services, and Bishop Oldham had several special services for children.

### NEW YORK PARISH HAS ANNIVERSARY

The sixtieth anniversary of the opening of the present Church of the Incarnation, Madison Avenue and Thirty-fifth Street, New York, was observed last Sunday, the fourteenth.

There was a special commemorative service at 11 o'clock, with a sermon by the rector.



## English Church Loses Another Great Leader

Rev. Stewart Headlam, Last of a  
Great Group, Dies in  
London, England

### A REAL PROPHET

By Rev. A. Manby Lloyd

The death of Stewart Headlam marks the severing of almost the last link with the old Christian Socialists. Kingsley died in 1872. The Christian Socialist Union was founded in 1889 and was merged into the Industrial Christian Fellowship after the war. Headlam founded the Guild of St. Matthew in 1877. It was first a company of boy communicants at St. Matthews, Bethnal Green. Its objects were to convince secularists of the Catholic (and therefore democratic) character of the Church of England and Her Sacraments, prayer book, etc., and thereby to endeavor 'to justify God to the people'—Kingsley's own phrase.

Headlam must have been nearly 80 years of age, yet Dr. Adderley relates that he saw him a few days ago on his way to the London County Council, which he never neglected any more than he neglected his beloved Eucharist. The present Archbishop of Canterbury once called him 'a real prophet,' but with Dr. Temple (the old man) as Bishop of London, he got into trouble. Headlam gave Sunday dances to ballet girls, a deplorable alternative to dirty lodgings or a brothel. He opposed the blasphemy laws and claimed justice for Bradlaugh. He went bail for Oscar Wilde, because that unfortunate man was being condemned by the Yellow Press before his trial had begun. He was not inhibited (as Dolling and others have been) but was refused a "general license," but he got one later and Temple relented and approved. The "old beast's" bark was worse than his bite.

In some interesting reminiscences, Dr. Adderley relates hearing Tom Hughes say that the C. S. U. seemed to him less religious than the early Christian Socialists. (He meant less protestant, perhaps.) "But Headlam was religious all the time. His annual address to the G. S. M. was the most inspiring thing I ever listened to. He started the *Church Reformer* of which Ruskin said, "I have never yet looked through a paper I thought so right, or likely to be so useful." John Morley said there was enough good stuff in it to

fit out a first-class review. On its staff were such men as Thomas Hancock, Shuttleworth, Charles Marson and Selwyn Image.

There is something almost childlike about it on occasions, as when he tells the clergy that their social work is not to agitate on political platforms, but to go on exercising their craft, baptizing the babies, marrying the couples, celebrating the mass. There was no formalism about this, because Headlam could not conceive of these things being done in a perfunctory manner as ends in themselves."

\* \* \*

Let me conclude with an extract from Headlam's evidence before the Royal Commission on Ecclesiastical Disorders:—

"'Brethren,' said S. Paul, 'we exhort you to admonish the disorderly.' Let the commissioners investigate . . . a convicted case of a girl being allowed to work for twenty-four hours on end with only one hour and a half for meals and rest . . . more important than the fact that in some churches two candles are alight in the daytime. . . . If clothes are to be the subject of stern action, let it not be the cut or the color of the priest's at the altar, but the conditions under which those worn by the whole congregation are made. . . . These are the real burning questions of order and disorder. These are the articles of a standing or falling Church. Let them postpone these questions . . . till each one of their dearly beloved brethren has a comfortable home, a clean bed and good fresh air, and a moderate amount of daily food. True Church discipline will insist on their having these things."

### BISHOP DARLINGTON VISITS BOWERY MISSION

On Sunday evening, November 30th, Bishop Darlington visited, by invitation, the "All Night Mission" at No. 8, Bowery, conducted by Mr. Dudley Tyng Upjohn. More than two hundred seats were filled with destitute and hungry men, who were allowed to remain in the seats all night to escape the inclement weather outside.

Since the opening of this mission in 1911, more than 4,500 religious services have been held, 40,000 have promised to lead new lives, over 200,000 have been fed, and nearly half a million have been sheltered.

Mr. Upjohn is a churchman, and his work should have the approval and support of churchmen, who should visit the "All Night Mission" and see the good work that is being done by Mr. Upjohn.

## New Church School To Open in Detroit

A New Church and Boy School Given to the Church in Detroit  
By Layman and Wife

### TO BUILD IN SPRING

Announcement has just been made by the Rt. Rev. Herman Page, D. D., Bishop of Michigan, of a magnificent gift to the Diocese which will, when fully developed involve the expenditure of more than a million dollars. Mr. and Mrs. George G. Booth of Cranbrook in the Bloomfield Hills district adjacent to Detroit have offered to build and partially endow a beautiful Church to serve the community in which they live. In addition, they will build and partially endow a school for boys as part of the same community development. The Rev. Samuel S. Marquis, D. D., formerly Dean of St. Paul's Cathedral, Detroit, and for the past three years, rector of St. Joseph's Church, Detroit, will become rector of the new Church and will also be vitally interested in the development of the school which will be a model of its kind in this country. Dr. Marquis was for several years in charge of the industrial welfare work of the Ford Motor Co., Detroit, and is one of the best known clergymen of the Church in the middle west. In announcing the gift, Bishop Page said:

"If religion is at the heart of life, if it is essential to the development of character, if it is basic in the development of democracy, and if in it lies the hope of trying the nations of the world together in one great brotherhood, it is essential that its importance be worthily symbolized to the eye and that its equipment be commensurate with the demands of its work.

The new school will be for boys of high school age. It will be located near the Church on a hill site of twenty-five acres and will offer every facility desirable for such a school. This school will make its own special contribution to the problem of the training of the young in Christian character. Only one unit of the school will now be erected for the care of possibly fifty boys."

For the present the ecclesiastical oversight of the Church will be directly in the hands of Bishop Page until the usual parochial organization is developed.



## Rector Turns a Soap Salesman Into Parson

We Run All Over the Map and Pick Up All of the News We Can Find

### LIVE OHIO PARISH

It does a fellow a lot of good to go into a church that is used from eight in the morning until ten at night, seven days a week. They have one in Sandusky, Ohio, with a young, live-wire rector who has captured the town, the Rev. High Moor. You may remember him by his articles in this paper last summer, "A Clergyman goes to Church." The church has a workable plan of weekday religious education, in charge of a Harvard man (he'd probably want me to mention Harvard, though I doubt if it had much to do with the religious education). His name is Louis Hirshson. Moor discovered him selling soap, thought he had better work for him to do, and so made him his assistant. Now he's studying for the ministry and is going to make a good rector for someone. These two fellows divided the town into zones and set to the task of "putting over" religion. Figures are cold things, but they do mean something . . . for instance when they show that Grace Church, though not a large parish, has had the largest number of confirmations in the diocese for a number of years. A beautiful church in the heart of the town, dandy choir, big congregations, with a lot of young people there. They're doing a good job.

\* \* \*

"The Admiral," a mystery drama, was presented last Sunday at St. Marks-in-the-Bouwrie, New York. It was written by Charles Rann Kennedy who took the leading part opposite Edith Wynne Matthison (Mrs. Kennedy). Both are Episcopalians—our mistake, Protestant Episcopalians.

\* \* \*

The dean of St. Luke's, Orlando, Fla., writes in the diocesan paper: "We are increasing the reading of Church papers by having THE WITNESS and the *Spirit of Missions* for sale in the church yard." The church yard . . . with the thermometer at zero in Chicago. But the next sen-

#### IF YOU DO NOT FIND

what you want advertised in this paper, write to us and we will put you in touch with reliable firms.

Please mention The Witness in writing to advertisers.

THE WITNESS

## The Cover

We recently ran a story of a great service held in the Auditorium in Denver, in the interest of the Church Program and the Every Member Canvass. The Auditorium was packed to the doors, while the stage was white with the combined vested choirs of the city. The picture on the cover this week gives some idea of the splendor of the service. Three bishops are shown in the photograph, Bishop Gailor, who came on from New York for the service, and the two bishops of the diocese, Bishop Johnson and Bishop Ingley.

tence warms us up: "The order for THE WITNESS has had to be increased from thirty to fifty copies each week."

\* \* \*

Rev. Ernest M. Stires, rector of St. Thomas', New York, was the preacher last Sunday at Columbia University.

\* \* \*

British Societies attended service at the Intercession, New York, last Sunday. Dr. Milo Gates, the vicar, preached.

\* \* \*

Dr. R. B. Teusler, head of St. Luke's Hospital, Japan, spoke last Sunday at Grace Church, New York, on the relationship between America and Japan.

\* \* \*

Speaking of Japan and our relations to her, Bishop Cook of Delaware points out that the proposed demonstration of the naval and land forces in the Pacific to be held next April at the Hawaiian Islands, isn't going to help much. Bishop Cook calls it "a monstrous piece of stupidity and criminal foolishness."

\* \* \*

They have a candle light service on Christmas Eve at St. James's New York, which has become a part

## In Memoriam

December 10, 1924

First Anniversary of the death of Mrs. Walter A. Hodge.

One year ago this day Mrs. Henrietta Augusta Slingerland High Hodge entered the Paradise of God.

Her life was a benediction. She found her place in God's plan and graced it. Never thinking of herself, but, always of others, she exercised an unconscious ministry the lustre of which lighted life with deeper meaning and beauty. Gentleness and strength marked her spirit, as daily, she went about doing good to all with whom she came in contact.

Those who loved her, today, commemorate the anniversary, not of her Death, but of her Coronation.

of New York's holiday tradition. The choir, one of the finest, has been rehearsing for it for several weeks.

\* \* \*

The Rev. Cyril Bentley, Executive Secretary of Atlanta, wants us to tell the clergy to look out for a fellow named Roy Bechtold, who is soliciting funds from the clergy on the strength of letters which he gave him when he was in Atlanta. Bechtold will give you a good hard luck story . . . with a tale of prison life and the "I'm fighting to do right" stuff. If you like his story it will probably cost you money.

\* \* \*

The Rev. Stephen W. Frisbie, for 58 years a priest in the middle west, died suddenly at his home in Detroit on November 28th.

\* \* \*

In the will of Mr. C. Downing, \$5,000 was left to St. Mark's, Brunswick, Georgia.

\* \* \*

All of the colored churches of Savannah joined in an inter-church concert on December 3rd, the money raised going to the entertainment committee of St. Augustine's, which is to be the host to the National Con-

## BOOKS FOR CHRISTMAS

We will send any of the following books to your friend, enclosing a Christmas Card announcing it, as a gift from you.

—O—

### CUSHIONED PEWS

by

Bishop Johnson  
\$1.75 Postpaid

—O—

### THE HARDEST PART

by

G. A. Studdert Kennedy  
\$1.60 Postpaid

—O—

### THE LIFE OF ST. PAUL

by

J. Patterson Smyth  
\$1.60 Postpaid

—O—

These books are all new from the press and are sure to please. A yearly subscription to THE WITNESS, likewise announced with a Christmas Card, also makes an attractive present. \$2.00 a year

## THE WITNESS

6140 Cottage Grove Ave.  
CHICAGO



ference of Church Workers next October.

\* \* \*

We were wrong. We recently said that the first report on the Every Member Canvass would be in about January first. The Ascension, Montgomery, Alabama, reported on November 30th: "Canvass made today. Quota \$1,800. Pledged already \$1,908." The canvass was set for December 7th. If the referee is fair in this business he will penalize them for jumping the gun.

\* \* \*

The men's club of the church at Berwick, Pa., went to Danville the other day and were entertained by the men's club of our church there.

\* \* \*

This church in Berwick has a boys' orchestra which plays for the church school.

\* \* \*

They are promoting religious education in the diocese of Harrisburg. Conferences are being held throughout the diocese to discuss the best methods of teaching.

\* \* \*

They had a missionary conference last week at Kulpmont, Pa., conducted by Rev. J. H. Gorham, O. H. C. Many Roman Catholics and members of the Russian Orthodox Church attended, as well as members of Protestant churches.

\* \* \*

They had a meeting of the Fellowship of Social Workers in New York on Monday. Father Bull of the Community of the Resurrection, England, conducted a quiet hour at Trinity Chapel, after which they went to a nearby hotel for food—they then discussed the Child Labor Amendment. There are over 300 members in this Fellowship.

\* \* \*

Dr. Gilbert, the head of social service in New York, calls attention to the fact that there are 25,000 unattached working girls between the ages of 15 and 25 in New York City, with rooming accommodations for less than 8,000. A chance, he says, for the churches to do a real piece of work. "Also, clergy of the country, let us know in the cities when these girls leave home, so we can visit them at once."

\* \* \*

We've got a good one. "In Defense of Vestrymen," by Mr. Charles A. Johnson, a vestryman of St.

## STUDENTS!

When in New York, Visit  
GREER HOUSE, 123 East 28th St.

- - and - -

GREER COURT, 544 West 114th Street  
Club privileges for men and girls at both houses. Rooms for girls. Summer rates low.

John's Cathedral, Denver. This article is a come-back on the article, "Vestrymen," by Bishop Johnson, which appeared in the issue of November 20th. If you want extra copies of the issue order them now . . . it will appear in the issue of January 1st.

\* \* \*

The Church in Cincinnati gives \$5,000 yearly to make up the budget of the Joint Protestant Agencies.

\* \* \*

Mr. Louis Franklin, vice-president and treasurer of the Council, writes that \$868,086 is needed to pay the bills for the year. This is a minimum amount, after using available legacies. For the Church to meet the full amount of the Budget would require gifts during December amounting to \$1,714,303.

\* \* \*

St. Andrew's Church, Mayaguez, Porto Rico, was consecrated on Advent Sunday by Bishop Colmore.

\* \* \*

Every day at noon a ten minute service is held in St. Saviour's Chapel, Cathedral of St. John the Divine, New York, when God's blessing is asked on the effort being made to complete the cathedral.

\* \* \*

Last Sunday the preacher said: "If our civilization is to hold together under the increasing strains imposed by material prosperity, the character of our average citizen must show the capacity for service and self denial which can only be produced by the Christian formula."

\* \* \*

Phillips Osgood, the rector of St. Mark's, Minneapolis, found his name being used in the advertising of a course of Church School lessons. He writes us that it was unauthorized, and he wants people to know that he is a whole-hearted backer of our Christian Nurture Series.

\* \* \*

The Diocese of Georgia follows her young people through college. Letters from the Bishop go regularly to the 141 boys and girls of the diocese who are away at college, as well as a regular one page bulletin.

\* \* \*

They are cleaning up a bit at Holy

## The Way of Life

- - By - -

BISHOP JOHNSON

"The best thing he has yet published."—Dean Chalmers.

50c, postpaid.

WITNESS BOOKS  
6140 Cottage Grove Avenue  
CHICAGO

Innocents', Racine. The rector spent his spare time during the summer in redecorating the rectory. Then the business men of Racine got together and redecorated the Guild Hall. Thinking that the job might as well be done thoroughly a family of the parish had the church entirely redecorated.

\* \* \*

The Rev. R. F. Lau has resigned the rectorship of St. John's, Bayonne, N. J., to accept an appointment with the Foreign Born Americans Division of the National Council.

\* \* \*

The Rev. F. B. Reazor has resigned as rector of St. Mark's, West Orange, N. J., to accept work in Bermuda.

\* \* \*

A service commemorating the twentieth anniversary of Bishop Knight's consecration is to be held in St. Philip's Cathedral, Atlanta, next Sunday. Bishop Knight, now bishop of New Jersey, is to be present.

\* \* \*

There are about 10,000 students from foreign countries attending colleges in America this year.

\* \* \*

They have a lively Young People's Service League at St. John's, College Park, Ga. On the 21st they are having a movie party, right in their own parish hall. They are going to laugh at Charlie Chaplin.

\* \* \*

They are getting ready for the General Convention down in New Orleans. Money enough to handle the crowd

## THE BUNDLE PLAN of THE WITNESS

SEVERAL hundred parishes have adopted this method of familiarizing their people with what is going on in the Church. It is quite simple. You order the papers—ten, twenty-five, or whatever number you can conveniently dispose of—at five cents a copy. We send an invoice quarterly at 3 cents a copy, thus allowing a nice profit for the boy or club that handles the papers. Some rectors mail them with local parish literature.

—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.



has been pledged, they tell us, and leases have been entered into for large buildings. The Convention doesn't meet until next October and yet hotel reservations are already beginning to come in. Not too much room in the hotels of the city, but the climate is nice, they tell us, and there is plenty of room for tents.

\* \* \*

There ought to be some fun in New Orleans over this Province question. Most of the Synods have taken action directed toward an increased power to the provinces. The western dioceses especially seem to want to give the provinces something to say about the spending of money within their own borders. The Province of Washington, meeting last month at Charleston, West Virginia, was the last to put itself on record as favoring this. Bishop Cook was chairman of the committee.

\* \* \*

Bishop Murray had a celebration of his fifteenth anniversary as Bishop of Maryland the other day. Bishop Reese came up from Georgia to preach.

\* \* \*

Recent changes: Rev. Francis McCabe from Coeur D'Alene, Idaho, to Alliance, Ohio; Rev. A. L. Kenyon from Suffolk, Va., to the Church of the Nativity, Cincinnati; Rev. Edward Griffith from England to Christ Church, Hudson, Ohio; Rev. Alexander Patman from Milford, Delaware, to Northumberland, Pa.; Rev. W. R. Courage from Westfield, Pa., to Watertown, New York; Rev. W. T. Sherwood from Cornwall, New York, to Lancaster, Pa.

\* \* \*

The men of St. Paul's Cathedral went out on the afternoon of Sunday, November 23rd, to receive pledges for a budget of \$68,219. Part of this comes from endowments, but they had to raise \$46,000. They did.

\* \* \*

Emmanuel Church, LaGrange, Illinois, burnt down on December 1, as was reported by the paper last week.

### Every Church Needs Money

Girl's Friendly Society and other Societies and Schools, add to your funds by selling finest **Chocolate Covered Bars** (13 varieties) at 5c each.

Express prepaid east of Mississippi river. Pay for bars after they are sold. Mail coupon.

L. E. AUSTIN

601 West 110th St. New York City  
Please send information in regard to your money earning plan.

Name .....  
Street and No. ....  
City .....

There was a parish meeting on December 5th. \$100,000 was subscribed for the new church.

\* \* \*

They had a fair for charity at St. Chrysostom's, Chicago. Results: \$10,000 for charity. A pretty fair fair.

\* \* \*

Miss Mildred Carpenter, formerly on the staff of the Department of Christian Social Service, has been appointed secretary for the Church Mission of Help in Chicago.

\* \* \*

Rev. James Thayer Addison, a professor at Cambridge Seminary, is to lecture at the Divinity School of the Pacific during January, and then go to Japan to study for the rest of the year.

\* \* \*

They are having noon-day conferences at Carnegie Tech and at Pittsburgh University during Advent. Rev. F. C. Lauderburn is handling them at "Tech," and Rev. A. C. Ockenden at "Pitt."

\* \* \*

St. Andrew's, Albany, bought a house next to the church for a rectory. The Church School got so big that they crowded out of the church and took the house. A. Sponsor, who had articles on Church Schools in this paper recently, will approve of that. They didn't tell us where the rector is sleeping now that he has lost his house.

\* \* \*

The new dean of Bexley, Dr.

## SHATTUCK SCHOOL

Enter After the Christmas Holidays, when new, completely equipped dormitory space will be ready for 30 additional boys.

Enroll now and reap the benefit of Shattuck's superior preparation. An alert mind, a vigorous body, high ideals, and the will to succeed are elements of life equipment Shattuck gives to boys. Thorough instruction in small classes for leading colleges. All popular sports under eight efficient coaches. Swimming pool. West Point system of Military Training, developing initiative and a keen sense of honor. Write today for full particulars. Summer School. Address the Rector.

*A Church School With Sixty Years of Honorable Traditions.*

**SHATTUCK SCHOOL**  
Faribault, Minn.

Grant, is traveling about addressing college students on the Ministry. He was at Columbus the other day where Dr. Randolph, who works with students at Ohio State, had a bunch of boys in to meet him. He was over in Cincinnati, at Christ Church, a few days later. Live man.

\* \* \*

They are great for annual historical services down in Virginia. They just had one at Old Glebe Church, Driver, down in Nansemond county. Dr. Covington, of St. Paul's, Norfolk, was there to do the talking.

\* \* \*

They have been having a lot of "drives" in Pennsylvania. The diocesan finance department have therefore announced that there will be no more for about eighteen months, and that the "drive" then will be for needed improvements in the diocese.

### FOR SALE

UNDERWOOD REVOLVING DUPLICATOR in good working order. \$15. Also No. 9 Oliver Typewriter \$20.00. H. Bruce, 921 Main St., Saint Joseph, Mich.

### 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.

### ALTAR FURNISHINGS

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Daily at 8, 11 and 4.

## SANDUSKY

*Grace Church*

Rev. High Moor, M. A., Rector  
Mr. L. M. Hirshson, A. B. in charge of  
week-day School of Religious  
Education.  
Sundays: 8:30, 9:30, 10:30 A. M. and 7:00  
Wednesdays: 7:30 and 8:30 P. M.

## 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.  
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*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

*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

*St. Paul's Cathedral*

Corner Seventh and Plum  
Very Rev. Edgar Jones, Ph. D., Dean  
Sundays: 7:30, 11:00 and 7:45.  
Week Days: 7:30.  
Holy Days and Wednesdays: 10:00.

*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, Associate Priest.  
Sundays at 8, 11 and 7:30 P. M.  
Daily Services: 7:30, 9:30 and 5:30.

## MINNEAPOLIS

*St. Mark's*

Oak Grove St. and Hennepin Ave.  
Rev. Phillips Endicott Osgood, D. D.,  
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.,  
7:30 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.

## ROOM FOR TWO MORE

We want to have two more Service Notices in order to  
fill this page. The rate is extremely reasonable. The first  
two that we hear from get the space.



## Council of Advice Meets

(Continued from Page 8)

be as definite as possible and give those who take them definite ideas to use in their own parishes when they go home.

### Young People and Social Service

There was some discussion of the relation of the Young People's movement to the social service work of the Church. Mr. Newbery of the National Department spoke of the value of the social service material in the handbook for Young People's Societies published by the National Council and urged a more extensive use in Young People's meetings of study and discussion of such topics as industry, world peace, and the duty of the citizen in his community.

### Jails

The conditions in county jails throughout the country has been the subject of study by a large number of groups both within the Church and outside of the Church during the past year. The social Service Commission of the Federal Council of Churches, the National Catholic Welfare Council, and the Association of Jewish Rabbis have all been working on a common program to get the importance of the jail situation before their various bodies. Reports of the members of the Council of Advice brought out the fact that many church groups have been studying their local jails not with the idea of making a sensational clean-up of the jail but with the idea of showing people in the churches what jail conditions are,

as the only thing which can solve the jail problem in the long run is an enlightened public opinion.

### Co-operation

Dean Lathrop reported on his co-operation with the three commissions of the Federal Council of Churches on matters of common importance, co-operation which has been greatly appreciated by the officials of the Federal Council.

On motion of Dr. Tyler, it was resolved that the Council of Advice express its appreciation of the report of the Executive Secretary showing the fine co-operation which has existed between his department and the commission of the Federal Council of Churches.

The following members of the Christian Social Service of the National meeting:

Representing the Department of Christian Social Service of the National Council—Dean Lathrop, the Rev. F. D. Goodwin, Mr. Alfred Newbery.

Representing the field—Miss Anna Vernon of Providence, R. I., the Rev. Charles K. Gilbert of New York, the Rev. Robert P. Kretzler of Scranton, the Very Rev. B. D. Dagwell of Denver, the Rev. G. S. Keller of Winona, Minn., the Rev. L. N. Taylor of Roanoke Rapids, No. Car., the Rev. Samuel Tyler of Rochester, N. Y., the Rev. J. M. Nelson of Louisville, Ky., and the Rev. Charles L. Street of Chicago.

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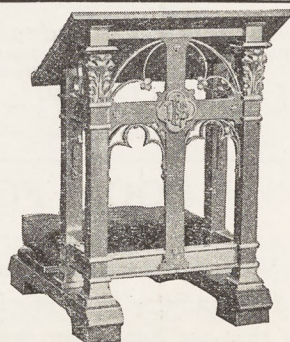
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THE SISTER SUPERIOR



# \$868,086 Before January 1st

The following estimate shows what is Necessary to be done if the books of the National Treasurer for 1924 are to be closed with a balance on the right side.

General Convention approved a budget for 1924 requiring for its execution .....\$4,200,000

The original estimate of income from investments and other sources outside of the quota receipts from dioceses was ..... 495,000

The amount allotted to the dioceses as the budget part of their several quotas was .....\$3,705,000

The dioceses paid to December 1st against these budget quotas ..... 1,774,697

There is due on the budget quotas before the close of the year .....\$1,930,303

It is estimated that the income from investments and other sources will show an increase over the original estimate of ..... 216,000

Balance needed to meet full budget. \$1,714,303

It is estimated that expenses will be less than the amount originally estimated as needed to execute the budget in the sum of ..... 100,000

Balance needed to execute net budget .....\$1,614,303

Included in the budget is an item for reduction of debt in the sum of.. 356,217

Balance needed to execute budget without payment of any part of debt .....\$1,258,086

During the year the National Council has received legacies which can be used in any way the Council determines, in the sum of ..... 390,000

If these Legacies are used to meet appropriations, the minimum amount necessary to be collected in December merely to pay the General Church's bills is ..... \$868,086

## WHAT IS THE WILL OF THE CHURCH?

IN each year since 1919 there was a surplus of income over expenditures, except 1922. For the four year period, 1920-1923, there was a small net surplus. Shall there be a surplus or a deficit in 1924?

At the joint conference of the Bishops and the National Council in October the Bishops expressed unanimous approval of a policy of advance rather than retreat and asserted that the solution of the financial problem of the Church lay in providing larger income rather than in retrenchment which would cripple the work or mean partial withdrawal from the field.

The Bishops also cited many evidences of the growing interest of the people of the Church in the national work. In confirmation of this it may be noted that the total amount received from the dioceses in 1923 was larger than in 1922.

If offerings to the amount of \$868,086 are received by the close of the year, there will not be a deficit. Any surplus will be used for reduction of debt.

If the full budget quotas are met the debt will be materially reduced and the legacies released for new work. While these legacies are legally available for current expenses, it is evident that such final gifts ought to be used for permanent advance work.

This desired end can be reached

(1) If all pledges are paid before the close of the year, and

(2) If the friends of the work will supplement their regular offerings by direct generous gifts.

## THE NATIONAL COUNCIL

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