

The **WITNESS**

CHICAGO, AUGUST 20, 1925



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CHRIST CALL TO THE INDIVIDUAL

By

REV. N. R. HIGH-MOOR

THE house was very quiet, suspiciously so, since somewhere in it were three little boys whose pattering feet and shrill voices were usually to be heard.

Curiosity is the mother of invention and the life-saver of parents. Equipped from head to toe in this parental instinct, I started a search of the rectory. Where were the three young Columbuses who had, undoubtedly, discovered a new continent of interest?

The attic, the second and first floors were deserted, but there remained the cellar. Black thoughts of the coal bin! San Salvador is hilly and so is the topography of the coal bin; perhaps they had touched here, but evidently they had sailed on, Westward.

Hush, a voice from far away, "Listen and learn," it seemed to say,

Gently pushing open a door I discovered them grouped in Indian fashion around a large signboard poster, which they had spread on the floor and were studying intently. The poster proved to be a picture of Uncle Sam. Our National Uncle wore a commanding look and was pointing an authoritative finger at them and was saying, "I need you."

Centuries ago, on a certain day, the stalwart figure of a man was seen walking along the shore of the Sea of Galilee. It was Jesus Christ. "He saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea, for they were fishers. And he saith unto them, Come ye after me, and I will make you fishers of men. And they straightway left the nets, and followed Him. And going on from thence He saw other two brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them.

And they straightway left the boat and their father, and followed him."

Christianity is Jesus Christ. He calls for men who are daringly willing to live like Christ. Jesus chooses His followers one by one. He looks at them and says, "I need You."

There is a psychology of crowds which for getting things done up in a hurry has its place. The enthusiasm of a group is contagious and sweeps like a prairie fire over the individuals which make it up. Its power however is short lived. It will not stand up under the strain and pressure of the years. Jesus, knowing what was in man realized this and made a personal appeal to those whom he chose to form his army. He called people one at a time. His contacts were personal. "Some one has touched me; woman, great is thy faith, be it unto thee even as thou wilt." "Zacchaeus, come down, today I will dine at thy house." "Young man, I say unto thee arise." "Lazarus, come forth." "Mary, do not touch me, but go, tell my disciples and Peter, that I have gone before them into Galilee, there shall I meet them."

Jesus Christ needs you. God needs fellowship; He needs partners in the work of planting and nurturing His Spirit in the hearts of men. When we refuse to answer His call of need we handicap Him. No human father can save and build up the family resources if the children are solely interested in spending and never give a moment's thought to helping him. God cannot build His spiritual kingdom if man persists in refusing to lend a hand; and continues to proclaim the devil's doctrine of hate and selfishness, practicing the same most assiduously.

God needs YOU and He expects YOU to respond with your talent, whatever it may be.

And we need Christ. There are

many sincere men and women, and one thanks God that there are, whose creed can be summed up in the lines of the dear, familiar hymn,

*I need thee every hour,
Most gracious Lord.*

There can be no question of our need of Jesus Christ but it is pitiful to see how comparatively few people realize their need. When we look inside ourselves and see how shallow we are, surely we should feel our need of Him. We get into a tight jam, when we cannot turn to the right or left and then with the Psalmist we cry,

*Out of the deep have I called unto Thee
O Lord, Lord, hear my voice.*

A dear presence is removed from our sight. There is a great vacant space left in our hearts which only Jesus Christ can fill. We need his assurance that the one we have lost sight of is in His keeping and safe. We have great hopes and we do our best to give them concrete form and then, over night they go to smash. Some one fails, Judas is on the job; or enthusiastic Peter loses his enthusiasm; or Thomas is so filled with the spirit, "It cannot be done," that he throws a mantle of doubt over all; others grow discouraged and we have a strike on our hands. And then, just when we are prepared to show ourselves poor losers Jesus steps into our office, home or shop, and gives us new courage, hope and patience. He does not speak, He just points to His hands and His feet and His side; and when we look closely we perceive that He has been wounded and has suffered a defeat in His hope for the world. He has suffered a defeat, He has not been defeated. As soon as He was lifted up in ap-

parent defeat He began to draw others to victory.

"I need you," says Jesus Christ, and we reply, "And we need YOU." And in order to have Him meet our need we must answer His call. In answering His need of me I have my need of Him fulfilled.

"I need you," says Jesus, "to carry my spirit in your heart and let it shine; for how am I to be known unless you reveal me?" The greatest argument for Christianity is a Christian walking about doing good. The fundamental reason that the Christ-light is not more real in the world is due to the fact that most of us refuse to be mediums for His shining. The electric current of the city runs through the wire in the student lamp which is on my desk, but not until I make the connection do I get light. The current needs me to help it shine and when I do my part I have the light which I seek. Jesus Christ needs us and when we answer his call we find that we have Him. He tells us that "there are many people hungry, thirsty, sick, in prison, and if we do not go to them and offer ourselves, their thirst will be unquenched, their bodies will remain uncovered, and their souls will bleed to death." In the answering of other's needs Jesus Christ comes, not only to them, but to us; He works with us and in us; and our need of Him is satisfied.

*Give Christ and Christ to your heart
will come*

*A help in your utmost need.
Have faith and a score of hearts
Will have faith in your word and
deed.*

*For life is but a mirror of king and
slave,*

*'Tis just what you are and do;
So give to the world the best you
have,*

And the best will come back to you.

*There are loyal hearts; there are
spirits brave;*

*There are souls that are pure and
true;*

*Then give to the world the best you
have,*

And The Christ will come to you.

"I need you," says Jesus Christ. "And I need YOU," say I, as the wreckage of life piles up before me on the seashore of the Ocean of Humanity. In answering His call, I find HIM.

The Young Men's National Mission, an organization of the Roman Catholic Church, is holding a convention on the sea. They are using the seven or eight days that it takes them to cross the Atlantic for a convention period. Then they will hold another on their way back, after 'doing' Europe. Good idea, that.

The Youth Movement Discussed at Racine

Young People's Representatives Are
to Meet in Conference at
Taylor Hall

ABLE SPEAKERS

A very important step forward in the young people's movement has been taken in the calling of a National Young People's Conference for August 27th to the 30th at Taylor Hall. The conference is assembled by the call of the Department of Religious Education.

In October, 1924, at the Racine Conference of Young People, at which twenty-two dioceses and five provinces were officially represented, a resolution was passed petitioning the National Council to foster a national organization of young people. Miss Mary Belle Conway of Mississippi, Mr. Walter Ray of Michigan, Miss Dorothy Means of Minnesota, and Mr. Linden H. Morehouse of Milwaukee, were elected as a committee to represent the young people at a meeting with representatives of the National Council. The joint committee meeting was held in New York City on March 18th and 19th. Mr. Lewis B. Franklin, vice president of the National Council, presided at this meeting and each department was represented. A resolution was drawn up providing for an annual national conference and a National Commission of Young People to be comprised of one young person from each province, the executive secretary of the Department of Religious Education, a secretary of young people's work, and four other advisers, to be appointed by the National Council. The resolution was presented to, and approved by, the National Council at its May meeting.

The Department of Religious Education thereupon appointed as the committee on arrangements Mr. Linden H. Morehouse of Milwaukee, chairman; Mr. James Rex, Jr., of Chicago; Mr. Edward Sargent, acting secretary of the Department of Religious Education; the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana; Rev. Harwood Sturtevant of Racine, Wis.; Mrs. George Biller of the National Center for Devotion and Conference; the Rev. G. P. T. Sargent of Grand Rapids, Mich., and Mr. Walter Ray of Detroit, Mich.

All arrangements for the conference, to begin Thursday noon, August 27th, have been completed. Letters have been sent to all dioceses, and many replies are being received, ex-

plaining that the official representation will be one young person from each diocese or missionary district, the president of each provincial young people's organization, and one adviser from each province. It is anticipated that there will be a considerable number of others who will attend. These visitors will be welcomed and given a voice on the floor, but voting will be limited to the official delegates.

Speakers and leaders at the conference have been admirably chosen. The Rt. Rev. Henry J. Mikell, D.D., Bishop of Atlanta, is to be the chaplain, and the list of speakers includes the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana; the Rev. Dr. Frank E. Wilson of Eau Claire, Wis.; the Rev. Robert N. Spencer of Kansas City, Mo., and the Rev. Dr. M. B. Stewart of Nashotah, Wis. Reports of the work throughout the country are being prepared to be read and discussed by the provincial representatives. It is anticipated that the young people's movement will be finally established at this conference by the adoption of a constitution.

Mr. Lewis B. Franklin, vice president and treasurer of the National Council, recently very aptly described the young people's movement, and especially its relation to this conference:

"Beyond question, the youth movement is one of the most important factors with which organized religion has to deal today. It is representative of the growing and inquiring thousands of young people in a restless age, who will be leaders of religious thought in the years just ahead. Naturally, they not only want to know for what the Church, with which they are asked to identify themselves, stands, but they seek a voice in its councils. Personally, I have little patience with the blanket indictment against the youth of today, which sets them aside as frivolous, irreligious, worldly, and the anomaly among all the ages. The fact that our young people are seeking an opportunity to serve the Church is sufficient refutation of this. They may have advanced views, but this is an advanced age. One of the things this National Conference aims is to give them an opportunity to give full expression to these views. Under same leadership great good will, undoubtedly, come out of it."

The Rev. Walter L. Bennett has resigned as pastor of the First Reformed Church, Syracuse, New York, and has taken steps necessary to enter the ministry of the Episcopal Church.

Correspondence About Convention Topics

From Mr. O. W. Heinigke of Brooklyn, New York

The Nation wide Campaign was a great success because it was an evenly balanced combination of spiritual idealism and practical business method.

In general, the clergy saw a prospect of spiritual awakening and the business man saw a prospect of the ending of impractical methods of conducting the biggest business in world.

There were kickers on both sides who saw flaws in the detail and refused to await the development of the seed and they have hindered by unfriendly criticism.

Judging from a less wide experience, geographically, than Mr. Schaad's, who recently wrote for you on this matter, I believe the factor in the situation which has stopped the very decided forward movement started by the Nation Wide Campaign, is the inability of the clergy as a whole, to appreciate the new business methods which are being exaggerated until they are being snarled up. Amateurs who have seen good in the principle of co-ordinating along a single line, have jumped to the conclusion that if it were doubled, it would be twice as good. The trained business man knows better but it had to be demonstrated.

The pendulum has swung past the centre and the controlling force must patiently draw it toward perfect poise.

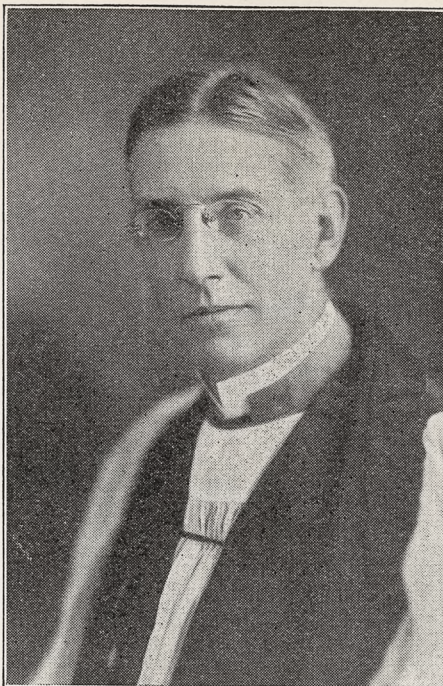
The Church Service League was not in the original plan and has proved to be "over organization."

Let us eliminate it as we prune the grafted part of a tree, but let us not go back to a Missionary Society which will not have the confidence of the business men.

There is nothing illogical in a Missionary Society having a Missionary department. The name of the department might be changed to the Sales Department or Distribution department.

I received my business training in what was then a great dry goods commission sales firm.

It is now a twenty or thirty times greater dry goods commission sales company. Its chief function was to sell goods but then, as well as now, it was made up of a sales department and several others, each of several merchandise (buying) departments, a manufacturing department and several others, each of which was necessary to all the others.



Bishop Parsons
Writes on Social Service

It is a selling house with a sales department, among others, just as our Missionary Church has a mission department.

For all these years the Church has suffered because laymen felt that the money they gave was being wasted by unbusinesslike methods. Today the Church is suffering because many of the clergy say (literally) that too much money is being spent on the executive machinery.

Let us retain our Church in which each of four elements is equally important because none can exist without the three others.

Let the Worship Department be the Production Department.

Let the Missions Department be the Sales Department.

Let the Business department be the Accounting Department.

Let the General Convention be the Legislative Department where the other three elements join to co-ordinate.

The National Council is right as it is. It should report to the General Convention commendations showing the simplest system of democratic representation possible, so that such member of each parish will be represented in both the General Convention and in the department of the council in which he or she elects to give his service.

If this does not seem to you necessary, try to show by a diagram all the contacts between a member of the social service unit of a parish and the National Council, both

(Continued on page 14)

The Reward of the Christian Life

By the Rev. Edward G. Maxted

LAST year at a summer school we had some little incidental discussion on the rewards due to a Christian life, and one member, apparently innocently, but perhaps with an ulterior motive, suggested that in the Gospels the only reward held out by Christ, is persecution and the prospect of sudden death. "He that will be my disciple, let him take up his cross and follow me." And it is certain that persecution and crucifixion befell the twelve, and many of Christ's disciples. Therefore, the enquiring member went on: "Why is it that we are not persecuted now? Is it that the world has become better, or is it that our Christianity is so weak and poor a thing as not to meet with persecution?"

Whereupon one of the National Missioners replied, "If you want to get crucified, you just stand up to some vestries I can tell you of. They will crucify you soon enough."

"That I already know," said the enquiring member. "What I want to know is, how can a vestryman manage to get crucified?"

No answer was forthcoming. And I have meditated on this ever since. The question is this. If members of the early Church were crucified, why are not we? Is it that we do not follow Christ as they did, or is it that the world does not now crucify?

But I have noticed that the world no more accepts the teaching of Christ in regard to a multitude of things, now than it did then. The world does not believe in forgiveness. The world believes in punishment. The world does not believe in fellowship and cooperation; it believes in competition and strife. And so many Christian people accept these worldly standards.

But recently I have come across an answer to the question, "How may an ordinary Christian get crucified?"

And I found the answer in the pages of the Churchman. It was a series of quotations. And from the words of our worthy managing editor, the Rev. W. B. Spofford. He refers to pious resolutions passed by General Conventions on the subject of social relations, labor, capital, wages, etc. I have just looked up some of these resolutions in a report issued by the National Council in 1922. They are quite excellent for a beginning. "Human rights must take precedence of property rights." "Cooperation for the common service must be substituted for the present competition for private advantage

as the paramount motive and end of all industry." "The worker who invests his life and that of his family in industry must have, along with the capitalist who invests his money, some voice in the control of the industry which determines the conditions of his working and living. There must be established a sane and reasonable measure of democracy in industry."

I guess that is enough to quote. There is much more, but there is enough in that lot to get any ordinary Christian crucified who advocates it. For it means the right of labor to organize, the right of trade unions to exist, the right of collective bargaining, etc.

So when our enquiring member again asks such questions he may be readily answered. Let our ordinary Church members who have a zeal for persecution just begin to advocate the resolutions of the General Convention and they will find all the discomfort they wish to meet.

But if I am wrong in this, then am I gladly wrong. If it should turn out that people will respectfully listen to explanations of these resolutions and will seriously discuss how to put them into effect, so that the fellowship which Christ desired shall be established among us, I shall be delighted. And I shall have to confess that I can after all find no answer to my question, for the world has so improved and Christian people have so learned Christ that his truth is no longer persecuted.

Full Program For Convention Guests

Something Going On Every Minute
of the Day at the Convention
in New Orleans

PROMINENT SPEAKERS

Plans have been completed for the opening events of the General Convention. The opening service in New Orleans will be held in the beautiful open air meeting place in Audubon Park, when the Bishop of Mississippi will preach. The music will be furnished by the combined choirs of the churches of New Orleans, numbering 300 voices. The convention reception is to be held the evening of October 7th, while the United Thank Offering Mass Meeting will be held the evening of the 8th. The following day, in the evening, there will be a mass meeting of the Department of Christian Social Service, when the rural problem will be discussed under the leadership of the Rev. Mr. Goodwin. There will be several prominent speakers, including Dr. John Finley of New York and

Dr. Galpin of Washington. The Daughters of the King are to hold a mass meeting that same evening.

On the 10th there is to be a reception at the Newcomb Art School.

The second week of the convention will witness the mass meetings of the various departments of the National Council. All of them are to be held at 8 o'clock in the evening. The Society of the Nazarene, the organization headed by Dr. Gaylor Banks, which devotes itself to the healing mission of the Church, is to have conferences and missions throughout the week, while on the 15th there is to be meetings of the Brotherhood of St. Andrew, Girls' Friendly, and Church Mission of Help.

Other meetings to be held during the week are those of the Church Periodical Society, the Young People's Movement, and St. Barnabas Guild.

Open forum meetings are to be held each day at noon under the auspices of the Church League for Industrial Democracy. These meetings are to be held immediately after luncheon, and will be held in Sinai Temple, near the convention building. Their program is to be announced within a few weeks, but it is said that the league is to bring to New Orleans some of the most prominent speakers in the country.

Great Church Schools

ROWLAND HALL

ROWLAND HALL was founded by Bishop Tuttle in 1880. He placed it in Salt Lake City upon a beautiful site overlooking the valley and in full view of the Wasatch Mountains. Bishop Tuttle was assisted in this worthy project by the distinguished Rowland family of Philadelphia.

It was clear to the Pioneer Bishop that Christian education was one of the greatest missionary forces and from the beginning we find missionary schools started by him.

In Salt Lake City, for instance, was old St. Mark's School for girls and boys. It stood in the center of the city for many years. To this school the strong men and women of the cities of Utah owe a large measure of their success.

Rowland Hall represents a type of boarding school with which Church folk are familiar and to which attention is again beginning to turn. It is a school where girls receive home care and Christian training. This has been characteristic of Rowland Hall ever since Bishop Tuttle bought the old farm house on the hill and set it aside for future development.

Bishop Leonard and Bishop Spald-

ing and Bishop Jones gave much of their time to the care of the school and the result appears in a beautiful group of buildings and an enthusiastic body of alumnae.

Rowland Hall is now forty-five years old. Its history goes back into the early days of the intermountain country. During those days the school stood steadily for the highest standards of character and education. It was one of the first schools in that immense western section, just as Bishop Tuttle was the first bishop.

It is interesting to note that Bishop Tuttle was the first Bishop of Utah, Montana and Idaho and that his first work took the form of the organization of schools, as well as the erection of churches. Today leading the U. S. in matters connoted by the term education are Montana, Utah and Idaho. There may be something in the suggestion that the Church Boarding School has led the way in the building up of these great commonwealths.

About Books

By Rev. James Foster

The Living God. By Canon Vernon F. Storr, M. A. New York. George H. Doran Company. Price \$1.75.

The Archbishop of Canterbury has written a foreword for this book commending it heartily to those who wish to read wisely and receptively. The book is worthy of such sponsoring, in subject matter and treatment. The subject matter is theology: God, His existence and Nature. His Fatherhood and Suffering, His Personality and Revelation in Jesus Christ. Canon Storr knows whereof he writes and of the mental furniture with which the modern mind is furnished. Moreover, he presents what he has to tell, clearly, simply and interestingly. The book is evidently intended as Lenten reading for the laity, and it is good.

Bishop Temple in his recent book referred to the indefiniteness in the popular mind of the idea of God and the need of an exposition of the Christian theology which will provide a Christo-centric metaphysics. He seems to think that the time is ripe for the presentation of an apologetic which will take account of modern knowledge and provide for it an essential integration on a basis of Christian philosophy. Whether the time be yet ripe or not, our English brethren are ready to meet the problem. Bishop Gore, Bishop Talbot and Clutton-Brock have written to it, and what Canon Storr has here written is along the same line.

The Rev. A. L. Washburn of Providence, R. I., is spending three months in Europe.

News Paragraphs of The American Church

**Two Exceptional Women Go to
Japan to Help in the Work at
St. Luke's Hospital**

CLERICAL CHANGES

Two women with exceptionally interesting experience are under appointment for service at St. Luke's Hospital, Tokyo. They are Mabel E. Elliott, M.D., and Miss Christine M. Nuno. Dr. Elliott was born in London, but has been for many years in this country, graduating from Chicago University and from Rush Medical. She has had considerable experience in various institutions in Illinois, and has seen service in the Near East. She has been awarded the Croix de Guerre and three Greek and Russian decorations.

Miss Nuno is a native of Buffalo, and received her training in St. Luke's Hospital, New York, and the Philadelphia Deaconess School. During the war she worked in the army and the Red Cross in France and Greece. They sail for Japan this month.

* * *

Two Bishops, the Rt. Rev. Benjamin Brewster of Maine and the Rt. Rev. Charles Fiske of Central New York, united in paying honor to the late Thomas Nelson Page, author, Churchman and war-time ambassador to Italy, when a window in his memory and in memory of his wife, Florence Lathrop Page, was dedicated August 2nd in Trinity Church, York Harbor, Maine.

* * *

Dr. P. R. Bowdish was ordained to the diaconate July 26th in St. Paul's, Virginia, Minnesota, by Bishop Bennett. Dr. Bowdish, who is a physician as well as a clergyman, has taken charge of the Indian work in the diocese of Duluth.

* * *

One of the four students who is to direct the mission work of the Church among college students this coming year is Arnold Mason, son of Mr. Henry E. Mason, a vestryman of Trinity Church, Highland Park, Illinois, and a member of the Standing Committee of the diocese. Mr. Mason, Sr., is also a delegate to the General Convention. Student Mason is at the University of Pennsylvania, where he is the warden of the University Chapel. He pulls an oar on the varsity crew also.

* * *

There is an advertisement on the last page of this paper which seems

to me deserves the attention of rectors and others responsible for the management of parishes. I have not only read Dr. Atwater's articles but I have conferred with him for a day on the subject of these articles, and I am very certain that they contain the most valuable information.

One need say little about the plans of the paper for reporting the General Convention. We are to have six men in New Orleans, each of whom will report on a particular phase of the Convention. One can say positively that one will be able to get no reports more complete. If rectors desire to have their parishioners informed on the doings there is no simpler way of accomplishing that end than by adopting the BUNDLE PLAN. A boy can readily dispose of copies at the church door at five cents a copy. We will bill quarterly, or when we are asked to discontinue the bundle, at three cents a copy. I should like to suggest that orders for these bundles be placed with us as soon as possible since there is a considerable amount of office work necessary in handling the increased circulation which generally come to us with these special features.

* * *

Camp Morrison, the diocesan camp in Iowa, was attended this year by seventy boys. Charles Brickman, assistant headmaster at St. Alban's School, was in charge. The Rev. J. J. Wilcock of Newton was the chaplain.

* * *

The Rev. W. E. Stockley of Lyons, Iowa, resigned to become the rector of St. Mark's, Fort Dodge, in the same diocese.

* * *

The Rev. A. W. Sidders has resigned as rector of Trinity Church, Trinidad, Colorado, to accept a call to be the rector of St. Jame's, Texas, Diocese of Dallas.

* * *

Rev. A. Elliston Cole, formerly of Bowling Green, Kentucky, has accepted a call to Trinity Church, Bloomington, Indiana.

* * *

Rev. Prof. Kellner of the Cambridge Seminary is taking the services this month at St. Andrew's, Dartmouth College, New Hampshire.

* * *

Dr. Ernest M. Stires, rector of St. Thomas', New York, is to be consecrated bishop coadjutor of Long Island in November.

* * *

Parents surely err in naming babies who are to be future clergymen. Witness the number of clergymen of today who express their discontent

by initialling their first name, and using their middle one. Not important, but I've got to get something in the paper during August while the rest of you fellows are fishing.

* * *

New precentor at the Cathedral of St. John the Divine in New York . . . the Rev. J. Mark Ericsson, formerly of the diocese of Massachusetts.

* * *

The Rev. A. T. Gesner of Waterbury, Connecticut, is taking the services at Trinity Church, Boston, the first two Sundays of August, while his brother, Richmond H., of Newton, Connecticut, takes them for the other two Sundays.

* * *

A spacious reading and common room is to be dedicated to the memory of the late Joseph Crawford, author of the sea stories, in the annex of the Seamon's Church Institute of the Episcopal Church, New York City, now under construction. In the documents with which Mr. Conrad had to do in his lifetime, several valuable documents have already been received. It is said that approximately \$60,000 will be required to furnish the Conrad Room and \$40,000 additional to endow it.

* * *

On Sunday last Rt. Rev. Samuel B. Booth, Burlington, Vt., went to Montgomery to preach in a little old Episcopal Church which is opened only once a year, when people gather from miles around and usually bring their lunches. For many years the church has been used only on these annual occasions. At one time it was a flourishing parish but with the shifting of population the members were obliged to give up having a regular rector and go to nearby churches in Enosburg Falls and elsewhere.

* * *

The commission on the lectionary has just been meeting for a week in Middletown, Connecticut, with Bishop Acheson, preparing their report for the General Convention.

* * *

There are seventy-nine parishes and missions in Rhode Island, with eighty-seven clergymen. There are over 20,000 communicants, 36,000 baptized persons and 10,000 in their Sunday Schools.

* * *

The diocese of Central New York plans to celebrate the tenth anniversary of the consecration of Bishop Fiske on September 29th.

* * *

In the spring of 1923, the staff of our mission in China and especially the faculty of St. Mary's Hall, Shanghai, were distressed because the new buildings for the school were ap-

proaching completion but no money had been given for the erection of a chapel. They felt that the chapel of a school like St. Mary's is the heart of the institution.

Just at that time, Mr. John D. Letcher offered to give \$10,000 to the building fund in memory of Mrs. Letcher, who had recently died. This gift, with others of smaller amounts, made possible the erection of the chapel that binds all the other St. Mary's buildings together, and interprets the reason for their existence. The chancel of the chapel is given by the Woman's Auxiliary of the Diocese of Central New York in memory of Mrs. Charles T. Olmsted, wife of the late Bishop Olmsted.

* * *

The Rev. Mr. Jabine, secretary of Social Service for the diocese of Long Island, has resigned to become rector at Aurora, New York.

* * *

The Rev. H. L. Hadley, curate at Trinity Church, Newark, New Jersey, has accepted a call to be the rector of St. Stephen's, Newark.

* * *

The Rev. Oliver Hower, formerly a minister of the Disciples of Christ, has been accepted as a postulant for Holy Orders by Bishop Thomas of Wyoming.

* * *

St. Barnabas parish, Detroit, Michigan, the Rev. Harold Snartt, rector, has begun the construction of a stone church which they hope to have finished by Christmas.

* * *

Ground has been broken for a new \$200,000 church in Los Angeles . . . St. James, where the Rev. Ray Oakley Miller is rector.

* * *

The Rev. Dr. H. P. Silver, rector of the Church of the Incarnation, New York, is spending the summer in England and France.

* * *

The muezzin who sounds the call to prayer from the minaret of a certain mosque in Palestine sends his son to a Christian mission school.

* * *

The 315th anniversary of the founding of Elizabeth City Parish, Diocese of Southern Virginia, "the oldest continuous parish in the American Church," was celebrated at St. John's Church, Hampton, in July.

* * *

The Rev. L. A. Crittenton of Cairo, Illinois, sends us the enclosed item which he says it will pay the clergy to heed: "Beware of young man, about six feet tall, slight build, blond, who goes by the name of Atkinson. Claims to be Canadian, latterly located in Kansas City, Mo., now canvassing the

country getting churches (especially our own) interested in Church Advertising Calendars, and Church Directories. Travels with wife, is good talker, and represent himself to be Church member, etc. BEWARE he is not to be trusted."

* * *

Movies provide scholarships in Mississippi. From the proceeds of moving picture shows at the State College for Teachers the sum of \$125 is set aside each year for the purpose, and several scholarships have thus been provided. Is there a parish house equipped for moving pictures that could do as much for a Church Summer Conference next year?

* * *

Dr. John Clark Archer, head of the Department of Missions in Yale Divinity School, writes in The International Review of Missions for July of the great need for better and more extensive knowledge of mission work. He summarizes the three most desirable steps toward an education ideal in a parish: a. The parish missionary program should be an outgrowth of parish initiative, not something superimposed, devised elsewhere, to which the parish merely subscribes. b. The missionary work of the parish, not extra-curriculum, limited to occasional irregular lectures or sporadic classes; especially should missionary study be accompanied by missionary activity. c. Missionary education should not be limited to a few women or to certain guilds, but should be diffused throughout the entire parish.

* * *

Japan has been having a Conference on Public Health and Social Service work, held in the Bankers' Club, Tokyo, and attended by about six hundred delegates from all parts of Japan. Dr. Teusler reported that during the first five months of the year St. Luke's Hospital received 215 applications for admission to the maternity ward which is run in conjunction with the municipality. There were 125 applications for the founding infant ward, also conducted as a service to the city, but only twenty-three could be accepted, owing to lack of space. Dr. Teusler says that all through Japan there is a very noticeable interest in the theory of social service and social betterment.

* * *

Arranged for the benefit of friends of Hooker School and of the Church in Mexico generally, two tours to Mexico are being planned and are approved by the Department of Missions in New York, the American Consul General in Mexico City, and other authorities. The first tour starts from New York by steamer about

September 16, going to Havana and Vera Cruz and from there by rail to Mexico City. A week will be spent there, and the return trip made to New Orleans by way of San Antonio, Texas, arriving just before General Convention opens. The second tour leaves New Orleans on October 26 and reverses the above order. This makes a convenient opportunity for all who can do so not only to visit a land of beauty, romance and history, but also to inform themselves first-hand as to a difficult mission field, and to hearten our representatives there by a friendly visit.

* * *

At St. George's Cathedral in Jerusalem special services were held to celebrate American Independence Day. Choral Evensong on July 3 was conducted by the Rev. C. T. Bridgeman, American chaplain, the American Consul reading the First Lesson, and the director of the Jerusalem Y. M. C. A., the Second. A beautiful fair linen given to the Cathedral by the Altar Guild of the Church of St. Mary the Virgin, New York, was blessed at this service, and a grant of American Prayer Books from the New York Bible and Prayer Book Society had their first use.

A stranger in the congregation would hardly have guessed that the hearty and excellent singing of "America" and the "Battle Hymn of the Republic" was by a choir of Greek Orthodox Arab boys and the English masters of St. George's School, with but one American among them, Mr. Edward Blatchford of the Near East Relief. The American congregation joined with equal spirit in singing "God Save the King" at the conclusion of the service. As Mr. Bridgeman pointed out in his address, British and Americans in the Holy Land feel that they stand shoulder to shoulder as representatives of a common Anglo-American civilization.

* * *

The Chantry of the Church of the Good Shepherd, Brooklyn, New York, Rev. Robert M. Rogers, rector, has been enhanced in value by the placing in position of a Memorial Window, the subject of which is "St. Peter," treated in a little different way than the average figure of this kind is portrayed. In place of the keys and book, the figure has his right hand upraised and the left hand is lowered holding a fisherman's net and the background is of very beautiful conventionalized floral ornament with the Gothic Canopy and supports. The tympanum below contains a little panel of two angels bearing a scroll with the following inscription thereon:

"In loving memory of Harold M.

Devoe and Barbara M. Devoe."

This window is a very fine example of the work of the celebrated firm of James Powell & Sons of Whitefriars, England, and the drawing, coloring and general make-up proves it to be one of their usually splendid specimens.

* * *

Miss Henrietta Barlow writes from Cape Mount, Africa, of a recent visit to Bendu. "We were invited to attend the closing of the Women's Gre-Cre Bush, the society that takes girls of nine years or older and keeps them in the bush for a period of three years, teaches them to dance, make themselves beautiful, in fact everything for the amusement and benefit of mankind. They are then released and after much feasting and celebrating they are put on the market for wives.

"Festivities commenced with a parade, headed by six devils, clad in some long-haired fur, with huge wooden heads, painted black, with horns. Each was guarded by a female attendant, carrying a piece of matting for him to sit on, or holding it if he wanted to remove his head for a time. A dozen lesser devils followed, completely covered with green leaves. The women marched along singing some song.

"At night the devils came out and danced in the moonlight to the music of a sowsow, a wooden instrument in the shape of a ball with a handle, covered with loose strands of ivory beads that rattled against the wood. With the weird chanting of the women it made quite an orchestra.

"On Saturday morning the big event took place. The girls were brought from the bush and marched in the middle of the parade, hidden from sight by matting until they reached the chief's house. At his command the curtains were raised. The girls were on their knees, and after much hand-clapping, yells and chanting, they were permitted to stand and show their faces. They wore colored grass skirts, peaked bonnets, beaded and tasseled, and were decorated with beads, bracelets and medicine charms.

"After much gin, tobacco and money had been presented to the head women, the girls were allowed to dance. They came forward in twos and threes and did some really remarkable steps that even Ruth St. Denis had not on her list.

"Sunday and Monday passed quiet-

ly except for nightly serenades. The village people came out in the moonlight, with drums and tom-toms and marched around singing. Tuesday the devils came bringing the girls to the main square in front of the palaver house where they were to stay at least three days, until enough gin, money or goods were brought to purchase them from their families."

* * *

A subscriber in Waterbury, Conn., sends this clipping in to me with the comment that it may be a relief to me to see something printed in a daily paper that boosts rather than knocks the work of the clergy. It is a clipping from the Waterbury Republican:

"The Rev. Anthon Gesner is always hurrying somewhere. He's perhaps the busiest minister in town. Several times a day his car may be seen on its way down Willow Street, with the minister at the wheel, perhaps on his way to some of the country missions where he preaches, perhaps to a sick call, but at any rate, to do one of the hundred and one errands which are a part of a clergyman's daily life.

"But no matter how much of a hurry he's in, Mr. Gesner never fails to stop on the hill and give a lift to as many as will fit in his back seat. When a hurrying pedestrian is winding his hot and flurried way down the hill to keep an appointment, nine chances out of ten he will hear the

creaking of ministerial brakes as Mr. Gesner pulls up alongside with a cheery greeting and invites him in. It's seldom that such a ride does not profit by the experience, because Mr. Gesner knows, like Stevenson's little boy, that the world is full of a number of things and he seems to know about them all.

"And it's not only to pedestrians that Mr. Gesner gives many friendly lifts. He is always ready to give the benefit of his knowledge of religion, science, antiquities and the multitude of other subjects in which he is interested to those who consult him. If a farmer thinks a meteorite has dropped in his front yard and wants to know for certain that it is a meteorite, Mr. Gesner is never too busy to go and take a look at it with him. If some stamp collector wants some data concerning a precious square in his book, Mr. Gesner is the likely person to consult. If some literary person has an article to write about Indian tribes of strange names and stranger customs, he generally

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* * *

One young woman who killed her betrayer was not a blonde beauty and nobody sent her sympathetic gifts of flowers.

* * *

Two men have been discovered in Lewis county who have been fairly successful in raising chickens, though they have never lined out a home-run in a major league base ball park.

* * *

There were 12,692 ministers in New York State who were faithful to their wives, and the list is not yet complete.

Several thousand others preached an average of eleven sermons each, without denying any article of the faith, without calling upon their parishioners to be 100 per cent Americans and without describing God as a Glorified Rotarian.

* * *

A number of wealthy New Yorkers lived decently and quietly all last year and were not sued for divorce.

* * *

Four American statesmen delivered Fourth of July addresses without warning Europe that it need not expect sympathy or financial aid from

America until it had adopted American ideals of peace and honor.

* * *

These are anxious days in China. Recently in Anking, City of Peaceful Felicity, a great mass meeting was held. An excited native proposed to the meeting that the compound of the Church be burned and the foreigners killed as a retaliative measure for the killing of Chinese students by the British police. A prominent Chinese merchant rose to the defense of the Church and after an exciting argument was able to persuade the meeting against such action. The defender has served on committees with members of the Church, including the Bishop, and was able to convince the group of the splendid work for China being done by the foreign Christians.

* * *

The Rev. R. L. Barber, who recently accepted a call to Centralia, Ill., and four adjacent missions, and who is not taking a vacation this year, but is spending the time getting acquainted with the new work, tells an interesting story of how he finds Church people. "Driving along up the hard surface road at 5:30 p. m. en route from Mt. Vernon to Nashville, I met a chap struggling with an old Ford, gaily painted with old junk signs. In it were a woman and three children. I immediately figured that here I had a chance to get to know some children, so I stopped and went back and found the man

needed a bucket to fill his radiator. So I offered to take him down the road one-half mile where we could get one. On inquiry I found he had lived in Mt. Vernon for two years. Questioning as to Church life, brought out the information, "I belong to the Church of England." So I have a new family of five for the Church, and, best of all, three children to help start a Church school."

* * *

Representative men of Richmond, Va., have undertaken to raise \$45,-

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000 for St. Paul's School, Lawrenceville, Va., one of the largest of the Church's negro schools. St. Paul's has been practically assured of substantial assistance from certain agencies and foundations on condition that the present indebtedness be wiped out. A committee of twenty-five business and professional men of Richmond is headed by Oliver J. Sands, president of the American National Bank. In the recent campaign in Richmond this committee rendered invaluable service. Mr. Sands furnished the canvassers with personal letters of introduction to leading citizens, endorsing the appeal for funds. The response was very encouraging. Similar committees will undertake the promotion of the campaign in Norfolk, Portsmouth, New-

port News and other Virginia cities. The suggestion that Virginia put her stamp of approval on the character of the work St. Paul's is doing, in educating the Virginia negro and making him a useful member of society, by raising the \$45,000 necessary to enable the school to balance its budget, is being well received, and from the success of the campaign so far the authorities feel hopeful of its ultimate success.

Preacher, Pulpit and Pew

By E. P. Jots

For hours they had been together on her front porch. The moon cast

its tender gleam down on the young and handsome couple who sat strangely far apart. He sighed. She sighed. Finally:

"I wish I had money, dear," he said. "I'd travel."

Impulsively, she slipt her hand into his; then, rising slowly, she sped in the house.

Aghast, he looked at his hand. In his palm lay a nickel.

A certain church in a middle western town maintains a nursery where members of the congregation who have young children may leave them in care of a young woman of the parish while they are attending the morning service.

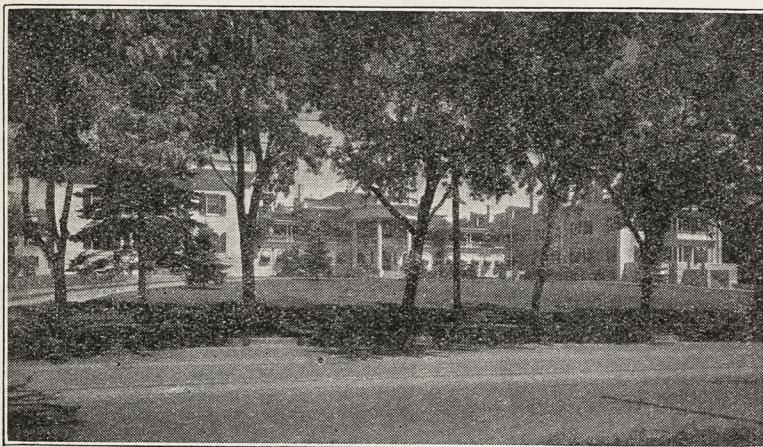
When church was over, one fine day last summer, a little boy and a little girl remained unclaimed long after all the other children had been taken home. Finally, a man and a woman came rushing in breathlessly. As the children ran to their arms, the mother explained apologetically to the young woman in charge:

"We're so sorry to have kept you after hours, but we simply couldn't get around the course any sooner."

Maid—"The new neighbors would
(Continued on page 14)

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CINCINNATI

St. Paul's Cathedral

Corner Seventh and Plum

Very Rev. Edgar Jones, Ph.D., Dean

Sundays: 7:30, 11 A. M., and 7:45 P. M.

Week Days: 7:30 A. M.

Holy Days and Wednesdays, 10 A. M.

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. Matthew's Cathedral

Very Rev. Robert S. Chalmers, Dean.

Rev. B. L. Smith, Associate Priest.

Sundays: 8 and 10:45 A. M. and 7:45 P. M.
Daily Services: 7:30, 9:30 and 5:30.

PHILADELPHIA

St. Jame's Church

22nd and Walnut Streets

Rev. John Mockridge, Rector.

Sundays: 8 and 11 A. M., 8 P. M.
Week days: 7:30 and 9 A. M., 6 P. M.
Thursdays and Holy Days: 10 A. M.

ST. PAUL

Church of St. John the Evangelist

Portland Ave. and Kent Street

Rev. F. D. Butler, B. D., Rector

SUNDAY SERVICES

8:00 A. M. Holy Communion.

11:00 A. M. Morning Prayer and Sermon. (First Sunday in each month Holy Communion).

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Rev. Don Frank Fenn, B. D., Rector.

Sundays: 8 and 11 A. M., 7:45 P. M.
Wednesdays, Thursdays and Holy Days.

ALBANY

All Saints Cathedral

Very Rev. Charles C. Williams Carver, B. D., Dean.

Sundays: 7:30, 9:45, 11:00 and 4 P. M.

Week Days: 7:30, 9:00 and 5:30. Evensong, Wednesdays and Fridays, the Litany, 9:30; Thursdays and Holy Days, Eucharist, 11 A. M.

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.

Very Rev. D. B. Dagwell, Dean.

Rev. 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: 9:30.

St. Paul's

Cor. Marshall and Knapp Streets

Rev. Holmes Whitmore, Rector

Sundays: 8:00, 9:30, 11:00, 4:30.

Saints' Days and Tuesdays, 9:30 a. m.

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Rev. Stuart B. Purves, D.D., Rector

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Daily: 8:30 a. m.

The Church attended by summer visitors within a radius of 50 miles.

PREACHER, PULPIT AND PEW

(Continued from page 12)

like to cut their grass, mum, an' they want to know if you will lend them our lawn-mover."

Mistress (highly shocked)—"Cut their lawn on the Sabbath? Certainly not. Tell them that we haven't one."

"He was always full of quips," a Boston banker said, speaking of the late Thomas Lawson. "A few years ago I attended the funeral of a millionaire financier—one of those 'high financiers' whose low methods Lawson loved to turn the light on. I arrived at the funeral a little late. I took a seat beside Lawson and whispered, 'How far has the service gone?' Lawson, nodding toward the clergyman in the pulpit whispered back tersely, 'Just opened for the defense.'"

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he was unable to go, he called up some friends and said, "An unfortunate dinner engagement keeps me from attending the opera tonight; could you use the tickets?"

"We should be glad to," was the reply, "but we are your unfortunate hosts."

Vicar (wishing to be severe)—Do you know, Thomas, whenever I see you in an intoxicated condition I can't help thinking of a certain animal.

Thomas—Ay! I know, parson. Ye think, "Lucky dog, lucky dog!"

CONVENTION TOPICS

(Continued from page 5)

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