

The **WITNESS**

CHICAGO, OCTOBER 1, 1925



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CONFERENCE ON LIFE AND WORK

A Report from Stockholm

by

Rev. Norman Nash

THIS Conference, held at Stockholm, Sweden, from August 19th to 31st, is a sign of one of the most important tendencies in the life of the divided Christian Church in our time. It represents and sets forward co-operation between the churches in their moral responsibilities, especially that part of these which we call social. It is in no way in rivalry with the splendid work of the Commission on Faith and Order, for these are converging roads toward the goal of Christian unity.

FULL REPRESENTATION

Nearly forty communions were represented by more than 500 official delegates, coming from thirty-seven countries. Quaker and Assyrian, Bulgarian Orthodox and German Lutheran, Anglican, Presbyterian and many other churches contributed to the many sided discussions. The one great absentee, of course, was Rome. By some speakers she was reproached for this, but those who sincerely invited her to take part in the next Conference received an applause which represented the attitude of the great majority. The welcome extended to the Patriarchs, Archbishops and other delegates from the Orthodox Churches proved that this is no movement for "Pan-Protestant" union. The Message adopted by the Conference on the last day said: "We regret that not all Christian communions have found it possible to accept our invitation, for in view of the vital and far reaching issues with which we have been concerned, we cannot but hope for that cooperation of all parts of the Church of Christ without which its testimony and influence in the world must be incomplete."

The basis of the speeches and discussions was a series of reports sub-

mitted to the Conference by commissions, interdenominational and international in character, which had before them numerous reports from American, English and Continental committees. Three daily sessions of two hours each were the rule, with some public meetings in the evenings. Nevertheless, the time was too short and the difference of views on critical issues too great to justify the formal adoption of the Commission-reports by the Conference, or even the acceptance of certain resolutions proposed by several of the Commissions. The Message from the Conference to Christendom, adopted at the final session, was thus of necessity very general in its character, and quite disappointing to those who had hoped for more specific agreement on economic and international questions. Yet it was adopted with only four dissenting votes, which represented a dissatisfaction with the vagueness of the sentence on war. Many more were undoubtedly equally unsatisfied, but felt that the Message represented a hopeful basis for further study and future agreement.

GOD'S PURPOSE

After the impressive opening service, at which the Bishop of Winchester, England, was the preacher, came the address and reception of the King of Sweden. The first subject "The Church's Obligation in View of God's Purpose for the World," was then discussed in addresses from seven countries and as many communions. They revealed at once an agreement which was to find expression in the Message. "Even Christian ideas and ideals cannot save the world, if separated from their personal source in the Father of our Lord Jesus Christ, and unless

themselves taken up into the personal life of the believer." "The nearer we draw to the Crucified, the nearer we come to one another, in however varied colors the Light of the World may be reflected in our faith. Under the Cross of Jesus Christ, we reach out hands to one another. The Good Shepherd had to die in order that he might gather together the scattered children of God. In the Crucified and Risen Lord alone lies the world's hope. Responding to His call: 'Follow me', we have in the presence of the Cross accepted the urgent duty of applying His gospel in all realms of human life—industrial, social, political and international."

But the addresses also showed a divergence of views which was to mark the discussion of each of the subjects before the conference. Some speakers, notably the German Lutherans, emphasized the inner and personal character of the Kingdom of God, and were reluctant to have the churches drawn into the field of social reform, lest the conversion of the individual be forgotten in the task of institutional change and the distinctive religious dynamic be lost. Others, especially the English and American speakers, stressed the evil effects of an un-Christian social order in preventing the full development of Christian personality, and urged that the dynamic of the Spirit must express itself in a progressive realization of God's will on earth, otherwise the Church would be untrue to the central teaching of the Master.

INDUSTRIAL PROBLEMS

"The Church and Economic and Industrial Problems" was the second topic. The Commission report declared that "the work of the Church

is to proclaim the message of salvation through Jesus Christ, and so to lead men to a Christian faith in God and a new life in love. The social mission of the Church does not lie outside her religious work, but is entirely involved in it. . . . The conditions now prevailing in economic life are in many respects inconsistent with the ideal of the Kingdom and with the teaching of Christ about the Fatherhood of God and the brotherhood of man. The Church of Christ cannot remain silent in the presence of the evils of these conditions. . . . The Church must endeavor not only to penetrate more deeply into the living truth of the Gospel, but also to apply more effectively its message to social life, and fearlessly expose the evils which prevail."

"Industry should be a co-operative effort to supply adequately the needs of all, and so for all create the material conditions requisite for personal spiritual life, which is the highest of all values. In the organization of industry the aim should be the development of co-operation between all engaged. By this means the wage-earners will have the value of their work heightened, and feel that they are not mere tools in the hands of outside interests. Such co-operation would give the workman greater security of employment and at the same time make for industrial peace. Experience proves the great advantage of the method.

"Necessary organization of work requires a division and distribution of tasks which must be decided in accordance with the goal to be reached. It is to the interest of all that the most capable should attain the leading positions, and secure due independence both in relation to capital and to those engaged in the undertaking. But earnest consideration must also be given to the worker's need of a personal share in the undertaking. It seems just that they should have some share also in control, particularly where their interests are vitally concerned, and they are able to make an effective contribution to production. Responsibility should go hand in hand with authority, and no division or gradation within the organized undertaking be allowed to prevail against the spirit of co-operation and fellowship which ought to animate it as a whole."

"The Christian Church has not by herself to carry out programs of reform, but to impart the life-giving spirit to them and take part in them where desirable. It is not required of her that she should furnish economic systems or technical details or political programs, but it is expected

Our Cover

John Durham Wing was consecrated Bishop Coadjutor of South Florida, this past week in St. Paul's, Chattanooga, where he has served for several years as rector. Bishop Wing graduated from the University of Georgia, from William and Mary College, and from the Seminary at Alexandria. He had been rector of the Holy Communion, Atlanta, the Incarnation, Atlanta, Grace Church, Anniston, Alabama, and Christ Church, Savannah, before coming to Chattanooga.

of her to regenerate with the power that comes only from on high. It is demanded that she herself shall be a center of spiritual fellowship and above all that she insist on the great creative power of love, brotherhood and justice. In order to make this possible, all Christians who believe in the social teachings of the Gospel ought often to meet together and help each other to think out the problem as to how the ideals of Christianity may be better realized under the conditions of modern industrial life."

MESSAGE TO WORKERS

Some quite conservative speeches manifested a feeling that the Commission had over-extended the Church's function in the economic field. But the message, though of necessity more general, seems to confirm the Commission's attitude. "The soul is the supreme value, it must not be subordinated to the rights of property or to the mechanism of industry, and it may claim as its first right the right of salvation. Therefore, we contend for the free and full development of the human personality. In the name of the Gospel we have affirmed that industry should not be based solely on the desire for individual profit, but that it should be conducted for the service of the community. Property should be regarded as a stewardship for which an account must be given to God. Co-operation between capital and labor must take the place of competition, so that employers and employed alike may be enabled to regard their part in industry as a fulfillment of a vocation." "In the name of the Son of Man, the Carpenter of Nazareth, we send this message to the workers of the world. We thankfully record the fact that, even under the present difficult conditions, multitudes of the workers are acting in accordance with the principles of Jesus Christ. We deplore the causes of misunderstanding which

estrangle so many men from the Church, and we desire earnestly to remove them. We share their aspirations after a juster social order, through which an opportunity shall be assured for the development, according to God's design, of the full manhood of every man. To the realization of this end we consecrate ourselves and all our powers."

The proposal of a central bureau of information and research in the economic and other fields of the Church's social responsibility found wide support, and was finally referred to the Continuation Committee.

MORAL PROBLEMS

"The Church and Moral and Social Problems" followed. Questions of vocation, the home, housing, youth, sex relations, crime, alcoholism, leisure and recreation were all too briefly discussed in five crowded sessions which revealed widespread differences, especially on birth-control and prohibition. The special report on Drink stated: "These problems do not concern the conduct of the individual as related to himself alone. But, as our social structure becomes more complex, all activities of the individual must be considered in their relation to the social order of which he is a part. While, therefore, the Church must continue to proclaim as positively and persistently as ever the duty of personal temperance and sobriety, it must also, because of changed conditions, place increased emphasis upon the rights of society, and the consequent obligations upon individual Christians in their relation thereto.

"While we recognize that the problem is such as may not admit of a uniform solution for all countries, differing as they do in customs, traditions, and general conditions, we record it as our conviction that while it is not the duty of the Church as an organization to compel the adoption of legislation by the state, yet, in view of the evil effects upon society in general, which experience has shown invariably to accompany, to a greater or less degree, the traffic in drink, the Church cannot rest satisfied to permit the present evils to continue without most earnest efforts to secure better conditions. The Church, therefore, ought to impress upon her members the responsibility of the Christian citizenship of every country to favor and actively promote the adoption of such legislation as appears likely to prove most effective in the diminution of these evils, it being recognized that such legislation, to be effective, must be based upon the convictions of a majority of the people."

"While we recognize the right of every citizen to labor for the adoption of any method dealing with the evils of the traffic which may commend itself to his reason and conscience, we recommend that the law of the land in which he dwells be loyally and faithfully obeyed as long as it is the law, realizing, however, that any system can only be regarded as a means to the end in view."

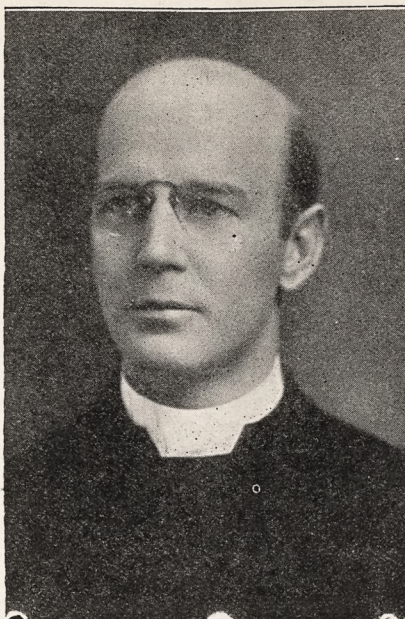
This report led to a lively discussion of prohibition and the methods of control of the sale of liquor in Scandinavian countries. The most notable address in these sessions, however, was a remarkable analysis of the problem of criminal justice by Dr. Simons, a German judge.

INTERNATIONAL PROBLEMS

The Commission on "The Church and International Relations" reported unanimously that "war, considered as an institution for the settlement of international disputes, by physical forces allied to guile and lying, is incompatible with the mind and method of Christ, and therefore incompatible with the mind and method of His Church. War thus viewed is the abuse, not the use of force, because it attributes to force authority and ability to determine moral values, of which it is incapable. The aggressor in war is the nation which will not arbitrate, or seek due processes of law and order. It is the duty of the churches to throw their united weight in the direction of the organized fellowship of the nations. None of the foregoing statements are to be regarded as touching the inherent right of a nation to defend itself against aggression and oppression." The Commission also urged the churches to support the League of Nations and the World Court.

The discussion showed the unwillingness of the German delegates to commit themselves to the League and the Court, fearing lest these should prove an obstacle to the righting of conditions which they regard as unjust and oppressive. The Message said: "We summon the Churches to share with us our horror of war and of its futility as a means of settling international disputes, and to pray and work for the fulfillment of the promise that under the sceptre of the Prince of Peace, mercy and truth shall meet together, righteousness and peace shall kiss each other."

The report of the Commission also dealt elaborately with the problem of race, with special reference to China. In the discussion, which was marked by notable addresses by a Chinese Y. W. C. A. secretary and by Bishop Motoda of Japan, there came up also



BISHOP OLDHAM
To Speak for World Peace

the question of the conscientious objector and Christian pacifism.

Under "The Church and Christian Education" was discussed the training of Christian personality, especially for its social responsibility. A special report by a Swedish committee dealt with the dangers of nationalism in the teaching of history, as illustrated by the treatment of the last war in contemporary school books. An American woman reminded the conference of the special duty and opportunity of the Church to make the most of its majority membership—the women—by education and by widening the scope of women's work in the Church.

CO-OPERATION

The Commission on "Methods of Co-operative and Federative Efforts by the Christian Communions" reported on the recent progress of Christian co-operation in many lands, and stated that "for the first time in history the American churches through their federation have been enabled to enter with the churches of Europe into mutual relationships which are rapidly deepening and taking form. Not the least gratifying of these manifestations of the Spirit of God has been the rapidly growing acquaintance, friendship and fellowship between the eastern churches and other communions, which so far as most or many of the churches are concerned has been almost entirely the result of these five years of friendly conference."

The Commission submitted a plan for a Continuation Committee which "shall not deal with questions of creed

or ecclesiastical organization but shall strictly limit itself to the class of subjects under consideration at the conference, namely, the Life and Work of the Church of Christ, and in particular the assertion and application of Christian principles to those problems, international, economic, social, civic, with which the future of civilization is so vitally concerned. It is also to be understood that it shall have no power to speak in the name or on behalf of the Churches, or to take any action which shall commit any Church, its deliverances being simply its own opinion unless any particular deliverance or deliverances shall be expressly approved by the Church or Churches concerned."

MORE TO COME

In accordance with the report, a Continuation Committee of sixty-seven members was chosen, of whom thirteen are from the United States. The American section nominated these, among them Bishop Brent, who had unquestionably been one of the leading figures of the conference.

At the noble service which closed the conference in the Cathedral at Upsala the preacher was the Archbishop of Upsala, Dr. Soderblom, the prime mover and organizer of the conference. He spoke for all when he said: "The Lord has been with us. It is He that hath compelled us. His is the work. We have perceived the might of His Spirit. We have experienced during our meeting something of the severe discipline of the Lord and of His inconceivable mercy."

"Two men are here gathered together. John, the Apostle, of tender love and contemplation, had at our Lord's breast learned the rule: Brethren, love one another. Paul, the greatest disciple of the Savior, bore witness: I labored more abundantly than they all; yet not I, but the grace of God which was with me. His faith worked by love."

"The third man, Peter, the spokesman of the disciples, still tarries. Christendom stands out as divided. But Christ is one. The division can not be according to His will. When Christendom is gathered together in Life and Work around the Savior, He will be in the midst of us, irresistible through the almighty power of love."

No one can say today whether the conference was a "success," for its significance depends on what the churches may or may not do. They can make it the beginning of a new stage in Christian co-operation, or they can, by inaction, mutual suspicion, and the cherishing of differences instead of fellowship, make it a mere gesture. What they cannot do is to evade the responsibility committed to

them, not by the conference but by our Lord, of being the light of the world, carrying His light to them that sit in darkness and in the shadow of death, that through His followers He may guide mankind into the way of peace.

Cheerful Confidences

By George Parkin Atwater

PAY UP

IMAGINE a vestry meeting. A vestryman arises and says: "Mr. Chairman, I move that the Rector be authorized to expend one thousand dollars in buying new choir stalls."

The motion is passed and the rector undertakes the task of ordering the stalls, from the American Seating Company. The bill is sent to him. He appears before the vestry.

"I have carried out your instructions, and the stalls are in place. Here is the bill."

Then one of the vestrymen says: "You have done well. We have passed the hat among the vestry and people, and we have secured \$620 toward the choir stalls. We give you this, but you must manage to pay the balance of \$380 yourself."

If that Rector had any gumption he would go to the mat at once with the vestry. They would assume the responsibility and pay the bill.

It is clear that the vestry must provide money for any enterprise which they authorize.

I think that we all agree that to do business as set forth in this incident is ruinous to the morale and credit of a parish.

Yet that is exactly what the General Church does with the National Council.

We meet in General Convention and authorize a budget, to be administered by the National Council.

We fail to make provision to meet that budget, and the National Council goes into debt.

This is an intolerable condition. It would wreck any business, or enterprise. Men who complacently vote for it would be ashamed and afraid to practice it in their business or personal affairs.

Let us analyze it for a moment. The General Convention consists of the representatives of the dioceses. The unit of representation is the diocese.

Our dioceses collectively authorize the National Council to spend a fixed sum. *By that very act the dioceses individually become responsible for a certain part of that total sum.* (That part ought to be determined in advance, by a fair apportionment among the dioceses.)

We then proceed to encourage a monstrous evasion by which the diocese is expected to pay only a part of its obligation, and our National work suffers.

The diocese is asked to make a campaign, and to pay a certain percent of the money raised, to the National Church. We permit the diocese to make its payment to the National Church contingent on its ability to raise all that it thinks it needs for itself.

We adopt the bankrupt method and allow the diocese to pay a certain percent on the dollar.

This is a repudiation of every principle of fair dealing, and is destructive of every principle on which sound enterprises are conducted.

What the diocese in General Convention collectively authorize, the diocese must pay in full, each contributing its fair proportion.

Plain common sense points the way to a solution of the problem of our National deficit.

Each diocese, from its campaign receipts, should pay to the National Church the full amount of its apportionment, before a single dollar is expended for its diocesan enterprises.

The National apportionment is a primary and prior obligation, deliberately assumed, and it must be paid in full.

If this were done the National Council could carry out its great work with enthusiasm and vigor. A wave of optimism would spread through the Church, and arouse us to greater effort. Diocesan enterprises would not eventually suffer. An honest debt paid is no handicap to effort.

If this is not done, we shall forever face a deficit, and the structure of our National Church will someday collapse for it is founded on the sand.

The Council's Work

By Alfred Newbery

WHY A COUNCIL

HITHERTO we have been dealing with surface things—high salaries, extravagance, dictation, and the like—which some people have given utterance to, as showing why they do not believe in or play with the National Council and its plan of operations.

Our method of dealing with those surface things has not been to put out what purports to be conclusive proof of their absurdity. We feel too strongly, with Julius Caesar, that most men believe what they want to believe. All we have tried to do is to demonstrate that the opposite view is a reasonable one, with a fair

amount of basis to it, and should be the more attractive to those who like to think well of their fellow-men.

But none the less, they are surface things. For the particular group of individuals who are called by some extravagant, beaucocratic, idlers in swivel chairs, and so forth, are not immortal. Neither are they essential. Others will take their places eventually, tomorrow, if necessary. But if the plan is all right, there must always be some persons acting in the capacity which they now occupy.

It is the idea of having somebody there at all, which should be worried about. Who the somebody is is a minor question. The real point is the philosophy of the whole business, and after that its practicability.

You, reader, belong to a parish, or to an aided parish in a mission, presumably. Also presumably, you belong to it for two reasons. One is to keep alive and to grow spiritually. The other is to make it of more service in keeping and developing others spiritually.

In other words, you belong to it both to get and to give, spiritually. Let us follow up the "give" part and ask a question. To give to whom? On that question depends everything. If you have no responsibility for giving other than in your own neighborhood, then of course you are not interested in keeping the diocese alive other than to provide a bishop to ordain your rectors and confirm your prospective communicants. And by the same token it is none of your responsibility whether the Indians or the Negroes or the foreign-born or the Chinese, or the Latin-Americans get any spiritual quickening or not.

Of course it is not as simple as that. For in providing through your parish for the spiritual upbuilding of your self, your children and your neighbors, you are to some extent dependent upon other parts of the Church. For example, in most cases some other parish produced your rector, some Church Seminary trained him. The material you use in Sunday School for your children, the hymn book and the prayer book you use all come to you by virtue of the fact that other parishes saw beyond the horizon of their own immediate neighborhoods.

Now if this be a proper responsibility General Convention did no more than embody the common sense of the Church's life when it created a National Council to unify and develop and prosecute the Missionary, Educational and Social Work of the Church. Without some such agency the work of your parish in your own neighborhood would suffer, and moreover you would be unable to express in action the responsibility you feel for the

people in remoter sections of this country and in foreign lands.

But does it work? It is practicable? Well, let us see next week.

The Church Colleges and the Convention

By Rev. Bernard I. Bell,

President of St. Stephen's College

SHALL the Episcopal Church abandon its colleges?

Our communion possesses five colleges: Trinity, Hobart, Kenyon, St. Stephen's, and the University of the South. This is the smallest number of such institutions under the patronage of any Christian communion in our land. Even the Quakers, few in number, have more. We used to have a number of others, from time to time over thirty. Some of them we killed through indifference and lack of support, among them Racine, whose history is one of the least creditable chapters in American Church history. Others, that they might live, were forced to break off connection with our communion, among them Columbia, now the largest university in America. The five colleges remained true to their Church in spite of poverty, indifference on the part of ecclesiastics, utter lack of Church co-operation. They have furnished more clergymen to the Church than most of the other colleges, big and little in America, combined. They have trained scores on scores of our missionaries. A considerable fraction of our Bishops is their sons. Laymen of prominence everywhere have come from their halls. The Church did not appreciate them, ignored them, starved them; but they did their job for the Lord and did it well. Today every one of them is regarded by all educational rating authorities as a first-class college.

When the Church had its great awakening after the war, and the Nation-wide Campaign began, six years ago, for the first time in its history our communion took its place by the side of the rest of American religious bodies in support of its colleges. It did not, could not, do much financially. It gave each of the five \$10,000 a year; about one-quarter of the amount each must raise each year to live. These percentages are approximate, but near enough. That gave the colleges recognition and enabled them, by capitalizing that recognition in their publicity, to get from Church people the rest they had to have to continue to live and work.

For six years this has gone on and the colleges have thriven as never before. But at its spring meeting—the National Council removed from

its budget, which it will report to General Convention, all appropriation for the colleges. Back to the old status of ungrateful lack of appreciation the Church was to send these old and loyal institutions "for the sake of economy." Money was to be given, not merely to Missions, but to new projects overseas, to the Brotherhood of St. Andrew, to the Girls' Friendly Society, to the Church Mission for Help, and to other good works the support of which also had been assumed only six years ago; but to the Church colleges, trainers of the workers of the Church, vitally important, there must be given nothing whatever. There was the place to economize, there and by abandoning, too, all work for Church students in the colleges and universities of the country generally. In these days when every sane man knows that in youth lies the hope of the Church and of the world, it was on educated youth that we must economize.

Of course the cut was made without sufficient thought. There is on foot a movement, now well organized, to bring about a reconsideration of this matter at New Orleans. There seems more than a possibility that the National Council will itself amend its budget and restore these relatively small but important appropriations. If that does not happen, some of the most prominent laymen, clergymen and Bishops in the church will move a reconsideration and amendment from the floor.

Let it be remembered that it is not the relatively small amounts of money involved that makes the Church colleges desirous of continued assistance. Between them they can probably, easily, conduct a public campaign and raise a million dollars from Church people within the next three years, the interest on which would constitute an equal return. That might hurt the Nationwide Campaign a little, but it could be done. It is not the money. It is the injustice that the Church does to itself in disowning one of her most important activities, denying publicity to the world that she is interested in youth and in education. That is what must, if possible, be prevented. If General Convention conspicuously fails to support its work for collegiate youth, in its own colleges and elsewhere, no one is going to do more than smile at fervid resolutions about winning youth to religion. The Church must not deny its responsibility in this public way. It will not. What seems to have been a hurried decision in New York, dictated from the business office rather than from the statesmanlike heads of Church opinion, will surely be reversed, probably reversed by the National Council itself.

Questions I Have Been Asked

By Bishop Johnson

MORE ABOUT "OBEY"

A FEW weeks ago Bishop Johnson wrote an article for THE WITNESS protesting against deleting the word "obey" from the marriage service. When he wrote it he expected a storm of protest. Instead he has received a flood of letters, ninety per cent of which are firmly opposed to the Prayer Book change. He feels that extracts from some of these letters are indicative of feeling among thoughtful Church people, and so passes them on to our readers.

From the superintendent of a reformatory:

"In my judgment every case of juvenile delinquency represents some break in the home somewhere, and much of this is due to surrender by the Church of the scriptural law of marriage. I believe the 700 boys here would vote unanimously your statement in THE WITNESS the irrevocable law of the Episcopal Church."

From an engineer for a large business corporation:

"Committee rule or attempted rule is one of the dual curses of the modern home. Its twin brother is self determination. This latter begins with choice of pie or bread offered the youngster; choice of program in grammar school; snap program in college and a general 'Billy be damned attitude' toward duty in after life. Obedience is the prime requisite in making of strong men and women."

From the manager of a motor company:

It is with growing sorrow and surprise that I see the leadership in our churches failing to emphasize the authority of God's word, and lacking in the declaration of its mandates as the only safe and true chart for human relationships. Too many in the pulpit are apologetic as to the teachings of Christ and the Apostles as back numbers for our day."

From the treasurer of a diocese:

"Our Prayer Book is too valuable an inheritance and of too much intrinsic worth to be subject to the varying whims of intellectual finicalness. Doesn't Ephesians 5 say practically the same thing that our Prayer Book does?"

One who signs himself "a plain layman" refers to "the weak-kneed tendency of a number of modern churchmen to compromise for the sake of popularity."

From a layman in Boston:

"It is idle, pernicious and eventually disastrous to attempt to destroy authority. Nature has not forgotten this

and will reassert itself. It cannot be legislated out of reality. The duty of civilization lies in cultivating the proper direction of authority and in humanizing it. The family and not the individual is the true unit of society."

"I hope the General Convention will not disturb the marriage service at all. Only a fragment of our laymen want our liturgy revised or changed at all and are heartily sick of the meddling with it by the Convention."

From an Indiana doctor:

"There is no modern or twentieth century Christianity. Christianity was a product of the First Century and until our bishops and priests get back to that century the Church will suffer."

From a woman in Western New York:

"All crime can be traced directly or indirectly to the home. The responsibilities of wives and husbands, mothers and fathers weigh heavily upon them as parents of a future race. The stern hand of discipline should make us realize the full meaning of the magic word *obey*."

From a college graduate who is a wife and mother:

"It is the family life, the ideal one, which will save the country. I believe many college women are trying to realize this ideal."

From a Massachusetts rector:

"Said a friend last night, 'The laymen of the Church who are thoughtful are looking askance at the attempt in Church matters to weaken standards. We have already more of that in state matters than is safe for the country's outlook.'"

From a Kansas woman:

"There is too much imperialism in the feminine world at present which does not make for the good of the home. Trashy ideals and inordinate vanity is the destruction of woman's influence. 'As for my people, children are their oppressors and women rule over them'."

In THE WITNESS for next week Bishop Johnson will answer the following question: "What will be the powers of the Presiding Bishop to be elected at the General Convention and how does that office differ from that held by Bishop Tuttle?"

DIRECTOR OF CATHEDRAL

Major General Grote Hutcheson, a retired army officer, has been appointed Director General of the National Cathedral Foundation in Washington. General Hutcheson has established offices in Washington and is to devote his time to the movement to complete the Cathedral.

Let's Know

By Frank E. Wilson

THE APOCHRYPHA

I AM asked by a correspondent to tell—"by whom was the Apochrypha written; by whom was it considered a part of the Bible; when dropped and why?"

The word 'Apochrypha' means hidden and was originally applied to a large number of writings at the beginning of the Christian era which covered religious mysteries with a mass of symbolical expression. As applied to the books which we now call the Apochrypha, the term (according to St. Augustine) refers to their hidden origin. This answers the first question—no one knows who wrote them.

These books are fourteen in number—I and II Esdras, Tobit, Judith, additional chapters of Esther, Wisdom of Solomon, Ecclesiasticus, Baruch, Three Holy Children, Susanna, Bel and the Dragon, Manasses, I and II Maccabees. In the time of our Lord it was an open question whether any or all of them should be included in the canon of the Hebrew Scriptures. Indeed the question was not settled until the Council of Jamnia, 90 A. D., when such disputed books as Esther and the Song of Songs were kept in while the others were left out. Meantime, however, a Greek translation of the Old Testament writings had been made in Alexandria which did include these Apochryphal books and this was the Scriptures in most common use during our Lord's ministry.

It was not until 398 A. D. that the Third Council of Carthage settled which books should be included in the Christian Bible. Various collections had been in use up to that time, some containing certain of the Apochryphal books and some others. The early Fathers quote from all of them, almost indifferently. About the year 400 St. Jerome undertook to make a new Latin translation going back to both Hebrew and Greek sources for the Old Testament. He included the Apochryphal books but expressed it as his own opinion that they ought to stand on a somewhat different footing because they did not appear in the Hebrew canon. Nevertheless the Western Church accepted his translation without any distinction and for a thousand years this Vulgate version was the Bible of western Europe. When the Council of Trent (1560 A. D.) authorized its Bible for the Roman Catholic world, the strictly canonical and Apochryphal books were printed without any difference and

this is the Roman Bible today. The Eastern Orthodox Church has also preserved all of these books in its Bible.

When the reformers of the sixteenth century began their work on the Scriptures, the old question was revived. In the first complete edition of Luther's Bible (1534 A. D.) the books of the Apochrypha were included as a supplement to the Old Testament. In England they were not discarded but were added as a separate section between the Testaments. The Sixth Article of Religion as published in the back of our American Prayer Book lists the Apochryphal books and says that the Church doth read them "for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine." The first morning lesson on St. Paul's day is taken from Ecclesiasticus; other lessons in this year's calendar for August, September, October, November come from I Maccabees, II Esdras, Tobit and Ecclesiasticus.

Within the last century Protestant Christians have more and more disparaged the Apochrypha until the average Bible of the Authorized or Revised editions is entirely without any portion of it. It does seem like heroic handling of the Scriptures, particularly by those who make them their sole Christian authority, to eliminate books which were used freely by the Church Fathers and which were never absent from the Christian Bible for the first fifteen hundred years of Christian history. It seems as though our own policy of keeping them between the Testaments is in better faith with our Christian forefathers and truer to all Church precedents.

BISHOP OLDHAM TO SPEAK

Bishop Oldham of Albany is to speak on Thursday in New Orleans under the auspices of the Church League for Industrial Democracy. He is to share the platform with Dr. Frederick Libby, secretary of the National Council for the Prevention of War. Bishop Oldham has recently returned from a lecture tour in England, being the exchange lecturer for this year. His speeches in England were all in the interest of international good will and peace.

TWO RETREATS

October retreat for deaconesses and lay women at Taylor Hall, Racine, Wisconsin, October 25-27th. Retreat for priests, November 10th-12th, conducted by the Rev. Spence Burton. More information can be had from Mrs. Biller, in charge of Taylor Hall.

Dr. Abbott Raps At Critics Of Church

Large Enrollment Reported by the Seminaries as They Open for Another Year

THE CRITICS

By Rev. H. P. Almon Abbott

We have come across these words, quoted from a religious weekly:

"Hit the Church.

Hit it hard. Hit it often and repeatedly.

Hit it when you are talking in a church, and could not get a roof over your head to talk anywhere else.

Hit it when you are talking to an audience made up of members of the church, and could not get any other audience to listen to you.

Hit it for what it has done.

Hit it for what it has not done.

Hit it for what you think it ought to have done.

Hit it for what it has overdone, or is going to do.

Hit it because hypocrites slip into it.

Hit it because its Christianity is counterfeited.

Hit it because it is not in politics.

Hit it because it is in politics.

Hit it because some men are rich.

Hit it because some men are poor.

Hit the Church, hit the Church, hit the Church, and you will make a great hit with the devil and all his angels."

Great "stuff," is it not? For the Church is a common "mark" for the critic, the critic both within and without the Church, and if we give the critic unqualified liberty we may contribute towards his unseemly demise! The remarkable thing is that the people within the Church who criticize fail to realize that by so doing they are criticising themselves, for they are the Church! "We have the treasure in earthen vessels," and it is a case of "the pot calling the kettle black!"

We note with gratification that the secretaries of theological seminaries report that enrollments for classes to start at the end of September are considerably larger than last year, and that the "quality" of the students is higher than ever before. Obviously, religion is "in the air," and increasing numbers of our young men are coming to realize the unadulterated futility of materialism in all its branches. We rather imagine that the controversies that have waged in the Church in the past few years have done their

part in convincing the young that there is a real fire beneath the belching smoke. Controversy is at least significant of interest in the thing controverted. The stormiest years of Church history have been the epochs of the greatest enthusiasm. Confessors, martyrs and saints breathed the atmosphere of controversy. Difference of opinion on matters secular and religious symbolizes interest, awakens enthusiasm and engenders conviction.

The Presbyterian, Lutheran and Disciples' schools announce enlarged courses in two directions—a wider scope for men who are to serve rural churches, and for men who are to work in industrial centers. Surely, such technical training for certain fields of labor might well find further expression in the seminaries of our own Church!

Such a paragraph as the following leaves one cold, cold with the congealed perspiration of self-conscious failure. Were it not for the realization that there are "lies, big lies and statistics," and that a sermon exceeding an hour in length is the quintessence of unrefined cruelty, it would be difficult ever again to hold up one's head in praiseworthy self-respect! Here it is: "The Rev. —, director of visitation evangelism, closed Monday evening, a very unusual summer's work in —. He has delivered 108 addresses, each one an hour and twenty minutes in length, since June 10th. He has spoken in eighty-eight towns and cities in nine different states. He claims to have won 32704 people to Christ and the Church during the last twenty-five months." Gosh! And, we have been led to believe that "nobody is converted after the first twenty minutes." Gosh! Gosh! And many of the rest of us were catching fish off the New England coast!

RELIGIOUS EDUCATION IN BETHLEHEM

Miss Zettan Gordon, the supervisor of religious education of the diocese of Bethlehem, reported to the Department that she is conducting a number of Teacher Training Classes in different parishes, and is also teaching the first week-day religious school of instruction in the Diocese in Trinity Church, Pottsville. Since the Department of Public Education has decided that in Pennsylvania it is illegal to dismiss the children during school hours to give them instruction in religion, the school meets on Friday at 4:15 p. m. and so far has been a fine success. The enrollment in Trinity is over 100.

What Is Important Before Convention?

Reporter to Ask Five Delegates an Important Question Each Week of Convention

DRAW THE NAMES

We have the names of all of the delegates to the General Convention in a box. Each week names are drawn from the box. To these we send a question, dealing with some matter before the General Convention. This week we asked: "What do you consider the most important matter to come before the General Convention?"

Here are the answers:

From the Very Rev. Francis S. White,
Dean of Trinity Cathedral,
Cleveland

The most important matter facing the General Convention of 1925, is the election of the Presiding Bishop. Nothing counts more in the life of the Church, and in the deliverance of Christ's Message, than Personality. Personality is God's manifest way and method of revelation, and inspiration.

On our choice of a commander-in-chief for the militant forces of the Church in the "battles of Peace" now waging in our day, will depend largely our place and portion in the Christian Bodies now at work in these United States. This is no time to elect a mere Figure-head!

Given the proper leader, our organization will function efficiently; and our budgets will secure that support which confidence and loyalty always beget.

The election of the Presiding Bishop this year will demand a suppression of personal and group prejudices; the abolition of sectional differences; the whole-hearted ambition and intent to put into the place of national leadership a man in "the youth of old age"; one who knows our mission problems in their widest reach; one who can voice our ideals with clarity and charity; and face a widespread ignorance of, and a dull apathy to the Church's Program, with the relentless patience of a "Hound of Heaven."

To look for no superman; but to choose the very best man the Church has in her ranks, to be her spiritual and organization leader, is a task that must be given our highest, holiest aspirations and endeavor. Having done this, we can pass on to a consideration of the report of the National Council, the adoption of an adequate Budget; the enrichment of our Prayer Book; and the passing of Resolutions; but first of all, let us choose one who

in all these things, can "lead Joseph like a flock."

From the Very Rev. Charles A. Jessup, Dean of St. Paul's Cathedral Buffalo

May I reply by asking another question? Which is more important to the life of the Church, the things that are spiritual or the things that are temporal? Of course we shall all say that the spiritual is more important than the temporal, but I wonder whether we always act in accordance with that excellent, orthodox, Pauline opinion.

The Revision of the Prayer Book is the most important matter to come before the General Convention. The Prayer Book is not only our book of worship, but also our book of religious instruction. Surely we agree that most of the proposed changes suggested by the Committee on Revision make for an increased intelligent devotion. When this revision is completed we shall have a better Prayer Book, and we should all be better Christians and better Churchmen. And the final result of having one million better, more devout Christians in the Episcopal Church,—what would it be? No deficit? I hope so. Wisdom to reach the best decision in questions regarding the Federal Council, Faith and Order, and many other matters? I am sure of it.

From Rev. Don Frank Fenn, Rector of Gethsemane Church, Minneapolis

I think that the action of the Convention in regard to membership in the Federal Council is the most important thing with which we will have to deal. We will survive Prayer Book revision whether the Book is made better or worse. Little controversy will arise. We must do our best with it, though the best of untrained liturgiologists will probably be poor.

But if we take membership in the Federal Council, the Church will recede from Her position as an historic Church, in the eyes of the general public and will be labelled, just another Protestant sect among the many fighting denominations. Our priests will have a much harder time reconciling the Title Page of the Prayer Book with the claim that we are a Catholic Church with Catholic Orders and Sacraments. And we will be a small Sect, outvoted and outgeneralled through various political moves of our "brethren," committed to many programs which will outrage the wills of many of our communicants. As a Church which is Catholic but not Roman, a Church to which at least some Protestants will listen without seeing red, we occupy a strategic position between the two extremes, looking towards the ultimate reunion of

Christendom. If we take this membership, the Catholic world will not touch us, any more than they would deal with the most ultra protestant of them all. Our usefulness as a meeting ground will be at an end just as truly as though we went to the other extremes of submitting to the Papacy.

If we should take this step it will unsettle large numbers of our faithful clergy and laity, with results that no one at the present moment can prophesy. One thing is almost certain. If we take such membership and must add to our extra Parochial budget an item for the work of the Federal Council, and it must be added to the budget for we are committed to the system of the Every Member Canvass and the budget system, it is going to cut the income of the National Church seriously. For there are many rectors and many lay people who would rather risk the decline of National work rather than to make any provision for such as the Federal Council is doing along some lines. These are but a few of the reasons why I consider the question of the Federal Council Membership as the question of outstanding importance at this General Convention of the Church.

From Very Rev. Charles Jackson, Dean of St. Mark's Cathedral, Grand Rapids, Michigan

An attitude of courageous adventure in the interests of the Kingdom of God on the earth is the chief concern of the coming General Convention. The conviction that the life and teachings of Christ Jesus as made permanently possible in the Christian Church hold the secret to problems, national and international, local and racial, will help us to place the emphasis upon the ends of our religious endeavors, and to sense the relative nature of many issues that are means to those ends. The cry of the world, both Orient and Occident, for the power that is Christ's will make us welcome any closer fellowship with Christians of all names who share with zeal in obedience to the missionary commission. The "imprisoned splendor" of the Orient will make us eager to recognize native leadership and to consecrate anew our supreme effort towards the demands of Christian stewardship in life and possession. With this conviction and courage, there will be readiness to make the words of the Prayer Book more truly expressive of the contemporary demands for truth and life. Revision and enrichment will follow when the vision seeks to approach the world wide challenge. The chief problem, then, is an attitude that desires above all else to bring to the generation the freedom which is discovered in the Lord Christ and His Holy Church throughout the world.

News Paragraphs Of The American Church

Everything in Readiness for a Great General Convention in New Orleans

STARTS OCTOBER 7th

By Rev. W. B. Spofford

If you are going you have received by this time a fat envelope from Mr. Warren Kearny, who, as the chairman of the arrangement committee in New Orleans, is about the busiest man in the country these days. You have your little purple ribbon which pinned on your coat gives you the keys to the city. He has told you how to get there, and what to do when you arrive. He even suggests what the ladies are to wear . . . surely a thorough man.

* * *

Corporate Communion for the House of Bishops and the House of Deputies at Christ Church Cathedral on Wednesday morning at 7:30. Others attending the Convention at St. Paul's Church. At 10:30 the great opening service out of doors, with Bishop Bratton of Mississippi as the preacher . . . the report has it that in spite of his illness, from which he is now convalescing, is to be on hand to deliver his sermon. At three in the afternoon the first session of the House of Bishops and the House of Deputies. The Woman's Auxiliary begin their sessions a half hour earlier . . . ahead of the men as usual.

* * *

Thursday morning one of the great events of the Convention . . . the Corporate Communion of the Woman's Auxiliary in Trinity Church at 7:30, and the presentation of the United Thank Offering. During the rest of the day, while delegates are on their various jobs, a committee, aided by a flock of adding machines, will count the offering so that it can be announced at a great mass meeting at eight in the evening. Speeches, telling us all what a fine lot the women are, will be made by Bishop Sessums, Bishop Overs, Bishop Brent, Miss Lindley, the secretary of the Auxiliary, and Dr. Wood, secretary of the department of mission.

* * *

Business again on Friday morning . . . joint session to listen to a report of the National Council. Four in the afternoon tea for those that want it. The rest will probably play golf, including, I wager, the Bishop of Colorado. Eight o'clock mass meeting of the Daughters of the King . . . Bishop Johnson of Colorado, Bishop

Roots of China and Bishop Sessums, the host of the party.

* * *

Saturday, the 10th, study classes conducted by the Woman's Auxiliary all the morning. At eleven o'clock Mr. Franklin, treasurer of the National Council, will speak on Team Work in the Church. In the afternoon a trip on the river. Eight in the evening a dinner for Church School workers.

* * *

Sunday services in all of the churches, with many corporate Communion. In the evening a mass meeting on missions in Jerusalem Temple.

* * *

Monday, the 12th, the Budget for the next three years and the Program, is to be presented at a joint session. The Society of the Nazarene opens its conference at St. George's Church, and the Church League for Industrial Democracy gets under way at eight in the evening in Temple Sinai, with Mr. Jerry Voorhis, a young laborer, for the speaker, with Bishop Parsons of California, the president of the organization, in the chair.

* * *

And so it goes. Joint sessions, study classes, open forums, mass meetings and teas from the time you arrive until you leave.

* * *

Now we will talk about something else. You will hear all you want to about this Convention business before the end of the month; no sense in getting you fed up on it before it starts is there? Going to have a half dozen men down there to cover it all so we should be able to give you a comprehensive picture.

* * *

Church colleges have opened for the fall . . . seminaries too. All of them report a full enrollment. Bexley Hall, the seminary of Kenyon College, has the largest entering class in its history . . . twenty men. Dean Grant also announces gifts of \$50,000 each from Samuel Mather and William G. Mather, both of Cleveland. Altogether \$200,000 has been

given or pledged to the endowment fund which was launched in June.

* * *

Don't get much over the radio that is worth listening to. Last Sunday though, if you happened to hit the right spot, you heard a service of the Church broadcasted from Omaha, with the rector of St. Thomas' Church reading the service, a choir of fourteen voices (though they sang so well together that you doubtless were unable to count them), and a sermon by Bishop Shaylor of Nebraska.

* * *

Mr. R. Wells Covington of Bowling Green, Ky., will be a deputy from the Diocese of Kentucky to the General Convention at New Orleans in October. This is the twelfth time that Mr. Covington has been a deputy to the General Convention. THE WITNESS wonders if any other Churchman has this record.

* * *

Couple of other Convention bits that must go in here. This matter of Evangelism is going to be pressed upon the Convention by a group of wide-awake laymen. They want to see the Church launch a real program of evangelism, one that is continuous and not periodical. They also want to

see the laymen enlisted for this work . . . this work of winning men for Christ and His Church. Mr. Willard Warner, a layman of Tennessee, writes: "Emphasis needs to be placed upon Evangelism until it occupies the supreme place in the program of the Church. You cannot have a progressive Church without it. Christ Himself ordained evangelism as the method of saving souls and so He put it foremost in the program of His Church. Yet we, His disciples, have been making programs with Evangelism left out. That is the reason we have deficits . . . a deficit in additions to communicants, a deficit in spiritual

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appreciation, and a deficit in material means. You cannot overcome these deficits except by the inspiration that comes with active evangelism on the part of every organization of the Church."

* * *

Another thing. In the programs printed of Convention events they have omitted mention of the mass meeting on the evening of October 9th of the department of Christian Social Service. The night is to be devoted to a consideration of rural work, and is in charge of the Rev. F. D. Goodwin, a member of the staff who is in charge of rural work. The speakers are to be Senator Ransdell of Louisiana, a member of the Senate Agricultural Committee, and Dr. Charles J. Galpin of the Department of Agriculture in Washington.

* * *

Want to get married? For nothing? Then move to Chippewa Falls, Wisconsin. The manager of "The Passing Show of 1925" wants an honest-to-goodness bride and groom who will march out on the stage before the multitude and become man and wife. He promises them the license, and says the minister will be also furnished by the management of the show. He further suggests that many wedding presents will go to this lucky pair, since business men, for adver-

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

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NEW ORLEANS

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Rev. W. E. Phillips, Rector.

DAILY

Holy Communion, 7 a. m.; Morning Prayer, 8:15; Evensong, 5:00.

SUNDAY

Holy Communion, 7:30 a. m.; Morning Prayer (Choral), 11 a. m.; Holy Eucharist (Sung), 9 a. m.; Evening Prayer (Choral), 5.

Now what could be fairer than that? But you had better hurry. The ministers of the city, old fogies that they are, are stirring up a row over

Financial Problems of Churches, Colleges and Hospitals

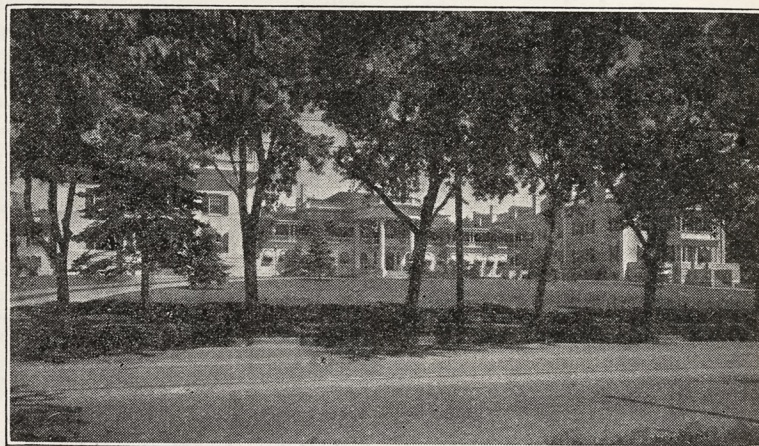
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Holy Communion).
8 P. M.—Baptisms.
9 P. M.—Evening Prayer and Sermon

CHICAGO

Grace

St. Luke's Hospital Chapel
1416 Indiana Avenue
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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 Fifteenth 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

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Rev. G. C. Stewart, D. D., Rector
Sundays: 7:30, 8:15, 11:00 and 4:30.
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Trinity

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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 Avenues
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, Wed-
nesday, Friday; Eucharist, Thursday and
Holy Days.

NEW YORK

**Cathedral of St. John the
Divine**

Sunday Services: 8, 10:15 and 11 a. m.;
4 p. m.
Week-day Services: 7:30 and 10 a. m.;
5 p. m. (Choral except Mondays and
Saturdays).

The Incarnation

Madison Avenue at 35th Street
Rev. H. Percy Silver, S.T.D., Rector.
Sundays: 8, 10 and 11 a. 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.

**Church of the Heavenly Rest
and Chapel Beloved Disciple**

Rev. Henry Darlington, D. D., Rector.
Sundays: 8, 10, 11 A. M. and 4:30 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 P. M.
Week Days: 8 A. M., Noonday.
Holy Days and Thursdays: 11 A. M.

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

DALLAS

St. 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 Ser-
mon. (First Sunday in each month Holy
Communion).
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Wednesdays, Thursdays and Holy
Days.

ALBANY

All Saints Cathedral

Swan and Elk Sts.
The Very Rev Charles C W. Carver,
B. D., Dean.

Sundays: 7:30 A. M.; Church School
9:45 A. M.; Sung Eucharist 11 A. M.;
Choral Evensong 4 P. M.
Week Days: 7:30 A. M., 9, and 5:30
P. M. Wednesday and Friday the Litany
after Matins. Thursday and Holy Days
the Holy Eucharist 11 A. M.

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.
Very Rev. B. D. 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.
Wells-Downer Cars to Marshall Street

St. Mark's

Hackett Ave. and Bellevue Place.
Rev. E. Reginald Williams, Rector.
Sundays: 8:00, 9:30, 11:00 and 7:00.
Gamma Kappa Delta Club 6:00 p. m.
Sheldon B. Foote, Mus. Bac., F. A. G. O.
Choirmaster.
Wells-Downer Cars to Bellevue Place.

AUGUSTA, MAINE

St. Mark's

Rev. Stuart B. Purves, D.D., Rector
Sundays: 7:30, 10:30, and 7:30 p. m.
Daily: 8:30 a. m.
The Church attended by summer visitors
within a radius of 50 miles.

it so that the party may have to be called off. The parsons are forever taking the joy out of life, what?

* * *

A congregation of Italians and some interested American-born friends filled the Church of the Holy Communion, New York, for the Sunday afternoon services when the new work for Italians was inaugurated on September 20, with Reverend Francesco G. Urbano as Vicar. In a letter to Mr. Urbano, which was read to the congregation, Bishop Manning said: "The work which you are now taking up for the Italians of this city at the Church of the Holy Communion is one of great importance and also, I believe, of great promise. I send my greeting to you and to those who are associated with you in this work and pray that God's blessing may be with you in your labors for the upbuilding of His Church." Reverend Henry Mottet, D. D., Rector of the Church, welcomed the new parishioners, calling attention to the vision of the first rector and founder, William Augustus Muhlenberg, who had inserted in the charter not the words "Protestant Episcopal" but "A House of Prayer for All People." He assured them that the church was theirs in that spirit for the development of a work destined, he believed, to have wide-spread influence "under the leadership of a strong, faithful, inspiring spiritual father, priest and friend."

The response of the congregation, the large attendance, the pervading spirit of unity and friendliness, the hearty and pleasing singing of the red-robed choir of Italian girls, all attested to their enthusiastic agreement with Mr. Urbano's expression in his sermon of their common joy in new freedom to develop their life



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Four years ago the rector at Batavia, the Rev. George A. Ray, began work among the children of the Episcopal church, the first non-Roman effort to do anything, and now the governors have authorized the Batavia plan of Religious Education by setting apart Wednesday mornings and Friday afternoons for religious instruction by such ministers and their staffs as care to co-operate.

* * *

Dr. George Parkin Atwater has an article in this paper this week that ought to command attention. We are handicapped a bit with only sixteen pages. Advantage in a certain sense, since people do not want to read too much, yet there are times, such as these Convention days, when we could fill thirty-two pages with the best sort of material. If we had the pages Dr. Atwater's article would be given a great big head, clear across the page. This little paragraph way over here in back will have to serve for that headline. Be sure to read PAY UP.

* * *

We promised a list of the donors

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to the Tabor College Fund this week. My dear, it simply could not be done. Really with this Convention business going on, and everyone writing about Provinces, Budgets, Councils and Prayer Books, we need forty-eight pages. Maybe we'll get that list in next week.

* * *

The Rev. Dr. Flinchbaugh, rector of St. Stephen's Church, Wilkes-Barre, Pa., and one of the Group Chairmen of the Diocese has arranged for all the vestries of his group, nine in number, to meet in St. Stephen's Church on November 4th, and hear Mr. Monnell Sayre speak on "The Relation of the Parish Vestries to the Church's Program."

* * *

The Church of the Incarnation, Madison Avenue and 35th Street, resumes its regular order of services next week. The rector, Rev. Dr. H. Percy Silver, has returned from Europe and preached at 11 o'clock, September 27th. The Rev. Harold Gibbs, who has been recently in charge of Calvary Church in this city has accepted a position as a member of the Clergy Staff at the Parish Church, and has entered upon his duties.

The Noonday Services will be resumed October 5th.

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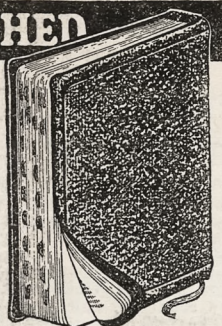
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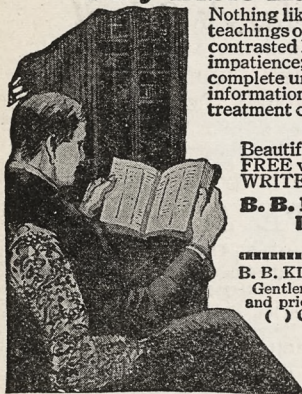
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