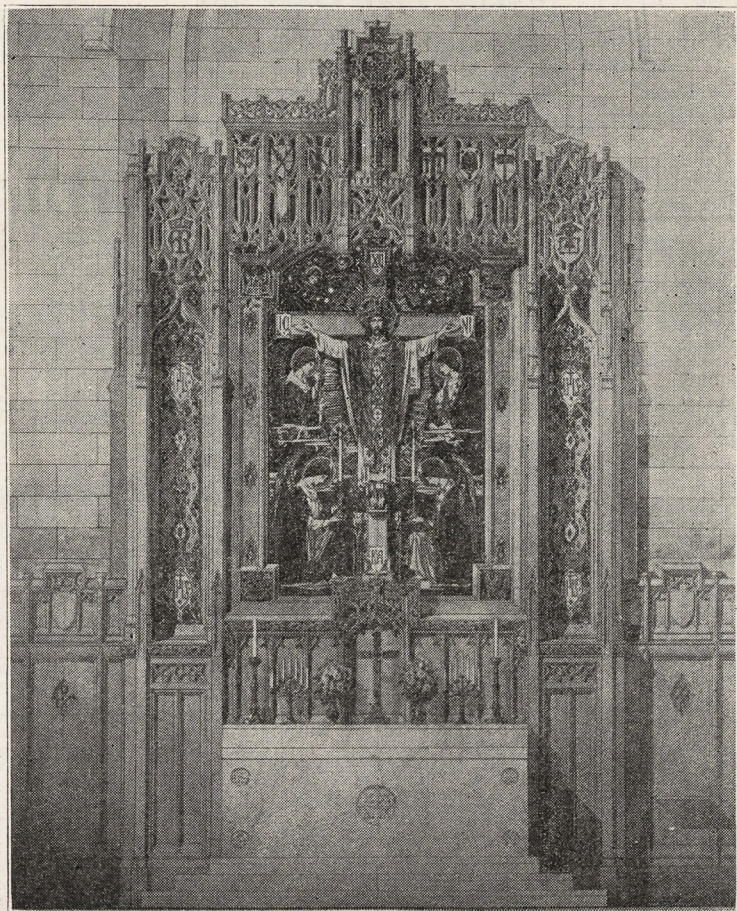


# *The* **WITNESS**

CHICAGO, DECEMBER 10, 1925



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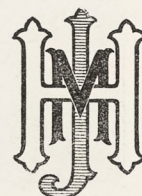
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# THE WITNESS

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## LIVING WITH YOURSELF

### *The Need of God's Presence*

BY BISHOP JOHNSON

THE greatest problem that a man has to meet in life is that of living with himself.

He has to do so much of it and often without any other associate.

He gets up in the morning with himself; goes around all day with himself and only gets away from himself when he falls asleep.

Naturally one wants to respect himself under these circumstances.

But there is the rub. In order to respect oneself, one must keep clean—not merely as to clothes and skin—but as to what the clothes and skin cover.

If one could keep a pure mind and soul one could see God more readily, for God seems to conceal himself from the vulgar and unclean.

To live without God in the world is to deprive yourself of both ideals and motives, for the love of God is the strongest constraining motive in life, and to be like His incarnate Son the strongest motive for which we can live.

To be without God is to be so lonesome when we are alone.

No one to talk to, for prayer is essentially talking to God, and it is the comfort of God's grace that we may have conversation with God.

Of course those who refuse to pray have an idea that God never speaks. I will agree that God is not talkative, but I am sure that everyone who has formed the habit of prayer, knows that God does speak to them in the language which He uses and only those who walk with Him ever understand.

Psychologists may tell us that God's speech is merely the reflex action of our own emotions, but then I am not sure that psychologists may speak for God in his own sphere of action.

In order to speak for God one must know God and I am very sure that if we may know God at all it is as

a friend and not as Exhibit "A" in a laboratory observation.

I believe that God has comforted me, guided me and revealed Himself to me in the most delicate of all conversation, that which is felt rather than heard.

And so I believe that in a real sense God may become our personal friend if we seek His friendship.

I presume the little babe does not need to understand his mother's language in order to feel her friendship and intimate affection for him.

A fine dog will appreciate his master without bothering to analyze his language.

So God speaks to us in a way to inspire an affection rather than to satisfy our curiosity.

It is real because it brings comfort to the lonely, the sorrowful and the sinful, in a way that satisfies the need of many who seek Him.

You may compare your belief in the God-man to your belief in Santa Claus, as has been done, but they are not the same in their ultimate effect on human character, and the proof of a habit lies in its workableness.

If a person is willing to seek God as the working hypothesis of his life he will find the witness in himself and his satisfaction in the results.

It is not necessary to analyze the phenomenon of friendship in order to enjoy it. Probably those enjoy it most who analyze it least.

At any rate the man who has never experienced real friendship is the last man to write a treatise on it. So the man who is not religious himself is incapable of writing about that which he has not experienced.

The cynic is incapable of constructive action. He may point out the inconsistency of our practice; he may not judge the nature of our ideal.

If one is to get any thrill out of living beyond a succession of phys-

ical or psychical sensations, one does it best who can feel God imminent in nature and who finds companionship in practicing the presence of God himself.

It is the very foundation of self-respect that life is worthy of our deepest veneration. A life which ends in an ashpit or a cemetery is scarcely worthy of respect, beyond that of the animal instincts.

The presence of God and the veneration of Christ have their greatest value in giving to human life an ideal and purpose that is worthy of respect.

The other factor in self-respect is to venerate the lives of others.

So Christ went out of His way to lift up the ordinary mortal out of his obscurity and raise him to a high power of possibility.

It is the essence of human dignity that men see in one another not the final and ultimate evolution of an anthropoid, but the initial and hopeful beginning of eternal life.

It is that we may become Sons of God which gives to life its value and its adventure. Merely to pursue a few generations of buttoning and unbuttoning on sundry and various occasions, may make a man conceited over his sartorial efficiency; it can scarcely give him much sense of spirituality.

Surely life is more adventurous and far more inspiring when we realize that our capacity for friendship is our test of fitness for life's expectation.

It is only as we dwell in Him and He in us; it is only as we live each for the other and all for Him, that we can truly appreciate the wonder of our creation and the greatness of Him who made us to fulfill a worthy destiny.

Whenever the human race abandons religion, then devolution will set in and the upward curve of

civilization toward righteousness will turn downward toward mere animal instincts; for the chief motivation of the common people toward higher ideals has always sprung from this sense of God's presence and man's responsibility to measure up to His holiness.

No matter how much men may have perverted religion, there has never been any other motive which has produced the righteousness of the saints, such as the love of Christ constraining them.

## Cheerful Confidences

By Rev. George Parkin Atwater

### A WARNING

IF a man falls over a precipice at a dangerous turn in the road and comes out alive, the most suitable thank-offering he can make is to build a fence at that part of the road, so that others will not meet the same fate.

I hope every person who loves the Church will read the following article and be warned of a danger.

I am up before daylight today, this 19th day of November, in order to gain an hour's time. It is an anniversary. Twenty-eight years ago today I came to this church. I was then only a lay-reader, and a senior in the theological school.

The church stood on the very edge of Akron, on the corner of an unpaved street and a country road. It was a small structure, built in a deep hole, and had cost \$6,000. It had a debt of \$4,000. It had 26 communicants, but they were loyal to the very center of their lives.

I could write a book about our fight to live. The movement to organize a mission in this section of Akron had been begun in 1892 by a group of women. Bishop Leonard encouraged the small struggling group. When I came here in 1897, it was five years old and a parish.

But it had one unique record. Never, as a mission or parish did it receive one cent of support from the missionary funds of the diocese. My salary during the first year was ten dollars a week. Without any outside help we struggled for years. In 1905 we rebuilt the church at a cost of \$14,000. This church is still our structure. The total investment of this parish in its church structure, not including furnishings and repairs, is \$20,000.

It is not my purpose to tell the rest of the story here. I loved the work, and the people, and I stuck to it.

Came the year 1920. We had a

## Our Cover

The reredos pictured on the cover was dedicated last month in St. John's Church, Savannah, Georgia, where our Young People's editor, the Rev. W. A. Jonnard, is rector. It is of carved oak, with the figure of Our Lord in full relief. The Christ as well as the side panels are finished in colors, and the adoring angels and cherubim are done in color on canvas. It is the work of Calvert, Herrick and Riedinger of New York.

thousand communicants on our rolls, but about 750 actual resident communicants. Under the enthusiasm of the Nation-Wide Campaign we built up a fine structure of pledges. We had a special list of forty givers in 1920, whose pledges totalled \$19,780. Note the fact again. Forty givers were pledged to nearly twenty thousand dollars. Our parish budget was only about \$14,000. The diocese asked us for \$11,500 a year for three years, or \$34,000 for the triennium. Our vestry underwrote \$20,000 and offered it at once to the diocese. We had bought a lot for a new parish three miles away, and the price was \$15,000. This we hoped to pay off and ask the diocese to accept. It would make \$35,000 for our appropriation.

But then a curious obstacle arose. The diocese would not accept our \$20,000 because of a condition attached which the Nation-Wide committee had itself proposed to us. And they refused to accept our lot in lieu of cash. That placed the parish in a curious predicament. We were ready to give in three years a sum equal to nearly twice the cost of our church building, but could find no takers.

Then loomed the precipice. Akron's rubber industry received a stunning blow. Fortunes melted like wax. Dividends were cut off. Men lost their jobs. Shares of stock depreciated alarmingly in value. One proud stock went from about \$140 a share to a low of about \$6.00 a share.

Our pledges began to melt away. From a total of \$19,780 in 1920, this special list decreased to a total in 1925, of \$7,780, a loss of exactly \$12,000 a year. The loss in pledges among those not on the special list amounted to \$5,500 a year. This meant that by 1925 we had lost pledges by the death, or removal of people, or by reason of the depression, of \$17,500 a year. Today our

low our cut-to-the-bone budget. I have relinquished \$1,200 a year of my salary in an effort to make ends meet.

Our gains during that period from new contributors amounted to \$1,872.40. Our net loss has been \$15,627.60 a year.

Only the loyal and very generous support of a few devoted parishioners has saved the parish from financial ship-wreck.

In spite of this devastating loss our parish, by intensive methods and extraordinary effort has paid for its lot, which is a distinct but unrecognized contribution to Church extension, and has made contributions to the Nation-Wide campaign, totaling together with the lot more than \$20,000 in that period.

Our contribution to the extension of the Church has been more than five dollars per communicant each year. If every other parish had done equally as well, the Church in our land would be in a flourishing condition. But we are not getting credit for the lot, the purchase of which was undertaken just before the Nation-Wide campaign started. That lot is for a distinct new parish, in one of the most promising fields of the whole Church.

But the danger to many a parish in our land is this. *Someday you may face a sudden collapse of pledges.* In four years our pledges decreased 60%. There is no hope of recovering them, for most of the people have died or moved. What would happen to you if you lost permanently 60% of your pledged support?

Because of this experience I have for three years studied the fundamental financial structure of the Church, and its parishes. My conclusions I have set forth elsewhere. But I wish to warn my brothers of the clergy of the precipice, and urge that while you have time you build a wall at the danger point.

Great changes are confronting this nation. They threaten the stability of parochial life. It is not a pleasant experience to see the ground begin to slip under one's feet. Build the wall.

## HELP WANTED

THE WITNESS desires to secure the services of representatives in the field—one for each town of 10,000 or less—one for each parish in larger places. We believe that we have a plan whereby a representative can earn a considerable amount of money each year.

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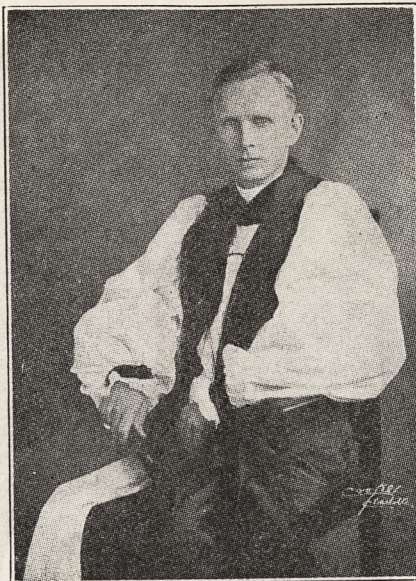
## LAST CRUSADE

**E**IGHT years ago this week (Dec. 11, 1917) the British army captured the city of Jerusalem from the Turks, thus repeating the achievement of the first Crusade eight hundred years before. Much of that campaign is still to be given to the public. I have just been reading some of it in a fascinating book called "The Romance of the Last Crusade" by Major Gilbert who participated in the whole undertaking. The story is crammed with interest for one who is anything of a student of the Bible.

The campaign was engineered under the leadership of that fine Christian gentleman and able soldier, General Allenby. It was fearfully difficult soldiering and was made more so by the strict orders that there must be no shelling or other destructive operations against any of the sacred places—sacred to the three greatest religions of the world, Christianity, Judaism, and Mohammedanism. The Holy City itself was carefully "squeezed out" so that there might be no fighting within its sacred precincts.

"I realized," writes Major Gilbert, "the Bible was not only a beautifully written account of the lives and adventures of certain holy men, but a true history of the events that had actually taken place on the very ground over which we were marching." He tells how they captured Beersheba and replenished their water supply from the same wells sunk by Abraham a couple of thousand years before Christ. He describes their camp on the site of the famous duel between David and Goliath, and tells how he gathered smooth, round stones from the brook where David had secured ammunition for his sling—the only brook in Palestine where such stones might be found. He relates the capture of Michmash by the same strategy used by Jonathan when Saul was fighting the Philistines.

But one of the most interesting and touching stories of them all is the one about the emergency hospital set up in Emmaus, the place where the Risen Christ appeared to the two disciples after His resurrection. One of the Major's men had been mortally wounded and lay on a cot in that military hospital waiting for death to come. He was but a nineteen-year-old boy and was strangely bewildered by the realization that he was "going West." Major Gilbert sat by his bed-side aching to say something that might be of comfort



BISHOP PENICK  
*A Leader Among Young People*

to him. Finally he told the boy the old story of Emmaus—how the Saviour had visited the disciples on that very spot, had broken bread for them, and by His own Risen Presence had given them the assurance of His spoken promise, "I am with you always, even unto the end of the world."

When the story was finished, the worried look vanished from the soldier's face. He reached for his Major's hand and whispered: "Thank you for telling me that story, sir. 'Abide with me, fast falls the eventide' is my mother's favorite hymn. I shall be able to sleep now. Good-night, sir. God bless you." And so that unknown Crusader joined the two unknown disciples in the eternal Presence of his Lord.

How trivial seems all the wrangling over the theology of the Resurrection when one faces the hard facts of life and death and the hope of eternal life. Christ knew human life and He still satisfies the innermost needs of His wayward children.

## A FELLOWSHIP OF SOCIAL WORKERS

The Fellowship of Social Workers, an organization that is fostered by the New York department of social service of which the Rev. Charles K. Gilbert is secretary, is constantly presenting to the Church people of the diocese most interesting programs. This week they are taking advantage of the meeting of the State Conference of Charities and Correction and are arranging a number of meetings with prominent speakers; corporate communion; luncheons and dinners.

*The Council's Work*

By Alfred Newbery

## NOT A SECTIONAL BOOKCASE

**I** AM not selling sectional bookcases, but they have undeniable merits. You can add them on or take them off practically without reference to the balance of your books. If you buy more books than you have room for, you add another section. If you give away a lot of books, you take off a section. In neither case are any esthetic considerations affected. Your books thus housed look just as well with or without one section.

But comparatively few other things are built that way. If you have a sore foot or a headache, you may wish that you were built thus sectionally and could detach the offending member for repairs, but you are not. To be sure you can have your foot removed (alas! not the head) but once removed you cannot change your mind about it. If it is off, it is off, and that is the end of it.

Somewhere in between these two types, the easily detachable section of a bookcase, and the not at all detachable (except permanently) member of the body, lies the classification of the work of the Church. For example, we meet a definite need, we add to our staff a parish worker. She does a good work, meets many families, stirs up interest in baptism and confirmation, relates individuals to parish organizations and altogether gets her hands full. Then a few rich people move away, the contributions decrease, a new budget comes forth and on it is no parish worker.

Is it at all sensible to suppose that if six months later a changed financial condition permits taking in a parish worker again, the new one can take up just where the old one left off? Not much. It may even prove the harder to do this time because the people to be worked with are a little bit chary of getting interested again only to be dropped later on. It is not a sectional bookcase.

The same is true of diocesan or general work. To close down a piece of work is not to suspend it indefinitely "as is." In a good many cases to close it down is to set it back a number of years. And reopening it is not beginning at the stage at which it was closed. Reopening it may involve years of work to get it back to that stage.

Hence the importance of having the Church realize that between now and January fifteenth of next year, we are all by our contributions telling the General Church (and in some cases, the diocese) either to maintain

at least the present work, or to close some of it down.

If the members of the Church wish that to be done there can be no quarrel with their decision. But it will be a tragedy if they unwittingly give that decision through ignorance of what it involves. To close down what you want to close down is common sense. To close down what you would never have allowed to close down had you thought about it, is uncommonly wasteful and tragic.

In February the National Council meets. It will then consider what contributions for the work will be available for the year as signified by the pledges reported. In the light of those pledges, by order of General Convention, it will maintain or revise its appropriations for the year, so that at the end of the year there may be no deficit.

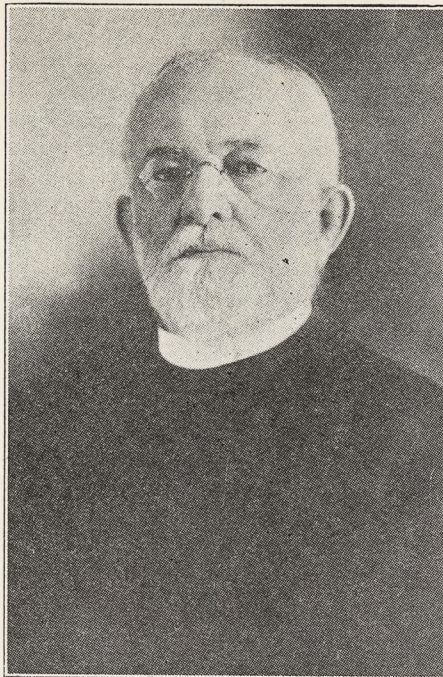
Your pledge as a parish will be your vote to maintain or to close down some part of the existing work. The work should express your wishes. Your vote should be a determining one. Vote to maintain or to close down, as you please, but do not vote lightly. Because your vote to close down is not a vote to detach a section of a bookcase. It is more nearly a vote to cut off a part of the body.

## The Society of the Nazarene

By Sister Esther-Carlotta, S.R.

ONE living far from the Headquarters of an organization, yet closely knit to its interests, looks forward eagerly to a first visit to the parent House, that heart of any work from which flows out the life-giving energy which vitalizes. Eager anticipation often forms an ideal impossible of realization, and the real suffers by comparison. Not so was it with this eager comer to the House of the Nazarene; rather has she found spiritual peace and joy, mental refreshment and satisfaction, physical rest and comfort which exceed expectation, great though that was.

The situation of the House in the village of Mountain Lakes, New Jersey; on the crest of a rounding hill, a silvery lake outspread on one side, trees of almost primeval majesty and stateliness on every hand, is ideal. It has the calm silences which bid one listen to the heart of Nature, and through its throbbing impulse to catch the voice of God. One remembers that it was into the beautiful hill country of the Holy Land that the Blessed Master went for rest, and understands why the Son of God Who brought healing to a suffering world, "Went apart into a mountain to pray." So peaceful is all, it is



BISHOP CHESHIRE  
*Hits at the Ku Klux Klan*

difficult to realize that the busy metropolis is but an hour's ride away.

The House of The Nazarene reaches out to you with blessing from the moment you enter through the doorway into the wide, welcoming hall; on one side is the beautiful living-room, and beyond it a broad veranda; on the other the dining-room, perfect in its appointment for comfort, and restful in its charming simplicity. It would seem there was nothing lacking—but wait—you have not yet seen the heart of the House of The Nazarene—come with me; unlatch a softly-shaded door, enter the beautiful chapel—involuntarily you kneel as you catch the gleam of the light which speaks the Presence of the Blessed Sacrament on the Altar, the Altar whose white purity holds your first attention. Your prayer offered, you slip softly into seat, and the great peace steals into your heart; perhaps no one is present, perhaps a kneeling figure there, one quietly reading yonder; if the mellow tones of the bell should come just then you will see the household come quietly in and take their places for the short service. It may be the Prayers of the morning, which are to send their blessing throughout the busy hours; the noonday pause given to Intercessory Prayer and to thanksgiving to God for blessings sent to many; or the quiet Compline, which gathers up the work of the day and offers praise and thanksgiving with the petitions for protection through the hours of darkness; for these three come daily. More blessed yet you

may have been privileged to share the hour sacred to the Holy Eucharist, which comes at appointed intervals, to bring pardon, peace and healing.

In any case, you no longer wonder at the all-pervading atmosphere of peace, strength, and happiness. Still, this is no quiet cloister, but a family, busy with all the cheery doings of every-day living, a family of which each guest is a member. Beside this, it is the executive center of a work which is reaching out with its message of healing, not to our own country alone, but to the far countries of the world.

On the second floor is the Library, containing the wonderful collection of books on Christian Healing and closely allied subjects, with marvelous lessons drawn from the Life and teachings of The Christ. It is also the Director's study, where is done the reading and studying, the earnest thinking, which, added to his deep consecration of life, find their way through his Healing Missions and his correspondence to the members of the Society and to hosts of others.

On this floor, also, are some of the bed-rooms and the Sunshine-Room, the latter a sun porch extending the entire length of the house. On the floor above are other bed-rooms, and the office, with its outlook over lake and hills; its busy typists, the long shelves of books from which the needs of the Society's members and Guilds are met, the vast piles of correspondence, the file cases and typewriters; in brief, all the fittings of a busy office. Over this department the gifted Secretary of the Society, Mrs. Banks, presides, whose winsome, helpful letters are welcomed by every member of the Society of the Nazarene, and who is the actively directing and inspiring force of this important part of the work.

Each room not absolutely required by the work or the members of the household is a guest-room, where are welcomed those who come seeking rest and healing, spiritual, mental or physical; seeking, and in so many instances finding so much more than was expected, because in this atmosphere of consecrated service, faith grows so vivid, the Master's presence becomes so real, that one reaches out to touch the hem of His garment, and is made whole. The accommodations of the House are too limited to permit it to do a tithe of the work waiting for it, and surely the prayer of every Nazarene must be for an extension of our work.

In addition to the spiritual helps of wise counsel, earnest prayers, time for reading, study and directed meditation; weekly Bible study and healing Prayers, there are the regular hours, comfortable rooms and nourishing meals, attractively served;

the Household Department being under the direction of the efficient House Mother, Miss Esther F. Bacon, R. N.; who not only "looks well to the ways of her household," but has always a word of gentle counsel, a few moments of deeply spiritual meditation, a cheery, helpful word and smile for the guest who needs them, and is wonderfully discerning in finding the need. Truly, it is not possible in one short article to tell all that is here, and one can simply say: "Come ye yourselves apart and rest awhile."

From this center the Society of the Nazarene sends out to all who will hear, its message of "Trust in the Living Christ to preserve His Faithful members in health, and to overcome by His Grace all diseases of soul and body:" through Healing Missions held in such parishes as desire them, by the Director, a large portion of whose time is given to this work; also by the Provincial Directors, whose Provinces coincide with those of the Church. Also through organization of Guilds of The Nazarene, wherever an earnest group asks for such. Though membership in the Society is open to all baptized Christians, it is organized within the Church, consequently a Guild organized in a parish is under the direction of the Rector of that parish, who may lead it or delegate the leadership.

Much literature on the subject of Christian Healing is distributed from the office of the Society without charge, to Guilds and members, and from its sales library can be had all needed books on the subject. To each member the official organ, "The Nazarene," is sent monthly, carrying a store of helpful reading and current news of the work.

There are two Branch Houses of The Nazarene, following similar lines of work to those of the Headquarters House; one located in Saint Augustine, Florida; the other in San Diego, California.

An essential part of the Society's teaching and practice is an understanding co-operation with the medical profession; fully recognizing all proper means of healing as agencies of the one Great Healer — God.

As the oldest Healing Society within the Episcopal Church, organized in 1909, the Society of The Nazarene is taking the initiative in suggesting the organization of a Christian Fellowship of Healing, which will link together, without sacrificing individual organization, all societies "within the Church which share the same ambitions and objective"; thus bringing them into a fellowship of "sympathy, prayer and loyalty to the Church."

Dean Robbins is back. He preached at the Cathedral of St. John the Divine on Thanksgiving

## RADIOGRAMS FROM THE FIELD

### UPPER SOUTH CAROLINA

Diocese Upper South Carolina has been divided unlike Gaul into five districts. In each, beginning with October 31 and until December 2nd, the Young People's Service League has held District meetings, three to five Parochial units meeting together. Each started with a Corporate Communion with inspirational talk by Bishop. Followed by informal meeting in which all phases of work discussed and new plans made. Chairman and Counsellor elected for each District, and it is felt that such meetings will mean great forward step in work of young people. At meetings, each League brought sandwiches and the entertaining League furnished hot soup and cocoa. Where were the "hot dogs?" Several Leagues had 100 per cent membership attendance. Excuse our dust.

### TENNESSEE

Tennessee, like Gaul, divided into three Districts last year, and, according to enthusiastic reports had "peachy" meetings. Has any other Diocese tried these District or Convocational meetings? Let's hear about them.

### NORTH CAROLINA

Two hundred twenty-five young people attended annual convention of Young Peoples Fellowship of North Carolina in Charlotte end of October with Bishop Penick, Karl Block, and Mrs. F. N. Challen as special speakers. Stunts were put on, business transacted, and large amount of inspiration imbibed.

### MILWAUKEE

Brand new idea on the way from Episcopal Young Peoples Association of Milwaukee. Linden Morehouse has promised to tell you about it soon. It's a "Whizz," so prepare to receive it. It's worth copying.

### STUDENTS

Students at Clemson College, South Carolina, have organized a Young People's Service League, which is growing by leaps and bounds. Sixty members to start with and still climbing. Mr. J. S. Fishbourne of Charleston is president. Any other College Societies, apart from National Student Council?

### ALASKA

"Red Dragon" Library, Cordova, Alaska, in need books of late fiction, and appeals Young People's Societies. Will you not send that book you are through with? Incidentally, school-books and children's books needed at Nenana, Alaska. Needed

by the peck, according to Archdeacon Drane.

### ANYWHERE

Note: The following Radiogram not signed, but just as well, considering contents. Might be signed Anywhereville, Episcopalia, if the Rev. Long Wynnde is Rector.

At last meeting our Young People's Society, fine discussion had regarding attitude of young people toward the Church and toward religion. These are some of recommendations made by young people themselves: "Short sermons." "Sermons that have a point." Ouch! "Sermons with smaller words, so that the average youth can understand them." "Dignified services, with the opportunity for the young people to participate." Young people also thought Church should offer real challenge to them; that membership should not be considered an "easy thing," but something demanding an "effort." Brethren of the clergy, what say ye?

\* \* \*

### WHO? WHAT? WHERE?

Who can equal this record for Christmas box work: The twenty branches of the Y. P. S. L. of Upper South Carolina are sending gifts for 492 boys and girls at the Rosebud Indian Mission, South Dakota. This means really a thousand gifts—two being sent each person.

What is your name? (Don't answer by N or M.) List them with us if not already named here: Young People's Service League, Young People's Fellowship, Episcopal Young People's Association, Anglican Young People's Association, Young People's Society, Delta Kappa Phi, Young People's Club of \* \* \* Church.

Where, besides Salt Lake City, is there published a monthly bulletin for young people? "Snap Shots" is the name of an interparochial organ of the young people in that city of Mormon fame.

\* \* \*

### THOUGHT FOR THE WEEK

Said the robin to the sparrow:

"I should really like to know  
Why these anxious human beings  
Rush about and worry so!"

Said the sparrow to the robin:

"Friend, I think 't must really be  
That they have no Heavenly Father  
Such as cares for you and me."  
—From the Mississippi "Headlight."

Church of the Advent, Chicago, Rev. Gerald Moore, rector, is to raise \$60,000 for a new plant. They have outgrown the present one.

## Clergy Fail To Give Attention To Sermons

People Blessed by God With Small Things Seem Most Ready to Thank Him

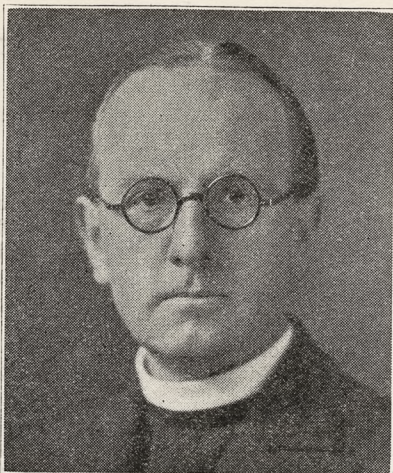
### DR. SULLIVAN'S SERMON

By Rev. H. P. Almon Abbott

The strictures passed upon English preaching by the Archbishop of Canterbury at the recent Church Congress in England may be summarised as follows: His Grace complained that Church of England sermons have not kept pace with the educational advance of the average man and woman in all sorts of human knowledge and world affairs. The increased intelligence, thoughtfulness and knowledge possessed by the average citizen, male and female, calls peremptorily for something better. Average preaching today is, he declared, less thoughtful, less painstaking, than it used to be. For mending the lack, he advocated more midnight oil, or better, more forenoon hours with closed doors; steady, if miscellaneous study, and big notebooks.

Whether the Archbishop's strictures would apply with equal force to American preaching, it is not for the writer to say. But, "anything worth doing, is worth doing well," and this applies with extraordinary force to the thing that is best worth the doing of all things—preaching the Unsearchable Riches of Christ. Closed doors many hours a week, and study, much study are needed, week in and week out, if a man would hope to attract and hold the interest of the modern congregation in the average church. "There is no royal road to learning," and the road to effective preaching is a stony road, and it leads uphill all the way. Bloody sweat, and travail of mind and soul, travail throughout the years of the most unremitting type, is essential for the minister of Christ who would honor God Who has given him the privilege of speaking as His spokesman to men.

There is, of course, another side to the question, and it has to do with the congregation's share. We know of one parish priest who speaks in public five times every Sunday! The Archangel Gabriel should not be expected to do that sort of thing, and, as common parlance has it, "get away with it." Less preaching, and better preaching, the latter following logically from the former, is what is needed. Clerical human nature, inclusive of mind as well as body, has its limits. The week flies by, almost every day seems to be Sunday to the hurried and harried parson, and no man should be called upon to preach



REV. DR. DUNCAN-JONES  
*The Special Lecturer at Berkeley*

more than one real sermon on the Sabbath Day. Have a heart, and a conscience, friends of the laity!

\* \* \*

The Rev. Edward T. Sullivan, rector of Trinity Church, Newton Center, Mass., tells this story: "A visitor was passing through one of our Massachusetts hospitals for insane women. Seated at a window was an inmate, who was having one of her lucid days. She was in her right mind. The visitor paused, for the woman seemed about to speak. Grasping the visitor's arm, she exclaimed: 'Have you thanked God today for your reason?'"

Have we ever done that? Not many of us, I fear! We take our reason for granted every day. And, yet, without our reason life would not be worth the living, in fact life would be a living hell. Dr. Sullivan goes on to say: "How calmly we take our fundamental blessings for granted, without a thought of gratitude to God for His mercies! As God looks down into the hearts of His children, where does He see the deepest gratitude and hear the words of warmest praise? Not where His gifts are most profuse, but where they are most meagre; where a humble soul enumerates before the face of God its scanty store of comforts, and gives Him hearty thanks for oh so few blessings."

It is all true, horribly true. "What hast thou that thou didst not receive?" And, yet, we labor under the impression that the might of mine own right arm hath gained for me the victory. If God is ever inclined to laugh, as the Psalmist intimates, it must be when He sees one of our strutting, swollen-chested Self Made Men. "Self made," said a wit once in the presence of such a specimen of arrogance, "Well, that relieves God of a great responsibility!"

## Editor From England Comes To Berkeley

Another Well Known English Clergyman to Lecture at Berkeley Divinity School

### WILL PREACH ELSEWHERE

The special English lecturer this year at the Berkeley Divinity School is Mr. Duncan-Jones, Vicar of St. Mary's, Primrose Hill, London, and associate editor of the *Guardian*.

Mr. Duncan-Jones is a graduate of Gonville and Caius College, Cambridge, and is now 46 years old. He is a man of varied gifts—a good scholar, a brilliant writer, an excellent musician, an admirable worker among boys, a keen student of the drama, and a preacher of power and conviction. At St. Mary's, Primrose Hill, he succeeded Percy Dearmer, whose work he has continued and extended. At this church are to be seen the most beautiful religious plays in London, and it is incomparable as a home of plain chant. Mr. Duncan-Jones has been prominent in the Life and Liberty Movement. He is the author of "Ordered Liberty in the Church of England," the Hulsean Lectures for 1916, and of a book on "Church Music."

Before the War (in 1909) he took part in the visit to Germany of representatives of the British Christian Churches which attempted to promote better relations between the two peoples. It was out of this movement that the World Alliance for Promoting International Friendship through the Churches grew. He has since the War made many private visits to Germany with a view to promoting better relations.

At Berkeley Mr. Duncan-Jones will give courses on Christian Doctrine and Liturgies. During his stay at the school, which will be from January to April, he will do a certain amount of outside lecturing and preaching. Those who desire to secure his services should write to Dean W. P. Ladd.

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WITNESS BOOKS

## Marriage Laws Stir Church Of England

Important Issues Raised by Refusal  
of Vicar to Marry Unbaptized  
Person

DEATH OF REV. E. F. RUSSELL

By Rev. A. Manby Lloyd

The refusal of the Vicar of Cheshunt to marry an unbaptized parishioner raises very important issues.

Mr. Arthur T. May, the author of "Marriage in Church, Chapel, etc.," says that in his humble opinion the rule that every parishioner is entitled to be married in his parish church must be regarded as subject to certain limitations. A Hindoo or a Mohammedan may be a parishioner; but as he cannot really offer monogamous marriage, most certainly our clergy ought to refuse him. The ordinary dissenter cannot be refused, baptism being normally taken for granted. We want to know more about this particular case, whether it was a refusal to publish the banns, whether a license had been obtained, why it was that the person declined to be baptized. He gathers that this particular refusal was based upon pre-Reformation canon law, which did undoubtedly in terms prohibit marrying the unbaptized. But he doubts if these particular provisions of the canon law, which are not regarded by Roman Catholics as indispensable, carry any weight in England. No one has yet openly challenged that conclusion.

Mr. G. K. Chesterton is more scathing and uncompromising. It never seems to have occurred to any one, he says, to ask why a man who did not want to be baptized by the Church should want to be married by the Church. There is the Registry office for those whose view of marriage and of man's estate is entirely secular? Why does a man who cannot stoop to Baptism find he cannot do without a much less universal ceremony? Why do people talk such nonsense about religion that they would be ashamed to talk about any other subject?

Suppose a Freemason complained that he was not allowed to take the final initiation when he had not taken even the first steps towards it! Suppose a man wanted to use one of the ordinary conveniences of a club but objected to the process of being elected. Suppose a man indignantly demanded to be made colonel without joining the army. They would all be on a par with the present case.

The death of the Rev. E. F. Russell removes the last of the little

band who bore the burden and heat of the day at St. Alban's, Holborn. That he might serve the poor better he became a medical student at "Barts" and founded the Guild of St. Barnabas for Nurses. To keep himself abreast of modern knowledge he went through a course of biology and physiology under Professor Huxley.

When the crusade against "Ritualism" was at its height, the late Dean Stanley went down one Sunday morning to the Solemn Eucharist at St. Albans and reported, "I saw the backs of three men in green, and I don't think you will easily put down those three men in green." They were Maconochie, Stanton and Russell.

\* \* \*

Canon de Candole of Westminster has been appointed Dean of Bristol in succession to Dr. Burroughs, Bishop-designate of Ripon. The new dean is reputed a gifted preacher and a liberal evangelical.

The editor of the *Spirit of Missions*, the Rev. G. Warfield Hobbs, was ordained to the priesthood by Bishop Murray in Baltimore last week.

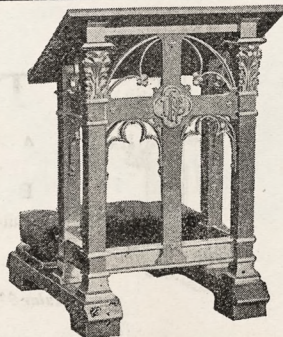
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## Important Meetings Of Federal Council

Officers of Federal Council of  
Churches Are Confering this  
Week in Detroit

### HOLD PUBLIC MEETINGS

By Rev. W. B. Spofford

Vital issues of policy in co-operative work will be discussed from the floor at the annual meeting of the Executive Committee of the Federal Council of Churches at Detroit this week.

Official representatives of 28 great communions will sit down to work out policies to guide the efforts of the organization during the coming year. Departing from custom, practically all the time will be devoted to business. There will be not more than half-a-dozen set addresses. The Federal Council of Churches was organized by various communions as the agency for the work they do together. At the Detroit meeting the representatives of the Churches will discuss and take action on such important phases of their work as:

War and Peace;  
Prohibition;  
The Place of Woman in the Church;  
Race Relations—between Jews and

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Christian Education.

An interesting feature of the meeting will be the presentation of a memorial on World Peace from the Churches of Wales to American Churches. It will be presented by the Rev. Dr. Gwilyn Davies of Cardiff, Wales, a representative British churchman. Dr. S. Parkes Cadman, president of the Federal Council of Churches, who is said to be the most popular radio feature in America because of his Sunday afternoon addresses over the radio, will speak on Wednesday night. Bishop Edwin H. Hughes will also speak on the same night.

\* \* \*

One of the Church's most successful enterprises in the Far East now illustrates the urgent necessity that Advance Work included in the 1926-28 Program adopted by General Convention be provided for. St. Stephen's Mission for Chinese in Manila has been described as the best piece of work the Church is doing in the Philippine Islands. The church and schools built about eighteen years ago have been added to from time to time but are now completely and hopelessly outgrown. No adjoining land is available. The only thing to do is to buy elsewhere and erect larger buildings. The list of Advance Work objects contains several items for St. Stephen's totaling \$60,000.

\* \* \*

The second annual united service



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of all Denver parishes was held on a recent Sunday, in the Municipal Auditorium of Denver, and attended by some four thousand persons. At least two outside parishes, Trinity, Greeley, and Ascension, Pueblo, shared in the service by installing loud speakers in their churches, listening to the addresses, and joining in the hymns. The service was broadcast over KCA, and could be listened to in every state.

The principal speakers were Bishop Johnson of Colorado and Bishop Woodcock of Kentucky. An offering of about \$700 was made, for the missionary deficit. The clergy of all the Denver parishes took part in the service, and the united choirs led the singing.

\* \* \*

I have been reading a little book called, "Ruth Talks It Over," which is fearfully startling. The writer is apparently a man living on a college campus, and he sets down the con-

versations he has had with the "new era girl"—her "petting" parties, her drinking bouts with boy friends. It is not a sentimental essay. Rather the author is a scientist quite devoid of preachments. One is startled by his facts which show the revolt of young women from conventional standards of conduct. I have sent the book to a young priest who has put in several years on a college campus. His review of it will apprise it at its real worth. I have an idea that it is a valuable book; especially valuable to fathers and mothers, and to those dealing with young people, who are called upon to give the "real, scientific reason" (which young people demand today) for following the more conventional way of life. This is not an ad, but if any of you cannot secure the volume from your bookseller THE WITNESS will secure it for you at \$1.50.

\* \* \*

While on the subject of Young Peo-

## Stained Glass, Mosaic and Church Decoration

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ple let me congratulate the Rev. E. A. Gerhard, the rector of Christ Church, Winnetka (a suburb of Chicago), on his parish monthly. He devotes two full pages of this most attractive magazine to the activities of parishioners who are away at college. Surely a feature, of interest not only to those of whom he writes, and their friends, but to the entire parish, and I have an idea that this interest of the Church at home will go a long ways toward cementing that link with the Church, so frequently snapped during undergraduate days.

Massachusetts hardly seems to be a proper scene for a piece of pioneer missionary work. Yet I have just received an account of the exploits of two missionaries in the western part of the state who travelled 12,000 miles visiting, and establishing missions, during the past summer. Henry Ford has made many things possible—the account doesn't credit him with having a part in this, yet the chances are he played his part, unless Western Massachusetts is more prosperous than most dioceses.

A tiny chapel, one of the smallest in New York, has been opened at St. James' Church. It is for the reception and reverent care of the dead until their burial, and reflects a quiet dignity which will make it a haven for those who have no place in which to be alone with their dead in the first hours of their desolation.

December 20th; consecration of the Rev. Middleton Stuart Barnwell as bishop of Idaho, at the Church of the Advent, Birmingham, Ala. Bishop Woodcock of Kentucky will preach.

Farewell service at the Church Missions House, New York, on November 20th, for the Rev. F. C. P. Hurd of Pittsburgh. They were off the next day to begin new work in Cuba, accompanied by Miss Prudence, thirteen months.

Bishop Oldham of Albany was the preacher recently in St. Cyril's, Johnstown, N. Y., to the congrega-

tion of the Czecho-Slovakian independent national Church. The congregation is being administered to by the Rev. W. W. Ellsworth, rector of St. John's, Johnstown.

New parish house for Christ Church, Rochdale, Massachusetts, Rev. S. C. S. Shirt, rector, was opened on November 23rd. Like most parish houses, except that the work of digging 225 feet for the water pipes, and the laying of the concrete foundation was done by thirty men of the parish working in their spare time. The rector tells me that the women of the parish furnished a large part of the money—perhaps not quite as novel.

Think of a 236th anniversary! Immanuel Church, New Castle, Delaware, celebrated theirs on the 29th. Bishop Cook preached. The anniversary marked the re-opening of the church after extensive improvements.

Famous living Episcopalians—my goodness, we are an important and imposing outfit. My own father, who reads this end of the paper more thoroughly than most people, I imagine, sends in the name of the governor of New Hampshire, his home state—Governor John Winant. "Gill" Winant, we called him at St. Paul's School, when we taught there together. And if he is anything of the man he was a few years back he is not only a good governor but is also in his pew at St. Paul's, Concord, every Sunday.

And just glance over this impos-

ing list sent in by the Rev. J. M. Stoney, who is one of the important parsons down in Alabama: United States Senator Oscar Underwood, Hon. Charles Henderson, ex-Governor of Alabama, Hon. T. E. Kelby, also an ex-governor who is now aspiring to the Senate, Hon. R. T. Manning, ex-governor of South Carolina (if we don't watch out some Methodist brother will make the crack that the folks had the good sense to get rid of them), General 'Black-Jack' Pershing, General Wood, the Hon. William J. McAdoo, and 'Uncle Henry' Ford. Then he adds, "Do you want any more?" Imagine that! No, Mr. Stoney, you've named your share—and a fine gang they are.

Three birds with one stone—rather three Santa Clauses with two bucks. You send the two dollars with the name of some friend who would enjoy reading THE WITNESS every week during 1926. We will send a Christmas card announcing your gift. That's two—for we would consider a new reader a Christmas present to THE WITNESS, and to show our appreciation we will send you a copy of Bishop Johnson's little book, *The Way of Life*. That makes three. Everybody's happy.

The Rev. Harry Robert Hole, who is the rector at Bedford, Indiana, sends \$5 to the Tabor College Fund, with this brief comment: "I want to register in a practical way, according to my small means, my hearty approval of anything looking toward the fostering of Christian education

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by the (in respect to colleges) very negligent Episcopal Church. You see I was a Quaker till I was middle-aged." His reference, of course, is to the number of Quaker institutions of learning. I can't give you the exact number, though I have seen them printed in literature that has come to me from St. Stephen's College. The point is that by comparison with this small group of religious people we look like a one cylinder peanut when it comes to providing education.

The Rev. Paul Due was instituted rector of St. Peter's, Paris, Kentucky, by Bishop Burton on November 28th.

The Girls' Friendly Society of Trinity Church, Compton, Kentucky, is sending a girl from Lee County to Berea College; the Society at St. Paul's, Newport, is sending a boy to the same college. Berea is the famous school that ministers to the mountaineers of the South.

The committee of the Catholic Congress, which met recently in New Haven, has sent a check for \$2,466 to the National Council—the amount of the missionary offering taken at the Congress. The offering is designated for the work of the Sisters of the Transfiguration in China. This Sisterhood has the honor of having the first religious community in the

Episcopal Church to enter the foreign mission field.

Union Thanksgiving service at the Church of the Redeemer, Pendleton, Oregon. Rev. G. G. Bruce, D.D., Presbyterian, preached. Bishop Remington read the Thanksgiving prayers and pronounced the benediction, and Dean Hinkle read the service.

Bishop Cheshire of North Carolina recently received a nasty letter from the Koo Koo Kluxers. He replied, publicly, as follows: "I wish to take this opportunity of saying to my unknown correspondent and to his fellow K.K.K. on the police force and off, that I consider the Ku Klux Klan, in its principles, methods and organization, absolutely inconsistent with the Christian religion, which many of them profess; a menace to good government and a disgrace to our civilization. And it seems to me the duty of all good citizens to give open expression to the indignities they must feel at being restrained in the free use of the public streets of the city in the interest of men who are ashamed to let their faces be seen."

Boy! I do love to hear a bishop, following the good old fashioned custom instituted by St. James, ball 'em out.

Bishop Manning of New York, in

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his address at the Cathedral of St. John the Divine on Thanksgiving stressed the breaking down of intolerance and prejudice in religious life and also the growth among the American people of sentiment for the World Court.

Hope he is right. Sometimes have doubts about that breakdown of religious prejudice myself. For instance the other day I was talking with the president of a cooperative apartment in Chicago that shelters twenty-four American families, including my own. He said: "No use for any Jew, Catholic, radical or foreigner to try to get in this building." Of course I got smart and told him that it was a good thing folks didn't feel that way a few years ago. If

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**Trinity Cathedral**

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Sundays at 8, 11 and 4.  
Daily at 8, 11 and 4.

## BALTIMORE

**Grace and St. Peter's**

Park Ave. and Monument St.  
Rector: H. P. Almon Abbott, M.A., D.D.  
Sundays:  
8 A. M.—Holy Communion.  
11 A. M.—Morning Prayer and Sermon.  
(First Sunday in each month  
Holy Communion).  
8 P. M.—Baptisms.  
8 P. M.—Evening Prayer and Sermon.

## CHICAGO

**Grace**

St. Luke's Hospital Chapel  
1416 Indiana Avenue  
(Until New Church Is Built)  
Sunday Services: 8 and 11 A. M., 7:30 P. M.

**St. Paul's**

Dorchester Ave. and Fiftieth St.  
Rev. George H. Thomas, Rector.  
Sundays at 8, 9:30 and 11 A. M. and  
7:45 P. M.  
Holy Days at 10 A. M.

**The Atonement**

5749 Kenmore Avenue  
Rev. Frederic S. Fleming, Rector.  
Sundays: 7:30, 9:30, 11 A. M.; 5 P. M.  
Daily: 7:30, 9:00 and 5:30.  
(Fridays—10:30 additional).

**St. Chrysostom's**

1424 North Dearborn Parkway  
Rev. Norman Hutton, S. T. D., Rector.  
Sundays: 8, 9:30, 11 and 4:30 P. M.  
Tuesdays at 10 A. M.; Thursdays at 8 P. M.

## EVANSTON

**St. Luke's**

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Daily: 7:30 and 5:00.  
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## BOSTON

**Trinity**

Copley Square  
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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 and 35th Street  
Rev. H. Percy Silver, S. T. D., Rector.  
Sundays: 8, 10 and 11 a. m., 4 p. m.  
Daily: 12:20 p. m.

**Trinity**

Broadway and Wall Street  
Rev. Caleb R. Stetson, S.T.D., Rector  
Sundays: 7:30, 9:00, 11:00 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 8 P. M.  
Saints' Days: Holy Communion, 7:30 and  
11 A. M.

## BUFFALO

**St. Paul's Cathedral**

Rev. Charles A. Jessup, D.D., Rector.  
Sundays: 8 and 11 A. M., 4 and 8 P. M.  
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. Warren  
C. Herrick.  
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, 9:45 and 11 a. m.;  
4:30 p. m. Young People's Fellowship:  
6:00 p. m. Wednesdays and Holy Days:  
9:30 a. m. ALL WELCOME.

## MINNEAPOLIS

**Gethsemane**

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

## ALBANY

**All Saints Cathedral**

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 5:00.  
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.

they had his father and mother would probably have been turned back at Ellis Island. He then defined a foreigner as a person coming from the south of Europe. Then I got smart again and said: "Glad I got my apartment before you had anything to say about it, since I'm a radical." His reply was brief: "You're no radical. You can't be. You're an Episcopal parson."

\* \* \*

On the 29th at the New York Cathedral was held the annual joint Thanksgiving Service, with twenty-nine societies marching in the procession—can't name them all, but you can make up your own list by jotting down about all of the patriotic societies that exist. Bishop Luther B. Wilson, Methodist, preached. Bishop Mosher of the Philippines preached in the morning.

\* \* \*

Big rally for social service in

Rochester, N. Y., the other night, under the auspices of the Church Extension Society. Held in the new parish house of Christ Church, which was packed. Bishop Brent was chairman, and the principal speaker was our friend, Alfred Newbery. Lots of other important people spoke, too; Rev. Samuel Tyler, rector of St. Luke's, Rev. Ridgley Little, Jr., the secretary of the society, and the heads of various institutions in the city.

\* \* \*

St. John's Church, Lancaster, Pa., has just completed the successful organization of a Parish Council, after the lines of the National and Diocesan organization of our Church. There is one representative on the Council from each activity in the parish, and three representatives-at-large elected by the entire congregation; and two from the Vestry. The President of the Council is the Rec-

tor, the Rev. Wm. T. Sherwood, and the Secretary-Treasurer, who will have charge of much of the detail work, is Mr. Franklin Ferrier. An Executive Committee of seven will meet monthly or oftener to transact business of the Council and to coordinate the work of all the parish organizations.

\* \* \*

Fire at the Church of the Saviour, West Philadelphia. Damage, \$20,000. Bishop DuMoulin becomes rector this week.

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# WHAT MORE CAN BE DONE?

## Have We Exhausted Every Means to Prevent the Curtailment of the Church's Missionary Work?

---

The Every Member Canvass has been held in all the parishes and missions, with a few exceptions, throughout the Church.

Through the number and size of their pledges the people of the Church have expressed themselves in what was really

### *A Referendum*

The question involved was, and still is: Shall the action of the National Council and the General Convention in refusing to curtail the National work be endorsed, or shall the National Council be ordered to retreat for lack of sufficient support?

The results of the Every Member Canvass are not yet known. They may prove to be insufficient, because the parish quotas have the effect of limiting the pledges of many interested givers.

The verdict is not fully rendered, therefore, until the larger givers have taken

### *Second Thought*

To every member of the Church who is able and willing to give largely for the work of the Church we would put these questions:

Does the pledge you have given for your parish quota represent all you will be able to do as a member of the diocese and of the national Church for the diocesan and general work?

Are you willing to see missionary schools, hospitals and churches closed for lack of support?

What is your verdict on second thought?

Tell your Bishop.

---

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