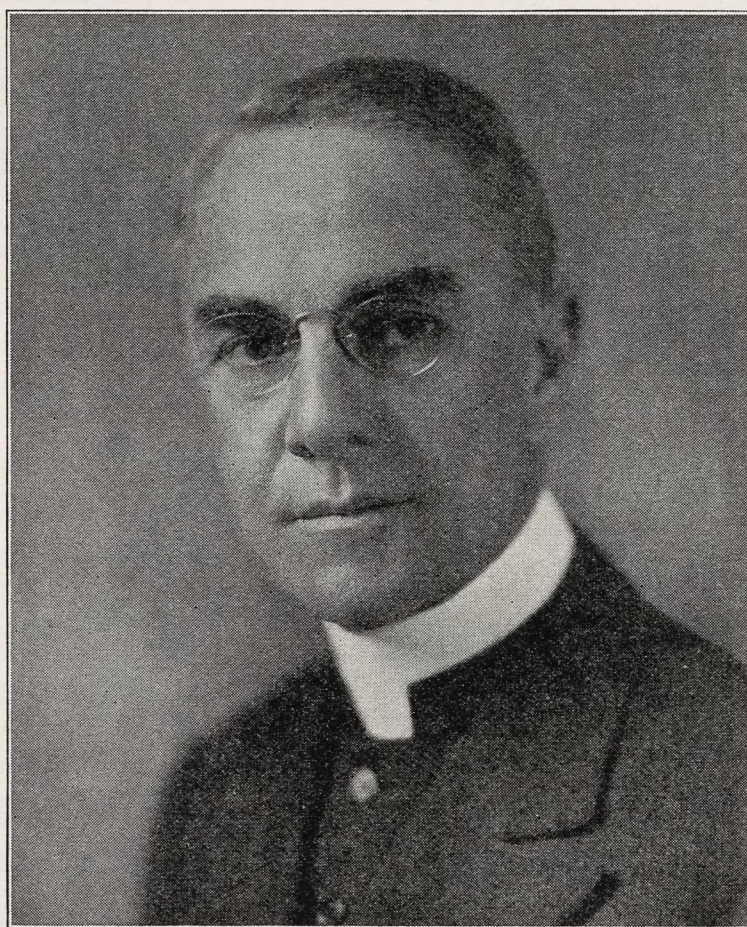


THE FEDERAL COUNCIL—Vida D. Scudder

# *The* **WITNESS**

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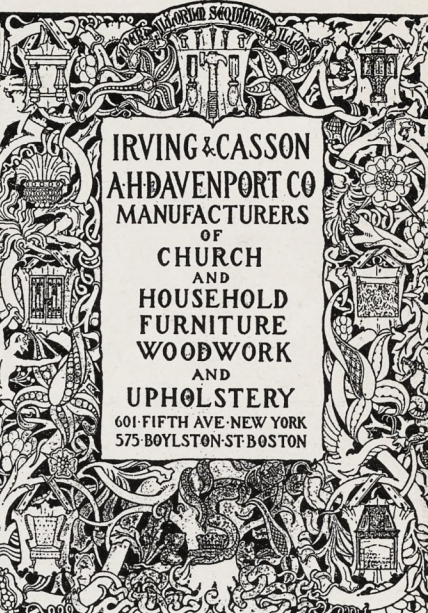
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## THE FEDERAL COUNCIL OF CHURCHES

*A Report by*

VIDA D. SCUDDER

THE Federal Council of the Churches of Christ in America has just held its twentieth anniversary in Rochester; and it has reason to feel happy over its growth in power and purpose. To study its achievement is to recognize that the Church Unity about which we talk rather helplessly is actually realized to a considerable degree among Protestants in work for the Kingdom of God on such lines as religious education, the development of world friendship, able research into the causes of industrial unrest, and carefully considered pressure on government in matters of public concern where the moral issue seems clear. The Catholic Church is not represented at Rochester; but Protestantism of the most forceful type is in evidence there. To be present at those sessions was an invigorating experience.

That unity in the perhaps most essential matters of worship and feeling is also growing deeper, was suggested by the surprising and recurrent stress on what may be called the Catholic factors in Christianity. This was especially interesting to note in view of the stormy election just passed, in which religious prejudice undoubtedly played its part. Now Dr. Parkes Cadman, the retiring President, in a statesmanlike address on The Genius of the Protestant Movement, pleaded for what he called "reintegration," made a moving allusion to the wide influence of that great Roman Catholic saint and philosopher Baron Von Hugel, and recognized the hopeful trend in Protestantism toward recovery of its lost heritage. Now Dr. Mordecai Johnson, eloquent President of Howard University, emphasized the obvious power of Catholicism to supply a spiritual dynamic which Protestant Churches too often lack. Our own Dean Robbins of the New York Cathedral was



VIDA D. SCUDDER

not alone in reminding the Council that the assembled forces of Protestantism did not really represent the sum total of Christian forces in America. Perhaps the fact that an Anglo-Catholic Congress had just been held in New York was responsible for the degree to which that rather small movement seemed to haunt the

mind of various speakers. Stress was constant from the address of Dr. Robert Speer, on the need for mystical approach to truth, and for revival of symbolism and beauty in the corporate religious life. Mysticism is no exclusive possession of the Catholic mind. But it was unpleasant that while Dean Robbins, conducting the daily devotional service, opened it to free prayer, Dr. William Adams Brown, who succeeded him, used a liturgical Bidding Prayer. We are growing together, and the process of "reintegration" may well go on from both sides.

### OUTSTANDING PERSONALITIES

No formal report of the long program is possible. Interesting reports, addresses, episodes, crowd the mind. Outstanding personalities abounded; men like Shailer Matthews, Reinhold Niebuhr, Charles Stelze, Dr. Macfarland, Ernest Johnson, Worth Tippy. Among our "Episcopalians" were Mr. John Glenn, Dr. Russell Bowie, Dean Lathrop, Mr. Gilbert of the New York Commission on Social Service, Dr. Samuel Tyler. We are not formally members of the Council, but no difference was made in the welcome accorded. The new President, the Methodist Bishop Francis McDonnell, is well known if only for his temperate, but unrelenting pursuit of social justice during the investigation of the Steel Industry; it is of good augury for the vitality and courage of the Council that he is to be its leader during the next four years. One and another mo-



ment flashes into memory. International relations were much to the fore. Now Dr. Niebuhr speaks trenchantly of the European distrust toward American Christianity resulting from our refusal to cancel our debts. He reminds us of the conviction there that the payment of those debts would debase standards of life in Continental countries for generations. But Bishop Nicholson is saying that Europe would not be properly grateful to us and another speaker remarks that release from the burden of debt would simply enable the countries involved to pile up more armaments. We are depressed; then some one else brings relief by hinting at a proposal, of which more may be heard, to constitute with the money received from those debts a great educational fund for the benefit of the debtor countries. . . . Here is Mr. Lacy from China, lamenting the selfish policy of employers of labor over there. "I love my flag," says he, "but it makes me cringe with shame to think that for my Chinese colleagues it means gunboats on the Yang-Tse river." Mr. Franklin from Japan reminds us of the affront we have offered to the Japanese, who wait in silent dignity the apology we do not offer; but it is good to know that the Federal Council has afforded some help in this situation by its evident lack of sympathy with the government. Mrs. Emrich, the charming organizer of the present of dolls for Japanese children is in evidence at the Council. . . . We are reminded of the attitude of Communist youth who repudiate the Church largely on the score of its nationalistic bias. . . . Dr. Gulick, veteran defender of Japanese rights, pleads that Christian forces develop in these matters a united strategy. The Council is puzzled. To this end, the thought of the Churches must be ascertained; but the Churches thinking? And how can they be induced to think? Material for thought must be presented to them; but if this is done through any official means, such as a Council committee, the cry will at once be raised that we seek to involve the Church in politics. The Council, not for the only time, is up against the basic question how to delimit the moral ground where the Church has a right and a duty to speak, from the technical, where it is likely, to be frank, to make a fool of itself.

#### SOCIAL SERVICE

These difficulties were most acutely apparent when it came to the troubling Resolutions offered by the Commission on Social Service. They so well show the attitude of the most liberal group in the Churches that it seems right to dwell on them. They were presented as revision of the statement, familiar since 1912, of the Social Ideals of the Churches. First came articles on "The refusal of the Church of Christ as an institution to be used as an instrument or agency in the support of War," and on the removal of race discrimination. There followed recommendations, presented unanimously by all the Commission with the exception of our own Mr. Glenn: These took a bold position toward the vexed question of private property and its rights. "It is the privilege and duty of the Church to demand as substitute for the commonly re-

ceived philosophy of private property, the acceptance of the principle that all a man holds - - - is held by him as a steward of God and a social trust."—Dr. Worth Tippy says that the addition of the last words to the familiar idea of Stewardship is the point of this Resolution. Next: "That the Church should accept the challenge of the Jerusalem Conference of 1928 to subject to severe scrutiny the workings of the profit motive": That the Church should call for the abandonment of luxurious living by self imposed standards, and for wider distribution of property and greater democracy in industry." "That we favor a determined attack upon the problem of unemployment": and "That we stand for the effective control of our great power resources by the Federal and State governments." Justice to the farmer, anti-imperialism, *in re* the protection of investors in foreign lands, strong words concerning civil liberties and religious tolerance, completed a program which would have done honour to any group of liberal economists.

#### DEFEATED

It did not pass, and it could not pass. It was referred to the Administrative Committee where it may or may not stay buried. But that an able and important group should even propose such a program covering the greatest issues that confront Christian thought, is significant. It made shipwreck on the first article—that on war. The Council had no authority to pass such resolutions since they had not received the endorsement of the Churches. The most that could be done would have been to recommend them to the Churches for study, and it seemed a pity that some ministers balked even at this proposal. But at this point the weakness of Protestantism, which of course we Episcopalians share, came out clearly. It has no centralized authority. It has secured liberty, but has paid the price, in an inability to rise above the undiscoverable opinion of the rank and file; that is above the level of the secular state. The difficulty is ancient, and it does sometimes make a person who craves leadership from the Church yearn for a Pope and an Oecumenical Council! Sedulous stimulus of the laity to study these great issues is the only alternative, and currents are setting in this direction. The Council did at least follow if it could not lead. It sent a strong endorsement to the Kellogg Pact. And it devoted its big Banquet to warmly applauded anti-war speeches from Judge Florence Allen and General Ryan.

#### AN ADVANCED BODY

The Council seems, on almost all lines, in advance of its constituent bodies, and a bit embarrassed by its scrupulous anxiety not to claim an authority it does not possess. But there are plenty of conservatives in the body itself. One heard the familiar wail that personal religion was ignored in favor of causes, and even the remark that we must not wipe out poverty lest charity be destroyed.

The days held many inspiring side-shows. At a luncheon for Near East Relief, the cheering fact was



brought out that the American people had actually contributed the price of two battle ships to rescue starving children; but the price of another battle-ship, shocking thought, is needed, to equip these children for useful life. There was a delightful luncheon of the friends and disciples of that great pioneer in social Christianity, Walter Rauschenbusch, with the news that the memorial to him will take the form of a lectureship on that subject. There was a joyous dinner for Mrs. McFarland, wife of the honored secretary of the Council, who had been under fire from the amazing D. A. R., and there were many other occasions for good fellowship. Important committees were appointed, and there was much practical discussion especially as to methods of extending cooperation among the Churches. The will to unity was ardent—it must be confessed that the programs for unity were rather arid. But that was to be expected—Lausanne was no better. The will to unity is growing and we Episcopalians must share it more and more.

#### PENITENCE

The final impression left by the Council meetings is one of penitence. In a searching address at the beginning, the penitential note had been struck by Dr. Niebuhr; again and again it sounded, but perhaps in the day dedicated to Racial Relations it rang most clear. No one who heard them will ever forget the noble and moving addresses of Dr. Johnson on the Negroes, of the Jewish Rabbi Ben Bernstein on his people in relation to the Christian world. The Council listened gravely to sad things. Will the leaders of Christendom ever do more than listen? Perhaps, no one could doubt it who heard Stanley Jones, author of "The Christ of the Indian Road", speaking on the last evening with triumphant assurance on *The Christ of the Final Word*.

## Spirit of Controversy

An Editorial by

BISHOP JOHNSON

**D**URING the Christmas season we are reminded that the purpose of the Gospel is that of peace and good will to men. It is the yearning for tranquility which is the need of our mechanical civilization. But the peace we are seeking is not bovine but that which comes as the result of struggle, for man lives among those who are enemies unto peace.

"I do not enjoy controversy, what I want is the spirit of Christ," protests the pacific soul, unmindful of the fact that Christ's whole ministry was the very atmosphere of controversy. He fought the forces of His day which wanted the peace of stagnation. It was true in a very real sense that Christ did not bring immediate peace but conflict and martyrdom.

We are fortunate that we are not called upon to resist unto blood, striving against sin, but we have not yet attained the millenium and we are far from the stage where we can cry "peace!" Peace is not only an

external state of society but it is also the inward poise of the soul, and if there was ever a time when this internal peace was far from us it is now. Youth is whistling and swaggering to keep up a courage which it woefully lacks. Mature men confess to a bewilderment which is lacking in earnest purpose. Old age is wondering what it is about and prophesying dire things for the future. It is a time when Christians must stand definitely for things that are temporarily unpopular but permanently essential to love and joy and peace. Controversy and conflict are unpleasant but they are not nearly so deadly as apathy and indifference. It is one of the signs of improved health that the patient is irritable. At least the patient is alive and there are hopes of future health. It is the hopelessly sick who are incapable of the energy necessary for conflict.

I find myself entirely in sympathy with the aims of the Socialist, the Christian Scientist and the Pacifist. They are all seeking an ideal state of social order regardless of the units with which they have to deal. Possibly in the millenium we will all share our possessions with one another because there will not be those who look upon possessions as given for their own personal use and exploitation. Possibly in the millenium sin will be a chimera and bodily ailments an error of mortal mind. Probably in heaven there will be no war, though we are told that there have been.

But we are living in the now. What shall we do with the disturbing factors in our earthly pilgrimage? If we ignore them they wax arrogant. If we deny their existence they spring up to defeat our pious purposes. If we confront them with benevolent wishes they disappoint us in their reactions.

I am inclined to think that the world may learn that war is as stupid as it is brutal; but will the world learn therefore that peace can be as stupid and as cruel as war; that sweat shops and child labor and selfish indifference to poverty and sickness are as fatal as a battlefield and that the misery is much more drawn out. We do not escape cruelty by abolishing war; we merely stamp out one phase of cruelty. The world had such a peace under Caligula and Nero, but it was a nasty peace.

One might welcome the transition from a world war over commerce and business expansion into a world crusade against wickedness in high places and selfishness in lower altitudes. But this involves conflict and controversy in which the Kingdom of Heaven is at stake and the violent take it by force.

One wishes that the battle for Christ and His Kingdom could always be fought in an atmosphere of good nature, but how often do we find that the protagonist for peace can be very ill natured and bellicose when confronted with some one who disagrees with his position. A manifestation of irritation and abuse is not particularly convincing when it is coupled with a plea for righteousness.

Men adore Christ but they resent those who use



coercion in the name of Christ. What the world needs today is a sweet reasonableness in discussing its problems. A colored sexton once said, when asked what was the matter with the world: "The matter with the world is presumptuous ignorance." It could not be better expressed in volumes.

Presumptuous ignorance is that kind of ignorance which, assuming infallibility for itself, treats all its adversaries with the methods of a Turk.

A great many people repudiate controversy because it is such a task to think; and others because they themselves cannot keep their tempers when opposed. The word disagreeable tells us a great deal about the habits of the race. The word means that he is disagreeable who disagrees with me.

It is necessary to have a certain amount of friction to produce light and heat and energy. It is so comfortable to have energy without heat and to have light without either. Unnecessary friction is prevented by the plentiful use of oil, rather than by demanding that the wheels stop going around. Why, if one man believes as Pusey did and another as John Wesley taught, should they do either of two things: be still about it and become static, or lose their tempers over it and become frantic?

I know that the world has great veneration for silent men and that the owl is the symbol of wisdom, and I suppose that each has its value, but dumbness is more apt to represent a lack of ideas than it does deep profundity of thought, for it must needs be that "one deep calleth unto another," unless the world also is to be dumb.

What the world needs is to think without prejudice and to talk without passion and to fight without malice. We cannot secure the Kingdom without undergoing the tribulation (the word in Greek means "to rub") which is incidental to the victory.

Militarism as the expression of courage, loyalty and discipline is fine. It falls down when it substitutes gunpowder for reason and high explosives for enthusiasm. Let us not kill militarism. Let us divert it into the arena where as good soldiers we fight against the world, the flesh and the devil with the sword of the spirit for the conquest of men's souls into the service of Him who is the Prince of Peace.

Let us repudiate the value of a peace which is an excuse for self-indulgence and self-advertising and self-exploitation and let us glorify courage and discipline and loyalty as qualities which the world cannot afford to smother in a wallow of sentimentalism and emotionalism.

## Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

*Head of the American Church Army*

THIS surely is a country of varied "Eats." Today I was introduced to a new one—American Cheese smeared with a liberal helping of honey in the comb. What hope is there for a nation that puts sugar on its lettuce, maple syrup on its sausage, honey on its cheese, and ice cream on its apple pie?

The nation is feeling pretty good isn't it? These tasty affairs are not the whole meal and we aren't eating them all the time. We all have our freak periods, only when it comes to the affairs of the inner life it just doesn't pay to be casual and freakish. There's the matter of Bible-reading for instance. I'm not sure that we Episcopalians really enjoy the Book. A revived interest in its contents is badly needed today. "Thy words were found and I did eat them," said somebody ever so long ago, but generally speaking the Scriptures are *not* our meat, day and night.

Yet there can be no true understanding of personal religion if we seldom open the Book. We can have no growing understanding of the character of the Lord of life, if we are casual in our attitude towards the Writings. "Search the Scriptures, for these are they which testify of Me," said Jesus.

God's supreme revelation is Jesus Christ. We learn first of the Incarnate Word through the Written Word. In the Old Testament He is predicted; in the Gospels He is present; in the Acts of the Apostles He is proclaimed; in the Epistles He is possessed by believers and the Church; and in the Revelation He is predominant. In the Volume of the Book it is written of Him.

We find the Christ of Prophecy in the Old Testament; the Christ of History in the Gospels; the Christ of Experience in the Acts and Epistles, and the Christ of Glory in the Apocalypse.

It is very refreshing to go back to the Book and learn first hand the records of His life. In Matthew He is King; in Mark He is Servant; in Luke He is Man, and in John He is God.

That life is poor indeed that knows not the Sermon on the Mount—the Songs of St. Luke, the Prologue to the Fourth Gospel, the Gospel of the Parables, the Upper Room discourse, the wealth of Ephesians and Colossians, and other similar choice morsels.

Usually each Epistle has some outstanding note. For instance—in Romans it is Justification in Christ, (though a modern world cares little about that); in Corinthians it is our Sanctification in Christ; in Galatians it is Crucifixion in Christ; in Ephesians it is our Ascension in Christ; in Philippians our Satisfaction in Christ; in Colossians Completeness in Christ, and in Thessalonians it is Glorification in Christ.

Great is the joy of Bible study, and it brings good meat to the table of the inner life. It speaks to the

### THE WITNESS

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heart. This Book never fails a fellow amid all the changes and chances of his life. In it we find the language of our prayers and the passionate cry of our confession.

No man need be kept from this feast-table because of his uncertainty as to its inspiration. Ask that man whose feet were on the brink of hell, but who found a Saviour there. Ask the sufferer upon the sick bed. Ask any one who has had to confess that vain was the help of man. Ask the best minds of the country what the Book has meant to them. It is not in inerrancy, nor verbal accuracy, nor literal rendering of historic detail that give valid proof of God in Scripture. True research, loving patient critical enquiry has not touched the living Word of God; the Word of God is quick and alive, it draws us nearer to that heart which is ever throbbing in the Word, in whose mercy is our only hope and in whose will is our peace.

## Cheerful Confidences

By

GEORGE PARKIN ATWATER  
BIG BROTHER PARISHES, I.

I PRESUME that I have written at least four hundred articles for THE WITNESS, all slightly different. I am not sure but that this is the most important one that has appeared.

Let me try to give you a background.

John is a graduate of a theological seminary. He is ordained and goes to a mission to begin his ministry. He is inexperienced and is apt to think of his work in the terms of his Seminary training. Almost at once some problem turns up that baffles him, and so he seeks the advice of his bishop. He either writes, and the letter is too long, or he goes in person only to find a long string of others waiting to see the Bishop. When his turn comes the bishop has his watch in his hand, and he indicates that the "Limited" is being held for him, so he can go off for a visitation. The bishop is not to blame. You cannot make one man the storm center of a diocese, the consulting physician, the federal reserve bank, the fountain of inspiration, the sole chief of a correspondence school, the chairman of a score of committees, and the principal diner-out, and yet expect the judicial calmness of a Supreme Court justice. It cannot be done. So our deacon gets a rapid word of encouragement and an injunction to call the vestry together and trust in the Lord, and he goes home, more confident but lonely.

Or a man is a rector of a small parish. What his human spirit needs is appreciation. He starts out with enthusiasms. He achieves something. It may be very small, in its way, but it is his work, and he wants someone to report to. When my boy painted his first picture, and it looked like three cents worth of catsup spilled over a yellow ice-card, he brought it to me with a glow in his eye and said "I have painted a

mountain scene." I said "Fine. Turn it upside down. Now it looks like a sunset over a field of buttercups." But I encouraged the boy and today we hang his work on the wall, the paint side out.

Many men in smaller places feel lonely. They would like some one to take an interest in their smaller works. They need the thrill that comes from cooperation. Two men could enjoy digging a ditch together, if they go at it the right way, while to one man alone it would be a drudgery.

Clergy like to report their minor successes to their bishops. For many years I read the annual parochial reports made to the Bishop by the clergy of Ohio. Many of the clergy sent items for which no space was provided in the statistical report. "You will be pleased to know that we have painted the Church." That sounds prosaic enough. Sensible thing to do. But to that parish it meant several chicken dinners, a committee to select the color, a group watching the leisurely painters, the fear of a rain storm, and a final thrill when the job was done and the people saw the Church resplendent in its new coat. "The Bishop will be pleased," said the Rector. "The Bishop will be pleased," replied the Committee on color. "The Bishop will be pleased," echoed the cooks who provided the dinners.

Great things come when small things get appreciation.

Now a bishop cannot be equal to all this. He does his best. But many a work languishes because rector and people have no cheer leader to encourage them.

What can be done about it? Very much, in my opinion. And this is it. Every mission and small parish ought to have a Big Brother Parish which will help to keep enthusiastic the spirit of the smaller place.

By mutual agreement, not by canon, a large parish and a small parish or mission ought to form a little brotherhood of two, that would give the opportunity for mutual helpfulness and encouragement.

I shall enlarge on this theme next week.

(To be continued)

## Pen Portrait

JOHN MOORE McGANN is the rector of Christ Church, Springfield Massachusetts, one of the largest and strongest parishes in the state. He was born in Bellefonte, Pennsylvania, in 1870, and graduated from Trinity College in 1894 and from the Episcopal Theological Seminary in 1897. He was the rector of the Church of the Holy Spirit, Boston, from 1899 to 1905 when he was called to St. Paul's, Erie, Pennsylvania, where he served as rector until 1908. He then became the rector of St. Paul's, Columbus, Ohio, being called from there in 1911 to be the rector of Trinity Church, Chicago, where he served until called to his present parish in 1915. He has been a deputy to the General Conventions of 1919, 1922, 1925 and 1928.



# NEWS FROM ENGLAND

Reported by  
A. MANBY LLOYD

THE bishops of the Church of England, supported by the great majority of clergy and laity, are steadily pursuing the course upon which, after due deliberation, they embarked in regard to the Revised Prayer Book. The House of Bishops has decided that no reason exists why the Book should not be printed and circulated, provided that in a prefatory note its history and position are made clear, it being explicitly stated that its publication does not directly or indirectly imply that it can be regarded as authorized for use in churches. Accordingly, the privileged presses are proceeding with the publication of the Book with this prefatory note. Archbishop Temple points out that the action taken by the bishops in no sense represents an autocratic or unconstitutional decision on the questions at issue. Nor is it offered as a basis of settlement, but "merely as an indication of lines on which the bishops propose to regulate matters in the interim pending a settlement which shall again give us a law of worship capable of being applied in modern circumstances." The Bishop of Gloucester pleads for some sense of humor or justice or intelligence in those who write about the Prayer Book. He says: "There are a large number of people apparently who seem to think that unity and order are to be brought into the Church by allowing everything that they themselves agree to and refusing to allow things which other people want." He instances a pronouncement by the Anglican Evangelical Group Movement, which appears to him to propose that the bishops should pass a book which allows everything which the members of that movement desire and leaves out those things for which other sections of the clergy wish. "That is to say, we are to administer the Church in accordance with the desires of one particular section of the clergy. Is it really thought if we did this that the great mass of our clergy would be impressed with our sense of justice?" Dr. Headlam says the bishops are aiming at two principles which would, he is convinced, really produce discipline. The one is loyalty to the corporate decisions of the Church; the other is that a clergyman should work in harmony with his parish.

\* \* \*

Our comic men have all been in full blast this week. Kipling told the Royal Society of Medicine about the astrologer-physician, Nicholas Culpeper who was called in, 300 years ago, to diagnose a case of plague.

None of the "look at your tongue" nonsense for him. He only asked at what hour the young woman took to her bed. Then he erected a horoscope and inquired of the face of the heavens how the malady might prove. The face said it was small-pox and small-pox it proved to be.

The Poetry Society would not award the gold medal they offer for which there were 23 entrants, 22 of them women. One adjudicator said they all needed a three months holiday. This gave Chesterton his chance. He thought the modern world would have to have something better than a holiday before it was cheerful again.

"You see," he said, "it is too pleasure-seeking to be cheerful. And certainly the tone of its literature is more gloomy than the tone of my youth. All the new generation is craving pleasure—and to a large extent has got it—yet the actual tone of its literary expression is verging on despair."

\* \* \*

"I cannot pretend to be a disinterested friend of the poor," said Mr. Bernard Shaw at a meeting on behalf of distressed miners at Welwyn Garden City.

"The truth of the matter is that if nobody were to do anything this Government would have to do something, and a good many people would starve before the Government did anything effectively.

"The coal question is very simple. Large numbers of persons are on the brink of starvation, and it is very difficult to get people, particularly business people, to think about such matters because they are always thinking about trade.

"If you tell them that 5,000 people are without boots and shoes they take no notice, but if you tell them that the export trade is down by £5,000 they think the country is on the verge of ruin. People allow this state of trade to get between them and the state of human beings.

"Trade is not an advantage. It is a nuisance. The less trade you have the better, but it is very hard to get people to believe this.

"The modern business man would think that paradise was not much of a place because there is no trade there.

"But suppose Eve had sent the apple to Arabia in exchange for a pound of tea, the Arabians sent it to Naples for a pound of macaroni, and the Neapolitans sent it to Spain for a pound of olive oil, and it came back to Eve in the shape of a pair of

silk stockings—the City man would begin to see why paradise was such a beautiful place.

"I look forward to the day when there will be no trade either in England or anywhere.

"I hope to see the mines shut up—I will not say with the proprietors inside them." (A Voice: "Why not?")

"Because it is Sunday." (Loud laughter.)

"There need be no loss because of the mines being closed. We use coal for heating and power, but there is plenty of power above ground."

He suggested the harnessing of the tides as a means of generating that electricity, but said we would not do this, as we were a people bordering on lunacy.

\* \* \*

It is sometimes my privilege to meet gatherings of a Clergy Literary Society which meets under the presidency of the Dean of Hereford. In his absence Archdeacon Lilley takes the chair, or perhaps Canon Streeter. Both are names to conjure with. At our last meeting Dr. Lilley told us that the Church of China has sent out an S.O.S. It appears that Bertrand Russell and Professor Dry-as-Dust (I forget the name) have been touring China and telling the disciples of Confucius that Christianity is a back number, Church no longer feared but laughed at, etc., etc. This is backed up with yards of German metaphysics and reams of Russellian wit. The heathen Chinese is mystified. So Canon Streeter is going to the Far East for six months to counteract this propaganda. It appears that his book, "Reality," has been read by Chinese Christian scholars, and it is the only book that they have thought it necessary and useful to translate for the benefit of the Chinaman-in-the-street.

The Book of Remembrance which the Woman's Auxiliary of the Diocese of Northern Indiana has been compiling for several years under the chairmanship of Miss Alice Goldthwaite of Marion, Indiana, is now nearing completion. The goal set for the accompanying Memorial Fund is \$2500.00, which is to be invested and the income therefrom used by the Bishop for Missions and Church Extension in the Diocese. The fund has now reached \$1905.71. The women expect to present the Fund and the Book to the Bishop for the purposes above mentioned when they gather together at the Annual Meeting the day before the next Diocesan Council.



# NEWS OF THE EPISCOPAL CHURCH

*Edited By*  
WILLIAM B. SPOFFORD

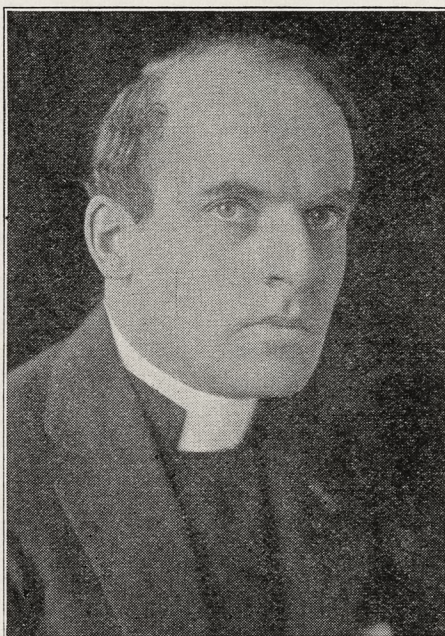
THE first meeting of the National Council since General Convention was held in New York December 12th and 13th, with meetings of the various departments the day before. Nineteen members of the Council were present—smaller than usual, due no doubt to the fact that most of them had been away from their parishes and dioceses during practically all of October. The resignation of Bishop Overs as a General Field Secretary was accepted, with regrets. He is to assist the Bishops of Western New York. Miss Lindley was reappointed executive secretary of the Auxiliary, with acclaim, and there were more cheers when she nominated the following staff: Miss Adelaide T. Case, to be director of Education for the Auxiliary. Miss Margaret Marston to be the educational secretary, Miss Edna Beardsley to be assistant, Mrs. T. K. Wade for supply secretary and Miss Ellen I. Flanders to be office secretary.

Mr. Spencer Miller, Jr., who has been consultant on industrial relations for the department of social service was appointed secretary for industrial relations.

The Presiding Bishop then appointed the personnel for the various departments—practically in every instance the reappointment of those who served for the past three years. Their names, if you are interested, can be found in the Living Church Annual.

Lately there has been an office of the National Council called Associate Secretaries of the Field Department. They make speeches when called upon to do so about the work that is being done by the National Council. There have been 25 of these men, all of whom were reappointed, and the following new ones were added to the impressive list: Dean E. B. Woodruff of South Dakota, Rev. W. E. Tanner of Central New York, Rev. Lyman D. Powell of New York, Rev. Allen Evans of Long Island, Rev. E. J. Owen of Erie and Rev. Robert S. Flockhart of Iowa. They all serve without salary.

Bishop Murray appointed the Rev. William C. Emhardt and the Rev. Frank Gavin of the General Theological Seminary as representatives of the Council on the Committee on Correlation of Agencies in the Near East. That sounds rather difficult but as I understand it these two gentlemen are to sit upon a committee composed of the representatives of a number of churches who



REV. G. C. STEWART,  
*Celebrates an Anniversary*

are endeavoring to help the ancient Eastern Churches in maintaining and developing their religious life.

Mr. Glenn, secretary of student work, announced that the Commission on Evangelism had assigned

twenty of its missionaries to do work in colleges, and also stated that the students were planning this coming Lent to start a fund to be used for the support of a student worker in a college yet to be named.

Miss Lindley told the Council that the Auxiliary would try to raise before Epiphany, 1930, a gift of \$100,000, the first \$25,000 of which is to go for a church at Santo Domingo.

That seems to about cover the meetings.

\* \* \*

The Rev. W. Russell Bowie, rector of Grace Church, New York, was elected Bishop Coadjutor of Pennsylvania on the third ballot last Tuesday. Others to receive votes were Dean Robbins of the Cathedral, New York, Rev. Gilbert Pember, of Germantown, Dean Francis White of Cleveland, Rev. Allen R. Van Meter of Philadelphia, Rev. Thomas L. Gosling of Philadelphia and Archdeacon Walter of Bethlehem. Dr. Bowie is the third to be elected to the office, the Rev. Henry Sherrill and Bishop Cross having previously declined the office. Dr. Bowie has not as yet decided whether or not he will accept.

\* \* \*

Several important bits of news came out of the meeting of the Department of Missions. First it was nice to learn that St. John's Uni-

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versity and St. Mary's Hall, Shanghai, and a number of other schools in various parts of the district of Shanghai are being operated satisfactorily, and without the troublesome business of registration. It was also announced that the Porto Rico and Southern Florida Hurricane Fund had reached \$99,000. Several appointments were made: Miss Minnie J. Nixon for North Dakota; Deaconess Dorothea Betz for Western Missouri; Miss Martha Justice for Western North Carolina. Deaconess Margaret Peppers was transferred from the Philippines to Olympia, and four young women were placed temporarily in Arkansas, New Mexico, Quincy and Spokane. Rev. W. H. Biercl of the diocese of Albany was appointed to work among the Igorot people of the Philippines. The resignations of Miss Sophia Igo for Hankow and Deaconess Theodora L. Paine of Shanghai were accepted.

\* \* \*

I was talking the other day with the rector of a large parish in Pennsylvania that year in and year out exceeds its quota to the National Council by about a thousand dollars. I asked him how it was done. "By never mentioning quotas," was his reply. "We recognize the fact that giving to the National work of the church, to the diocese and to various extra-parochial undertakings is a part of our normal Christian life. The vestry therefore votes that 25% of the weekly offering shall go to these, unless of course an individual specifies otherwise. We don't have any duplex envelopes. Everything goes in one, and then the total offering is divided 75% to the parish and 25% outside the parish. We have no every member canvass. It is not necessary. Of course there is a carefully planned campaign of publicity, with sermons and the parish bulletin." I hesitate to say that this is a "Good Idea." I am sure that the National Council would have adopted it long since if it was. A great deal depends upon the man behind it. This particular rector not only believes in tithing but he himself practices it, which is something

## Washington Cathedral

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The Diocese of Colorado is arranging for Bishop Johnson to broadcast over KFEL, Denver (319 meters, 940 kilocycles), on Thursday evenings during January from 8 to 9 p. m. Mountain Standard Time. The subject of his lectures will be "The What and the Why of Religious Belief."

else again. The results in his own parish are very startling.

\* \* \*

Here is a man who is unkind enough to blame women for the diminishing marriage rate. Apparently Mr. E. A. Hungerford, a secretary of the Y. M. C. A. had been hearing complaints from the boys. Anyhow he says:

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sonable attitude toward money matters. She wants to start her married career with economic resources equal to or better than the home that her parents have been working for twenty years or more to establish.

"She goes to the movies and sees on the screen that all the men are both handsome and rich. She concludes it is her right to marry only such a man. The boy by her side who is trying to hold her hand drifts into insignificance when she compares him to the cinema hero. The touch of his fingers grows clammy. She gets a similar conception of life from the fiction she reads. She hears gossip about how easy it is to make a hit with men who own automobiles and spend money in night clubs. Certainly nothing under a \$5,000-a-year salary is worth serious thought, she concludes."

\* \* \*

Mr. Frederick J. Libby, secretary of the National Council for the Prevention of War, speaking in New York last Sunday had a few comments to make on the subject of War and Peace that may interest you, coming as it does from a real authority.

Mr. Libby spoke on the subject: "Folly or Crime? Increased Naval Armaments Now!" referring to observations made on a recent trip abroad. He said he was profoundly conscious of the danger of another war, and maintained that President Coolidge's recommendations for fifteen new cruisers is not a replacement program, but that the new vessels will be the "first installment" of greater armament proposed by advocates of a big navy.

"The seeds are in the ground now for another war," he said. "I noticed this in Europe and in the Orient, wherever there is the misunderstanding of economic competition." He declared that this war might engulf tens of millions of persons and might be the twilight of the current civilization.

He went on to say that "the future rests with the Kellogg pact supporters or the big navy advocates.

"We have those who would build upon faith. And we have those who would build upon fear. To my mind the Kellogg pact is the door; if we go through that door the future is ours. When any one talks of removing the causes of war he is mad. The causes of war always will be with us. And all disputes arising from them can be settled without war."

He said regarding the President's recommendation for fifteen more cruisers: "There's where we want to draw the line." He contended that if we would "shout to the world our opposition to this move" the peoples of other nations "would speedily take notice. They would not allow the militarists to have free rein. And then,

after sounding our warning, the foundation for a disarmament conference would be laid within twelve months."

"America is the key this winter in the conflict between the militarists and the peace-loving peoples. The newspapers are full of lying propaganda on the subject of those cruisers. Any one would think that we were in danger, that our navy was short. Great Britain has thirty little old cruisers, started during the war, twenty-five of which were completed during the war, which will be obsolete soon. They're asking us to build as many brand-new cruisers as England's little old cruisers. It's not fair.

Why didn't they tell us that the new cruisers would be built against those little old cruisers of England?

"We are adding to our navy to compete with England. Are we going to have a war with England? If we ever do that will be the end of our civilization."

\* \* \*

The Rev. J. G. H. Barry, for twenty years the rector of St. Mary the Virgin's, New York City, has resigned because of ill health. The Rev. Selden P. Delany, associate rector, has been named to succeed.

\* \* \*

The Rev. A. B. Kinsolving, rector of St. Paul's, Baltimore, was the

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speaker at the annual dinner of the Southern Society held in New York last week. He pleaded for international friendship. The other address of the evening was delivered by President Kenneth C. M. Sills, Churchman president of Bowdoin College.

\* \* \*

Mr. Robert Fulton Cutting delivered an address last Sunday at the Holy Communion, New York. He rejoiced that a million dollars had been raised to make it possible for a church like the Holy Communion to continue to minister in a neighborhood which is now made up mostly of the poor. At one time it was a fashionable district. Mr. Cutting said that the church was the first free church in America, the first church never closed and the first to have noonday services. Mr. Cutting said that—if he is wrong, as we have no doubt someone will straightway inform us, we will be glad to run the correction.

\* \* \*

Bishop Slattery of Massachusetts was the preacher last Sunday at Wellesley College.

\* \* \*

Each year for the few weeks before Christmas Grace Church, Providence, has Rest Services—lots of music and a soft seat seems to be the main idea.

\* \* \*

The Rev. Joseph Fort Newton was the preacher last Sunday at Trinity Church, Boston; an annual service in memory of Bishop Brooks.

\* \* \*

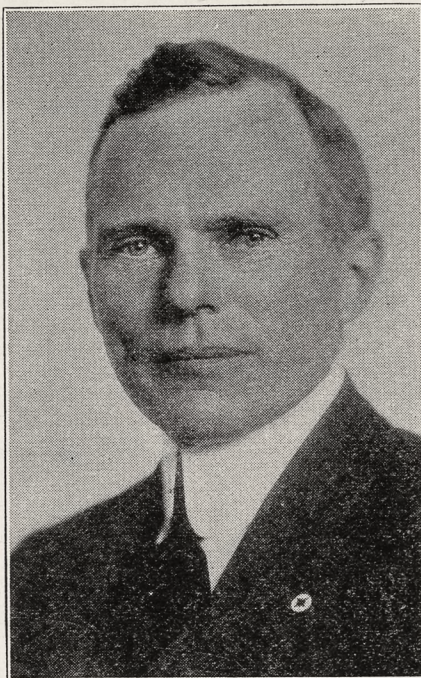
Here is *Notable Service*—Mr. George W. Davis has been head of the Church School at the Transfiguration, Edgewood, Cranston, R. I., for 35 years, and has built it up from 40 to over 500. He had to resign the other day but is to keep his hand in by leading a discussion group for adults.

\* \* \*

Here is a new one: at St. Paul's Cathedral, Boston, the organist has started a singing school for members of the congregation. *Grand idea.* They meet every Friday evening. Mr. Phelps, the director, shows them how to use their voices, then he tells them something about the hymns and anthems, then they all have a glorious time singing for about half an hour.

\* \* \*

Berkeley Divinity School, now in New Haven, Connecticut, is planning to form in every parish in the diocese a group that is interested in the



MR. FREDERICK LIBBY,  
*An Advocate of Peace*

school and in religious education; meeting was held about it the other day, presided over by Bishop Acheson and attended by about fifty.

\* \* \*

Rev. S. H. Littell, for thirty years a missionary in China, was the preacher last Sunday at the Advent, Boston.

\* \* \*

About four years ago the Rev. E. H. J. Andrews, a missionary priest living at Plainview, Texas, began holding regular services at Canyon, the home of the State Teachers College, from which hundreds of young



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men and women are sent each year to teach in the public schools. In 1924 Mr. Andrews died. Mrs. Andrews however carried on; a tiny building which has come to be known as the "Little House of Fellowship" being provided. Now they are planning on a larger house, thanks to the Woman's Auxiliary, but Mrs. Andrews, unfortunately, is no longer to be in charge since she feels that she must be with her mother. The college paper paid her a fine tribute editorially.

\* \* \*

Windham House in New York, for graduate students in training for Church work, was formally opened early in the month. It is a gift of the Woman's Auxiliary and is a memorial to Bishop Tuttle. The chapel in the house is a memorial to Miss Emily Tillotson. There are eight persons in residence from widely separated parts of the country.

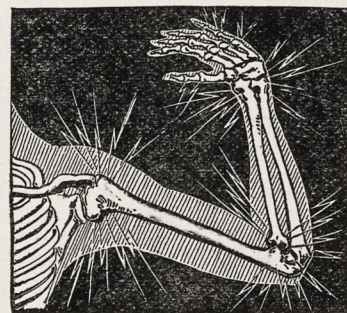
\* \* \*

Bishop Gardiner, suffragan bishop of Liberia, spent considerable time recently addressing colored congregations in North Carolina. The audi-

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ences were large and the interest in his message great. He returned to Liberia last week.

\* \* \*

The preparations for the Every-Member Canvass in the Diocese of North Carolina have taken the form of nine District Conferences, at which speakers have presented the subjects of the General Convention, The General Church Program, Our Diocesan Stewardship, and the Every-Member Canvass in the Parish. Splendid attendance from the surrounding points have marked each Conference. Conferences have been held in Wadesboro, Raleigh, Henderson, Weldon, Chapel Hill, Rocky Mount, Monroe, Burlington and Cleveland.

In addition to these Conferences, every District meeting of the Women's Auxiliary has been addressed on the subject of the Church's Program by some outside speaker. Many parishes have held local Conferences, and in some cases the clerical leaders have been able to present the subject before the Sunday Congregations. The interest that has been met with has been unusually encouraging.

\* \* \*

The rector of St. Luke's, Evanston, the Rev. George Craig Stewart, celebrated his 25th anniversary as rector of that parish on St. Thomas' Day, December 21st. A class of fifty adults was presented to Bishop Anderson for confirmation at an early service, bringing the total confirmed this year to 120. At 10:30 the Rev. John B. Hubbard, assistant, who has been a Presbyterian clergyman for five years was ordained a deacon. At noon Dr. Stewart was host to the Evanston Ministerial Association at a luncheon, and in the evening Dr. and Mrs. Stewart

entertained the vestry and their wives at a dinner.

Dr. Stewart, when 18, became the pastor of Calumet Heights Methodist Church, Chicago. After four years he went to Grace Methodist, Kensington. In 1902 he was graduated from Northwestern University and in the fall entered the Episcopal Church. He was a lay assistant at St. Peter's, Chicago, for a time and then he went to Glencoe as a lay-reader. After ordination he went to St. Luke's, where he found a little frame building with a communicant list of 260. Today the property is near the two million mark and there are about 2,000 communicants. Dr. Stewart is a trustee of Northwestern University, Western Seminary and is a member of the National Council of the Church.

\* \* \*

The Rev. Robert W. Patton, head of the American Church Institute for Negroes has sailed for Liberia where he is to investigate conditions with

an idea of establishing there a school similar to the nine that are operated by the Institute in this country.

\* \* \*

As the outcome of a suggestion made by the Archbishop of Canterbury, the Rev. A. F. Matthew has been commissioned to go out to Abyssinia as the first S. P. G. missionary to work in that country. He will minister to the British community. For the past year Mr. Matthew has been in Cairo studying the languages which will enable him to get in close contact with the people of the country. His stay in Cairo has also given him many opportunities for intercourse with the Coptic Church.

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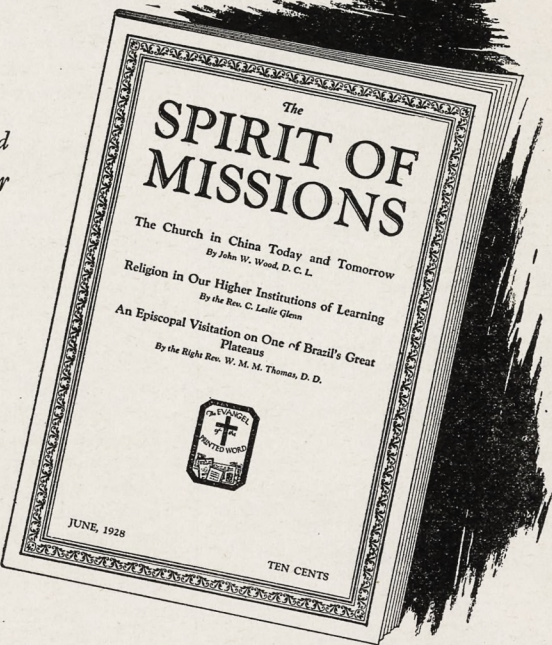
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The SPIRIT OF MISSIONS

281 Fourth Ave. New York, N. Y.



## Services

**St. Paul's Cathedral, Buffalo**  
Rev. Charles A. Jessup, D. D.  
Sundays, 8, 9:30 and 11 A. M.; 8 P. M.  
Weekdays, 8 A. M. and Noonday.  
Holy Days and Thursday, 11 A. M.

**Trinity Cathedral, Cleveland**  
Dean, Francis S. White, D. D.  
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

**Grace Church, Chicago**  
Rev. Robert Holmes  
St. Luke's Hospital Chapel until new church is built.  
Sundays: 7, 10:30 and 7:45.

**St. Paul's Chicago**  
Rev. George H. Thomas  
Dorchester Ave. at Fiftieth St.  
Sundays: 8, 9:30, 11 and 5:00 P. M.  
Holy Days at 10 A. M.

**The Atonement, Chicago**  
Rev. Alfred Newbery  
5749 Kenmore Avenue  
Sundays: 7:30, 9:30, 11 and 5.  
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

**St. Chrysostom's, Chicago**  
Rev. Norman Hutton, S.T.D.  
Rev. Taylor Willis  
Sunday, 8, 10, and 11 A. M.  
Sunday, 4 P. M. Carillon Recital.

**St. Luke's, Evanston**  
Rev. George C. Stewart, D.D.  
Sunday, 7:30, 8:15, 11 and 4:30.  
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

**The Ascension, Atlantic City**  
Rev. H. Eugene A. Durell, M.A.  
Pacific and Kentucky Aves.  
Sundays, 7:30, 10:30, 12 and 8.  
Daily, 7:30 and 10:30.

**Christ Church, Cincinnati**  
Rev. F. H. Nelson and Rev. W. C. Herrick  
Sundays, 8:45, 11, and 7:45. Daily, 12:10.  
Holy Days, Holy Communion, 10.  
Daily, 7, 9:30 and 5:30.

**St. Matthew's Cathedral, Dallas**  
Very Rev. R. S. Chalmers, Dean  
Rev. E. Caldwell Lewis  
Rev. Charles James Kinsolving  
Sunday, 8, 9:30, 11:00 and 7:45.  
Week days, 10 A. M.

**Christ Church Cathedral**  
Eau Claire, Wisconsin  
Rev. F. E. Wilson, Rector.  
Sundays: 8 9:30, and 11:00 A. M.  
Holy Days: 10:00 A. M.

**St. Mark's, Berkeley, California**  
Bancroft Way and Ellsworth Street  
Near the University of California.  
Sundays: 7:30, 11:00 A. M., 5:00 P. M.  
Tuesdays: 10:00 A. M.

To the Church of Abyssinia he goes as a guest and friend, taking with him the commendation of the Abbot of a group of monks who represent that Church at Jerusalem.

\* \* \*

The Bible Research Society was meeting in Austria recently. A speaker used the word Jehovah instead of God. The cry was raised, "Jew Protector" and the chairs began to fly. Six persons were seriously injured and several were arrested. Thus ended a very interesting meeting of the Bible Research Society.

\* \* \*

The new president of the Federal Council of Churches, Methodist Bishop Francis J. McConnell, addressed the New York Churchman's Association on Monday last. His subject was Closer Fellowship of Methodists with Episcopalians. He is for it.

## Witness Fund

MR. ROBERT MORRISON has asked us to discontinue the bundle of papers that are sent to him each week. He is serving a term in the prison at Auburn, New York, where for the past few years he has distributed weekly among the men there copies of the paper. He writes: "I enjoy the paper as do the other men, but as my earnings are very limited I do not feel able to subscribe. Were I able to pay for it I surely would not want to have that bundle stopped." Incidentally Mr. Morrison is the director of the Auburn Prison Chapter of the Brotherhood of St. Andrew. Another letter comes from Mr. W. H. Morris, number 13953-9469, in the federal prison at Fort Madison, Iowa. "I have been a reader of THE WITNESS for over five years, thanks to the kindness of those who contribute to the Fund maintained for that purpose. I wish to take this opportunity to thank those who have made it possible for those of us here to receive the paper, and I trust that God will greatly bless them. Although behind prison bars there are men here who are living Christian lives and who are a beacon light to others. May I extend to you and the staff of THE WITNESS, the greetings of the season."

The Bundles now going to these men will of course be continued. Contributions to THE WITNESS Fund makes it possible for us to send the paper each week to several hundred people who are in unfortunate circumstances.

We acknowledge with thanks the following contributions to the Fund:  
A Friend .....\$25.00  
Mrs. J. Taylor......50  
Caroline T. Robbins..... 4.00

## Services

**Cathedral of St. John the Divine, New York**  
Amsterdam Ave. and 111th St.  
Sunday Services: 8, 9 (French, 9:30, 11 A. M. and 4 P. M.  
Daily: 7:30 and 10 A. M. and 5:00 P. M.

**The Incarnation, New York**  
Madison Ave. and 35th Street  
Rev. H. Percy Silver, S.T.D., LL.D., Rector  
Sundays, 8, 10, and 11 A. M., 4 P. M.  
Daily, 12:20.

**Trinity Church, New York**  
Rev. Caleb R. Stetson, S.T.D.  
Broadway and Wall St.  
Sunday, 7:30, 9, 11, and 3:30.  
Daily, 7:15, 12 and 4:45.

**The Heavenly Rest and Beloved Disciples, New York**  
67 East 89th Street  
Rev. Henry Darlington, D.D.  
Sundays: 8 and 11 A. M.

**Grace Church, Brooklyn Heights**  
Hicks St., near Remsen, Brooklyn, N. Y.  
Rev. George P. Atwater, D.D.  
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.  
Church School: 9:45 A. M.

**Grace Church, New York**  
Rev. W. Russell Bowie, D.D.  
Broadway at 10th St.  
Sundays, 8, 11, 4, and 8.  
Daily, 12:30, except Saturday.  
Holy Days and Thursday, Holy Communion, 11:45.

**All Saints' Church, New York**  
"The Old Slave-Gallery Church"  
Henry and Scammel Streets  
Rev. Harrison Rockwell, B.D.  
8 and 10:30 A. M. and 8 P. M.

**Church of St. Mary the Virgin, New York**  
139 West Forty-sixth Street  
Rev. J. G. H. Barry, D.D., Litt.D.  
Sunday Masses, 7:30, 8:15, 9, 10:45.  
Vespers and Benediction, 4.  
Week-day Masses, 7, 8, 9:30.

**Gethsemane, Minneapolis**  
Rev. Don Frank Fenn, B.D.  
4th Ave. South at 9th St.  
Sunday: 7, 8, 9:30, 11 and 7:45.  
Wed., Thurs., Fri., and Holy Days.

**All Saints' Cathedral, Milwaukee**  
Dean Hutchinson  
Juneau Ave. and Marshall St.  
Sundays, 7:30, 11, and 5:30.  
Holy Days, 9:30.  
Daily 7 and 5:30.

**St. Paul's, Milwaukee**  
Rev. Holmes Whitmore  
Knapp and Marshall Streets  
Sundays, 8, 9:30, 11, and 4:30.  
Holy Days and Tuesdays, 9:30.  
Wells-Downer cars to Marshall St.

**St. Mark's, Milwaukee**  
Rev. E. Reginald Williams  
Sundays, 8, 9:30 and 11.  
Gamma Kappa Delta, 6 P. M.  
Sheldon Foote, M.B., Choirmaster.  
Magnificent new Austin organ.

**St. James, Philadelphia**  
Rev. John Mockridge  
22nd and Walnut Sts.  
Sundays, 8, 11, and 8.  
Daily, 7:30, 9, and 6.  
Holy Days and Thursdays, 10.



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### About Books

THE ETERNAL SPIRIT IN THE DAILY ROUND: By Frank C. Doan, Ph.D.  
Published by Harper & Brothers.

Since we ourselves are absent from our prayers, little wonder God is absent also. This may explain why the traditional methods of devotion have proved so unsatisfactory in the lives of many. Our prayers have become so familiar that when we say them, we are unconsciously thinking of something else. As for meditation, the art has been lost because of the increased speed of modern life.

The Eternal Spirit in the Daily Round are meditations from a humanistic point of view. They are beautiful expressions of a very sincere and enlightened soul. Their aim is to guide rationally minded people towards the recovery of the meditative life, and to witness to its essential need. One who uses these meditations faithfully each day, cannot fail to escape from the petty dust into a purer atmosphere of thought and feeling. He will gain a consciousness of the quieting, quickening Presence of the Eternal in his daily way of life.

Irvine Goddard.

\* \* \*

VICTIM AND VICTOR: By John R. Oliver. Published by Macmillan Co.  
Price \$2.50.

Churches are like cheese. You get used to one kind of cheese—it may be the kind that is an abomination in the nostrils of other people—but you like it and no other cheese no matter how expensive or rare ever tastes quite so good. That is how Michael Maun, a deposed priest of our Communion felt about his Church. Yes he felt even stranger than that: he believed he would be eternally damned unless he was permitted to say "Mass" again. This book is a clever chronicle of the rehabilitation of a disordered soul.

Dr. Oliver certainly knows the Episcopal Church. His ecclesiastical portraiture of men and methods are realistic and painfully true. The most intriguing thing about the book is the cleverness with which he conceals the grounds for Michael Maun's disposition. But we are made to see a man through spiritual conflict and victory become endowed as it were with a sixth sense in his understanding and treatment of morally and mentally twisted persons. From the standpoint of psychiatry and ecclesiastical religion Dr. Oliver has written a novel that will interest many of the laity and not a few of the Clergy of our Church.

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# \$805,783

**This is the sum which must be collected in December by the Dioceses for the work of the General Church in order to balance the budget.**

For the maintenance of the work of the General Church in 1928, General Convention approved a budget of .....	\$4,212,370
General Convention told the National Council to adjust appropriations yearly to meet expected income. In February, 1928, the National Council reduced appropriations under this "Pay-as-You-Go" Plan by the sum of .....	237,924
This left the net appropriations at.....	3,974,446
The National Council estimated that it would be able to save during the year on these appropriations because of vacancies in the staff and other savings, the sum of.....	250,000
This leaves the estimated expenses of the National Council for the year 1928 at.....	3,724,446
Toward these expenses the Council will have from interest on its endowment funds and from the United Thank Offering of the women of the Church an amount estimated at.....	\$702,370
The Council appropriated to meet the 1928 expenses the surplus of income from 1926 .....	62,990
The Council appropriated to meet the 1928 expenses from unused Contingent Fund of 1926 and 1927.....	80,000
The Council expects from gifts not applicable to quota and from other sources the sum of.....	75,000
This gives a total of income other than gifts on the quotas of .....	920,360
The Council therefore needs from the Dioceses to meet its estimated expenditures.....	2,804,086
When making reductions in appropriations in February, 1928, the Council provided for an estimated surplus for the year of.....	5,275
There is thus needed from the Dioceses to balance the Budget for 1928.....	2,809,361

**Note: This is the exact amount which the Dioceses told the Council it might expect to receive during the year.**

The Dioceses have paid to December 1st.....	2,003,578
<b>To balance the budget there must be paid in December . .</b>	<b>\$805,783</b>

## THE NATIONAL COUNCIL

281 Fourth Avenue, New York