

The **WITNESS**

CHICAGO, ILL., OCTOBER 30, 1930

THE VITAL NEED

by
W. G. PECK

THE vital need for this day is that Christian men shall understand the world - constructive implications of their Faith, and shall see that their religion is not a mild sedative for frayed nerves, or a palliative of their mortal fears, and nothing more, but that it is terrific energy and a shining star. The Gospel is in the world to renew and reform and control the world: to produce a society in which strength and skill shall become the instruments of love and not the servants of selfishness: to bind men with one indissoluble bond of loyalty: to produce beauty which shall banish ugliness and to awaken praise which shall silence noises of war.

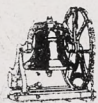
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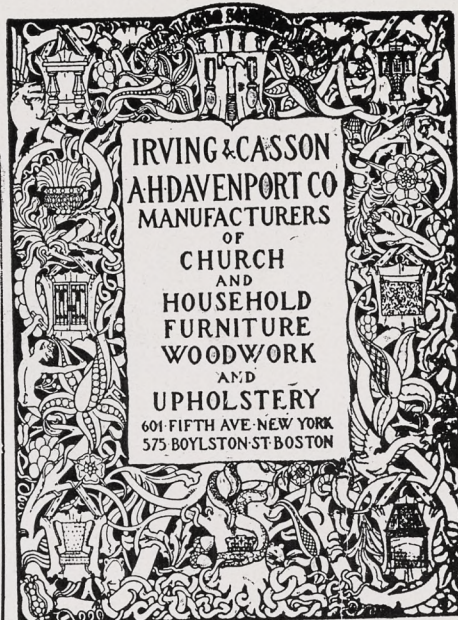


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THE WITNESS

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YOUTH'S IMPATIENCE WITH RELIGION

By

SAMUEL M. SHOEMAKER, JR.

YOUTH says, in the first place, that the churches are insincere. . . . What a spectacle—a bunch of prosperous American go-getters singing hymns and addressing prayers to a barefoot Jesus! The Galilean taught a morale which would be subversive of almost everything America most believes in. He cared nothing for possessions, and had none; and we worship Him in His poverty one day in the week, and scramble for more money the other six. He trusted in spiritual forces alone, and would not lift a finger in self-protection or to forward His enterprise; but so-called Christian America believes in bank-accounts and battleships. The admiration of Jesus as a commanding historic Figure is one thing; but the acceptance of Jesus as Lord and Master is quite another. Youth says, with very much justice, that the Church really stands for one thing and practises another.

One of the commonest counts which youth has against organized religion seems to be in the support which the churches lend to what are called "outworn moral codes." The implication seems to be that moral standards change from generation to generation, as the intellectual outlook changes; and that the Church ought to be behind the newest, not the oldest, ethical outlook. And if this means that the conscience of the Church should grow progressively more delicate in regard to new situations which arise as the world moves on, then none of us can gainsay it. The Church too long ignored, in some places resisted, the permeation of industry, politics, international relations with re-

ligion, as though these all belonged to a wicked and transient world. There is a Christian conscience about the liquor traffic, about war, about race relations, as there was a Christian conscience about slavery. I know a lot of Christians today, pious as nuns in their personal life, who never feel a twinge of concern about unemployment, about the conditions in famine-ridden China, or underpaid people in their own employ. If youth hammers at that kind of "outworn moral code," then we ought to thank him. But I am afraid that it is not this which youth means; he means that the code of personal morals which the Church supports is outworn. That is, business honesty, the consideration of others' rights, and sexual purity are outworn.



SAM SHOEMAKER

AND here I must put the other side. A moral code, like a telegraphic code, is a short way of saying a long thing. It is a transcript of social experience. It is a convenient way of handing on to a new generation what men in past time have found, as your text book in chemistry is a convenient way of

saving you from having to make all the experiments of which that book is the distilled knowledge. You may want to make some of those experiments again to convince yourself that they are true; but you are disposed to heed what the experience of others has shown. Now that is all there is to a moral code. It is a way by which society protects itself against endless and inconclusive experimentation. Some things have simply been found to work better than other things. Most of

us are content to use a knife and fork in the accepted fashion, and to wipe our mouths on napkins. Of course, we are perfectly at liberty to tear our meat to pieces with our fingers, and wipe our mouths on our sleeves; it is a curtailment of our personal liberty to demand that we do what everybody else does. But there seems to be something to be said for the value of codes and traditions; and when these unite upon some conviction, however inconvenient to the human desire for liberty, we had better give them some consideration. I commend to youth that they think once more about the Church's alignment with the established moral code of the past. I know that the life can go out of the code; but let me remind you that that does not change the pragmatic value of the experience from which the code was drawn.

I know a very rich woman who drags her children, while they are young enough to be obedient, to church every Sunday morning. She owns her pew. She wants no one else to sit in it, certainly no one who does not belong to her class of society. She goes home and they hear her talk outrageously about other people; she spends money on herself like water, and it is perfectly clear to them that she does not understand in the least what the Christian enterprise is all about. Her religion is a mere matter of enjoying going to church, or being seen in church, or meeting her friends. It means absolutely nothing of sacrifice, of self-control, of being anything else but what she would have been if she had been an avowed pagan. And as her children get older, they revolt against that kind of emotional and sentimental religion. They ought to revolt. They would be hypocrites as she is if they did not revolt. I have a great deal more use for their revolt, which is honest, than for her conformity, which is sham.

YOUTH says that organized religion is in the hands of the old. And to that I see no reply. It is in the hands of the old. Most of our ecclesiastical leaders, most of our vestries are of grey-haired men. Some of them are men whose sons and grandsons have not the slightest interest in the churches which they themselves support, and never will have. These younger men feel something stiff-minded, conventional, safe, on the side of law and order, desperately trite, in some of these older men. Youth sees the absurd anomaly of the most conservative men in our society supporting the institution which was founded by men who turned the world upside down. Youth knows that these men do not believe in Christ for one single moment: they only believe in a theology about Christ, a tame shadow of Christ, a kind of forlorn and lovely echo of Christ, not a Man who could fast forty days, and scatter the money-changers' tables about with His own two hands, and get the safe authorities by the ears till they had to destroy Him to save their faces and their safety. There isn't any use in telling youth that anomaly isn't there and doesn't exist. It is there and it does exist. The only remedy for it is to acquaint youth with the real purpose of the Church, and to confess to youth perfectly frankly that about nine-tenths of what the

Church is doing is too entirely insipid to represent Christ at all.

Youth wants something to coordinate his life, and bring his two or more selves into harmony. He wants to find a purpose in living. He wants to know what he should do with his life. He wants to have something with which he can actually help his friends. He would like to have a perpetual sense of going somewhere, and to participate in an adventure which would call to all his heroism and all his romance. It is just that which some of us are finding already in Christ, and if youth could only know it, Jesus the young Man holds the key for youth today.

Endowments

By

GEORGE PARKER ATWATER

NEXT week will be published the first of a series of articles setting forth, in detail, a method for the cumulative endowment of parishes.

Every rector and every member of the Church is urged to save these articles as they appear. The whole series is a summary of a book which will soon be out of print.

For many years I have struggled, as rector of a parish, against the disintegrating forces that affect the development of parishes. Those conditions which bring weakness to parishes are:

- (1) The death or removal of substantial givers.
- (2) The removal of young men and women who might become in time substantial supporters of parishes.
- (3) The change in neighborhoods which affects the type of dweller to whom the Church ministers.
- (4) The increasing demand to support outside agencies.
- (5) The higher cost of maintenance.

These five conditions are spears directed at vital parts of the parish structure.

At the same time the very life and mission of the Church are involved in its service to the economically dependent, namely, children and the people of meagre resources.

There is but one way to avert these dangers, and at the same time to fulfil the Church's mission. That way is ENDOWMENT.

Those who fail to realize the necessity or value of endowment, are apt to visualize a parish as a normal cross section of a reasonably prosperous residence community. But many parishes have a wider field than that. And many parishes which are prosperous today will tomorrow face a change of neighborhood that will be most disconcerting. Endowment is the valuable way by which security and continuity of work are assured.

Hospitals and colleges would collapse without their endowments. Our public schools would close without the equivalent of endowment, namely, a portion of the tax budget.

The provision for endowment permits persons to perpetuate their support of the parish for all time. The people have a right to such a provision. They are asked to invest in a parish by a contribution. They have the right to ask how that investment is to be safeguarded in the future.

Every one who appeals for money for the Church or for missions, implies that a gift will be properly spent or properly invested. But unless some provision is made for the security of the work for which an appeal is made, then the one who appeals has created a false expectancy. The Church must make the oppor-

tunity for endowments a national feature of its work, to keep faith with the people.

Just as we give every one a chance to support present ventures, we must give him a chance to fortify his present giving by endowment as a security.

Endowment is as vital to the functioning of the Church, as fire insurance is to the security to a business or a house.

The method which I shall outline in these columns makes it possible for every parish, large or small, to make the accumulation of endowment a vital element of its life.

And the method is a spiritual tonic, not a financial scheme.

The first article dealing directly with the method will appear next week.

WHY THEY LEAVE THE FARM

By

BISHOP JOHNSON

EVERY once in awhile we hear that someone of our clergy has gone to Rome. I have known several of them intimately before they went. They are persuaded that they have made the change because they have been convinced of the Roman claims and therefore have transferred their affections to that communion. I wonder! Usually our logical conclusions are determined by our major premises, and our major premises are fashioned out of our basic assumptions and these proceed from our heart's desires.

Now I look at it this way. The Roman Church appeals to a certain type of mind because she reflects certain characteristics which appeal to that particular type. As I understand the word "Catholicity" it connotes something akin to the landscape of nature. As I understand the word "Roman" it connotes mechanical uniformity. It is as hard for me to understand the hyphenation of Roman and Catholic as it would be to be edified by the term "Mechanical Garden." The two things are so different. There are many ways in which a Ford factory is more effective than an English garden. You do not produce roses in one or automobiles in the other. So in choosing an agency one is controlled by that which he wishes to produce. So the dominating influence in the change of one's religious affiliations is largely determined by the fact that one is seeking to attach himself to that religious system which is in agreement with his personal ideals.

THE logic which might convince Father A to go over to Rome would have as its premise that which would be repugnant to Father B. So Father A writes a book out of his experience and wonders that Father B is not convinced. Both Father A and Father B are expert dialecticians and their syllogisms are admirable,

but their major premises being different their conclusions are quite opposite. The Anglican Communion differs from both the Roman and the Greek Communion in the fact that it regards the Church as a house garden with any number of varieties, and has no desire to substitute mechanical uniformity for biological variety. I am not saying that a factory is bad and a garden is good, but that they are different, and that temperamentally I am more of a spiritual agriculturist than I am an ecclesiastical mechanic. One can readily understand however how unhappy one who had a mechanical genius would be if he had to stay and work on the farm. There are those personalities who love the mechanical precision of a manufacturing plant and who dislike exceedingly the rather heterogeneous processes that are demanded on the farm. They want every cog to dovetail into every other cog and they love to be at the lever behind it all and see the marvels of mass production. They possess an entirely different type of mind from those who enjoy the uncertainties of diversified farming.

AND so many leave the farm for the factory for reasons which are quite sufficient for themselves but would be very irksome to one who would rather live in an Indian village than have to work in a Ford factory. So when you attach the word Roman to Catholic I am in revolt because I do not care for the kind of thing which appeals strongly to the other man. And furthermore I am convinced that there are many persons in the Anglican Communion who crave the very kind of thing that the Roman Church emphasizes. This urge to obtain what they are seeking causes them to leave the farm. There are those who prefer uniformity to diversity; external force to spontaneous

energy; quantitative statistics to leavening influence; unquestioning deference to personal attachment, and these persons are irritated by the preference which others manifest for personal freedom in lieu of spiritual advisers.

Ablar men than we have debated this question on both sides with irresistible logic, but the irresistibility has been determined rather by the reactions of the individual than by the logic of the syllogisms. I have great respect for the Roman Church and for its contribution to American life. I am very sure that the millions of European ancestry who adhere to Rome in the United States today would not be members of the Episcopal Church if they were to be deprived of their spiritual mother. As a neighbor I have great respect for the discipline which she exercises over a large family who might otherwise be difficult to get along with.

But my own mother has a different discipline, if you can call it by that name. It is true that she is Anglican rather than Roman, but it is not true that she is not Catholic because she isn't Roman. It does not worry me that she is a smaller family or that she has a different discipline. To me personal freedom in the home is a great privilege, but I fully realize that liberty is a dangerous privilege and when abused produces chaos.

But the Anglican Church is not chaotic. Our General Convention is as harmonious as a symphony, not because all are playing the same instrument but because each instrument makes an effort to keep in tune with the other. Of course the same instruments can produce chaos or harmony. It is the way they are played. It takes a great deal more skill to produce harmony in an orchestra of many different instruments than it would if one had a thousand saxophones, but the music is I believe of a higher order.

THE whole point of this creed is that if some of our clergy elect to go to Rome or to Geneva, why worry? They have been born that way and they see the Anglican and Roman Communions out of the eyes that they possess. "The light that is in thee is in the eye." I am rather inclined to think that it is better for them and better for us if they leave the farm, for they are not only unhappy themselves if they stay but they have a faculty of sowing discontent among their brethren. They went out from us because they were not of us and they are happier and so are we. They have found what they want and if they write books or letters back to us about it, that is human nature. Everyone wants to justify himself and he feels better when he thinks he has done it.

The only mistake they make is that they think they have discovered a new revelation. They haven't. It is the same argument used by Newman and Kinsman and Vernon and Delany, only Newman did it more ably. They have the enthusiasms of the convert. Let us hope that they are so attuned to that which they have embraced that their enthusiasms are not disillusioned by the monotony of their new experience. One wishes that they could reflect more of the Master's attitude toward the Samaritans, who were arch heretics,

and use the virtues of the erring to confound the complacency of the children of Abraham.

Gratitude and generosity are virtues that one may still command, even among Christians. It were better to point out the things to be commended in one's former family than to specialize upon the faults by which one justifies himself in shifting his allegiance. In order that the logic must be convincing, the kindness of the logician must be evident.

Announcing New Books

BUILDING YOUR PARISH HOUSE, by the commission on church school architecture, and published by the department of religious education of the National Council. \$1.00.

If you are planning a parish house be sure to get this little book. It gives you charts and pictures and all the important information that you need; except, possibly, how to get the money to pay for it.

* * *

THE ALL SAINTS ALMANAC, compiled by C. R. Gant, designed by M. O. Goulden, illustrated by the Chelsea Illustrators. Morehouse. \$1.50.

It is a very beautiful engagement book, listing all of the Saints Days. The illustrations are superb. It would make a nice Christmas gift to your rector.

* * *

THIS BELIEVING WORLD, by Lewis Browne. The Macmillan Co. \$1.00.

This is the fascinating account of the religions of mankind which came out a few years ago at three times the present price. This is a beautifully printed and bound edition which you can now have for one dollar. At the price it should be in every home.

* * *

CHRISTIAN UNITY, by Bishop Arthur C. Headlam. The Macmillan Co. \$1.50.

This book by the Bishop of Gloucester, England, is based upon lectures that the author has given from time to time before university audiences. In it he sets forth the Catholic position as being the only strong basis upon which the reunion of the Churches can be accomplished.

* * *

AFTER CHRISTIANITY, WHAT? by Theodore W. Darnell. Brewer and Warren. \$3.00.

A good wholesome attack on Christianity and religions generally is often a valuable contribution. But Mr. Darnell hasn't done a decent job since one discovers after reading but a few pages that he hasn't the slightest idea as to what Christianity is all about. To him Christianity means Tennessee Fundamentalism and keeping him from getting the drink that he desires. The good things that this book contains have been said by more able writers time and again. The vast majority of its 334 pages are filled with the childish ravings of a prejudiced man.

NEWS OF THE EPISCOPAL CHURCH

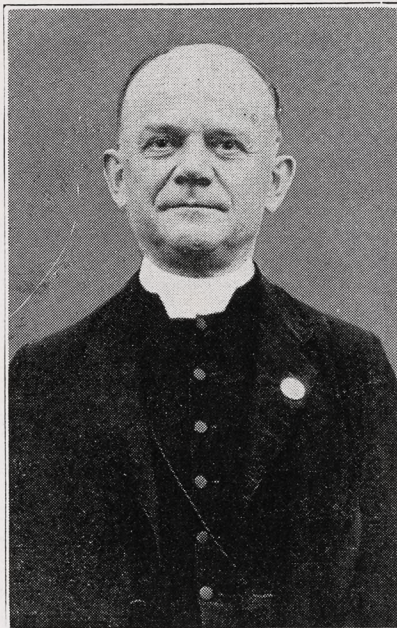
Edited by
WILLIAM B. SPOFFORD

THIS paper has between sixty and seventy faithful correspondents in various parts of the United States, who send to my desk news which they consider of national Church interest. During the past few weeks a great deal of this news has been about fall conferences and parish meetings, held for the purpose of planning the fall and winter work. At one of these conferences, down in Alabama, one of the topics discussed was "World-wide Unrest." Except for this one instance I do not recall reading of a single instance where Churchmen came together to discuss the most serious problems that faces the world today—that of unemployment. There are millions of people out of work in the United States right this minute—able bodied men and women, with dependents, who are suffering from the most malignant disease known to mankind. It means physical and spiritual deterioration, not only for the individuals caught by it, but for our boasted Christian civilization as well. The American method of meeting the problem, apparently, is to sit tight with the confident belief that economic forces will soon come into play which will sweep us back into the happy state of prosperity. Government officials, from the President of the United States down, for months have been giving out optimistic statements to the effect that the situation was righting itself. And doing it with tongue in cheek, I imagine, for meanwhile conditions have grown steadily worse. A New York newspaper the other day carried a story of twenty-three homeless men spending the night in a subway toilet room for lack of a place to sleep. Another newspaper told of a woman, 82 years of age, who had walked the streets all night, and hadn't eaten for two days.

Meanwhile the Church goes on its way complacently, raising funds to build of stone and mortar while the souls of the people for whom Christ came to minister rot in their shriveling bodies.

What can the Church do about it? We can at least tell the world that a social and industrial order which allows such a condition to exist is bankrupt. We can, as individuals, at least, join forces with that small but growing band of people who are dedicated to a new social order based upon cooperation instead of selfishness and strife.

We can at least demand that ma-



BISHOP ROOTS
Tells Groups About China

chines, given to mankind by creative genius, be used for the welfare of all mankind instead of for the enslavement of the many and the enrichment of the few. We can, at least, honor God by being rebellious and letting the world know that He demands something better for his tormented children.

What's more, it is my firm conviction that if we as Christians do not tackle this job others will. And I am inclined to believe that if we leave it to others the second state will be worse than the first.

If we are up to our job we will start at once setting up national, diocesan and parish conferences to consider not only unemployment and means of aiding those who are suffering, but also the fundamental reasons for the condition the world finds itself in.

After all we have passed resolutions enough about the Christian world we hope to see created. Bishops at Lambeth and deputies at General Conventions have been eloquent on the subject. But precious little has ever been done to show that we mean what we say. Perhaps it isn't too late to start.

The Girls' Friendly Society, at their recent convention in Chicago, voted to make more inclusive the qualifications for membership, ad-

mitting married as well as unmarried girls.

* * *

Bishop Griswold of Chicago is reported to be in a critical condition in the Evanston Hospital, where he went recently to recuperate from his illness of last spring.

* * *

The Transfiguration, New York, is planning again to aid the jobless this winter, though another plan will be worked out which will be more effective than the bread-line of the past winter. In speaking on the matter in a recent sermon the rector, Dr. Randolph Ray, said that as many as 2500 men a day were fed by the parish.

* * *

The registration at Trinity College this year is 350, the largest in the history of the college. The entering class represents fourteen states and five foreign countries. The new chapel, the gift of Mr. William G. Mather is taking shape day by day, and plans now call for the completion of the new Cook dormitory by another year.

* * *

Mark the last Sunday in January, 1931, in your calendar as Child Labor Sunday. And if any of you parsons wish to have material for a sermon for the occasion send to the Child Labor Committee, 215 Fourth Avenue, New York City.

* * *

Mrs. Julia Neilson West, founder and president of the New York Altar Society died on October 4th at St. Luke's Hospital after an illness of six months. More than twenty years ago, when Mrs. West became aware of the deplorable condition of our chapel at the Tombs, the New York city prison, she organized the Altar Society which promptly furnished a more fitting place for the celebration of the Holy Eucharist. Since that humble beginning the Society has grown to include today many hundred members, doing work throughout the country, in Porto Rico and the Virgin Islands. The chapel on Welfare Island, the Church of St. Mary of the Angels, the Italian Mission in the Bronx were all built by the Society. No worthy appeal has ever been neglected, the Elements, altar linens, vestments being given freely to hospitals, prisons, reformatories and missions. Another committee of the society also supplies the needs of army and navy chaplains. In addition to her great

work with the Altar Society Mrs. West was an active member of the New York City Mission Society.

* * *

Work in Western Colorado has been given an impetus by the assignment of Mrs. D. D. Taber, field worker of the Auxiliary, who is visiting all the congregations in this large territory during this month and next.

* * *

The Rev. J. Hubbard Lloyd of Japan and the Rev. Lloyd R. Craig-hill of China were speakers at the annual meeting of the Woman's Auxiliary of Southwestern Virginia, held at Pulaski, October 14th-16th. Missionaries within the diocese also were on the program. There was an address by Bishop Jett and an encouraging report by the president, Mrs. W. H. B. Loving which indicated that the women of the diocese were meeting their responsibilities on the Advance Work program and were making plans for a vigorous Every Member Canvass this fall.

* * *

Bishop Strider of West Virginia preached on personal evangelism at the fall meeting of the Northwestern convocation of that diocese, held at Morgantown, October 14-15. Mr. Lawrence Choate, president of the Brotherhood of St. Andrew, led round table discussions on parish problems and delivered the closing address of the convocation on "A Layman's Religion."

* * *

An interesting innovation in the religious life of Baltimore is being tried by the First Christian Church as a contribution to the life and thought of the community as a whole. On Sunday evenings throughout the fall the church is sponsoring a Community Institute on Human Relations, consisting of a series of lectures on contributions to human welfare, given by some of Baltimore's outstanding leaders in the various professions. Among the subjects will be Psychiatry, Education, Medicine, Business, Public Schools, the Jews, the Catholic Church, the Law and Protestantism.

* * *

The National Council is offering to you free of charge the report on the work done under Council auspices during 1929. It is a newly published book containing a fascinating account of this work, which is after all your own. As you will see from their advertisement on page ten of this paper all you need to do is to send a postal to secure it, and after going through the book rather carefully I must say you are foolish if you don't.

* * *

The clergy of Western New York

SERIES ON CLERGYMEN

THE WITNESS is planning to run a series of photographs of clergymen, accompanied by brief biographical sketches. It is not difficult to learn of the work done by city rectors, or to secure their photographs. But we feel that the work done in remote places by men whose names seldom appear in a Church paper is of no less importance to the Kingdom. We therefore hope in this way to give some small recognition to the multitudes of men who are serving faithfully in small places. We are now sending questionnaires to the clergy asking, among other things, for information about themselves. We hope that modesty will not prompt them to reject it. Mr. Rector, when you receive yours please fill it out and mail it, together with a photograph or snapshot of yourself.

gathered in Rochester on the 13th to honor Bishop David Lincoln Ferris on the tenth anniversary of his consecration. There were addresses by Bishop Davis, coadjutor, the Rev. Benjamin Sanderson and the Rev. Samuel Tyler. What's more the parsons presented their bishop with a purse of gold.

* * *

The clergy of Alabama met in conference at Grand View on October 7-10, with very nearly an hundred per cent attendance, two or three men being prevented from coming by illness. They discussed lively topics: "World unrest, its cause and cure"; "Missions"; "Facing our practical problems." The Rev. Kenneth Morris, missionary in Japan, was the guest of the conference and spoke on both of the first two subjects. Bishop McDowell told the brethren of the Lambeth Conference.

Preparation was made for the annual canvass for the Church's Program, but in such a way that one was hardly aware that a money drive was in the offing. Almost the entire emphasis was laid on the spiritual aspects of the Program, in the assurance that if these were safeguarded the material would of necessity care for themselves.

* * *

The diocese of Western New York has been holding meetings on education under the auspices of the department of religious education in various parishes of the diocese. As a culmination of these smaller meetings, larger conferences are to be held in Buffalo and Rochester on the

9th of November, with Dr. Adelaide Case of Teachers College, New York, and Dr. Thomas Hopkins of the Lincoln School, New York, as the speakers.

* * *

With a fair wind, and every advantage that wealth, social prestige and democratic ideals can give, Delaware launched its new St. Andrew's church boarding school for boys on October 14th when Bishop Cook, in the presence of nearly two thousand people from all over the State, dedicated the buildings and the 350 acres of beautiful woodland on the shores of Noxontown and Silver Lakes about two miles from Middletown.

Not a little interest was added by the fact that it was also the tenth anniversary of Bishop Cook's consecration, and the Bishop has accumulated quite a sum of notable achievements during the decade, which, added to his own personal traits, attracted people from all walks in life who like to gather about him. The spirit of good will which dominated this event was in itself an evidence of the solidarity into which the Bishop has welded his diocese.

The orator for the occasion was Judge Joseph Buffington, who delivered a masterful address.

* * *

At a Methodist Church in Baltimore they have a famous spelling club, dating back to 1898, which for thirty years had taken on all comers and had an unbroken record of victory. Then last year they met defeat before the Capitol City Spelling Club of Washington. But they came right back, challenged the Washington Club, and in a spelling bee recently sent them down to defeat. And mind you it was no jaw-breaking word that won the victory for Baltimore but the simple word, "atimy," which means, according to our Baltimore correspondent, the Rev. James A. Mitchell, public disgrace. What a glorious word with which to put over the final punch.

* * *

Bishop Strider of West Virginia and Dr. William C. Sturgis of the College of Preachers, Washington, are to be the speakers at a mass meeting in Washington on November 16th which will open the Washington diocesan preaching mission. Thirty-five preaching missions have been set up in the diocese and that number of missionaries are to hold forth from the 16th through the 23rd.

* * *

Sixty-five officers of the Woman's Auxiliary met at Grace Church, Galesburg, Illinois, on October 8th, at the invitation of the Rev. R. Y. Barber, rector. The speaker for the occasion was Mrs. E. A. Kirkland,

United Thank Offering treasurer for the diocese of Chicago, who told of the development of the Offering and the romantic story of modern missions. This is the first time that a meeting of this sort has been held in the diocese and it proved to be an inspiring event.

* * *

Senator Copeland of New York was the speaker at the meeting of the New York Churchman's Association held on October 20th. He spoke on the Senate, its job and those who try to do it.

* * *

Calvary Church, Brooklyn, has a stone cut from the hill of Calvary outside Jerusalem, as a part of its new altar, the gift of the bishop of the diocese in memory of the late rector, the Rev. John Williams.

* * *

Bishop Roots of China, on his way back home from the Lambeth Conference has been speaking on the work in that country as he has toured across the country prior to sailing from San Francisco. He was in California October 20-21, speaking before two clergy groups and also being the guest at a banquet given in his honor by San Francisco churchmen.

* * *

All sections of the country and all types of churchmanship are uniting in promoting the Faith and Youth Program issued by the Brotherhood of St. Andrew, according to general secretary, Leon C. Palmer.

The metropolitan diocese of Long Island is putting on the program in a far-reaching way. The program is also being put on in St. John-in-the-Wilderness, White Bear Lake, Minnesota.

Rev. W. R. Cross, chairman of the diocesan committee on evangelism of New Jersey, is sending a special package of Faith and Youth material to all the clergy in his diocese, and so also is G. Ward Kemp, a council member of the Brotherhood from the diocese of Olympia in the state of Washington.

Bishop Ward of the diocese of Erie writes: "I am glad of the progress of the Faith and Youth Program. I have strongly recommended it to our clergy in conference." Bishop Woodcock, of Kentucky, says: "We had a conference here on the Faith and Youth Program. I am deeply impressed with the importance of the movement and I am confident of the great good it will accomplish for the youth of our Church." Maryland vies with Michigan in thoroughness of organization for this program for youth and so it goes throughout the various dioceses of the country.

All types of churchmanship unite



W. RUSSELL BOWIE
Guest Preacher in Baltimore

in realization of the importance of this movement for youth. The same mail brings a letter from Father Sill of Kent School and from Rev. Howard Cady of Hamilton, Virginia, regarding the movement.

* * *

The clergy of Nevada met recently at Reno to prepare for the Every Member Canvass.

* * *

A reception for the Rev. Howard Harper, new chaplain of the University of Nevada, was given by Bishop Jenkins recently at St. Stephen's Chapel, with a large number of students and faculty members present. The university glee club was there too. This is the first of a series of social events planned for the student centre which has been opened this year.

* * *

Convocation of North Mississippi met at Grenada this week, opening with a splendid sermon by Bishop Green. The first part of the conference was given to a discussion of problems within the diocese, after which there was discussion of the program of the national Church. Other matters discussed were young people's work, the work of the women of the Church, and the program for a diocesan mission.

* * *

Churches grow fast on Long Island. Malverne was a hamlet a few years ago but now it is a considerable village. Bishop Stires sent two Church Army men there last April and they canvassed the town in their characteristically efficient way. There were Episcopalians there; some were going to the Community Church, some to other churches, some not at all. On August first the Rev. Thomas C. Johnson was sent to Malverne. He

could not hold services in the public school so he rented a house. Services began August 17th with 17 at the early service and 41 at the later service. A school was started which now has 41 pupils; and there is a rector's aid society of 20 members with a men's club under way. At a reception for the rector there were 150 present.

* * *

Church Army cadet W. Hosking has just finished a five weeks' campaign in Newark, Ohio, under the rector of Trinity parish. There was factory preaching, house to house visiting, open air services on street corners and of course services in the church. On the last Saturday night a meeting was held on one of the busiest corners of the city, with the rector and a fully vested choir, and a street crowd of about 800 people.

* * *

The churchman's dinner of the diocese of Albany was held on the 27th at Troy. Bishop Oldham and Mr. Hamilton Ward, brother of the bishop of Erie, were the speakers. It was attended by practically all the clergy of the diocese and about five hundred laymen.

* * *

The Rev. Charles H. Collett of the field department of the National Council led a conference at the recent meeting of the Albany, N. Y. archdeaconry. Bishop Oldham was the speaker at a dinner held in the evening.

* * *

St. Luke's, Lebanon, Pa., celebrated its patronal festival and fiftieth anniversary on October 18th and 19th. A memorial tablet to the late Rev. John Mitchel Page, former rector, was dedicated and also a fund of \$7,000. Bishop Sterrett preached at the dedication service and the Rev. A. A. McCallum, another former rector, preached at the Sunday service, with G. P. Hance, superior of the St. Barnabas Brotherhood, a lay order, speaking in the evening.

* * *

Dr. Louis B. Franklin, vice-president of the National Council, was the guest on October 15 of the chapter of All Saints Cathedral, Albany, N. Y. and addressed them on the subject of Church financing. The following day he met with about forty laymen and a number of the clergy to discuss the same matter.

* * *

Two beautiful stained glass windows were recently placed in St. Luke's, Jamestown, N. Y., completing a new series of six which were all done in the J. & R. Lamb Studios.

* * *

Mrs. David Clark, wife of the missionary at the Rose Bud reservation, South Dakota, has been speaking on

the work there before Auxiliary groups in the diocese of Western New York. The diocese is undertaking this year, as its Advance Work, to care for all the Indian work in South Dakota.

* * *

A number of reginal mass meetings are being held in the diocese of Bethlehem in the interest of the Advance Work. Bishop Creighton of Mexico was the speaker at four of them, the Rev. Robert Patton of the Church Institute for Negroes spoke at two, and others are to be addressed by the Rev. G. Warfield Hobbs, editor of the Spirit of Missions and by Dr. Lewis B. Franklin, vice-president of the National Council.

* * *

Bishop Mitchell of Arizona is to preach at St. Mark's, Berkeley, Calif., on November 9th and then the three days following conduct conferences in the parish on the whole work of the Church. On the Sundays in October there were special preachers, each bringing a message about some work outside the parish. The young people's fellowship of this thriving parish is studying this year the book "Social Opportunities of the Churchman," with an occasional guest speaker telling them of opportunities in the field of social service.

* * *

Canon Newbolt, for forty years canon of St. Paul's Cathedral, London, has died. He was one of the last survivors of the Oxford Movement.

* * *

St. Andrew's, Turners Falls, Mass., was consecrated on Sunday last by Bishop Davies.

* * *

Sadhu Sundar Singh, famous Indian Christian, was the speaker last Sunday at the last of a series of meetings on India held at St. Paul's Cathedral, Boston. The previous Sunday the Rev. James T. Addison spoke on the life and influence of Gandhi.

* * *

Convocation of Berkshire, diocese of Western Massachusetts, was held at St. Stephen's, Pittsfield, last week. Bishop Davies spoke on the Lambeth

Conference, the Rev. Charles H. Collett, field secretary of the National Council, spoke on the Advance Work Program, and the Rev. Elwood Worcester spoke on Religion and Health.

* * *

Holy Trinity, Southbridge, Mass., recently completely renovated, was damaged by fire last Sunday. The loss is fixed at \$25,000.

* * *

The Rev. W. Russell Bowie of New York is one of the six preachers selected by the committee of one hun-

dred, in Baltimore, to preach the sermon series which is a religious event of some importance. It is an interdenominational undertaking, each year six outstanding preachers being invited.

* * *

St. Michael and All Angels, Baltimore, has called the Rev. W. C. White from Hastings, Michigan, to be a member of the staff. He has been a leader in Christian healing and is to preach a series of sermons on that subject presently with an idea of or-

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* * *

The normal bed capacity of St. Luke's Hospital, Shanghai, is 156, and it is full most of the time. The total days of treatment given last year were 56,937. There were nearly 100,000 treatments in the out-patient department. The hospital does a large amount of free work, and even for its pay-patients the fees are small. It serves a large and crowded mill district. It has industrial contracts with a dozen or more Shanghai firms and offices, which contribute to the care of their patients. The Church Periodical Club and various branches of the Woman's Auxiliary have helped materially. Other Chinese and foreign offices contribute to its support. The nurses' training school has about fifty enrolled, all young men, under the supervision of five foreign and seven Chinese graduate nurses. Besides its major need of new quarters, which is an item of the Advance Work Program, St. Luke's needs various pieces of equipment. A free bed may be supported for a year for \$100 gold. The superintendent is Dr. A. W. Tucker, brother of the Bishop of Virginia. He went to St. Luke's in 1906.

* * *

Two statistics coming from entirely different sources met on one typewriter. One said, ninety per cent of the members of St. Paul's Mission, Farrell, in the diocese of Erie, are contributors to the mission. The other said, ninety per cent of the population of Farrell are foreign-born.

* * *

A young man who had been a clown in a circus but had been spending some time in jail was baptized by a

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prison chaplain in Michigan last summer. News of this event so affected the young man's foster parents that they resumed going to church, which they had neglected for years.

* * *

Kagoshima, Japan, where St. Francis Xavier and his companions landed in 1549, now has a self-supporting church with a much respected Japanese priest in charge.

* * *

Christ School for boys, Arden, North Carolina, has completed and occupied the new dormitory given by the Woman's Auxiliary as part of the Corporate Gift of the Current triennium.

* * *

"The American Bishops," says a South African report of Lambeth, "were a likeable-looking lot of men. Evidently they could never know what it means to suffer from an inferiority complex!"

* * *

A group of lay women from several parishes in Baltimore were so greatly concerned over recent magazine articles which they felt detrimental to their conception of Holy Communion, that they initiated a movement which bids fair to produce some interesting results. The Rev. Frank Gavin, Professor at the General, has been secured to give a series of lectures through the Fall on the subject: "The Sources and Social History of the Sacrament of the Holy Communion." The lectures will be held in the parish house of Grace and St. Peter's Church. It is hoped by the sponsors that out of this plan there will grow some sort of lecture foundation on the principles of the Christian faith.

* * *

Individual churches should have commissions of architecture and allied arts to prevent rich donors from "perpetrating architectural horrors" on the churches, the Very Rev. Dr. Milo H. Gates, dean of the Cathedral of St. John the Divine, said at a luncheon of the Church Club of New York.

"Paying for a church or part of the church does not give rich donors the right to impose horrors upon it," said Dr. Gates, who is chairman of the commission on architecture for the Protestant Episcopal Church. "With an art commission in every parish the ministers would be protected against aggrandizement by rich members of the church."

Dr. Gates said that when the commission started there were only two architectural firms that could be depended upon to build good churches, but that there are now about forty-one on the commission's "white list."

"This education and elevation of church architecture has been largely due to our commission," Dr. Gates continued. "New York deserves the

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greatest praise, for in the last fifteen or twenty years no place has given so many specimens of beautiful architecture to the world."

The Rev. Dr. Charles K. Gilbert, who was consecrated as a suffragan bishop on Tuesday, was also a speaker. Chief among the compensations he will have as suffragan bishop, Dr. Gilbert said, will be to "stand beside the bishop of the diocese and to help lighten his overwhelming load."

"I haven't always agreed with Bishop Manning," Dr. Gilbert said. "But in the whole history of the diocese there never has been a bishop who has given more unsparingly to his work, who has come to his office with such capacity and such administrative ability."

* * *

The last number of the Spirit of Missions, which I hope you all read, contained an article about the splendid student work that is being done at the University of Michigan by the Rev. Henry Lewis. It was a capable article and for the most part true. However Mr. Lewis feels so strongly about the two or three misstatements that he has written us a letter about it. He wants you to know that he does not deserve credit for having be-

gun student work there, but merely continued work that had been done very effectively for many years by the former rector, the Rev. Dr. Tatlock, under whose rectorship Harris Hall, the student centre, had been built.

* * *

A clergy conference was held last week for the parsons in the diocese of Pennsylvania, held at St. John's Church, Norristown, Pa., presided over by the Rev. James M. Niblo. There were 150 present. The addresses were by Bishop Taitt, Bishop Creighton of Mexico, Mr. William C. Sturgis of the College of Preachers, and the retiring executive secretary of the field department, Rev. C. E. Snowden. And by retiring I am not referring to personal characteristics but to the fact that he is giving up his present job the first of November. Writing of this fine conference the Rev. Mr. Niblo says:

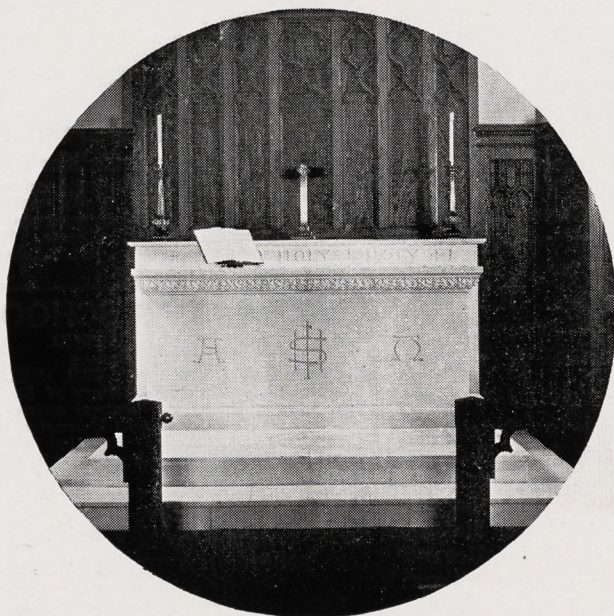
"The result of the conference will be found in the work of every parish as the priest in charge plans and develops the whole life of the parish. We must make known to every member the real purpose for which the Church exists, to come in contact with God and eternal life, to realize that God's Kingdom is a social Kingdom which takes into account all men

everywhere, that the work of the Kingdom, of spreading the Gospel of Jesus Christ is a bounden duty and privilege which brings us into contact with souls close by and with souls in the uttermost part of the world. For we have learned that there is no such things as domestic and foreign missions, but that the whole work of the Church is concerned with the spread of the Gospel in our own communities, as well as in every quarter of the earth's surface. Wherever there are men, sons of God by creation, there must we labor to make them sons of God by redemption. The persons who say they do not believe in sending missionaries far afield have not yet learned the first rudiments of Christianity, that God is our common Father, that Jesus Christ is our Redeemer and elder Brother, making us all brethren in God's Kingdom, the Church."

* * *

An inspiring mass meeting to bring the people of the Archdeaconry of Paterson into the spirit of the coming Church Loyalty Festival of the Diocese of Newark was held at St. Paul's Church, Paterson, on Thursday evening, October 9th. Bishop Stearly and the Hon. Ira W. Stratton, of Reading, Pa., were the speakers, with

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Archdeacon Ladd, the Rev. Edwin S. Carson and the Rev. David Stuart Hamilton, D.D., Rector of St. Paul's, also taking part. Other Archdeacons have been having similar meetings, the dates and places of which, together with their speakers, follow: Archdeaconry of Newark: Oct. 12, Grace Church Orange; Bishop Stearly and Capt. B. F. Mountford, of the Church Army; Archdeaconry of Morristown: Oct. 16, Calvary Church, Summit; the Hon. Harry V. Osborne, Mr. John Seitz. Archdeaconry of Jersey City: October 19th, St. John's Church, Jersey City; the Rev. H. Percy Silver, D.D.

Archdeaconry of Hackensack (two meetings): October 19th, Christ Church, Hackensack; October 26th, Trinity Church, Grantwood, at which last mentioned service the speaker was the Rev. Bernard Iddings Bell, warden of St. Stephen's College.

* * *

The fine new parish house of Grace Church, Orange, N. J., was dedicated recently by Bishop Stearly; one of the finest and most complete parish houses, so I am told, in the country. The Rev. Charles T. Walkley is the rector.

* * *

Two hundred delegates were present at the annual convention of the young people's service league of North Carolina, held at St. Paul's, Winston-Salem, October 17-19. The conference was conducted for the most part by the young people themselves, although Bishop Penick and several of the clergy spoke.

* * *

The Auxiliary of West Missouri has been having meetings; first at Marshall for the eastern district branches, and then later at Joplin for the branches of the southwest. The Rev. Henry N. Hyde, executive secretary of the diocese, spoke at the former meeting on the Advance Work Program; Mrs. B. S. Brown, diocesan president, Deaconess Betz and the Rev. J. J. H. Wilcock were the speakers at the meeting in Joplin.

* * *

The Rev. Benjamin H. Smith, Nevada, Missouri, has accepted a call to be the rector of Trinity, Atchison, Kansas.

* * *

Clerical changes in Oklahoma: Rev. H. M. Kellam from Kokomo, Indiana, to St. Thomas's, Pawhusta, with missions at Cleveland, Hominy and Barnsdall; Rev. T. M. Melrose from Dallas to St. John's, Durant, with missions at Hugo and Antlers; Rev. S. U. J. Peard, from Harrisburg to St. Luke's, Ada, with missions at Coalgate and Lehigh; Rev. F. A. Nichols, formerly on the staff

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of All Angels', New York, in charge of St. Paul's, Altus; Rev. J. E. Stratton, ordained in June, in charge of St. Thomas', a Negro congregation in Tulsa.

* * *

Holy Comforter Mission to the Jews, despite the unsuitableness of its building and the smallness of the "play-ground" which is its yard, has nevertheless done a large amount of valuable neighborhood work during the past summer season. The Rev. Mr. Greenberg reports that hundreds of mothers and children have visited the play-ground, and more children applied for admission to the Daily Vacation Bible School than there was room to admit. Attendants were Russians, Poles, Lithuanians, Ukrainians, Italians, Germans, Spanish, and Americans—both white and colored. Outings were arranged for many parties, including a trip on the floating hospital ship, St. John's. Several children were provided with two weeks' visit to the country. A second Vacation Bible School was held at Christ Church, Bedford Ave., with 62 Jewish children in attendance. All of it is in Brooklyn, I nearly forgot to say.

* * *

A bath, a shave, a bed and two meals may be had for one dollar, according to the Rev. Donald B. Aldrich, rector of the Church of the Ascension, New York. The social service department of this parish is co-operating with a most efficient relief organization in an effort to help the unemployment situation. Dr. Aldrich states in his church bulletin that ten dollars will put one man on his feet

and give him a real chance to secure a job.

* * *

Plans are being drawn for the combined church and parish house to be built at Liberal, Kansas, as the Advance Work project of the diocese

of Olympia. Liberal is a thriving town of 5000, a division point for a western railroad with important gas developments nearby. It is now being served by the Rev. F. W. Sherman of Cimarron but a resident priest is badly needed.

Services of Leading Churches

Cathedral of St. John the Divine New York

Amsterdam Ave. and 111th St.
Sunday Services: 8, 9, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation Madison Avenue and 35th Street Rector

Rev. H. Percy Silver, S.T.D., LL.D.
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.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
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.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45
Wed., Thurs., Fri., and Holy Days.

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
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

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.

St. Luke's, Atlanta, Ga.

Peachtree Street
Rev. N. R. High Moor
Rev. Ernest Risley
Sundays: 8, 6:45, 11 and 5.
Daily at 5 P. M.
Wednesdays and Fridays 10 A. M.

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:00)

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. Stephen's, Chicago

The Little Church at the End of the Road
3533 N. Albany Avenue
Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

St. Luke's, Evanston

Rev. George C. Stewart, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago, off at Main, one block east and one north.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 7:45 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
Sundays: Holy Communion 7:30 and 8:15 A. M.; Young People's Mass 9 A. M.; Church School 9:30 A. M.; Matins 10 A. M.; High Mass and Sermon 10:30 A. M.; Solemn Evensong and Sermon 7:30 P. M.
Week-days: Matins 7:15 A. M.; Mass 7:30 and 8:15 A. M., except Thursdays; Thursdays, Mass 7:30 and 9:30 A. M.; Evensong 5 P. M.; additional Mass, Holy Days, 9:30 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays:
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

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brighter than ever before.

It is a New Day

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that He gave His only-
begotten Son, to the end that
all that believe in Him,
should not perish but have
everlasting life."

— a Wonderful Gift

Your privilege is to let others
enjoy this Gift.

Put yourself into your
Church and let it represent
you throughout the world.

A Glowing, Radiant, Happy
Personality

— means

Your Parish more helpful
to its Community;

Your Diocese a brighter,
broader field of service at
home;

The General Church radiat-
ing a greater, nobler sustain-
ing power at home and
abroad;

All three depending on YOU.

It is a NEW DAY. It brings
you Opportunity. Are you
ready?

*Through years of unceasing toil, courage, faith, work and sacrifice,
your Church has shared in laying the foundation for a New
Day. But—it is YOUR life, personality, responsibility, spiritual
ideals and financial support that make the New Day possible.*

PREPARE FOR THE
EVERY MEMBER CANVASS:
NOVEMBER 30 — DECEMBER 14

One good way for you, as a Churchman, to prepare is to read and
induce others to read, the fall Study Book, *Our Expanding Church*,
by James Thayer Addison. Sent postpaid for 25c. Other good
ways will be suggested by your Rector, your Diocesan Office, or

THE NATIONAL COUNCIL

Field Department

Church Missions House, 281 Fourth Avenue, New York