

# The Witness

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## The Conference at Wellesley is Well Attended

Leaders Find Gathered There an Enthusiastic, Earnest Group of Church Workers

The Conference for Church Work, meeting at Wellesley College, June 26-July 6, demonstrated the real character of a National Episcopal Conference more definitely than in other years. This Conference, formerly held at Cambridge, but for the last four years at Wellesley College, through the courtesy of its trustees, differs from all other conferences and summer schools for church work and workers in that it is a general conference in distinction from the Provincial Diocesan and Interdiocesan conferences held in many places by the Church.

The General Conference, unlike the others, is for the benefit of the whole American Church, rather than for any particular locality, people coming this year from fifty-two dioceses and twenty-four states and from the missionary districts in China, Japan, Porto Rico, Brazil and the Philippines, many of those from overseas being missionaries. It is not under control of any other organization, either a provincial council or a diocese or group of dioceses, as are the others. It is managed by a committee whose members are from three Provinces and seven Dioceses.

The primary aim of this conference is to supply the Church with one of her greatest present needs, leaders, in all branches of her work. For this reason the General Conference prefers its membership to be composed largely of those, young or older, who are already leaders or teachers in any branch of the Church's work, but who wish to get instruction in their particular lines for the coming year, and those who, though still young or uninstructed, show ability for leadership and intend to pass on to others what they themselves have received. The conference this year was markedly made up of this type. Nearly everyone present, young and middle-aged, studied hard and conscientiously, all receiving in addition to their instructions the inspiration which comes from the classes on the Bible, prayer book and personal religion.

In response to a request for a comment on his splendid course given to the clergy of the conference, Bishop Coadjutor Elect Charles L. Slattery said: "This course has impressed me with the advantage of having a clearing-house for methods in the life and work of the clergy. In my lectures I have been telling what I have discovered to be useful in the parishes which I have

## Americans Save Many Orphans in the Near East

One Check For One Hundred Thousand Dollars Saves Over Two Thousand Children

### READY MONEY

The Witness, not being a subsidized paper, depends entirely upon its readers for support. They do extremely well during ten months of the year but seem to have other things on their minds during the hot summer months. We need cash to pay our bills. We are willing to pay for this ready money. Therefore the following proposition is made: Send us your name and that of a friend together with two dollars. Your subscription will be advanced one year from present expiration date. Your friend will receive the paper for a year, and you will have sent to you a copy of Bishop Johnson's "The Personal Christ." \$3.50 for \$2.00. Fill out the form on another page and mail today.

served, and I have learned from the members of the class, both in the lecture room and outside it, many details of experiments which will help me in my ministry. I am convinced that the most effective ministry is made, not by a man who starts out with a hard and fast theory of administration, however good, but by a man who daily adapts himself to the needs and aspiration of the people committed to him. We of the clergy need consecrated and unselfish imagination."

Rev. A. B. Mercer of the Western Theological Seminary gave a splendid Old Testament Course on the Book of Job. In commenting on this course, he makes a significant comment on the ability of Episcopalians to get hold of the modern view.

He said: "I have lectured before many societies and clubs on the Bible. Some of them have consisted of Episcopalians only, others have been non-Episcopalian. I have found that the ability of Episcopalians to co-ordinate Church and Bible is such as to present the minimum of difficulty in presenting modern interpretation of the text of the Bible."

Rev. B. W. Bonnell, of St. John's College, Greeley, Colo., in his class for young people discussing problems in religion was pleasantly surprised at the readiness of young people to enter into discussion.

Two months ago Near East Relief was obliged to make a 25 per cent reduction in all appropriations for orphanage support in Armenia, Anatolia, Syria and Palestine. Receipts had decreased 40 per cent. There was no alternative. The 25 per cent reduction in appropriations meant the inevitable death of thousands of little children whom America had already taken into the orphanages of the Near East—certain death unless the American public, by increased contributions, "commuted the sentence."

The facts were quickly placed before the public and the public responded. The contributions during April and May were restored to the former level of \$5 per month for each child in the orphanages. Funds representing the increased contributions were cabled to the Near East, and after a temporary reduction in rations, provision was made for the retention of all the children already assembled in the orphanages.

This achievement was made possible first, by the American press, without whose co-operation in placing the facts before the public, the saving of the lives of these thousands of children would have been impossible, and second, by the American public that always shows itself ready to respond when the facts are known.

One check came unsolicited for \$100,000 from an anonymous donor, who read of the threatened slaughter of innocents and responded promptly, generously. This man, by signing that check, literally saved the lives of 2,000 orphaned children as truly as if he had rescued them from a sinking ship or burning building.

Tens of thousands of children, the potential leaders of a new Near East, are living today, who would have perished had it not been for the co-operation of the American press and the response of the American public.

Most of these children, however, are under eleven years of age. They are orphans. They have no friendly, strong government to give them care and protection. More than 100,000 of them are wholly dependent upon American philanthropy. Their needs will be as great during the summer months and the coming winter as they were last spring, and it is only by a steady continuance of contributions that a recurrence of the crisis can be avoided.



# GENERAL NEWS OF THE EPISCOPAL CHURCH

## Dr. Reifsnider Elected to Deanship of Bexley Hall

At the annual meeting on June 19 the Board of Trustees of Kenyon College elected to the Deanship of Bexley Hall the Rev. Dr. Charles S. Reifsnider, now President of St. Paul's College at Tokyo. Dr. Reifsnider graduated at Kenyon College in 1898 and at Bexley Hall in 1900 and has since received the degrees of Master of Arts in course, 1904, and L.H.D., 1912. As an alumnus of the seminary his election will be particularly welcome to Bexley men and because of his wide experience and eminent service he will bring to the seminary the leadership that it needs. As Dr. Reifsnider is now in Japan his decision cannot be known for some little time.

At the same meeting the Board of Trustees elected to the Eleutheros Cooke Professorship of Church History and Ecclesiastical Polity the Rev. Charles E. Byrer, '00 Bex., '22 D.D., Rector of Christ Church, Springfield, Ohio. Dr. Byrer took his bachelor's degree at Otterbein College and graduated from Bexley Hall in 1900. Dr. Byrer is well known as a writer and scholar. For fifteen years he has been an examining Chaplain of the Diocese of Southern Ohio and for nine years President of the Standing Committee. Dr. Byrer has been a deputy at the last three General Conventions and has been elected to the coming Convention at Portland.

## Ordination in Christ Church, Norfolk, Virginia

In Christ Church, Norfolk, Va., on St. Peter's Day, Mr. Henry R. Taxdal, M.A., B.S., S.T.B., was ordained deacon by the Rt. Rev. A. C. Thomson, D.D., Bishop Coadjutor of Southern Virginia. He was presented by his rector, Rev. F. C. Steinmetz, S.T.D., who also preached the sermon.

The service was a most impressive one, many of the clergy from Norfolk, Portsmouth and vicinity being present, in their vestments.

Beautiful music was rendered by the full vested choir of boys and men.

Luncheon, served in the parish house, followed the ordination service.

Rev. Mr. Taxdal will have charge during the summer of All Saints' Church, Park View, Portsmouth, where he will preach on Sunday mornings, taking the night service and preaching at Cradock.

With the autumn, he will enter a course at the Harvard and Cambridge Divinity School.

## Women of Chicago Church Win a Thousand Dollars

An enterprising newspaper in Chicago started a novel advertising scheme. All of the stores in the territory that the paper covered were given coupons which were to be given away with the purchase of products advertised in its pages. The institution which collected the largest number of these coupons was to receive a prize of \$1,000. Practically all of the churches on the south side of Chicago entered the contest, including at least two Roman churches, with over a thousand

communicants each. Several lodges also entered the contest. Yet in spite of this competition, in the face of which most small churches would give up, the women of St. George's Church went to work. At the very outside there were probably not more than thirty women working but they pulled together with a real enthusiasm and were announced as the prize winner on July 1st. St. George's is a Mission of 150 communicants, under the direction of the managing editor of The Witness.

## Diocese of New York Makes New Record

The report of the Church Treasurer of the Diocese of New York, giving the Nation Wide Campaign receipts as of June 1st, 1922, indicates that the Diocese of New York leads the Church with a total of \$107,110.12, which is an increase of \$20,552.15 over that recorded as of the same date last year. The next largest increase is \$9,192.05. The second and the eighth provinces are the only ones showing any increase over the corresponding period last year.

## The Princeton Summer School Well Attended

About two hundred students have registered at the Summer School. The rain is almost continuous, but nothing dampened the ardor and enthusiasm of those attending.

The Fourth of July was most patriotically observed, a special feature being the singing of patriotic songs at the Washington Memorial. It being Field Day, much fun was enjoyed by old and young alike.

The early Holy Communion services are wonderfully attended.

A full report of this important conference will appear in a later issue.

## Active Building in Diocese of Bethlehem

The Diocese of Bethlehem is trying to enlarge its rural work, or at least to revive the missions which were once alive, but have been dead for some time. Regular services are held in St. Matthew's Church, Stevensville, this summer by the Rev. Ralph Weatherly, the rector of the church in Montrose. St. Matthew's was organized in 1814 and for many years was a flourishing rural parish, but for years now the church has been closed. Mr. Weatherly does this as a work of love and reports splendid responses to his efforts.

The Bishop spent a day and the Archdeacon a week lately in St. Thomas, Morgantown, another of the small villages of the diocese. This parish was started in 1744, long before we celebrated our independence. Four years ago, the old church was burned to the ground, having been struck by lightning. The walls being massive and well built, were not much damaged, and have stood there these four years asking for restoration. As the community has been changing for some years, it was a question whether we should rebuild or not. But the tide is turning. Church people are returning and to test their interest, an all-day meeting was held

to talk over the situation. It was decided to rebuild as close to the old lines as possible and subscriptions were taken amounting to over \$7,000. It is hoped the building can be restored and furnished for ten thousand. The Bishop expects to let the contract by the first of August.

The Bishop has also ordered the building of a parish house for St. Elizabeth's Mission in Allentown. This congregation has been worshipping in an old abandoned school house for the last fifteen years. There is great joy among the longsuffering and patient people.

St. George's, Olyphant, is going to build a rectory. This has been a crying need for many years. A basement is being built under St. Joseph's Italian Church, West Bangor. So that, notwithstanding the coal strike and now the railroad shopmen on strike, both of which industries effect our people very intimately, the diocese is going to do more by way of building than for many years past. Trinity Church, Pottsville, is making additions and alterations to its church, which will cost at least \$130,000. Most of the work is done and they hope to have the reopening before the General Convention. There will be no more beautiful church in the diocese after the work on Trinity is finished.

## Sermon by Radio in Galveston, Texas

The Rev. Raimundo De Ovies, Rector of Trinity Church, had the honor of being the first to send a sermon by radio from Galveston. As a text for the concise sermon that reached the public through the dadio last Sunday, Mr. De Ovies chose a passage from the First Epistle to the Corinthians: "And I, when I come to you, come not with excellency of speech or wisdom, declaring unto you the testimony of God, but I determined not to know anything among you, save Jesus Christ and Him crucified."

The opening sentences from the service of Morning Prayer, the Lord's Prayer and several collects preceded the sermon. During the day many people phoned in, saying how inspiring and reverent the service by radio was. Mr. De Ovies stated that the personal equation that goes into preaching in the church would prevent the radio from ever displacing the pulpit and church attendance.

## Dr. Cloud to Give Entire Time to Ministry

The Rev. James H. Cloud, D.D., for the past thirty-two years principal of the St. Louis Public (Gallaudet) School for the Deaf, in addition to being minister of St. Thomas' Mission for the Deaf and missionary, has resigned his school position in order to give his entire time to the work of the ministry.

## Rector a Leader of Vacation Bible School

The Rev. Alan Pressley Wilson, rector of St. John's Church, Marietta, Pa., affectionately and familiarly known locally as "The Friendly Church," served as director of Christian Education in a Daily Vacation Bible School held for the com-



munity in which he lives. The school sessions have just closed and the success of the project assures its continuance from year to year. Four classes were enrolled, i. e., for beginners, primary, juniors and seniors. A total enrolment of 125 with an average attendance of 100 was secured and 80 certificates of proficiency in Bible and Hymnology were awarded. Strict examinations were given and the students passed, in many instances, cum laude. Under the direction of Mr. Wilson, as director of education, a Community Teacher Training Class is to be organized this autumn, while a Community Week Day School of Christian Education is planned for a later effort. It is expected that the public school will be utilized and that the teachers will go right into the classes which will be divided and those electing to take Bible courses to study under trained Christian teachers and those not so electing to study other branches under their own teachers.

#### Rev. W. G. McDowell Elected Coadjutor of Alabama

The Special Council for the Election of a Bishop Coadjutor of Alabama convened in Carlowville at 11 a. m., July 5, 1922. Of the thirty-two active organized parishes all were represented by a total of 97 delegates. Of the thirty organized missions, 11 were represented. Of the thirty-two active clergy, thirty-one were present. Two organized but inactive and very small parishes and nineteen missions were not represented. This is a larger and more representative council than the diocese has had in years. It had a total of 139 out of a possible 221 members and, by the canon law of Alabama, a total of 65 and one-fifth out of a possible 74 votes. This is about twice the number of delegates and about 20 per cent more votes than usual. The council was thus unusually representative of the diocese.

Carlowville is a country neighborhood, hardly a town at all; but the residents of all communions had joined in preparations. Every one was adequately and hospitably taken care of and made comfortable. An ample number of automobiles was placed at the disposal of the delegates, everything was well organized and a lavish and intelligent hospitality promptly convinced the delegates that Carlowville was an excellent place to meet in. Weather and roads were perfect.

The resignation of the secretary, the Rev. V. G. Lowry, on the ground of ill health, was accepted, with thanks for faithful service rendered, and the Rev. Mr. Seaman was elected. The bishop's address followed, in which he assigned to the coadjutor the full and unconditional exercise of all ecclesiastical authority. The significant paragraph is as follows:

"Acting under the canon of the Church, I hereby assign, as the duty of the Bishop Coadjutor, when ordained and consecrated, the full and unconditional exercise of all Ecclesiastical Authority of the Diocese and other duties incident thereto; reserving to myself the office and title of Bishop of the Diocese, but without permitting to be attached thereto the element of authority in the conduct of diocesan affairs. As the bishop, I shall be ready to render

all such service as, in the judgment of the Bishop Coadjutor, shall be desirable, and as shall be mutually agreed upon. I shall be a willing co-worker with the one whom you may elect and to whom, after consecration, you will look as the Ecclesiastical Authority of this jurisdiction; believing that, all working together, we can secure to him an Episcopate richly blessed with fruit that shall crown his living efforts."

The offering at the opening service had been designated by the bishop for a memorial to the Rev. Mr. Cassell, deceased, whose faithful life-work had made possible the church at Carlowville. On learning of this the Council asked the privilege of making another offering for the same purpose, which was done; and a memorial to the Rev. Mr. Cassell will be erected in Carlowville.

Motion was made to proceed to the election of a coadjutor. Motion to adjourn was made by Mr. Long, on the ground that party feeling still ran too high rightly to elect at this time. After extended debate, growing more and more friendly as it proceeded, it became the sense of the Council that, in view of the Bishop's self-sacrifice, party feeling did not run too high, and that it was possible to agree with full good-will upon some man. The motion to proceed to an election was carried. Nominating speeches were limited to ten minutes, and it was decided to take all necessary time for prayer and discussion. The Bishop had retired, placing the Rev. G. C. Tucker, rector of St. John's, Mobile, and Senior Priest of the Diocese, in the chair. At the request of the Council Mr. Tucker offered prayer for the guidance of the Holy Spirit.

As nominations proceeded it became evident that the Rev. W. G. McDowell was the choice of both orders. The Rev. Messrs. McDowell, Bowie, Willis Clarke, Bertram Brown and M. S. Barnewell were

nominated. Mr. Barnewell withdrew his own name and the names of Mr. Clarke and Mr. Brown were withdrawn by their proposers. Mr. McDowell tried to withdraw his own name, but the Council would not permit him to do so. The Council then adjourned for supper.

On reconvening the two orders separately and voted. The lay delegates took only one ballot. Every parish and mission station voted for Mr. McDowell. The first ballot of the clergy stood McDowell 26, Barnewell 3, Clarke 1, Brown 1. Thirty-one votes cast. The second ballot, thirty votes cast, stood, McDowell, 30.

The Rev. William George McDowell, Jr., was born August 22, 1882, at Lexington, Va. Was ordered deacon by Bishop Tucker, and ordained priest by Bishop Randolph. He was in charge of Milherrin Parish, Greensville county, Virginia, 1909-1913. Emmanuel Church, Staunton, Va., 1913-1918. Chaplain U. S. A. 1918-1919, Auburn Opelako, Tuskegee and Tuskegee Institute 1919-1922. He is a Student Inquirer, Department Religious Education, Presiding Bishop and Council, and Clerical Member of the National Student's Council from the Province of Sewanee. He is a B.A. of Washington and Lee University and a B.D. of the Virginia Theological Seminary.

## CURED HER RHEUMATISM

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 508 E. Olive St., B. 51, Bloomington, Ill., is so thankful at having cured herself that out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice and mail it to her with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once before you forget.

## Daily Vacation Bible Schools

In many cities throughout the country Daily Vacation Bible Schools are being held and are attracting wide attention. These schools should be encouraged.

But what of our boys and girls when the vacation period is over? Our school children are given 25 hours a week of secular training, which is compulsory, and only one hour a week of religious training, provided parents see that their children go to Sunday School.

Week Day Schools in Religious Education, held in co-operation with the Public Schools, solve this problem.

In 1920 such schools were held in five cities in three different States. In 1922 they were held in 15 cities in 16 States.

### Is Your City Giving Your Boys and Girls This Opportunity?

What other cities are doing your city can do. Full information on the aims and methods of these day schools may be had by writing to the

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## CHRIST'S TEST OF US

### Bishop Johnson

Speaking through the prophet Isaiah, God tells us that there will be a new heavens and a new earth, thereby implying that this world is incomplete and unsatisfactory.

He tells us further that, in this new creation one man shall not plant and another man eat; nor one man build a house and another man foreclose thereon.

He also implies that in this new creation the churl shall no more be called bountiful, but that men shall be estimated by a just standard of values.

And He further implies that men of faith and courage will become the sons of God in this new country.

Unless God is impotent and cannot complete that which any just intelligent man knows to be incomplete, there will come a reckoning for injustice and arrogant self-indulgence and there will come a vindication of the humble and the meek.

\* \* \*

Again, like Isaiah, when we look around in the various circles of society for evidence of any great number of people who desire justice and are seeking righteousness, we are disappointed and discouraged perhaps.

It was in the very palmy days of Israel's greatness that Isaiah said, "Except it were for a very small remnant, Jerusalem would be as Sodom and Gomorrah." And so, I fancy, would New York, which has become an American Jerusalem.

One looks in vain for any very large number of people who are willing to make great personal sacrifices that justice may be done. One looks in vain for the member of corporation or union who really loves his fellow man, and really wants a just and impartial umpire to decide his case.

Calloused indifference to the housing conditions of those who dig coal from the mines, or to the blighted lives of children who are forced out of play and study by human greed, is matched only by the brutal murder and indifference to human suffering on the part of laborers in southern Illinois, which has been unrebuked by those who claim to speak for labor. The party of the first part want to conduct

business regardless of human need, and the party of the second part want to control men's freedom regardless of personal liberty.

\* \* \*

But, even so, God is not balked—He made certain promises to the children of Israel, that He would free them from their bondage to Egypt if they had the faith and courage to enter the promised land.

There were 600,000 who went out of Egypt, but only two, Caleb and Joshua, who made good and inherited the promise.

Faith and courage were rare products then and they have been ever since.

Self interest and our assiduous devotion to it, and to it only, robs human nature of those finer qualities which are to become the basis of God's better world.

This world is incomplete, unsatisfactory, brutal. It has ever martyred innocence and frankness. It has never valued the qualities of humility and meekness, unless, as in the case of Lincoln, these virtues have been immortalized in martyrdom. While he lived he suffered more for his eccentric habits than he was appreciated for his sterling virtues.

\* \* \*

There is an incident in the life of Christ that brings out this point most keenly.

People were always testing Christ. The Pharisees watched Him, the Sadducees tried Him out, the Herodians tested Him. In each case, while testing Christ, these people were themselves undergoing a test. It was so with Simon, the Pharisee. Simon was, I fancy, conventionally good. He felt an interest in Christ and invited Him to dinner. Christ was not in Simon's social set, and so Simon omitted the social conventions.

As a guest of equal social standing, Simon should have anointed Christ with oil, brought water and a towel for His refreshment, offered Him a kiss of welcome.

Simon did none of these things, but he did test Christ's claims to be a prophet. Whether by accident or design we know not, it happened that a woman of the street, whose past was known to Simon, was at the door when Christ entered. Simon waited with all the censorious anticipation of a modern protestant minister. If Christ were a prophet, He would at once know the character of the woman. If He was a good minister, He would avoid her, would He not?

When she saw Christ she burst into tears; the tears fell on His feet as she stooped to kiss them; she brushed them aside with the hairs of her head; and then she broke a vial of oil upon them.

In the meantime Simon watched critically.

\* \* \*

The incident passed, dinner was served and finally Christ spoke.

"Simon, I have somewhat to say unto thee!" "Master, say on!" said the unsuspecting Simon. He thought that he was testing Christ, whereupon Christ proceeded to test him.

He propounded a most simple and obvious parable to Simon.

Two debtors, one owing much, the other little, had been forgiven their debts; which would love their benefactors most?

Obviously the one to whom much had been forgiven.

Now the Master speaks and weighs Simon in the balance.

Let me paraphrase our Lord's words.

"Simon, you forgot your manners. I was your guest, but you as a host omitted certain kindly ceremonies. This woman supplied them. You are right, Simon. She was a great sinner, but she loved much, and because she loved much, much shall be forgiven. Simon, you put your trust in conventions. Even then you fail. You are not even polite. But you fail worse than that. You do not love and because you do not love, little will be forgiven you."

Simon had failed in the greater test. Outwardly he lived the ritual of society; inwardly he had no heart.

\* \* \*

While the intellectuals are weighing Christ in the balance; while the socialists are commending some things and passing by others in Christ's life; while the religions are taking measure of His demands; and the half religious are taking advantage of His silence, all of this time Christ is testing them—and it is a simple test, "Have you a heart?"

No! Not something else! "Have you a heart?" Do you love the Lord God and the Lord Jesus with the concentrated devotion of this fragile woman, that is, with all your heart? Have you a heart toward God? Do you love the least of these as did that Samaritan heretic, who went where the unfortunate was and gave of his time, his money, his interest, his sympathy?

"Have you a heart?" Do you love your neighbor at your own inconvenience? Or are you on terms of conventional politeness with God, with Christ and with your neighbor?

Are you so set up with the idea of your own importance that you put up barriers so that common people never can get in contact with you excepting on your terms?

Verily, you have your receipt in full. God owes you nothing, for the only debt that God will cancel is the debt which is wiped out by love.

\* \* \*

Love! It is the one thing by which God tests your fitness for His new creation, and it is the one thing you belittle. It is the one treasure that will not spoil, the rest are bric-a-brac.

The intellectuals go on and heed it not. They test out Christ by higher criticism and Christ tests them out by lowly acts. The socialists test everything and everybody by certain crude hypotheses. Christ is testing them by their love of their neighbor, and they love him not. They love, instead, their theories, their own set, their own conceits.

The practical Christians test out Christ by His influence on prosperity and securities. He tests them by a test they overlook.

The exponents of Social Ritual test Christ and His prophets by their submission to the ritual of the order, and they snub the humble and the meek. God help them when their test comes. "Simon, I have somewhat to say unto thee. Didst

(Continued on page 5)



## Cheerful Confidences

Rev. George Parkin Atwater, D.D.

### THE CONCORD CONFERENCE ON THE MINISTRY

#### II

Last week I gave my first impressions of the Conference of Boys at St. Pauls School, Concord, to consider the question of the Ministry as a life vocation.

The response to the invitation of Dr. Drury to the Church to send its boys to Concord was overwhelming. The total enrollment of boys was 382. The distribution by states was as follows: New York, 90; Massachusetts, 78; Pennsylvania, 45; Connecticut, 34; Rhode Island, 31; New Jersey, 26; Maine, 15; Virginia, 12; Maryland, 12; New Hampshire, 11; Delaware, 7; Vermont, 6; Ohio, 4; North Carolina, 4; West Virginia, 3; Alabama, 1; Michigan, 1; Missouri, 1; Washington, D. C., 1.

Two hundred additional applications were received, but they were sent in after the day set for closing registrations, and the boys could not be received. The accommodations of the School were taxed to receive those registered on time, and, as it was, several had to find accommodations in Concord.

The Conference was remarkable for the eager spirit of the boys. They followed every detail of the five days' program with eagerness.

The day began with a celebration of the Holy Communion at 7 o'clock. Breakfast followed at 8, followed by chapel exercises at 9. At 9:30 the thirty leaders met their groups for an hour of Bible study and the explanation of the work of the ministry. At 11 o'clock Bishop Brent gave an instruction on "Leadership." Dinner was at 1. During the afternoon the boys had all the facilities of St. Paul's School for recreation. A baseball league was formed, and tennis and golf matches. Some went out in canoes, and others swam in the lake. Several who started in canoes also took a brief, unexpected dip in the lake.

At 6 o'clock, there was a second assembly of the whole group in the "Big Study" and Bishop Wise of Kansas had charge of this assembly. I will speak of his work later. Supper was at seven. At 8:30 there was the third general assembly, with various speakers. Then prayers and to bed.

The services in the Chapel were truly inspiring. St. Paul's Chapel is a very large Church, with the pews for students parallel to the side walls, collegiate fashion. The boys filled these stalls, and the choir stalls. One standing at the entrance saw eight long rows of eager faced, earnest boys, intent upon the worship. They sang lustily. The chapel exercises were not of the listless sort often seen in schools and colleges. These boys were the flower of the Church, well trained and alert, and the services had a power and enthusiasm that brought surprise to those familiar with schools.

The corporate communion on Friday morning was the climax of the devotions. It is doubtful if that service ever had its equal anywhere in America. Nearly four hundred boys, of high school age, in most reverent fashion came forward to the Al-

tar rail to receive the blessed Sacrament of the Body and Blood of Christ. Every heart was thrilled with that service. One speaker interpreted the feelings of many of the leaders. He said, "There is enough potential power in that group of young manhood to stimulate and increase the life of the whole American Church."

It is quite certain that not all of the boys will go into the ministry. But it is certain that every boy will become a more active and spiritual force in his own parish, as the result of the Conference.

Dr. Atwater is to contribute four more "Confidences" dealing with this Conference. The article next week deals with the leadership of Bishop Wise.

#### CHRIST'S TEST OF US

(Continued from page 4)

thou love much? Then I can forgive thee much. Otherwise, alack."

If the Christian religion has a message which can be condensed in one terse sentence, it is this, "Have a heart!" And if there is one lack which God cannot supply, it is the lack of those things in which this frail woman was extremely rich, namely:

The tears which we shed over our sins, not our vexations.

The kiss which we impulsively place on the body of Christ, in our love for that which is of Him.

The oil of worship which we pour out of alabaster boxes in self sacrifice.

The human towel of service which we use, regardless of our own humiliation.

We have all sinned—perhaps more alike than we imagine.

We all do not love as she loved, but we all need the forgiveness that she received.

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## Evolution; a Witness to God

By Rev. George Craig Stewart, D.D.

Text: Genesis 1:1. "In the beginning God."

More than fifty years ago a memorable dinner was held in London. The leaders of contemporary English thought were there. There were no set addresses. There was no topic assigned. Dean Stanley was asked to preside, and he proposed for discussion this question: "Who will dominate the future?" Professor Huxley spoke first. After preliminary skirmishing he gave this as his opinion: "The future will be dominated by the nation which sticks most closely to the facts." He left his audience profoundly affected by the dominance of physical science and the material data furnished by it. After a moment of silence the Dean called upon Edward Miall, Member of Parliament, and President of the Royal Commission on Education. "I have," said Mr. Miall, "been listening to the last speaker with profound interest, and agree with him that the future will be dominated by the nation which sticks most closely to the facts; but I want to add one word. All the facts! The greatest fact in history is God."

We have come a long way from Huxley. Science has broken through the atom to the electrons, opening appalling mysteries of depth within depths of matter. An electron we are told is a thousand million million times smaller than an atom. If a drop of water is conceived to be as big as the world, then a molecule is about as big as a base-ball, and there are more atoms in that drop of water than there are drops in the Atlantic. We have learned that matter is not a dead masonry, but a reservoir of energy continuous and mysterious. The skies have opened up so that infinite heights and spaces appalling now confront us; but we have not lost God as the great fact. Psychology has pointed out what Herbert Spencer realized too late, that in seeking arguments for God, man has omitted the greatest field of investigation, namely, man himself. No physical scientist can prove

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or disprove God. He is Spirit and is discerned spiritually. I do not believe in God because the Bible says so. I do not believe in God because some cosmological or teleological or ontological argument is presented. Just as that girl in Janesville, Wis., without eyes, and without hearing, is nevertheless aware of the most delicate colors, is conscious of subtle presences; just so man's whole being is so plunged in God, the whole universe from sky to sod with its unfolding blossoms so smells of God, that the spirit of man, as Augustine said, made for Him and restless till it rests in Him; sends out delicate antennae which permeate the phenomenal world and flash to us the response of contact and communion with the infinite spirit God; when the whole of man is awake, alive, a tip-toe through the challenge of some great crisis, moral or even physical he has brought to him evidences that transcend even mathematical evidences, and he can say "ask me not how, but I saw it."

Let me give you an example. When I was a Chaplain in France I buried, during the battle of the Argonne, the aid of General Edwards of the 26th Division, a man named Jenkins, a fine, upstanding, noble Christian gentleman. His brother, a graduate of Harvard University, was Captain of Artillery, operating on the Meuse. He got leave for a few hours to come to the funeral of his brother. At the conclusion of the simple and touching service, he turned to me and said, "Chaplain, may I come to your quarters for a minute?" I said "Come!" Presently we were alone. He sat down, and opened up his dirty trench coat,—I can see him now—and said with quivering voice, "That brother of mine was more than a brother, he was a pal, he was a companion, the dearest friend I ever had on earth. We saw each other every week, even during the horrors of the last few months." And then the voice stopped, and the tears came. And we sat in silence. I handed him a card. It was all I could do. The card had a picture on it of a shell bursting full in a man's face; as he went down and out there was the figure of the Lord Jesus Christ with a protecting arm going round him, and the man clutching at Him; and underneath were the simple words, "Hard hit; hold fast!" He took the card, looked at it steadily, put it in his blouse, and then with eyes shining, and voice steady, he said to me with an intensity that I shall never forget, "You know," said he, "what the 26th has been through since last February. We have been in hell. You know the dugouts that we are living in like swine today and you know what may happen any moment to our artillery; but I want to say to you that every illusion that I have had as a young man, betraying me into false valuations of the physical and material world is gone forever. What happens to me, to my body, to my home, to my possessions, I do not give a damn. Whatever vision I have had as a young man in prep-school or college of spiritual values has been enhanced a thousand fold by my experiences. I know now that there is only one thing that matters, and that is the eternal. I know that God is everything." "Captain," I said, "Your words thrill me, for yesterday I met an officer who tried to draw me into

an argument, and challenged me to prove to him the existence of a God." I wish you could have seen the look in that fellow's eyes, as he answered with a little curl of the lip, "When did that Captain arrive at Brest?" "Two weeks ago," I said. "Yes, I thought so!" he replied, "S. O. S.—Service of Supplies... well out of range!" The man who has really met God has not met Him at the end of a syllogism; he has experienced Him.

(Continued next week.)

## Men and the Church

By Rev. H. P. Almon Abbott, D.D.

There is a conviction abroad that men in general are not interested in, nor affiliated with the Church. We hear jokes at missionary gatherings, and elsewhere, where people are tempted to be facetious at the expense of the serious and sacrosanct, that "the regular members of the congregation were present at the service, with their husbands." We deplore such jokes for we have a regard for humour, and dislike to see such anaemic tom-foolery posing as wit, and also because we have a sense of fitness, and hate to see the altars of life exposed in a ribald fashion in the suffocating and all saturating atmosphere of tobacco smoke. We criticise the soundness of the perpetrator's sense of the ridiculous, and we question the appositeness of such remarks as related to time and place. It cannot be denied, however, that the hammerer, howsoever blundering his blows, hits the nail upon the much blunted head. Men do not attend Church as they ought; men are not as vitally interested in the work of the Church as they ought to be, and well might be; and men have by their own aloofness from organizational Christianity justified the impression, broadcast, and admitted, that religion is largely a matter for women and children. Not that religion should necessarily be the less potent for such discipleship; for "of little Children is the Kingdom of God," and of women in the short and long result is the true salvation of humanity. We need the men however, we need them badly, and may not accomplish, even under the blessing of God, all of, nor even a decided proportion of, what we ought to achieve without their militant assistance. The strange thing is, and it is in the nature of a paradox, that man is, speaking in the rule, and not in the exception, a deeply religious animal. It has been the experience of the writer that every man has a final court of appeal within his life, that he possesses a religious conviction, orthodox, or unorthodox, to which he retires in the calamities of existence, and from which he receives the necessary strength to endure, and even glorify, his adversity. Men do not wear their hearts upon their sleeves; but they have hearts as well as sleeves. The most extraordinary surprises in this connection have come to the writer in his ministerial career. Men whom he deemed utterly indifferent to holy things, whose lives were an utter contradiction to the wisdom of institutional religion, have shown in sorrow a well-spring of faith, deep and clear, beneath the surface of their carelessness, and have both

said and done things that were a revelation of a working creed sufficient unto joy and sorrow, competent unto life and death. Still, men as a whole, do not line up with the Church; they do not habitually profess with their lips that which dwells somewhere, and that that wrong thing somewhere is hindering to an appreciable degree the progress and strength of Christianity in the world. So often the men who are churchmen are just the men who are calculated to do the least good for the Church, they are the least honest men, the least inspiring men, so far as inspiring their fellow men is concerned, to be found in the world of men. There are, of course, and we are deeply grateful that this fact is substantiated in Maryland, wonderful men on the roll of the Church's Communicants, and in the list of the Church's workers; regal men, men whom to know is to know something of the manliness that manifested itself in perfect compass and proportion in the Manful Christ. Still, the truth is plain, and he who runs may read, that glorious men, men whose word is their bond, men who love righteousness, and who would not stoop to meanness, men of intelligence and of heart, are altogether separated from affiliation with organized Christianity. Why? Would that someone of pronounced vision could really tell us. In the absence of such an Atlas of discernment,

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for such an one would be an Atlas bearing the world upon his shoulders and so able to differentiate the relative weight of men and things, it only remains for an ordinary person to suggest in outline some of the reasons why men are not bundled up with the worship and the work of the Church of the Living God.

Men think that they are surpassing in their thought of the Church. They believe in evolution, and they imagine that the Church is committed to the carpenter theory of the universe as contained in the first two chapters of Genesis. They believe the clergy, in so far as they deem the clergy to be reasoning men, to be dishonest; to believe one thing, and to preach another thing. In this connection, it must be pointed out, that the Bible is not a scientific text book. It is a treatise upon religion, upon the aspirations of the heart of man after God, and God's response to those aspirations. This is testified to in the attitude of Our Lord Himself. He accepted the Medicinal convictions of men as He found them. There was a widespread belief in the First Century that spittle was most salutary as a healing salve. So we find Jesus conforming to the traditional belief, and anointing the eyes of the Blind Man with clay saturated with spittle. He would not turn aside His distinctively religious mission to rectify the secular understandings of men. He had something better to do than to upset cherished convictions that dealt with the bodies of men. His ministry was to the Souls of men, and "He was straightened" until that ministry was accomplished. So the account of Creation as contained in the early chapters of Genesis accepted the current conceptions of men with regard to the creation of the world and man. So all through the Old Testament we find God getting out of men only that which each generation of men was capable, in view of their up to date conceptions, of assimilating. There is a gradual and a graduated progress of Revelation as related to man's receptivity. For instance, David's imprecatory psalm, with reference to dashing his enemy's children against the stones, was not an ultimate revelation of the way in which God would have us treat the offspring of our enemies. It was the simple and crass statement of what man, conscious of one God, and His leadership over his life, would, in the man's opinion, who was jealous for the prerogative of Jehovah, expect to happen to the enemies of God's servant, who were, therefore, the enemies of God Himself. The Final revelation, and even that is progressive as it finds exemplification in the thought and acts of men in all succeeding generations, of the way in which we ought to treat our enemies, adult and child, is contained in the words of Jesus, "Love your enemies; do good to those who despitefully use you. Forgive your Brethren their debts, even as you would have God forgive you your Trespases." The average Clergyman knows all this; but he has to deal with his heterogenous flock even as God dealt with man at large. He has to give milk to babes, and strong meat to strong men; and he often has to let the strong men suffer in nourishment, because he has to consider pre-eminently the food that will

assimilate in the infantile constitution. It does not do to preach Evolution from the pulpit as an ordinary diet. The weaklings must not be disturbed in the things that mean everything to them. The strong are to shoulder the burdens of the weak. Moreover, and this is the point, Evolution does not interfere with the truth, nor the appeal of Christianity. On the contrary it glorifies Christianity, and embroiders the Wonderfulness of Christianity with an added wonderfulness. That God should have said, Let there be a world and there was a world. That God should have said, Let us make man in our image and, behold there was man in God's image. All that is remarkable. But, it is infinitely more remarkable and suggestive of the Infinite Capacity of God that He should have created the germinal beginnings of the world and man, germinal beginnings which through the course of the aeons should have developed into the World and man. It is all the difference between a Carpenter who builds his house brick by brick, and support by support, from the foundation to the coping stone, and some miraculous carpenter who should have laid one brick in which was contained the entire potentiality of the House, and then have stood off and watched the one brick develop systematically into the foundation and superstructure until the whole house was a thing complete and pleasant for the eye to behold. That I should be here on earth, a living self-conscious entity, after infinitesimal beginnings in infinitesimal protoplasm, is immeasurably more impressive to me, so far as God's creative power is concerned, than that God should have made my original progenitor ready made and entire, by Divine Fiat. Apply the principle of evolution to the Old Testament, the principle of progressive development, and the Old Testament is the most wonderful book with the exception of the New Testament which is the Divine seal to the constructive enlightenment of man, in the world. The writer does not hesitate to say that the Bible is more awe-inspiring, and soul-fascinating, to him since he believed in evolution than before. But, he had to find out these things for himself. In his childhood it was necessary that Creation, and Providence, eternal and temporal, should be presented to him in pictorial and picturesque and concrete form and substance. There are those who never grow out of their childhood, whose minds are deficient in all that is abstract, and the Minister of Religion has to remember that fact in his ministrations to the people committed to his care. The Clergy, then, are honest as a set; They are not mentally deficient, as a class; and Evolution has not vitiated the force, and practical applicability of Christianity.

Another reason, and we must for space sake limit ourselves to one more reason, why men do not definitely associate themselves with the work and organized life of the Church, is because they have an idea that the majority of Church people are insincere. "You church goers do not practice what you preach." That is a familiar objection to the advisability of linking up with organized Religion. Sometimes this objection, and this attitude

of mind, is honest. The speaker really means what he says. He is wounded to find that the man who by sharp practice stole \$100 out of his pocket on Friday is going to church to say his prayers, and to receive the Holy Communion on Sunday. And—small blame to him! The point is, however, that many, may we not say the major number, of church people are not at all like that. They are lights set upon the Community's Hill, they are leaven that leavens the lump of the community's populace. Let us be quite honest, and confess that the richness of the world spiritually largely comes from devoted church members. We must remember that Christianity is to be judged not by what it has failed to accomplish through the lack of co-operation of the individual, but by what it can achieve, and actually does achieve, with the soul attuned to its message. The fruit of Christianity is not the

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Church member who is a hypocrite; the fruit of Christianity is the Church member who is not far from the approximation of saintship. Moreover, the Church is not professedly an association for Saints; it is an association of sinners who know that they are sinners, and who would place themselves in that environment where sainthood is easier of accomplishment. "The Lord added daily to the Church such as were being saved." Some were only at the beginning of salvation; some were only half way there; some would fall many times before they were even definitely upon the upward path of salvation; but, they wanted to be saved, they wanted all the assistance that an environment struggling after righteousness could give them. In a real sense Church People who sin, and all Church people as all other people sin, are not inconsistent, they are consistent. They know that they are sinners, are hideously aware of that painful fact through sad experience, and they confess the fact, if they are good Episcopalians, at the beginning of morning and evening prayer, and at the Holy Communion Service, and in practically every other service in which they engage from time to time. Do not let any man run away with the idea that Church People think themselves approved of God. Far from it; they are seeking consciously and bloodlettingly after God, if haply they may find Him. Only one thing is sure, and that is this; they find it easier to be a fraction of what they know they ought to be, in the Church, than anywhere else, and they are sorry for their imperfections, and modest about their relative virtues.

Surely, if these two prevalent misconceptions about the Church, and the Members of the Churches, could be driven home into the intelligence of the men who avoid any affiliation with the Church, some of the full-blooded, kind-hearted, and King-qualified men who leave us in the cold so far as their Christian enthusiasm is concerned, might be induced to enter the Church where they are so sorely needed, and where they could do us so much lasting good. May the time come when God's Advertisement, "Wanted, Men," shall meet with a satisfactory response. Then, "Behold the day of great things!"

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