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THE WITNESS

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BISHOP JOHNSON'S EDITORIAL

LAY EVANGELISM

I HAVE read with interest the recent signs of an opening consciousness on the part of the laity in the program of Evangelization to which the Church is committed by its Divine Master.

More especially I note the "Report of the Committee on Increased Lay Activity to the Synod of Washington" signed by Mr. Ira W. Stratton, Chairman.

It is significant that this report should carry the marks of all incipient movements which aim to awake us from the spiritual lethargy which we enjoy and for which we always have an alibi satisfactory to ourselves.

The Committee regrets "the lack of cooperation and the apparent indifference encountered."

Every movement from the days of the apostles to the present day could make a similar complaint. All forward movements must be undertaken with a full knowledge that to overcome inertia one must exert strength in proportion to the inertia to be overcome.

I fully agree with the statement that it is "up to the men of the Church to meet this challenge," and by men I mean both clergy and laity. Our recent General Missioner, the Rev. J. A. Schaad, now of Augusta, Georgia, saw the situation in his visitation of parishes throughout the land and has blazed the way for the laymen of the Church by publishing a manual on "Evangelism in the Church" to meet the primary need of this movement.

The order of action in any great movement must be (1) Agitation (2) Education (3) Operation.

If it is true as the Committee states, and I believe it is, that "we are convinced that there has been some awakening of the laymen in our Church, where they have caught the vision and are doing things,"

then we have the foundation laid for a growing movement.

It is the duty of these laymen who have seen a vision and responded to it, that they shall continue to agitate in spite of indifference, until other groups of laymen catch fire and the tiny blaze creates a conflagration.

This is what I mean by Agitation.

Nothing is ever done unless some cheerful souls are perfectly willing to endure the hardness of doing something alone, and of which few approve heartily. It is up, therefore, to certain groups of laymen in various communities to carry on and to keep up the agitation that others do likewise.

The book of Mr. Schaad furnishes an excellent manual to put into the hands of interested laymen. As Dean Chalmers has well said "It is a sense of obligation that produces the opportunity. St. Paul had no obligation to the Roman Empire. He created the sense of obligation and then made his opportunity."

This is the stage in which the subject of lay evangelism now rests. It is of no use to depend upon the cooperation of bishops and clergy until and unless there is a group of men who first feel the obligation, and because they do, are willing to create the opportunity.

It was the glory of St. Paul that in spite of insuperable difficulties and indifferent cooperation, he could always say "Rejoice!" and when the next catastrophe happened, could repeat: "Again I say Rejoice!"

Pessimism, inordinate personal sensitiveness, and dwelling upon the lack of appreciation wins no battles.

There is no question in my mind that when the laity of this Church awake to the fact that they are not called to support every other good work, except the work of this Church and are alive to the fact that this Church presents the very best medium for permanent leavening of the

social fabric, then we shall see great results.

As it is, our laity are too apologetic, too anxious to be thought good fellows and too dull to a sense of personal relationship to our Lord for this Church to make its impression, no matter how fine the clergy may be or may not be.

The other day I saw a great pile of gilt edged mining stock that wasn't worth a penny. The debentures were beautifully printed and looked as good as government bonds, but the whole pile was worth nothing. Somehow they reminded me of a great many laymen, faultless in their negation of vices but not worth a copper in dividends.

We are carrying too large a number of such worthless debentures in our stock. They look fine in the racks on Sunday morning but they pay no dividends.

It is well that this question should be agitated and that the laity should be agitated and educated; but they will begin to operate only when certain groups of laymen put over the proposition in such a way that other laymen will be impressed by their efforts and fall in line with their program.

Cheerful Confidences

By Rev. George Parkin Atwater

HARD WORK AT "REST HOUSE"

SWANSEA, Massachusetts. It certainly sounds like a place on the ocean. Or if you stress the Swan, it must be on a lake, or at least a pond. But no, it is inland, and lies amidst the giant rocks of New England's stony meadowland. But it is picturesque and charming, with the complete flavor of a New England village.

At Swansea is a spacious building called "Rest House." It was presented by a generous family to the

Diocese of Massachusetts as a vacation house for fatigued clergy. And for a rest it is ideal.

Rest House at Swansea could not exactly be called hilarious, although it is cheerful. I had had an idea of a large shore cottage in close proximity to some customary shore recreations. When I visited "Rest House" recently I mentioned the fact that it was not a hilarious place, and my friend said, "You haven't seen it all yet. Come with me." So I walked to the rear of the house, and there, sure enough, was a trace, not exactly of Revere Beach. I wouldn't go so far as that. But at any rate there was a very large area, which while not suggestive of Atlantic City, yet gave one a feeling that some concession had been made to the natural love of man for action and excitement. There they stood, purveyors of strenuousness, in the form of two croquet courts. But it was all very delightful to be there, and to enjoy the calm of Rest House.

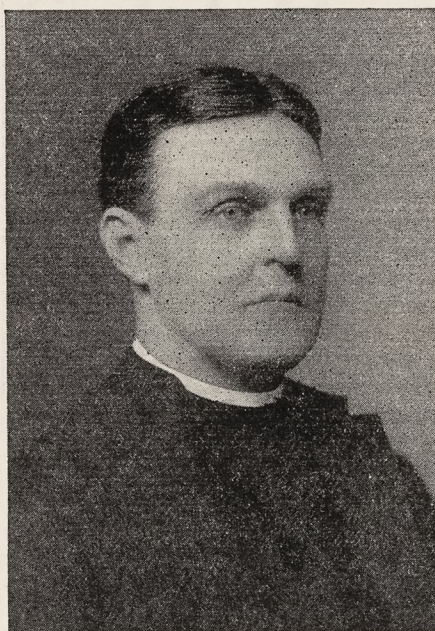
The occasion of my visit was the meeting of the Commission on the Revision of the Prayer Book. There were twelve of us, four Bishops, four presbyters, and four laymen. And the Commission worked hard at Rest House. We met for three full days, and parts of two more days. We met for ten hours each day, with concentration, and intense attention to the work. It was very impressive. It would have been good for the whole Church to see the Commission at work. There were no long speeches, no appeals, no irrelevant discussions, and nothing but the very best feeling. But every point was duly weighed, and no labor was too great to bring every bit of work to its best possible conclusion.

I am a comparatively new-comer on the Commission, and I was impressed, as at the previous meeting in New York, with the evident conviction on the part of the Commission that it was not dealing alone with a liturgy, but with a manual of the Christian religion. The meetings were tinged with the strong devotional instincts, and the mighty religious convictions of the members.

It would not be proper for me to discuss the subject matter of our conference. It will all be submitted to General Convention. But I may assure the readers that the Commission is not hastily or unadvisedly reaching conclusions. It is working hard, conscientiously, and with infinite care to fulfill the task committed to it by the Church.

UNION WANTS MONEY

The Union Theological Seminary in New York, an interdenominational seminary with several Episcopalians on its rolls, it out to raise four million dollars to extend their work.



Rev. Rev. F. R. Graves, D. D.

Let's Know

By Rev. Frank E. Wilson

SOUL AND SPIRIT

Now comes a hard one. This week's correspondent asks—"How may we distinguish between soul and spirit? What relationship do these bear to the conscious and subconscious minds?"

It is difficult to answer such a question because it runs into philosophy, psychology, theology and Scriptural exegesis. Volumes have been written on the subject without really clearing it up—and we have just a few lines.

The Gospels, we must remember, are popular rather than technical. Therefore it is not surprising to find the words for "soul" and "spirit" used without much clear distinction. St. Paul uses terms in a more technical manner and in his Epistles there is a difference. Indeed some people find in 1 Thess. 5:23 a careful analysis of the three elements in human life—I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Without going into details we may quote Harris as saying that the term "soul" "is used for the principle of life of the natural man, while "spirit" is the principle of supernatural life which manifests itself in the regenerate Christian." The soul is the seat of human personality. It comprises our reason, will, affections. It expresses itself through the body and is the animating principle of the body. But it is not dependent on

the body for its existence. The soul is immortal.

The spirit, on the other hand, is the supernatural element in us. Some authorities consider it a separate and distinct element, apart from the soul. Others (and I think the majority) consider the spirit as the highest aspect of the soul. They often speak of our inner life as that of the spirit-soul. The spirit is the principle of life which finds its personal focus in the individual soul.

Giving all this a personal application, I think of myself as an immortal soul possessed of a body through which my soul-life may find human expression and also possessed of spiritual faculties through which I may communicate with, worship, and serve God. Christ has thrown open special avenues of communication with God which I may realize on His terms and which are the channels for God's gift of eternal life. And eternal life means more than immortality.

I do not very well know what the relationship may be between the spirit-soul and the conscious or subconscious mind. I should think that both of the latter are included as part of the former.

The other evening I passed a home where a man sat near a window adjusting the dials on his radio. The same music and speeches which he was hearing were vibrating all about me and I was oblivious to them. The difference was, of course, that he had a receiver.

So I go through life, an immortal soul with a human body and spiritual faculties. The grace of God flows all around me and I am impervious to it. Following my Lord's command I am baptized and so become equipped with a spiritual receiver and my life is tuned in with the life of God. Now His grace (which is eternal life) flows through my spirit, floods my soul, and circulates through my body. I am regenerated—born again.

The Witness Fund

The management wishes to acknowledge the following gifts, which were received with the request that the money be used to pay for the subscriptions of those who might otherwise be obliged to do without the paper:

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The Council's Work

By Mr. Alfred Newbery

NAME YOUR OWN TERMINUS
THE DIOCESAN quota is not always an easy amount to raise. In fact a good many dioceses have so far been unable to raise it. This is possibly true for the reason, among others, that a sum of money is not an inspiring goal and we have not been sufficiently persistent in educating our membership in the knowledge of the work that is expressed by the quota.

We generate a kind of loyalty to the diocese but not a lot of enthusiasm about the quota. Then along comes a missionary and describes what he is working with; how in the summer he frequently preaches with an umbrella in one hand and a fan in the other, the fan because of the heat, the umbrella because of the rain coming through a leaky roof. He pictures the congregation gathered there, the poverty of their lives and the possibilities of his work if he can get proper equipment. It is a fascinating story and you say, "Well, I'd like to give my money to that work, but I suppose I have to help the darned old quota!"

You can do both.

As long as his work is provided for in the budget you can take it or any part of it, or it and something else and say, "Here is my contribution to the quota. Please see that it goes to the work that is being done in Chickeraboo under the Reverend Dr. Snole," and you will have your wish. It will help the Church to meet the budget because it is part of the budget. It will help your diocese raise its quota because it is one of the reasons for the existence of the quota. And it will satisfy your desire to have a share in work of the Church with the leaky roof. It is what we call a "designated" gift.

Now to summarize, there are, as our forbears have handed down to us, several ways of killing a cat. There are *undesigned* gifts not aimed at any particular target but given to the quota. It is on such gifts that the Church must always depend, the gifts of people whose sense of membership in the Church is so strong, whose sympathetic knowledge of her work is so keen that they are willing to see their gifts merged into the total. They are willing to give without strings.

Then there are *designated* gifts, made with the purpose of helping the Church to pay her bills and at the same time of expressing a personal interest in a particular aspect of the work. Some of these gifts have been responsible for splendid pieces of work, as for example, gifts made to

Our Bishops

Frederick Rogers Graves, the Bishop of Shanghai, was born in Auburn, N. Y., in 1858. He graduated from Hobart College in 1878, and from the General Theological Seminary three years later. He went as a deacon to the mission field in China where he served but two years before being consecrated Bishop. He has received honorary degrees from several institutions and is the author of several books besides numerous translations in Chinese.

the work among Negroes under the American Church Institute. The designated gift enables you to support any particular work in which you are interested, any phase with which you are in sympathy and to feel at the same time you are "playing the game."

Finally there is the *special* gift. It is special because it is outside of the objects of the quota in its nature or in its amount. A certain mission station may be in the list of appropriations for, let us say, six thousand dollars. You want it to receive that appropriation and something extra. Your something extra is a special gift. If you send it in marked "for the work at Philippi," it will be supposed that you mean to help the regular appropriations. If you want it to supplement the regular appropriations, recognize it as a special gift and so indicate.

The facts call for a certain procedure. The Church does not want to hamper your giving but makes these different forms of procedure so that you will be provided with all possible ways of expressing yourself with your money. Give it to the pool, undesignated, or give it to the pool designated for some object within the pool's scope, or give it as a special gift to a pool object but in excess of the amount planned for in the pool, or to an object outside of the pool. The choice is yours, but the question of crediting your diocesan quota must depend on what your choice is.

SERVICE FOR ARMENIANS IN CHICAGO

A special service for the Armenians of Chicago was held at the Church of the Epiphany on Sunday afternoon, November 16, this parish having tendered the use of the church to the Armenians. Archbishop Tirayre, primate of the Church of Armenia in America, was the special preacher at this service.

Books and Cognate Subjects

By Dean Chalmers

CUSHIONED PEWS" (Witness Books, Chicago), is a selection from Bishop Johnson's editorials in THE WITNESS which many of us have been waiting impatiently for, and comes up to all of our expectations. Every one who has grown to love these forceful, witty and yet genial leaders as they come out in this paper from week to week, will be anxious to possess this volume, which contains an excellent selection of the best of them, bound in permanent form.

To the thousands of men and women who have grown to love our genial editor-in-chief as they have come in contact with him in missions, summer conferences, Nation-Wide Campaign meetings, this book will be a priceless treasure. By this time probably half of the communicants of our Church know Bishop Johnson better than any Bishop except their own Diocesan. He is the outstanding prophet of the Church in our age, and this volume is especially valuable because it gives a clear presentation of the broad, liberal and yet truly catholic message which he has been giving to our generation.

We venture to hope that some other books of this size and calibre may yet be given to the public by Bishop Johnson. For instance, he could render us a service, the value of which it would be impossible to estimate, if he were to write a popular outline of the history of the Christian Church, along the lines of Well's "Outline of History." Who is there among our leaders today who has such a remarkable acquaintance with the romance of the history of the Church, such amazing facility for making it so plain that he who runs may not only read, but understand?

We all rejoice in the Bishop's editorials. We are thankful to have this selection in permanent form. We are indebted to him for all books like "The Confirmation Instructions" and "The Way of Life," but there are those of us who hope he will soon take the time to make a still greater contribution to the Church's life by popularizing the knowledge of its history. And one reads with profound thankfulness the three great volumes which Bishop Gore has written on the Christian faith, but also with a feeling of regret that the average layman in the American Church is hardly likely to read them. What could Bishop Johnson not do for us in this field? (I am trembling now for what will happen to me the next time he sees me.)

Where many things are good, com-

parisons are difficult and not always safe, but one may at least say that of the many admirable works for which the Missionary Education Movement is responsible, nothing is more helpful than "The Clash of Color," by Basil Matthews (Geo. H. Doran Co., New York). It presents the great race problem which we are facing today, and which we are going to face tomorrow in a clear cut, impartial way, and makes an irresistible call upon the Christian to face this tremendous problem in the Spirit of their Master. What the author says in his preface is profoundly true, "Years of thought, reading and human contact lie behind the book." I know of no book which presents in so small compass, such a comprehensive view of the most critical problem of our age. There is a good index and a useful bibliography.

"The Biblical Idea of God," is the title of the Bross lectures for 1923. It is interesting and a thoughtful presentation of the subject from a very conservative viewpoint. One feels somehow that these hardly measure up to their predecessors, such as "The Bible, its Origin and Nature," by the late Dr. Dods, "The Bible of Nature," by J. Arthur Thompson and books by Professor Ryce, Father Figgis, and the late Dr. Peters. The viewpoint of the book may perhaps be best understood by the following quotations:

"Aside, moreover, from all other considerations, it would be strange indeed if this age-long faith in the Bible were proven false. For the issue is vital. On that faith the Jewish and Christian Churches were founded and by it they have lived. Destroy that faith and as distinctive organizations they will fall, if not at once, yet ultimately unto a ruin final and complete."

"In historic events also is the Biblical idea of God disclosed—in the account of the creation and of the moral fall of man, in the migrations of peoples, in the experiences of persons, such as the call of Abraham, the mission and work of Moses, the deliverance from Egypt, the giving of the law, the conquest of the promised land, the reigns of judges and of kings, the sending and work of the long line of prophetic men culminating in the coming and teaching and character and death and resurrection of the divine Son. All this is not a series of abstract statements but of actual, historic, concrete events and persons; and it is the only way in which for mankind the true idea of God would be adequately and effectively disclosed."

The Rev. Thomas Jenkins has resigned as rector of St. David's, Portland, Oregon, to take up educational work in the diocese.

Modern Leadership

By Dr. William S. Keller

THE GENIUS of the Church consists in our interpretation and correlation of Christian ideals for the people with the newer learning of modern education and social practices. In the development of this genius Christian people should play a conspicuous and distinctive part.

The Church should have as one of its outstanding achievements, a vision and a will to interpret Christian principles and Christian ideals for the entire citizenship.

It is on this basis that Labor—the working people of this country, more than a hundred years ago began a movement to achieve universal free education—that a political democracy should be an educated democracy. Since that time no worthy appeal for education directed to the working people of America has ever fallen on deaf ears.

Within the past generation there have been vast changes in our views of the world in which we live. Much of our religious language does not take cognizance of this change of thought. Traditional practices also do not make religion at times applicable to twentieth century men and women.

Thousands of young men and women cannot recognize the living Christ in terms of another age. They feel a lack of reality about many of the practices and much of the language and thought of the Church.

The Church has been very intolerant in permitting the expression of the historic faith in Christ in terms which may be real to men today. The Church has been very slow to accept proven findings in social research, to standardize its equipment, to coordinate its forces and to husband its energies for the immense task. In other words, there has been little disposition on the part of the Church to assure the modern youth that there is no conflict between science and religion.

All this, as I see it, does not mean discarding creeds and ancient practices, nor does it mean accepting such innovations as may characterize the extreme modernist viewpoint.

Today, as never before, the problems of our modern world challenge unremittingly the collective intelligence of all men of good will, in all walks of life and in all religions. Many of the graduates of our colleges and universities care little for denominational distinction.

Most of the young people of higher education are rather impatient with the whole emphasis on denominationalism of any kind whatsoever. In spite of all this we find many of our

Bishops as well as the older clergy, placing great emphasis on certain kinds of religious presentations that were used twenty-five years ago. Quite recently at a noteworthy gathering of churchmen (clerical and lay) an appeal was made for more "tracts".

In this instance "tracts" were supposed to be the panacea that would make people more regular in church attendance. By educating them in the history and beauties of our liturgies, larger congregations in this downtown Church would supposedly be assured.

Now this particular downtown church has had an insidious but steady downward decline for the past twelve years due largely to faulty leadership. The neighborhood about the Church has become largely industrial with many colored people and foreigners.

The Church could have remained a vital force by changing its mode of approach with the ever changing neighborhood, but this fact has never been recognized. It is hard for Church fathers to realize this fact and subject the pews that were formerly used by the "best families" to the more lowly newcomers. Aside from this fact the dignity of the old building in their opinion hardly permits part of it being used as a community center.

Then too, in case they do decide to use it, who is to select the priest (a real leader) who has had the training in the scientific and practical approach to modern problems. And finally, in case the vestry really know what they want, where is this man to be found?

Persons who have not studied these problems from all viewpoints may think that it is a comparatively easy task to find religious leaders with all necessary qualifications.

It is one of the most difficult things in the world. It is becoming increasingly alarming because the Church and theological education has in no sense been keeping pace with the training of our great universities and modern social agencies. It has become so noticeable indeed that to become a candidate for Holy Orders after passing through a great university and acquainting oneself with social agencies, is, as it were, to step backward. The outcome is self-evident. Of course we will always have a few men in the seminaries. Indeed they may be fairly well filled, but that does not mean anything. It is the quality of leadership that counts. The Church should expect the best possible material for the big task involved.

Along side of the Christian Ministry have grown up vocations which deal with human welfare far beyond the limits of Church programs. The

Ministry no longer is the only calling in which the idealism of youth can find expression. Churches must now share with other agencies for human welfare, the responsibility of social mal-adjustments. In this new competition the Church is suffering because men and women can serve their fellowmen through social agencies without committing themselves to theological tenets.

The Church's hope of the future lies in its ability to train competent leaders with modern scientific social intelligence. Failure on the part of the Church to join hands with science to find a new "Synthesis of Aspiration with Knowledge" is only making religion appear sentimental and impractical, and will keep open the flood of barbarism that threatens our civilization.

The Passing of a Great Leader

By Rev. A. Manby Lloyd

IT IS SOME twenty-five years ago since my attention was attracted in a Midland market town to a man of handsome appearance, whose mode of existence mystified everyone. Undaunted by popular rumour I made his acquaintance; it was a pathetic story he told me, the story of a man who had driven his coach-and-four, had married well, seen his home wrecked and was now living on his wits, which, in this country, is but a poor subsistence.

An earnest layman, he had a passion for religion and many evangelical gifts.

But no man is weaker than the "strong man," and one weakness was his undoing. A born leader, he could not brook counsels of wisdom.

He was the brother of Frank Weston, Bishop of Zanzibar, who has likewise been cut off in the prime of life. A life of stern discipline, coupled with the same courage and brains of a higher order have earned for him another kind of fame. The loss to Anglo-Catholicism is irreparable. How often have our hearts gone out beyond the seas to our real leader, spending his life for his black brothers, his beloved "Africans." The friend of Labor, the foe of moneyed interests, we looked for the day when the missionary bishop would come over and help us. It was not to be. God knows best. "In the pages of African history," says Canon Underhill, "in the ages to come the name of Frank Weston of Zanzibar will stand out like those of Augustine of Canterbury, Aidan of Lindisfarne and

Chad of Lichfield in the history of England." May he rest in peace.

* * *

Mr. Montagne Fordham writes to the *Crusader* (Dr. Orchard's journal) to say that the most important thing that has happened in the political world for at least a generation has been somehow overlooked by the organized Christian bodies, the people whom it concerns most. At the close of the Labor Conference, the Labor Party, so far at least as agriculture is concerned, threw over all their orthodox Socialist theories and adopted without dissent the old Catholic theory of economics. They decided for (1) The Just Price and (2) the elimination of dealers.

This is a complete reversal in the economic policy of the last 150 years; it is a victory for the Catholic spirit and for morality. Moreover, it is not only a spiritual victory it is a personal triumph for G. K. Chesterton and Arthur J. Penty. Moreover, it will lead to great material changes: for these economic principles provide a solution not only for agriculture and the rural problem, but for housing and unemployment.

* * *

Among the few great preachers of today, Dr. Mackay (now Prebendary) takes a high place. He has been saying trenchant things about The Worship of Mechanism.

"This is not an age of plenty, and it is not a particularly greedy age. None of us are quite well enough to be greedy. It will be known to posterity as the age in which the Londoners pulled down their one beautiful street (Regent St.) with the ferocity of a Nebuchadnezzar.

Of our typical products there is not one beautiful object we could bring to Church. We should have to place there a wireless set, the last thing in motorcycles, and one of Waygood & Otis' lifts (elevators).

This is a very dangerous state of things. If the pursuit of beauty tempts mankind to the feet of Venus, the pursuit of mechanical utility tempts the world to the feet of Mammon, and Mammon is a lower false God than Venus. The passions raised in the casino are worse than the passions raised in the brothel.

Mary of Magdala at her worst never had the makings of Judas Iscariot."

* * *

On the other hand, the Rev. Bruce Cornford, who belongs to the Diehard school of politics, goes for Bishop Barnes in his own peculiar style, in the current number of the *Gadfly*.

He defends the Catholic doctrine of the Blessed Sacrament. The "gift" is not material, it is not even psychical. It is purely spiritual. Science knows a little about "materia medica."

ica." Science knows very little about "materia psychica" (ectoplasm, etc.).

Science knows hardly anything at all about pneumatology. Physiology, mathematics, psychology, brought to bear upon the Divine Mystery of the "Real Presence" become merely ridiculous.

Any man therefore, with any pretensions whatever to scientific knowledge, who advances these twilight twitterings as a reason for doubting the manifestation of a spiritual Fact, merely dubs himself a fool.

He is like an errand boy who says he does not believe in the differential calculus. Such a poor soul is the new Bishop of Birmingham.

Then Mr. Cornford goes for Lloyd George, who recently spoke in Portsmouth. "A local journalist, a thoughtful man, told me he uttered nothing but political clap-trap. I wouldn't cross the road to hear him. He had a magnificent opportunity, with France behind him, to establish a world's lasting peace. But he fell into the toils of a senile American lawyer,—and the priceless chance was lost, perhaps forever."

What a mosaic of drabs and flamboyants is the poor old Church of England!

Pulpit, Preacher and Pew

By J. P. Jots

"There was a stranger in church this morning, but I did not see him," remarked the country minister.

"How did you know, then?" inquired Mrs. Parson.

"I found a dollar in the contribution box," was the reply.

During the absence of our pastor we enjoyed the rare privilege of hearing a good sermon, when Mr. J. A. McM— supplied our pulpit. We hope he will come again.—Presbyterian League Leader.

Dr. South was preaching before the King when he observed that, in the middle of his sermon, all his hearers were overcome by sleep. The doctor stopped, and changing his tone of voice called three times to Lord Lauderdale, the Lord in Waiting, who immediately started up, whereupon Dr. South said with great composure, "My Lord, I am sorry to interrupt your repose, but I must beg you not to snore so loud, lest you awaken his Majesty."

First Little Girl: "Do you believe in the devil?"

Second Little Girl: "No, it's just like Santa Claus; it's your father."

Activities of the Young People

*Edited by Miss Fischer and
Bishop Quin*

DIOCESE OF WASHINGTON

By Rev. R. L. Wolven

THE YOUNG PEOPLE'S work in the Diocese of Washington, as in most other parts of the country, has been the outgrowth of the desire and initiative of the young people themselves, indicated by their requests to the clergy to aid in the forming of organizations of young people along the lines of those which have been in existence for many years in other communions.

A pioneer among the organizations of the Diocese of Washington is the Young People's Society of the Church of the Epiphany. This society began about four years ago while the Rev. Dr. Freeman, now Bishop of Washington, was rector of the Church of the Epiphany. Its beginnings were small, but were laid on a very sound foundation. A watchword given to the young people by their rector was that the Young People's Society would afford an opportunity for "articulate religion." This thought was suggested by Donald Hankey's thoughtful essay, entitled "The Religion of the Inarticulate." In this article, Donald Hankey showed that many of those people who seem to be irreligious or indifferent to spiritual things are in reality simply "inarticulate." They have very deep religious convictions frequently, but are unable to express them. Such a man's religion can only be discovered or inferred from observing the kind of thing that excites his admiration and elicits his desire for service. Believing that the young people of today are largely misjudged and considered to lack seriousness of purpose and conception to the higher things of life, simply because they, too, have not found adequate means of expression, it was felt that a society in which they could discuss things that were interesting them as young people and in which they should find the means for service would do much to articulate and give open expression to the religious convictions which were in their heads.

From the very beginning, the emphasis of the Young People's Society of the Church of the Epiphany has been on this side of its work. There have been many pleasant social affairs, such as picnics, dramatics, and dances, but these have never been allowed to assume the chief place in the program of the society. They have always been regarded as bi-products and aids to fellowship.

The Sunday night meetings are de-

voted to the discussion of topics selected by the program committee, with a half hour for fellowship and light refreshments before the evening service. Business meetings are held once a month, on a week-day night.

A considerable amount of missionary service has been given by the society. Services have been held in various institutions, parties have been given for children and old people, and money has been contributed to many objects in the church and in the community. An outstanding result of the work has been the development of a spirit of naturalness and openness about things religious. Discussions are frequently of a high order, and it is a very inspiring and helpful thing to hear young men and women standing up and giving expression to their deepest convictions.

The Epiphany Society has grown from a start with a dozen members to a membership of one hundred and seventy-five, and has continued its meetings without any interruption throughout the summer each year of its existence.

Winning Workers for the Lord

By Rev. J. J. D. Hall

THE NEW TESTAMENT Church was born in a crashing, smashing revival that shook Jerusalem almost like Tokyo was shaken a year ago. As we read that account there is nothing plainer than that the Apostles used extraordinary methods to bring about this result. Temple worship was fine but was not bringing the people to God. It may well be doubted, if Peter had delivered his famous sermon on the Day of Pentecost in the Temple with all its well ordered appointments for ritual and other outward acts of devotion, whether the results would have been the same. The Episcopal Church in the past has looked askance, to put it mildly, at all efforts of open aggressive Evangelism. Whatever the cause of this it surely is not found in the New Testament. When Wesley rose up in the Church of England he was only using methods he saw very plainly in the New Testament and early Church, and his success abundantly justify his efforts.

With the example of Christ and His Apostles before them it is one of the most amazing things in the life of the Church today that the Successors of the Apostles can be content to walk in orderly fashion in reasonably well appointed churches and preach to the few, comparatively, who come to hear them. Who can fully estimate the effect upon the whole church if the Bishop of New

York, Chicago or any other large Diocese would take the offensive along the whole line and carry the gospel to all classes and conditions of men—no matter what opposition or criticism they might meet in doing so. Some would surely and truly say: "John the Baptist, St. Paul or St. Francis has come back to warn a godless world of its impending calamity and doom."

This is not an impossible vision, but it would cause great heart searchings and result in a renewed consecration to the ideals of Christ. This has been done many times in all ages of the Church. Why not now? NOTHING but a fiery Evangelism born of God that can sweep away all opposition can bring about this result. I feel like the least of all the workers, yet there came a time in my ministry when my heart burned to be used by the Holy Spirit in a way that I was not being used. I sought His power DEFINITELY for service. I realized that I was a zero yet I remembered that even a zero on the right side of SOMETHING counts.

Such faith will cause us to look up to Him and expect results and also seek earnestly the cause when we do not get them. Jesus told His disciples and Apostles to "tarry in the city of Jerusalem until ye be endued with POWER from on high." How much more do we all need to do the same thing?

Programs for Young People's Meetings

Edited by the Rev. Gordon Reese

AN ADVENT PROGRAM

Hymn, "Day of Wrath! O Day of Morning!"

Prayers: Lord's Prayer, Original Prayer, Service League Prayer

Bible Reading: Saint Luke 21: 29-36

Business: Roll Call, to be answered with the name of a book of the Bible.

Minutes

Old Business

New Business

Hymn, "Rejoice, Rejoice, Believers"

Program: Motto, "Pray, work and obey for tomorrow He may come"

Paper on Praying as a Preparation

Paper on Working as a Preparation

Paper on Obeying His Word so that we may be ready at all times

Hymn, "Ah! That Day of Tears and Mourning!"

Benediction

Original Prayer: Almighty God, who is ever ready to help us, help and strengthen us that we may always be able to answer Christ's call. Grant that we may know and believe in Him at His second coming, for Jesus Christ's sake, Amen.

Labor Leaders Speak from El Paso Pulpits

Ministers of El Paso Unanimously
Endorse the Effort Made
in their City

MEXICANS ALSO SPEAK

Twenty-five of the leading ministers of El Paso, Texas, met at St. Clement's Church with Mr. Kemerer, the rector, on November 24th to swap impressions. The meeting was opened by the Rev. Mr. Sweetland, pastor of the First Methodist Church, and president of the Ministerial Alliance of the city, with an address which was a gem for brevity.

"Yesterday," he said, "was a historic day for El Paso; a great day for religion in America; a great day for the Kingdom of God. Twenty-three pulpits of our city were opened yesterday to America's foremost labor leaders, meeting here in annual convention. It is the first time that this has ever been accomplished in America. We now want you pastors to give us briefly your impressions. Set your valuation on the effort."

It took an hour and a half to make the rounds—a monotonous hour and a half, for each minister had the same story to report—of a Church welcoming and honoring a labor speaker who stood in their pulpit and told the story of labors struggles, absolutely unhampered by any "kindly word of advice not to offend my people." Clean cut labor messages were given, and they went over with the crowds that came to hear them—for the ministers all reported record breaking congregations.

Just before luncheon the following resolution, presented later in the day to the convention of the American Federation of Labor, where it was greeted with applause, was passed unanimously by the ministers: "The Ministerial Alliance of El Paso commends the opening of the pulpits of our Churches to labor leaders and expresses its hearty appreciation for the messages of the union leaders and the secretaries of the various social service commissions of the Churches." The ministers also voted to send a communication to the minister's association of the city which will entertain the next convention, recommending that a similar effort be made by them another year.

The credit for this significant and successful undertaking belongs largely to Dr. Alva W. Taylor, Social Service Secretary of the Disciples Church. Dr. Taylor had, not only the hearty cooperation of all the ministers of El Paso, but also of Dr. Worth M. Tippy, secretary of the

social service commission of the Federal Council of Churches; the Rev. Hubert Herring, social service secretary of the Congregational Churches; and the Rev. W. B. Spofford, secretary of the Church League for Industrial Democracy, all of whom occupied pulpits and were in the city for a week helping with the arrangements. Among the labor leaders and writers who cooperated in the undertaking were: Mr. Frank Morrison, secretary of the A. F. of L.; Mr. John P. Frey, a vice-president of the A. F. of L. and editor of the Iron Molders Journal; Mr. William Short, president of the Washington Federation of Labor; Mr. Harry Laidler, director of the League for Industrial Democracy; Mr. Frank Tannenbaum, well known writer; Mr. Max Hayes, candidate for vice-president on the Socialist ticket in 1920; Mr. William H. Johnstone, president of the Machinists' International Union, and chairman of the Conference for Progressive Political Action; Mr. Spencer Miller, secretary of Workers Education; Mr. John W. Kline, president of the Blacksmith's Union; Major George L. Berry, president of the Pressmen's Union; and Mr. John Walker, president of the Illinois Federation of Labor. In addition to these American labor leaders, four leaders of Mexican labor, which was meeting in convention in Jaurez, were secured for the four Mexican Churches of El Paso.

SAMUEL BOOTH ELECTED FOR VERMONT

The Rev. Samuel B. Booth, head of the County Centre Mission at Wrightstown, Pa., was elected Bishop Coadjutor of the Diocese of Vermont at a special convention held at Burlington.

BIG GIRLS FRIENDLY SERVICE AT CATHEDRAL

The annual service of the Girl's Friendly Society in the city of Cincinnati was held as usual in the Cathedral, at which time fully six hundred members of the various branches were gathered, forming an imposing procession, each branch being led by a standard bearer. A number of the city clergy were in the procession marshalled by Dean Jones, and the annual sermon was preached by Canon Reade, who presented an appeal for help in the work of the City Mission, which holds services for the blind, the aged, the insane the orphans, the incurably ill the tubercular the sick and injured in many hospitals, and the delinquent youths and the prisoners in jail. The great need is for musical help at the services, and friendly visiting. Already groups of girls are volunteering for this service.

Newspaper Headlines Feature Our Bishops

Bishop Brent Leads the Fight to
Outlaw the Traffic
in Opium

HONORED AT GENEVA

Poppies and opium are in the headlines, coupled with the name of Bishop Charles Brent of western New York.

The Bishop is at Geneva as a member of the American delegation to the fourth international conference for control of the traffic in habit-forming narcotic drugs. The conference was presided over by Herluf Zahle, Danish minister to Berlin. In accepting the chairmanship he praised the United States government for organizing the opium commission of 1909, and paid a tribute to Bishop Brent as one of the men who had done most to combat the traffic in narcotics. He predicted that Bishop Brent's presence as a member of the American commission argued well for its success, because of his experience in dealing with the question.

On the day this conference met in Geneva the officials of Fukien Province, China, ordered farmers to plant poppies, and to expect punishment if they refuse. The order was protested by the Chinese secretary of the Y.M. C. A. in Sienyu, who was immediately arrested. His arrest brought a vigorous protest from the National Christian Council, of which Bishop Roots is secretary, but officials refused to release the Y. M. C. A. secretary.

"JOE" HARVEY'S PARISH GIVEN LARGE SUM

St. Peter's Church, Talladega, Alabama, Rev. J. H. Harvey, rector, is the beneficiary of the will of the late Mrs. Nellie Paul Johnson, widow of Joseph H. Johnson.

Mrs. Johnson left her home, which cost \$40,000, to the parish to be sold and the proceeds to apply on a new church building. A trust fund of \$5,000 was also bequeathed to the parish, the income from which is to apply on the rector's salary.

Other beneficiaries were the University of Alabama, Tuscaloosa, and the Alabama Schools for the Deaf and Blind, Talladega.

BISHOP WEBB ASKS FOR A COADJUTOR

Bishop Webb of Milwaukee is to ask for a Bishop Coadjutor when the council of the diocese meets, the latter part of January. Failing health is given as the reason.

Cathedral Celebrates It's Hundredth Year

Religious Leaders of Nation Take
Part in Great Celebration
in Detroit

BEAUTIFUL PAGEANT

St. Paul's Cathedral, Detroit, celebrated during the week of November 16-23 the first hundred years of its establishment as a parish, and the hundredth anniversary of the coming of the Episcopal Church to the northwest. A large list of visiting Bishops and distinguished preachers and educators from various parts of the United States and Canada assisted the Cathedral authorities and the diocesan committee in carrying out the celebration which was recognized as a gala occasion, not only by Episcopalians, but by the Protestantism of Detroit generally. Among the speakers were Dean Rogers, Dr. Marquis, Bishop Page, Bishop Gailor, Bishop Williams of Canada, Dr. Woodrofe and Dr. Shailer Matthews of Chicago.

Professor Edwin D. Starbuck, of the Department of Philosophy, University of Iowa, was the special speaker at the celebration of Religious Education Night, which took place Tuesday evening. He spoke on "The Worth of a Child," being introduced by the Rev. William L. Torrance, rector of St. Andrew's Church, Detroit, and a former head of the Diocesan Department.

Professor Dickinson rendered a special program of organ music on Wednesday evening, Music Night, being assisted by the Cathedral Choristers, under the direction of Mr. Mackay.

Missions Night was celebrated on Thursday, the Rt. Rev. Henry St. George Tucker, formerly Bishop of Kyoto, Japan, being the principal speaker. He was introduced by the Rev. S. S. Marquis, D. D., rector of St. Joseph's Church, and chairman of the Diocesan Missions Department.

Friday, November 21, was celebrated as International Night, with a great anniversary banquet at the Hotel Statler Detroit, at which more than 400 persons were present, the gathering numbering many prominent citizens of all demoninations in Detroit, several of whom brought greetings to the Cathedral and the Diocese of Michigan. The principal speakers were the Rt. Rev. James E. Freeman, D. D., Bishop of Washington, and the Rev. Canon Henry John Cody, D. D., minister of education for the Province of Ontario, Canada, and rector of St. Paul's Parish, Toronto. Bishop Page presided at the banquet.

The climax of the week's celebra-

The Cover

The picture on our cover this week is of St. Matthew's Cathedral, Dallas, Texas, where our own book editor, Robert S. Chalmers is dean. The Cathedral is not large but the plant now boasts a parish house unequalled by any in the southwest, with modern equipment for a church school, a field in which Dean Chalmers is a specialist. The photograph shows part of the beautiful organ which was made and installed by the firm of Henry Pilcher's Sons of Louisville.

tion occurred on Saturday afternoon and evening when the pageant, "The Long Life of the Church," with more than 300 characters taking part and representing ten of the leading parishes of Detroit, was presented in the Cathedral.

CLERGY PREACH IN JEWISH TABERNACLE

The congregation of Temple Emanuel, Duluth, Minn., has been without a rabbi for some weeks past, and has adopted the unusual plan of inviting Christian ministers to preach at the regular Friday evening services. Three of the five preachers are Episcopalian clergymen,—the Rt. Rev. G. G. Bennett, D. D., Bishop of Duluth; the Very Rev. Harry G. Walker, Dean of Trinity Cathedral, Duluth; and the Rev. James Mills rector of St. Paul's Church, Duluth. Apparently, the northwest does not favor narrowness in religion.

The Great Pyramid

God's Witness in the Land of
Egypt (Isa. 19:19, 20)

Now

Blazing With Prophetic Light

And

Supporting the Time Evidence
Found in the 12th of Daniel

The last lap in the Grand Gallery measurements to be in sacred cubits.

A 10-cent pamphlet with this title can be obtained from W. R. Young, 4481 Mission Drive, San Diego, Calif. (\$1.00 per doz.)

Also a 35-cent pamphlet on the chronology of Dan. 12, "How Long to the End?" from same address.

Missionaries Write of Chinese War

Chinese Soldiers Seem to Be
Rather Pleasant Fighters
to Deal With

WAR IS OVER

Strange tales are coming out of China. Bishop Graves writes of the heroism of our missionaries there, who have stuck by their posts in spite of real danger. "They are never in the limelight, but always on the job," says the Bishop.

Mr. Walker, treasurer of the Shanghai Mission, writes an amusing, yet pathetic, tale of the Chinese soldiers, deserted by their leaders. For hours they kept up the fight slaying one another. News finally came to them that they had been deserted by their generals. Hundreds of soldiers from each army went immediately to the railroad station to find out if it was true, and there they mingled together without the slightest sign of animosity.

Another interesting story is centered about the Rev. Mr. Wei, in charge of our mission at Quinsan. Three hundred soldiers burst in upon the mission, in soldier fashion demanding lodging and food. Mr. Wei proceeded to treat them most kindly. As a result, quite contrary to soldier fashion, they left money with him to pay for the damage done in the early stages of their visit.

A Suggestion for Christmas

Send The Witness to your rector or have it sent to your public library or club for a year. These subscriptions are accepted at \$1.50 a year. We will also send a Christmas Card to the recipient announcing the gift as from you.

—o—

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CUSHIONED PEWS

By Bishop Johnson

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THE WITNESS

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Be Ready to Greet Them Next Sunday

Golden Rule Sunday and Every
Member Canvass Fall
on Same Day

NEWS FROM THE FIELD

The canvass for the *whole* mission of the *whole* Church comes next Sunday afternoon. Have a cup of tea and a biscuit ready for your visitors—with the pledge card made out, and a check for the balance due on the 1924 pledge.

Golden Rule Sunday, the object of which is to stimulate interest in the relief work of the Near East, is set for the same day. Our churches, presumably, will pass it up for a few weeks, due to the conflict in dates.

It would be interesting to know how many men received their communions last Sunday morning as a result of the effort of the Brotherhood of St. Andrew to get men out for a corporate communion on St. Andrew's Day. It would be as interesting to know how long it had been since this crowd had last received. My guess is Easter, 1924, for a large number. Christmas, Easter and St. Andrew's Day now—it used to be Christmas and Easter. That's a gain, thanks to the Brotherhood's work.

The Rev. Nelson Kellogg, rector at Portsmouth, N. H., just finished an eight-day mission at Auburn, Maine. The rector there is doing a lot of work this year with the students of Bates College.

The National Council meets again in New York next week, December 9 to 11. The final O. K. on the program for next year, and an appeal to the Church to settle up accounts for this year, will be on the ticket.

They have a unique shrine at Orkney, in the Virginia mountains. The town has no church, so this beautiful "Shrine of the Transfiguration" has

Cured Her Rheumatism

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 204 Davis Avenue, B-59, 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 out on this notice, 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.

been built by a layman with his own hands, following plans drawn by himself. It is located on land formerly owned by Bishop Gibson.

"The Church has a unique opportunity in Mexico," is the judgment of a recent visitor there. "The people are intensely religious. They despise—many of them—the Roman church which has been an oppressor of the people for many years. Yet Protestant churches do not appeal to their aesthetic sense. So our Church has a great chance. But a leader must go in there who is in thorough-going sympathy with the labor movement that has succeeded in electing Calles for their president. It is infinitely more important than the next Bishop of Mexico understand the labor movement—and sympathize with their aspirations—than that he understand and speak the Spanish language."

A parish house costing \$50,000 has just been dedicated at the University of Virginia. There are 500 church students at the university.

Leaders of the various organizations in a large parish frequently are not acquainted, and often allow their work to overlap. They had a get-together dinner of the workers of St. Paul's Cathedral, Boston, last Wednesday night to try to overcome this difficulty.

St. George's Church, Hempstead, N. Y., which was established in 1702, boasts of being the mother of thirty-six churches on Long Island. One that has been the mother of thirty-six children is usually ready to die. A casual glance at the work at Hempstead is proof that this does not apply to churches.

Alfred H. Booth has been organist

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of St. Matthew's, Worcester, Mass., for forty-four years. His friends claim that he has never missed a service or rehearsal. Anyway, he has resigned now—perhaps to maintain the record.

Mr. Mathew W. Bullock, special assistant attorney general of Massachusetts, was the speaker at the annual dinner in honor of the rector the Rev. C. T. Hall, of St. John's, Arlington, Mass. Mr. Bullock's subject was, "Better Race Relations." He is himself a Negro.

Bishop Brewster of Connecticut, in a recent address, urged support for "the most Christian undertaking in centuries—the League of Nations."

Word has been received at the Church Missions House of the death of the Ven. John G. Meem of Rio de Janeiro. Archdeacon Meem was one of the four veterans of the Brazil Mission.

They have been holding missions over in western Nebraska. One just closed at Mullen, was conducted by the Rev. James N. MacKenzie. Miss Elizabeth Beecher, educational secretary of the diocese, was there, too, holding afternoon conferences. Another mission was held at Valentine by Archdeacon Wells. Miss Beecher was there, also.

Dr. C. C. Morrison, the editor of the Christian Century, wrote an article about two weeks ago, called, "Get

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the Churches Out of the Chaplaincy Business." He contended that the ministers serving as official chaplains were being used by militarists to spread militarism. The editorial started something. Dr. Pierce, the pastor of President Coolidge's church, got sore about it, and so did Mr. Axton, chief of chaplains.

* * *

The Rev. J. R. Mallett of North Carolina has accepted a call to be the assistant at Trinity Cathedral, Cleveland.

BIG SEND-OFF FOR BISHOP DU MOULIN

Among the many occasions of farewell which are being tendered Bishop Du Moulin from all parts of the Diocese of Ohio before he leaves for abroad, none has given better evidence of the Bishop's warm and sympathetic point of contact with all forms of civic and humanitarian life than the good-bye banquet given him by the Cleveland Advertising Club at the Hotel Statler. More than two thousand of the leading business men of Cleveland were present to pay tribute to the Bishop. Representatives of the city administration and of civic groups, as well as leading ministers from the Protestant, Roman Catholic, and Jewish bodies, were among the speakers, all of whom paid warm tribute to Bishop Du Moulin's work and influence. For several years the Bishop has been the chaplain of the Ad. Club.

MR. HOBBS STARTS SOMETHING IN MISSOURI

There was held at the Girls' Holiday House at Monarch, about one hour's ride from St. Louis, a conference on the church's program and allied subjects on November 10, 11, and 12, Monday, Tuesday and Wednesday. The conference was conducted by the Rev. G. Warfield Hobbs of the Church Missions House Staff of the Department of Publicity.

The conference was attended by about 19 of the clergy of the diocese, representing every portion of the diocese and every variety of work in it.

Mr. Hobbs dealt with his subject in all five fields of activities, and right from the start, he held the attention of everybody, stimulating discussion at every point, inviting interest and awakening increased enthusiasm as he moved on toward the climax of his subject.

It started something. Immediately there were organized teams consisting of all the clergy present, to go forth two by two as "Information Men," or "Flying Squadrons," as they have been picturesquely described. They will visit every parish and mission in the diocese and repeat the story and give the information as it was given to them.

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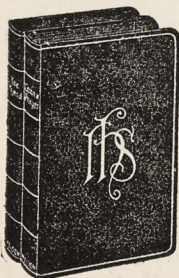
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APPEALS

WILL THOSE WHO REALLY BELIEVE in prayer for physical and spiritual healing, and are willing to help maintain a prayer chapel for that purpose, communicate with the VEN. GUY D. CHRISTIAN, Manhattan, Kans.

GUILD OF ST. BARNABAS MEETS IN BUFFALO

The Guild of St. Barnabas for Nurses held its 37th annual meeting in Buffalo, N. Y., on November 5, 6, and 7. A two-day program included a Cathedral service attended by 500 of Buffalo nurses in uniform who, in an impressive procession, completely

filled the beautiful St. Paul's Cathedral. Bishop Brent, who was unable to give the address scheduled because of his recent appointment to an important duty for our country, was replaced by Rt. Rev. Walter Overs, D. D., Bishop of Liberia, who gave an especially appropriate and appealing talk on his work in Liberia. The Buffalo branch of the guild,

with Rev. Alfred Priddis as chaplain and Miss Helen Brent in charge of the arrangements, planned two interesting days inclusive of a motor trip to Niagara Falls, and receptions by associate members of the local guild.

Rt. Rev. William R. Stearly, D. D., chaplain general of the guild, presided at the business meetings, which

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Daily at 8, 11 and 4.

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7:30 P. M.

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Sundays at 8, 9:30 and 11 A. M. and
7:45 P. M.
Holy Days at 10 A. M.

The Atonement

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

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Tuesdays at 10 A. M.; Thursdays at 8 P. M.

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Sermon (first Sunday of month, Holy
Communion and Sermon); 4, Service and
Address; 5:30, Young Peoples Fellowship;
7:30, Service and Address.
Wednesdays and Holy Days: 12:10, Holy
Communion.

ATLANTIC CITY

The Ascension

Pacific and Kentucky Aves.
Rev. H. Eugene Allston Durell, M.A.
Sundays: 7:30, Eucharist; 10:30, Matins;
12:00, Eucharist; 8:00, Evensong.
Daily: 7:30, Eucharist; 10:30, Matins,
Monday, Tuesday, Saturday; Litany,
Wednesday, Friday; Eucharist, Thursday
and Holy Days.

NEW YORK

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Daily 12:20 P. M.

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Rev. Caleb R. Stetson, S.T.D., Rector.
Sundays: 7:30, 9:00, 11:30 and 3:30.
Daily: 7:15, 12:00 and 4:45.
MIDDAY SERVICES
This week—Rev. H. Adye Prichard.
Next week—Rev. W. W. Bellinger, D.D.

The Heavenly Rest

Fifth Ave. above Forty-fifth St.
Rev. Henry Darlington, D.D., Rector.
J. Christopher Marks, Mus. D., Organist.
Sundays: 8 and 11 A. M., 8 P. M.
Saints Days: Holy Communion, 11 A. M.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D.D., Rector.
Sundays: 8 and 11 A. M., 4 and 8 P. M.
Daily: 8 and 12 A. M.
Holy Days and Thursdays: 11 A. M.

NORTH ADAMS, MASS.

St. John's

Rev. Arthur Murray, Rector.
Services: 8 and 11 A. M. and 7 P. M.
Church School: 10 A. M.
Saints' Days: 10 A. M.

CINCINNATI

St. Paul's Cathedral

Corner Seventh and Plum
Very Rev. Edgar Jones, Ph. D., Dean
Sundays: 7:30, 11:00 and 7:45.
Week Days: 7:00.
Holy Days and Wednesdays: 10:00.

Christ Church

Rev. Frank H. Nelson and Rev. C. Russell
Moodey, Clergy.
Sundays: 8:45 and 11 A. M. and 7:45
P. M.
Daily: 12:10 P. M.
Saints' Days: Holy Communion, 10 A. M.

DALLAS

St. Mathew's Cathedral

Very Rev. Robert S. Chalmers, Dean
Rev. B. L. Smith, Assistant Pastor
Sundays at 8, 11 and 7:30 P. M.
Daily Services: 7:30, 9:30 and 5:30.

MINNEAPOLIS

St. Mark's

Oak Grove St. and Hennepin Ave.
Rev. Phillips Endicott Osgood, D. D.,
Rector.
Rev. Hanford Livingston Russell, Asst.
Sunday Services: Holy Communion,
8 A. M.; Bible Class, 10 A. M.; Morning
Service and Church School, 11 A. M.; Com-
munity Service, 4 P. M.; Young People's
Fellowship, 5:30 P. M.

Gethsemane

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

ALBANY

All Saints Cathedral

Very Rev. Charles C. Williams Carver,
B. D., Dean.
Sundays: 7:30, 9:45, 11:00 and 4 P. M.
Week Days: 7:30, 9:00 and 5:30 (Even-
song, Wednesdays and Fridays, the Lit-
any, 9:30; Thursdays and Holy Days
Eucharist, 11 A. M.)

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.
Very Rev. D. B. Dagwell, Dean
Rev. Jonathan Watson, D. D., Assistant
Sunday Services: 7:30, 11:00 A. M.,
7:30 P. M.; Church School, 9:30 A. M.;
Young People's Society, 6:00 P. M.

MILWAUKEE

All Saints' Cathedral

Cor. Juneau Ave. and Marshall St.
Very Rev. C. S. Hutchinson, D.D., Dean
Sundays: 7:30, 11:00, 7:30.
Week Days: 7:00 and 5:00.
Holy Days and Thursdays: 9:30.

St. Paul's

Marshall and Knapp streets
Rev. Holmes Whitmore, Rector.
Sundays: 8:00, 11:00 and 7:00.
Church School: 9:30.
Saints' Days: 9:30.

OAK PARK, ILL.

Grace

924 Lake Street.
Rev. F. R. Godolphin, Rector.
Rev. A. Gordon Fowkes, Assistant.
Sundays: 7:30, 9:45, 11 A. M. and
6 P. M.
Monday, Wednesday, Thursday, 7:30
A. M.
Tuesday and Friday, 10:00 A. M.

were attended by delegates representing 18 of the 43 branches of the guild. The important development of the work has necessitated the service of an executive secretary who, in the person of Miss Nellie Oxley of New York, combines the attributes of an experienced nurse and a churchwoman and, consequently, was engaged this year for the further development of the guild.

BATAVIA PARISH SHOWS RAPID DEVELOPMENT

Forty years ago, the late John Van Nortwick built Calvary Church, Batavia, Illinois, at his own charges, furnished it complete and presented it to the Diocese of Chicago. Ever since the organ which he provided has been in use. Now the congregation has decided to replace it, and last week signed a contract for an instrument to be in place by Christmas Day.

When the present rectorate was begun three years ago, there were three insistent needs: a parish house,

an organ and a new rectory. The parish house has been in use, now, for nearly two years, the organ is in sight, and the parish will then look forward to the completion of their plant by the addition of a rectory beside the church, replacing the present building two blocks away, also provided by the foresight of the Van Nortwick family.

DINNER FOR LAYMEN IN SPRINGFIELD

Bishop White presided at the dinner of some 75 of the laymen of the two parishes in Springfield, Illinois,

on November 19. The Rev. Mr. Haughton of St. Paul's Church, and the Rev. Jerry Wallace of Christ Church, were also present, as was also the new executive secretary of the diocese, Mr. Spencer.

The dinner was held in the spacious parish house of Christ Church, and the dinner had been prepared and was served by the ladies of the parish.

Mr. William F. Pelham, president of the Chicago Diocesan Assembly of the Brotherhood of St. Andrew, and one of Chicago's leading laymen, was the principal speaker.

The Spirit of Missions

G. WARFIELD HOBBS,
Editor

KATHLEEN HORE,
Assistant Editor

United Thank Offering Number

Vol. LXXXIX

DECEMBER, 1924

No. 12

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Part of the Proceeds of the Sale of this Number will go to Increase the United Thank Offering of the Women of the Church

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THE SISTERS OF THE EPIPHANY

BIG PARISH HOUSE FOR CINCINNATI

Calvary Church, Clifton, Cincinnati, is contemplating the enlargement of the parish house to make room for the increasing social and educational work of that substantial parish. The sum of \$60,000 has been set as the goal to be reached.

CHURCH COMPETITION IS RUINOUS

The American Country Life Association, which met at Columbus, Ohio, last month, came to one unanimous agreement—that the competition between the various churches in rural communities was ruining them all, and keeping them all from doing effective work.

TO SUCCEED BISHOP CROSS AT ST. JOHN'S

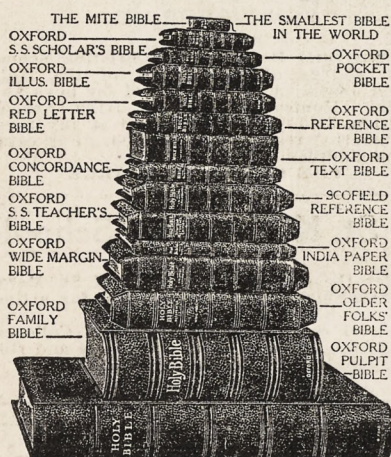
The Ven. Frederick D. Butler, arch-deacon of Alton, Diocese of Springfield, and rector of St. Paul's Church, Alton, Ill. has accepted a call to the rectorship of the Church of St. John the Evangelist, St. Paul, Minn., and will assume charge on January 2, 1925.

GOING AFTER FULL QUOTA IN NORTH DAKOTA

The fall meeting of the Bishop and Council of North Dakota was held in the Cathedral October 29.

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The week day school of religion was endorsed and a resolution passed requesting the next legislature to pass a suitable law to permit the same. The Every Member canvass will be

held on Sunday, Nov. 30 throughout the district. The Bishop urged all present to work hard to raise the apportionment for the budget and priorities.

December Brings the Acid Test

In each Every Member Canvass we have an opportunity to express in promises the extent of our interest in the Church's work, for which each and all of us are responsible as loyal members of the Church.

The true measure of our interest is not known until the end of the ensuing year, when the treasurers of the Church total up the offerings actually made.

Making a definite expression of purpose before the year begins is a test of our devotion, but the complete carrying out of that purpose before the year ends is the real acid test. This month brings to us a double test:

I. In the Every Member Canvass on December 7th we will show the Measure of our interest by the pledge we make for next year.

II. We will prove the sincerity of our action last year in making a pledge by paying it in full before December 31, and perhaps we will do better than we promised.

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	Nov. 15, 1919	Nov. 15, 1924
1. Students	47	123
2. Men contemplating the Ministry	29	51
3. Instructors	8	16
4. Instructors with Ph.D. degree or foreign equivalent....	3	10
5. Buildings	8	12
6. Books in Library	19,000	31,525
7. Value of laboratory Equipment	\$250.00	\$12,500.00
8. Value of Land and Buildings	\$265,545.54	\$627,045.54
9. Endowment Funds	\$80,034.40	\$231,359.14
10. Annual gifts pledged to current support over a term of years	\$6,500.00	\$34,200.00

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