

"A Passion Tide Pastoral," an editorial by Bishop Johnson, is being issued in attractive pamphlet form of envelope size. They may be secured from The Witness for \$2.00 for 100 copies.

The Witness

"FOR CHRIST AND HIS CHURCH"

Next Week—"A Reply to Dr. Van Dyke," by Dr. Stone, and "Sermons on the Screen," by Rev. Carl Nau.

VOL. IV. NO. 14.

CHICAGO, MAY 8, 1920

\$1.00 A YEAR

NEW WORKERS FOR MISSION FIELDS

The regular meeting of the Department of Missions and Church Extension was held at the Church Missions House, New York, April 14. In spite of the railroad strike nine members besides the officers were present, including Bishop Perry from Rhode Island, Bishop Murray from Maryland and the Rev. Dr. Freeman from Minneapolis.

Many important items of business were transacted including the appointment of Miss Helen Hendricks as an additional secretary of the Woman's Auxiliary to assist Miss Grace Hutchings in recruiting volunteers for the field. Other appointments were made as follows: Miss M. L. Bartberger to Anvik, Alaska; Miss Mabel Gertrude Piper to the District of Shanghai; Miss Gertrude I. Lester as teacher in the District of Cuba; the Rev. A. Griffiths to Porto Rico; and Miss Mary Frances Myers to the District of Oklahoma. Arrangements were made for the training of Miss Nona C. Cannell to prepare her for the field. Mr. William Gee was employed as a teacher in the Mahan School, Yangchow.

The resignation of Miss Lillian Brockelbank, as a worker in the District of Porto Rico was accepted from the district, as was also the resignation of Rev. H. H. Lumpkin, who has been our missionary at St. Matthew's Fairbanks, Alaska for the last five years, and of the Rev. A. E. Butcher, who has done splendid service in the district of Honolulu. The resignation of Sister Helen as a worker in the District of Anking was also accepted.

To help our native clergy in the Districts of Tokyo and Kyoto, Japan to meet the constantly increasing cost of living, a small increase was made to the salaries of the Japanese clergy, catechists and Japanese women in these two districts. An appropriation of \$5,000 was made from the Undesignated Legacy Fund of 1917 to provide for the erection of a residence in Yakayama for the use of our missionary there, the Rev. J. H. Lloyd. This appropriation was made provided a return is made to this fund from the proceeds of the sale of St. Barnabas Hospital in Osake. This hospital will undoubtedly be relocated at some other point in the District of Kyoto, the new location being left to the judgment of the bishop and his advisers in the field. The Bishop of Anking was authorized to lease the part of our property in Wuhu which is not now necessary for missionary purposes and to use the income to provide interest on a loan with which to purchase other property more suitable for our work and to protect us from undesirable neighbors.

ASSISTANT RECTOR FOR CHRIST CHURCH, DAYTON

The Reverend Phil Porter, who since his ordination in 1914 has been Rector of the suburban church of St. Mary, Cleveland, has become Associate Rector of Christ Church, Dayton. This is the second instance in the history of that Parish that a clergyman has been invited to become the associate of the Rector. The Rev. D. M. Brookman was the Associate of the Rev. Holmes Whitmore who was the fifteenth rector of the Parish.

The Rev. Clifton Macon who is at present serving as locum tenens at Christ Church, Blomfield and Glen Ridge, has received a unanimous call to the Rectorship of All Souls Church New York City, the Rector, the Rev. George S. Pratt having resigned on account of ill health. Mr. Macon has the matter under consideration.

SUMMER TRAINING SCHOOL FOR WORKERS

The Summer Training School For Workers will be held at Sewanee, Tenn., from August 3rd, to August 12th, 1920. There will be a "get-together" meeting on August 2nd at 8:30 P. M. and on the morning of the 3rd, instruction in the various departments of the School will begin.

In the DEPARTMENT OF MISSIONS, we will have Mrs. George Biller, organizing secretary of the Women's Auxiliary, Miss Nannie Hite Winston, of Louisville, Ky., and Miss M. P. Ford, of Aiken, S. C. In this Department, instruction will be given in Women's Work in the Mission Field, re-organization of the Women's Auxiliary, Mission Study Class, and addresses in the evening, and conferences whenever thought advisable.

In the DEPARTMENT OF EDUCATION, we will have Rev. Gardiner L. Tucker, Field Secretary of the Board of Education of the Province of Sewanee, assisted by an able corps of instructors, Miss Frances H. Withers, Assistant Secretary of the Department of Education of the Presiding Bishop and Council. Great emphasis will be placed on the Christian Nurture Series. Each course will be considered and explained, so that those who attend may return to their homes prepared not only to teach with an understanding mind, and a heart filled with sympathy for their pupils, but to conduct study classes, and to hold conferences. "The Teacher" and "The Pupil" will be considered in separate periods. Miss Withers will explain the Church School Service League, and tell of the best way for the activities of a parish to function.

In the DEPARTMENT OF SOCIAL SERVICE, many questions will be considered in Open Forum which will be held each day, beginning at 8:30 P. M. Lectures will be made on such subjects as are peculiarly suited to our time, and followed by general discussion. Preceding the Open Forum each day there will be Pajants and Mystery Plays.

In these DEPARTMENTS, in addition to the work outlined above, there will be full discussion of the opportunities for work in the Church for men, especially for those who signed Service Cards, in connection with the N. W. C. Such discussion will be of value to Vestrymen and to other men interested in the work of the Church. Other subjects will claim the attention of the school, such as, "The Immigrant," "Rural Districts" and "Holding Missions." Immigration is a subject national in character, and has much to do with the future of our country. Rural districts have long been neglected, and need attention. Holding Missions is of vital importance—of strategic importance—and will be considered in daily conferences.

The HOLY COMMUNION will be celebrated each day at 7:30 A. M. Bible Class at 8:30 A. M. at which time notices will be given in connection with the work of the day. Twilight service on the lawn at 7:15 P. M.

This will be the tenth anniversary of the school, and the event will be appropriately recognized, and it is hoped that all who have ever attended the School will make special effort to be present. Programs will be printed at a later date, and periods for instruction will be given, and other information in detail. Miss Mabel Lee Cooper of Memphis, Tenn., will assist in the management of the school.

Ample opportunity will be given to visit the beautiful scenes around Sewanee.

Almost every young man and woman begins seeking joy through getting, and has to learn by experience that the deepest satisfaction in life lies in serving.

EFFORT MADE TO WIN THE YOUNG

Special registration, Boys' Camp, Conferences on Division of Earnings, College Work, Religious Education, Faith and Order, were the features of the Convention and Training School in Christian Leadership in the Diocese of Kansas, held in Topeka, Kansas, May 1-5. Among those who gave addresses and lead in discussions were Dr. George Craig Stewart, D. D., St. Luke's Church, Evanston, Ill.; Rt. Rev. Reginald H. Weller, D. D., Bishop of Fond du Lac; Mr. George K. Gibson, a layman from Chicago; Rev. Henry R. Sanborn, a returned soldier who served with the Canadian and American armies overseas; Mr. John D. Alexander, of Brotherhood of St. Andrew; Miss Elizabeth Matthews of Glendale, Ohio; Miss May Case Marsh of Girls' Friendly Society and Miss Isabel Gibbs, Camp Fire Girls.

Two former conventions have established a precedent for the Diocese of Kansas. The people of the Diocese come together for the purpose of learning something, receiving inspiration through that learning and returning in ever increasing numbers to leaven the rest of the Diocese.

This year the Diocese placed special emphasis on the boys. Every parish and mission in the Diocese was invited to send four or more boys of High School age to report to Topeka, Saturday, May 1, at 10:30 a. m. They assembled in the Parish House of Grace Cathedral and were introduced to a pictured challenge of service and usefulness. Three addresses were given by Dr. Stewart, Mr. Gibson and Major Sanborn. These addresses were interspersed with singing and some entertaining features. A "chow" line was formed at 12:30.

The Camp of fifteen tents was located on the Bethany College Campus. Each tent was in charge of an overseas man. Provisions were made for at least 125 boys. In the afternoon a big field meet was staged when the representatives from the various parishes and missions competed for the silver cup the Bishop offered.

At 7:30 the boys gathered around the open camp fire, where an informal instruction assembly was held. At 9:15 P. M. the boys gathered in the Cathedral where the Bishop conducted a preparatory service for the Corporate Communion for the boys on the following morning, while at the Sunday morning service in the Cathedral all the boys and men attending the camp were vested and occupied the Chancel of the Cathedral. The boys returned after the noon meal to their homes. The following three days of the Convention, May 3, 4, and 5, was given over to Conferences for both men and women in which members of the Churches in the Diocese were able to ask questions and further inform themselves along vital matters of Church interest, such as Nation Wide Campaign, Division of Earnings, Missions, Missioners and Missionaries, Women's Work, College Work, Religious Education, Faith and Order.

There were two meetings on Monday and Tuesday nights at which Dr. Stewart was the speaker.

SHRINKAGE IN DOLLAR SHOWN

Shrinkage in purchasing power of the dollar in the amount of equipment and supplies it will buy as compared with the preceding four years was shown in testimony before the public utilities commission by witnesses for the Chicago Elevated Railways. As based on 1915 figures, witnesses testified that the dollar's purchasing power had decreased to 93 cents in 1916; 82 cents in 1917; 69 cents in 1918; 54 cents in 1919 and 47.74 cents thus far in 1920.

A MISSIONARY AT WORK ON THE MEXICAN BORDER

Extending eastward from the City of El Paso to the Pecos River and from the New Mexico boundary line south to the Rio Grande is a great stretch of country covering some 21,000 square miles. It is a land of great mountains, vast plains, deep canyons, little Western towns and big ranches. Across it from west to east the Southern Railroad strikes and since its coming in 1882 the development of this section of our country has been marked. From a land of Apache and Comanche Indians this vast West Texas section has grown until today the automobile travels over every road of it and where once were adobe shacks and saloons are now prosperous towns with all the modern improvements.

Some twenty-five years ago at Marfa, which is the largest town of this section and also the military headquarters of the "Big Bend," Mrs. Mary Walker Humphris established a Sunday School of a few of the town children. This little school grew until a Church was built and a congregation established.

Today Saint Paul's Church occupies the choicest place in Marfa, on the main street and surrounded by pretty lawns planted with trees and flowers. There is a little Rectory under the shadow of the Church's Cross on the spire and altogether it forms one of the most charming groups of Church and Rectory in the entire South West Mission Field.

Two years ago Bishop Frederick B. Howden called as Missionary to this vast District the Reverend Clarence S. McClellan, Jr., who was then Assistant Rector at Christ Church, Baltimore. Mr. McClellan is now in charge of what is said to be the largest Mission District assigned to any one Priest of the Church in the United States. His nearest neighbor Priest is the Rev. Fuller Swift, Rector of St. Clement's Church in El Paso, 200 miles away.

In this "Big Bend" country Mr. McClellan has ten mission stations, which he serves in person each month. At Marfa four services are held each Sunday and at Alpine two weekly services. Fort Stockton, Fort Davis, Sierra Blanca, Valentine, Hovey, Marathon, Sanderson and Langtry have monthly services.

These services are attended by cowboys, ranchmen, soldiers and townfolk and the Episcopal Church is now being put on the map in West Texas.

At these services Mr. McClellan preaches a short and simple sermon or a brief Church Instruction and has many of the old Gospel and Evangelistic Hymns sung. There has been a splendid response upon the part of all.

Plans are being discussed for new Church buildings, Guilds and Choirs are being organized and in the Marfa Church services such as would do justice to many a city Church are now being held. Christmas has its traditional Carol services and Mid-night Communion. Good Friday has a Three Hours service attended by many from other churches. Easter has the vested choir with Processional Cross.

Several beautiful memorials have been placed recently in the Marfa Church. These include a pulpit, Altar Cross, Eucharistic lights, Seven Branch Candlesticks, Altar Books, Baptistry, Processional Cross so that now the little "Red roofed Church" as it is called, has taken upon it the true church appearance.

The Missionary since his coming, has practically covered his vast territory. He has visited all the prominent Ranches and the many River Camps along the Mexican border and has been fortunate enough to get into the real life and spirit of his people.

BISHOP REESE SPEAKS FOR CONCORDAT

Probably the most interesting moment at the ninety-eighth Annual Convention of the Diocese of Georgia, held in Grace Church, Waycross, April 14 and 15, was when the resolution to create a canon providing for an executive council modeled on the Presiding Bishop and Council plan, was brought up for discussion at the afternoon session the second day. A report of the committee on Constitution and Canons was read in the morning, when the first reading of the proposed new canon was made, and consideration postponed until after lunch. It was felt by the committee that the motion should be put more for testing the opinion of the Convention, rather than that the time was ripe for this sudden change in the machinery of the Diocese. Before the vote was called for, an interesting discussion showed that it was the unanimous opinion of the house that Georgia should follow the lead of the General Church and those Dioceses which have already at their Diocesan Conventions created an executive council, but the more conservative delegates spoke in favor of postponement, waiting a year when the General Church shall have tried the system and tested the new regime, and much to the disappointment of a number who desired that the change should be made at once, the resolution was lost, and the report was committed with instructions to draft a canon after much deliberation of the subject for due consideration at the 1921 Convention.

The Bishop made his annual address at the opening service Wednesday morning and was assisted in the service by the Rev. G. S. Whitney, and the Rev. H. H. Barber, of Augusta, and the Rev. R. N. McCallum, rector of Grace Church. The Bishop was the celebrant at the Holy Communion, assisted by the Rev. Mr. Whitney. After reviewing the Diocese, its progress and needs, the Bishop spoke in his address of the Nation-wide Campaign and its results both locally and nationally. Though the diocesan quota according to the budget and the apportionment of the General Church was not reached, \$46,473.06 out of the \$50,000 was pledged annually, and it is fully expected that the Lenten offerings of the Church Schools will bring this amount to \$48,000. "I am deeply thankful," said Bishop Reese, "to both clergy and laity for what has been done, but it is better to reach the goal than to stop short even of a little. Can we not in our parishes and missions, still continue our efforts and put this thing over completely without excuses and without the necessity of explanations. Before December 31st, 1920, Brethren of the clergy and laity, let us gain the crest. There is much to do yet. It would be fatal to feel that we had not completed the job. Everybody's mind must be set with a forward look. The standard is high and we have not attained it." The General Convention was reviewed by the Bishop, who alluded to the new Presiding Bishop and Council, the revision of the prayer book, and the adoption of the new hymnal. In concluding his address the Bishop dwelt at some length on Church Unity. "There are principles of Catholic faith and order for which we are responsible and which it would be disloyalty not only to our historic heritage but to the Christian world to impair or surrender. Nothing in the past has so promoted division as an obstinate temper and a narrow misconception of what constitute

(Continued on page 2)

EDITORIAL

By Bishop IRVING P. JOHNSON

THE GOSPEL OF DISCONTENT

If you watch a flock of birds, you will observe that they all think alike.

They will fly right and left, up and down without any evidence that one differs from the other.

It is practically the same with cattle in their herding.

Occasionally a steer will have a different idea from the rest of the herd but it is seldom a brilliant one.

Cattle and sheep will stampede on occasion and at such time all mentality seems to disappear, and they will rush on to their own destruction.

It is no compliment to the human race that they are described as sheep but rather a searching analysis of our weakness.

All we, like sheep, will go astray on the slightest provocation and will follow any ram-wither that may have sufficient assurance to lead us although said ram may be lacking in those qualities which should command respect and affection.

We are all martyrs or fancy that we are and any leader who can skillfully play upon our grievances or draw promissory notes upon our greed can lead the sheep through a fence, away from the green pastures where once they were content into the barren wastes where they readily succumb to hunger and wild beasts.

It is so easy for us to fancy that we are not appreciated and that we are not paid enough for our services, and when someone comes along preaching the gospel of discontent to sheep who are really fat and fleecy, they follow these new leaders, even though there is nothing in their personal character to indicate that they have not the heart of a wolf or the disposition of a sheep stealer.

No sheep were ever more gullible than the human race.

Whenever a rustler desires to steal cattle he first stampedes them from their customary corrals.

When you have persuaded the mob that they are the victims of greed (and who of us are not) then men begin to see red, and to destroy the very institutions upon which they have depended for the fat and the fleece which they now enjoy. There is no real altruism in leaders who preach a gospel of hate, bitterness and retaliation.

* * * *

You may recall that Our Lord warned us that we should enter into our kingdom through much tribulation.

But surely you say that he did not intend that I should undergo the particular grief that I am called on to endure, nor to put up with this particular person who afflicts me.

I believe that in the rank and file of people there is more self-pity and less cheerful sacrifice than in any period of the world's history.

And it is so easy to preach a gospel of discontent to a group of self constituted martyrs; so much easier than to tell them to endure hardship as good soldiers of Jesus Christ.

They do not want to endure hardship and they do love to enjoy ill health.

* * * *

Where does this spirit of discontent originate?

It pervades religion, the family, the nation.

Men desert Christ and drift into the ranks of expert critics, because some Thomas or Judas has crossed their path.

Men desert their wives and children because of some grievance which they have nursed.

Men assail their country because it does not remedy their particular complaint.

It would do this country good if its citizens were thrown back absolutely upon their own resources as were the pioneers, and if they could look to God and their own courage as the only sources of strength and happiness.

Then men worked hard for small returns and women bore large families and had leisure for works of mercy.

Now no one is satisfied with his income and women exhaust themselves in seeking pleasure.

It is hard to find those who are willing to do monotonous service for God and their country, because they pity themselves so easily.

Men sacrifice their country to their own self interest and then abuse the nation for its treatment of them.

* * * *

This spirit of discontent has its origin in the undisciplined condition of the Christian Church.

The spirit of schism fosters it. When the Church makes a demand that conflicts with the opinions or prejudices of the individual, he quits the Church and does that which is right in his own eyes.

Religion ceases to be a conviction and becomes a mere matter of taste. Nothing is important but having ones own way, and unless the child of God cannot have his own way he will not play any more.

Reverence and obedience give way to self will and arrogance. The lack of spiritual discipline is next felt in family life.

Wives no longer obey their husbands, and husbands no longer cherish their wives.

Each, looking for freedom, indulges in license.

Divorce is easy and God's law is of no consequence when it interferes with the passion of the individual.

The home is broken up in the interest of new affinities, but with the shattered home go also the virtues of the hearth.

The same spirit of discontent is now abroad in the nation.

For years corporations have employed counsel to evade the

laws of the state, and now laboring men are more bound by the laws of their union than they are by the laws of the State.

The gospel of discontent has produced a state of unrest, and the state of unrest brings happiness to none.

If capital is engaged in capturing wealth, and labor is engaged in capturing wages, and neither is concerned with productive service, then human nature will fall a victim to its own rapacity and greed.

* * * *

What is the solution of the whole matter? It is found only in the words of the wise man.

Let the individual fear God and keep his commandments.

No matter what others may be doing, your contribution to the prosperity and peace of the nation will consist in the energy with which you pursue your Christian calling.

* * * *

Only a short time ago the mayor of a large city in the north-west said to me. "There are twenty meetings in progress tonight in which men are being proselyted to fight law and order. How many meetings are being held to uphold law and order?"

It might be said that wherever the Church of Christ was gathered together there was a force being exerted for law and order.

The Church is the one organization whose function it is to persuade men to fear God and keep His commandments. But if the Church is to do this successfully it must have the same energy and force from those who support it, as the enemies of religion and patriotism have in their efforts to destroy it.

There never was a time when those who believe in God should follow Him as faithfully as they should today.

The priests of Baal are working themselves up into a frenzy of hate and discord. If they cannot rule they are determined to ruin.

And what are the righteous doing?

It is not enough for a man today to be merely respectable. It is necessary that he should be aggressively decent and throw himself into the work of saving the world from its own self pity, by his own endurance and persistence in the faith.

I would like to offer a prescription for those who follow Christ as their Master, as an antidote for the modern gospel of unrest.

I.

God is just and merciful and is preeminently the source of common sense.

II.

Jesus Christ has done more for the human race than all those who have flouted Him, and under all circumstances He is my Lord and my Savior.

III.

The Holy Spirit is working through the Church and my conscience that I may confess my own sins and not those of my neighbor and be forgiven and forgive.

IV.

Those leaders who preach envy, bitterness and hate are the enemies of Christ and can never lead elsewhere than to destruction.

V.

The family, the State and the Church are of God and I will do everything in my power to sustain them and not to desecrate them.

VI.

I will not meditate upon my own grievances in order to complain, but will study rather to endure them as a good soldier.

VII.

I will not consciously become a party to profiteering at my neighbors expense or to put the love of money before the life of a fellow man.

How else can we bear witness to Christ in a world that conjures by His name but refuses to abide by His commandments?

BISHOP REESE SPEAKS FOR WORK AMONG FOREIGNERS CONCORDAT

(Continued from page 1)

principles. Unreasonable conscientiousness is one of the most fatal endowments of mankind. Ecclesiastical self-complacency and hauteur is not an attractive but a repellant force. There can be no unity or approach to unity without sweet reasonableness and without mutual friendliness and respect and without the spirit of reasonable and brotherly compromise. The attitude of these Congregational brethren is most admirable and courteous and Christian. They come to us with an olive branch. They have forgotten much of an unlovely past on the Church's part as well as on the part of their own ecclesiastical ancestors. They show by their words and acts that they deplore the divisions of Christendom and earnestly hope and pray for restored unity. If we meet them in the same spirit, with an equal desire for unity and equal spirit of sincerity and of sacrifice, so far as we are honorable men, we can trust to God to bring out of our conferences some results which will show the way we both desire to go without dangerous compromise and with loss to any principle of faith and order which we and they will mutually recognize to be essential to genuine catholic unity."

WORK AMONG FOREIGNERS

The Reverend W. C. Emhardt, Field Director of the Department for Church Work among Foreign-born Americans, and the Reverend Charles T. Bridgeman, took a prominent part in the observances of Holy Week in the Greek Orthodox Church of the Holy Trinity, East 72nd street, New York, which services are held a week later than in the Western Church. Easter services began with Great Vespers at ten o'clock Saturday evening and concluded with the Liturgy early Sunday morning. Father Emhardt accompanied Father Kourklouis thru-out the services. Had Archbishop Alexander been in New York, Father Emhardt had been expected to act as his Chaplain.

On Wednesday, April 14th. Father Emhardt left for a seven weeks' tour of the Southwest and Pacific coast, for the purpose of studying and coordinating the work the Church is doing among the foreign-born. He will give special attention to the Mexican problem and that of the many different races settled in parts of the West.

What the world needs is a religion of humanity—one broad enough to include every creature created in the image of God. This is the purpose of the Nation-wide Campaign.

BOOK TASTER

The Gospel for a Working World, by Harry F. Ward.

This book is at once a portent and a challenge. It is a portent of the only kind of Christianity that can live—that indeed deserves to live—in a working world. It is a challenge to the Christian Church to call forth by its teachings the prophets and pioneers of the new industrial order. That the book should be written by a Church leader and published for use in Church study classes is in itself one ground for hope that the Church may meet the problems of economic readjustment in the immediate future better than she has met the social problems of the past.

Professor Ward deals with things as they are; he states facts. He does not shirk applications of the great principles of Christianity, and he asks searching questions which may carry the reader who dares to think to more radical conclusions than are directly set forth. The general purpose of the book is expressed in the following statement of aims, one of which precedes each of the eight chapters:

"To show the necessity for the churches to secure protection for the lives of the industrial workers to whom they are seeking to carry the gospel."

"To show the relation of the shorter work-day to the development of the spiritual life, in order that efforts to secure that day may be recognized as a fitting missionary endeavor."

"To show the religious nature of the demand of the industrial workers for increased income, in order that the Church may recognize its missionary duty in regard to it."

"To show some of the facts and causes of the industrial conflict, in order to consider what is the duty of organized Christianity in regard to it."

"To show the attitude of labor toward the Church and toward religion, in order to discover what are the spiritual needs of both labor and capital."

"To show the changes which Christianity requires in the relations between those who work for wages and those who own and manage."

"To show that the final step in making industry Christian is to apply the principle of Jesus to the relations of men to property."

"To show why and how home missions must undertake a propaganda to make industry Christian."

The concrete discussion of these aims makes a book which deserves to be studied by every Church member.

As to the making of the book itself, there too there can be nothing but praise. It is convenient in size, cheap in price and easy to read—the type is clear and the chapters are broken into paragraphs each with an attention-holding heading. There are some interesting and unusual pictures that really illustrate the text. The index is inadequate but there is a helpful bibliography. As a small sign that Professor Ward practices what he preaches, there is a printers' union label on the back of the title page.

Among all the important books and magazine articles that demand our consideration in these days, no one who means to do what he can to build a better world should let this significant book escape him.

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By Bishop Johnson of Colorado

A very valuable Manual to place in the hands of candidates for Confirmation, and others seeking information regarding the teachings and customs of the Church.

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The Witness

Published Every Saturday, \$1 a Year

THE WITNESS PUBLISHING CO.

(Not Incorporated)

6219 Cottage Grove Ave. Telephone, Midway 3935 Chicago, Illinois

A NATIONAL CHURCH NEWS-PAPER for the people. Intended to be instructive rather than controversial. A plain paper, aiming to reach the plain person with plain facts, unbiased by partisan or sectional views.

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Entered as second class matter at the post office at Chicago, Ill., under the Act of Congress of March 3, 1879.

ACTION—NOT WORDS

The social problems that press upon the world for solution are in large measure just what our sociological prophets told us they would be. There is a new sense of independence abroad. The democracy we talked about during the war is being demanded by the men who fought for it as soldiers or as workers, and it is being denied to them in many instances. "The war against war," of which we spoke much in the early days of our conflict with Germany, has been forgotten by those who would fasten upon the United States a militaristic regime. Church leaders have not been altogether unaware of these things. A remarkable body of sociological literature has come from the pens of great church leaders in recent years. Walter Rauschenbusch, Harry F. Ward, Graham Taylor—these are but three of the prophets of the new social note of religious conviction. Representatives of all the denominations have gathered from time to time in national assemblies and unanimously passed resolutions which are unexceptionally on the side of progress. The Federal Council resolutions have been strengthened through the years. Most of the denominations have spoken. Among the strongest of the denominational utterances are those of the Episcopalians and the Roman Catholics.

Why then does the labor world still believe the church either apathetic or hostile to its demands for better conditions? Because the great rank and file of the membership of American churches is unformed as to the standards that have been adopted by their denominational assemblies. There is no doubt that some good elders and deacons would leave their churches if they knew the thing that their leaders have committed them to. They hold views altogether antagonistic to the platforms adopted by their denominations. The situation is not sincere. Either the platforms ought to be repudiated or they should be given publicity enough to see whether the rank and file of the churches would stand for them.

It is the besetting vice of Protestant leaders to pass resolutions. This saves the conscience and makes ready a reply to the critic. The passing of ringing progressive resolutions which are never backed up by deeds, or even by publicity, is a practice which has brought the church into disrepute in the eyes of men of affairs. If the Commission on Social Service of the Federal Council, to use a conspicuous example, would send out a company of lecturers big enough to reach all the county seat towns in America this coming year, and if these lecturers would scatter literature interpretative of the position taken by the Federal Council on labor and industrial questions, there would no longer be the excuse there now is for the blank ignorance of the laymen of the churches.

Not only is there need of making the issue of social reconstruction a live topic in the churches, but there is a need also that the labor world itself should know what the churches have resolved to stand for. Such a paper as the New Majority, to use a single example, is an advertising medium for plain talks by church lead-

New York Letter

By The REV. JAMES SHEERIN.

Assassination in Church

The whole city was shocked Monday morning by the news that at the eleven o'clock service in St. George's Church, Sunday, April 18, one of the vestrymen, Dr. Markoe, was shot while collecting the offerings of the people. A tramp like man named Simpkins, put a revolver to his forehead as he presented the plate, and killed him instantly. The Doctor was not only a good man and a Christian, but he was one of the most useful men in New York. Besides being a beloved physician to men so eminent as the late J. Pierpont Morgan, he was the founder of the Lying-in-Hospital, an institution not far from St. George's, which has been helpful to thousands of poor women at the most tragical moment of their lives.

He was also the encouraging friend of other charitable institutions, and the rector of St. George's, Dr. Karl Reiland, had found him a valuable aid in parish affairs.

Unconscious Influence To Evil.

The tragic death of Dr. Markoe has brought to mind an old truism, that there are always good men who unconsciously, but none the less recklessly, encourage bad or insane men to commit evil deeds. A lamentable instance in recent American history was the murder of President McKinley, by a man supposed to have received at least part of his fiendish inspiration from malicious newspaper talk. It was with a sense of relief in these evil and suspicious times, that it was learned that the slayer of Dr. Markoe was neither an anarchist nor a Bolshevik. There are enough violent haters of things as they are without unnecessarily adding to their numbers. Simpkins turns out to be merely a weak-minded religionist, without any wild social theories, though he admits that he had felt "called" to kill Mr. J. Pierpont Morgan. When he found that that eminent churchman was dead, his distorted mind persuaded him that he must kill some one and it might as well be an official of the Church, so much loved by the great banker.

It is a pity that Senator Hiram Johnson, who has so many admirable qualities, should permit himself to go about the country naming the Mor-

ers in which the sympathy of the church with the rightful aspirations of working people could be explained. Of course, such advertising would be highly dangerous if the churches do not mean what they say. These advertisements in labor papers would come at once to the attention of employers. These employers would react unfavorably in the financial campaigns and drives which the church is undertaking these days.

It would be perilous in other ways to advertise in labor papers acquainting the industrial world with the declared attitude of the church. In a given strike, the labor people might ask for definite aid. A few years ago the ministers of Chicago were challenged by the labor people to support the garment workers' strike. Many ministers joined the girls in picket duty and Dr. Helming, a Congregational minister, was actually arrested and led away to jail as were some other ministers. Do our ministers sympathize with labor sufficiently to run the hazard of false arrest by the hirelings of some unscrupulous industrial concern? If the church platforms were ever published in the labor papers, the labor people would soon find out.

The present course of the church is weak and supine. It commands neither the respect of intelligent business men whose social temper tends to be conservative nor of the informed labor leaders. It is neither fish nor fowl. It is clear that the church should either confine itself on the one hand to the old-time sentimental talks on mother, home and heaven, or to doctrinal elaboration, or, on the other hand, it should get into the world's struggle in a candid and virile way.

This is the reconstruction age. What will the church do about it? Will it raise a lot more money to do the same old thing, or will it with its money-getting develop new activities and new programs to face adequately the problems of the new world now in the making?—The Christian Century.

gan banking firm as being behind so much that he considers evil in the League of Nations. Within the last month he made a good many speeches in and near New York reiterating in strong terms his belief in the guilty influences of Mr. Morgan and other bankers. Half insane or fully embittered people interpret these words of great public leaders to suit themselves. Of course one cannot expect earnest statesmen to be silent as to individuals whom they consider to be reprehensible in public affairs. But it is a shallow political policy, as it is a shallow Christianity, that cannot distinguish between persons and systems or sin and sinner. We will never get anywhere in social progress until we more clearly recognize that a man like the late Mr. Morgan may be as sincerely desirous of fair dealing with all classes as are his critics. The right method is to get at the underlying principles of action. But your blundering reformer, be he insane or merely bigotted, is too apt to take it all out in personal attack, forgetful of the tremendous fact that we have all sinned and fallen short of the social ideal, and that therefore a just punishment, if there must be punishment, should be inflicted upon all and not on the few.

Are All Capitalists Selfish?

Early in my generation, which is somewhat younger than the Dr. Percy Grant kind, and is contemporary with the Drs. Manning, Slattery and Stires type, I was one of the first very young clergymen to bring social problems boldly into the pulpit, where I did not hesitate to urge a fair hearing for earnest radicals of all kinds. I may therefore, be permitted to say that there is nothing more reprehensible than the stupid class assumption that capitalists or men of wealth are not only wrong but are purposely and selfishly wrong. It is a pretty complex existence, this political and social life of ours, and it does not become an intelligent and honest man to assert that all the rascals are in one camp. As a Christian "radical" I may venture to claim that on the whole, the captains of industry are as honorable in desiring to better the world and bring on the Kingdom of God as are the members of any other human group, in or out of the Church. The proportion of capitalists trying to do right is gratifyingly large in America, we may well hope.

Taking the late J. Pierpont Morgan as a distinguished representative capitalist, it seems to me perfectly fair to describe him as also an enthusiastic Churchman and devout Christian. As such I never could understand the aspersions cast on him and the Church when he gave large contributions to ecclesiastical objects, which he loved; or when he hired a special train and took a large body of Churchmen to the General Convention, or rented a palatial house in which he entertained bishops, in a generous manner during the weeks of the Convention's meetings. One had the right to assume that he was honestly loyal in this hospitality, and that those who were his guests were equally loyal to the Church as well as to the laws of courtesy. Nor is there the slightest reason, outside the realms of covetousness, to make these things any more an object of rebuke than was the case when a working man friend took me to the movies or invited me to a lodge banquet. In essence, one is as bad (or as good) as the other and it will be a pity for the world when the frank willingness to do such things regardless of envious criticism, is entirely eliminated.

Why is it not fair to say that, according to his lights, Mr. Morgan was as honest and zealous a social reformer as is the Bishop of Michigan, or the rector of the Church of the Ascension, Manhattan, or the rector of Holy Trinity, Brooklyn, according to their lights? Why must it be assumed that the capitalist is cunningly and greedily buying the friendship of the Church, while the labor leader is only honestly trying to get it on its side in a just fight against his employees? That one is, in intention, as much as the other, working for the good of the world is at least a tenable claim.

Half Her Goods She Gives To the Poor.

There is in New York a woman up in years, whose own ancestry has been for more than a century among what is vulgarly called the four hun-

dred. The name she bears by marriage is one of a half dozen of the most noted names of wealth in New York. She is seldom mentioned in the society columns, but she makes her children and her husband happy in a well conducted home. Her servants remain steadily with her throughout all the present upheaval and disloyalty. She supports some in their old age who were servants to her parents and to her grand parents. On her pension list are an unknown number of single individuals, and there are at least two or three families in distress who receive their entire support from her. One of them was a relative who had lost his fortune by sickness and failure in business. There is never a worthy charity appealing to her in vain, though she has to be careful quarterly and keep books as elaborately as many a business house in order that she may be just to each applicant. All the war drives have been liberally aided by her, and her parish church and the benevolent institutions regularly looking to her for

contributions are never forgotten. In all, she gives away not the Biblical tenth of her rather modest fortune, but more than one half of it goes out of her personal and household needs into the ever persistent claims of humanitarianism—and her only regret is that she is unable to do more.

The grouchy and the pessimistic will say scoffingly, "she has it to give and why shouldn't she give?" Yes, but would her critic do as well under the same circumstances. And would many be so patient and plodding in regulating by night and day her funds so that she may never slight any duty or need that is set before her? It may be that there should not be any wealthy people, in a well regulated world where everybody would have enough. But isn't it a blessed thing that so many who have wealth now are so good with it? And would those who strive to replace them, either through cunning or violence, be as ready to return half of it to the poor and needy as is the modest matron I have introduced?

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AN OPEN LETTER

By the Ways and Means Committee of the Hebrew-Christian Publication Society, Inc.

Dear Friends:—

The Ways and Means Committee of the Hebrew-Christian Publication Society seeks the privilege of addressing you this open letter:

The times have ripened into a great possibility for the accomplishment of the work to which this Society is pledged. The great War has disclosed to Christianity the immense importance of the Jewish problem. Many of the ancient race are eagerly looking forward to the establishment of a Jewish state in the land of Palestine. Many Jews, otherwise, are more ready for the Gospel of our Lord and theirs, than ever since the tragedy of Calvary. They are reading our New Testament with open minds; they are asking sober questions as to the Messiahship of our Christ.

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Any contribution will be gratefully acknowledged by the Treasurer of the Society and also will be reported in the next issue of 'The People, the Land and the Book.'

Yours very truly,

KENNETH MACKENZIE, AMBROSE S. MURRAY, JR. WILLIAM W. McALPIN, JAMES WOOD

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"I have just read Mr. Shapiro's tract on the 'Origin and Significance of Sacrifices.' I believe it is one of the best treatises ever written on the subject."

The late Rev. David Gregg, D. D., LL.D., President of the Western Theological Seminary, in the introduction, says:

"I deem it a privilege to be permitted to write a brief preface to this Treatise of Mr. Shapiro, on the 'Origin of Sacrifices.' I have known him for twenty years. These years bear testimony to an unswerving manhood. They reveal also an incessant research, a growing scholarship, and a painstaking accuracy, which should secure acceptance and give value to every product of his able pen.

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"Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." (Jesus the Christ.) "Through your mercy they may also obtain mercy." "And so all Israel shall be saved." (St. Paul.)

THIS APPEAL HAS THE APPROVAL OF THE BISHOP OF NEW YORK, WHO IS THE PRESIDENT OF THE SOCIETY. THIS ADVERTISEMENT IS PAID FOR BY A LAYMAN OF THE CHURCH.

REGARD TO MR. WAITE'S ARTICLE

(It is not to be understood that articles signed with a name, pseudonym, or initials necessarily agree with the opinion of the editors, either as to substance or style. They are printed because, in the editor's judgment, they are intrinsically worth reading.—Editor's Note.)

ANGLO-CATHOLICISM.

To the Editor of the Witness—

I have just read with some amusement and with some indignation the article on "Education and the Ministry, No. VI," printed in the last issue of the Witness, and I feel that the statements which it contains should not be permitted to go unchallenged.

The writer begins with a word of commendation for our ancient title, "Protestant Episcopal." Without entering into the numerous very excellent arguments for the change of name, it may be stated that churchmen of all grades of churchmanship speak of the Church as the "Episcopal Church," and that nothing whatever is gained by insisting on the use of the prefix, "Protestant."

Following the introduction one paragraph is devoted to the need for tolerance for Christians belonging to other religious bodies. It is scarcely true to state that the members of this Communion whether they be priests or laymen are intolerant or that they "Look down" upon their fellow Christians. It is quite true that many of them do speak of "the Church," but their reference is to the Holy Catholic Church, and not to any sect or denomination. It is true that the people of this Church do not cooperate in Evangelistic campaigns and other movements which are participated in so freely by their Protestant brethren, but the reason for this is because the type of people to whom the Episcopal Church makes the greatest appeal, would never be won by such methods. The average Churchman, be he priest or layman, is willing to cooperate so long as cooperation does not involve compromise, but he is not willing to try to carry water on both shoulders and to compromise his church by his cooperation. It is well that he should feel that the apostolic Church of which he is a member is different from the post-Reformation bodies. If it is not, if it does not stand for something distinctive, then there is no reason for its existence, for there are several other Christian bodies which are much larger, and which exist for the same purposes. If the Episcopal Church is simply one of a multitude of Protestant denominations, there would appear to be no reason for its separate existence at all.

Following the paragraph on the need of tolerance is one which is headed, "Some Things Needful To Growth." In this our Church papers are criticized for being too technical, but I have never heard this criticism advanced before, and in my own personal reading, none of our papers has ever impressed me in this way. Following this, the writer speaks of the need of "uneducating" a large number of the clergy, and suggests that they emphasize "Protestant" and "soft-pedal" Catholic. But why is this necessary or desirable? Which is of greater value to the average Churchman, the Catholic heritage of the Church or the Protestant heritage? Why "soft-pedal" Catholic when in our Creed we affirm our belief in "the Holy Catholic Church?" Shall we compromise our own convictions because of the prejudices of some of our Christian brethren of the Protestant denominations? Shall we have a part in the wholly un-Christian and un-Christlike bitterness which Protestantism so often directs against Romanism and Rome? So far as Romanism is concerned the Episcopal church is as truly Protestant as is any one of the Protestant denominations, but God forbid that her "protesting" should take the form of narrowness and bigotry!

So far as confirmation instruction is concerned, the average priest in the average parish does not over-emphasize form in the preparation of his candidates. He teaches the use of form, just as he teaches the Church's history, policy, and doctrine, but he is careful in most cases to state that form is useful only as

an expression of and aid to devotion, and that mere ceremonial acts which are not prompted by devotion are as sounding brass and tinkling cymbals. I have used the word "priest" objected to by the writer of the article, but why not? Is not our ministry made up of Bishops, priests, and deacons? Is not the term priest freely used in the Bible? And is it anything to be ashamed of because it is used in the other great Catholic Communions?

And again, we are told that the clergy are too much restricted, but where, may I ask, is there a body of clergy which is given greater freedom? In what denomination does one hear pulpit utterances which are more frank or more fearless? It is true that the Church demands adequate preparation upon the part of her ministers and does not permit untrained men to go about preaching what in many cases might prove to be strange and erroneous doctrines, but is not the importance and the dignity of the profession worthy of the preparation required? It is true that some men "mouth" the service and some men preach poor sermons, but it is one of the glories of the Episcopal Church that the service contains something else besides the sermon, and that our people are admonished to come to church not chiefly to "hear sermons" but to worship Almighty God. There are poor preachers in other Christian bodies as well as our own, and the fact that some of our best preachers as Dr. Van Allen and Dr. Manning, maintain in their church services which are more or less advanced tends to prove that eloquent pulpit utterances and beauty of ceremonial are not inconsistent.

The writer in conclusion speaks of the reason why "other churches" grow so much faster than ours, but again, is this statement accurate? I believe, according to the figures as revealed by the latest religious census, the Episcopal Church is one of the few bodies to have made any headway at all during the past year or longer. Perhaps the Church does not seem to grow so fast, because it does not adopt the emotional methods which attract great crowds, and secure large numbers of converts, most of whom soon waver in their allegiance, but the Church does grow, slowly, but steadily and surely, and is constantly making a greater and greater appeal to thinking men and women.

I have not mentioned all of the subjects which were discussed in the

article. Many statements which the author made I have permitted to pass unchallenged, but I feel that what the Church needs most now is constructive, not destructive criticism and I rise to defend it against some of the accusations which, in this article have been directed against it.

What the Church needs more than anything else is a revival of the Catholic religion, of Anglo-Catholicism as opposed to Roman Catholicism, of a religion which is Catholic in its origin and nature, Protestant as to the exuberances of Romanism, and broad enough to respect the religious convictions of all those who profess and call themselves Christians and to cooperate with them in all cases in which cooperation does not involve compromise.

Faithfully yours,
H. L. HADLEY

REPEAT ARTICLE

Dear Witness:

I want one-half dozen copies of The Witness issue of April 10, 1920. If you have them kindly retain them for me and notify by postal card with price and I will send stamps.

If you haven't them, R. E. Waite's article should be repeated in a later issue or in some form. Probably thousands of us both within and without the Church have wanted to express ourselves similarly, but lacked the ability or opportunity.

I much wish Bishop Johnson would be induced to either repeat his article of about two months back on the reasons for the slow progress of the Protestant Episcopal Church in the west or write another similar article.

Some have suggested that the Church is too cumbersome in starting, too slow in reaching the vital quick of Christianity to "take" with the impatient new west. The Bishop's words were true, but not strong enough.

I have been pained many times to see whole families, after waiting hopefully for years for the tarrying Church, drop reluctantly into more aggressive denominations, half-heartedly and disappointed.

Very Truly Yours,
Box 133. H. S. PRIME.

ONE MORE CHANCE.

Reverend Sir:

It is with profound regret that I observe you permit the publication of the article by a Mr. Robt. E. Waite of Little Rock, Ark., in your issue of The Witness for April 10th. How this man can love THE CHURCH, in which he claims to see so much

beauty and strength, and at the same time offer such rude criticism against The Church, her forms and the Clergy, is quite beyond comprehension. He needs more education concerning The Church and her forms, and some lessons in reverence, I take it. I refer to that part of his article in which he criticises the Priest for bowing before "some (alteror) brass cross." Does Mr. Robert E. Waite realize what the cross stands for? Does he understand what it means to a real true Churchman? Why should not the Priest bow before the cross, and why should not Mr. Robt. E. Waite bow before it? The Church is Catholic and not Protestant, in the sense that he would have it, and the other so called denominations to which he refers can never be considered anything but organizations of professed Christians. I have been a subscriber to The Witness for several years and have enjoyed reading it, but if you are going to continue to print such articles as the one written by Mr. Waite, I shall discontinue my subscription. Be careful lest you undo much of the good you have already done. Teach your readers the ways of The Church, not the views of misguided communicants.

Faithfully, W. A. FUNK.

COMMENDS THE WRITER

Dear Sirs:

I have been very much interested in reading the article in your issue of April 10th entitled "Some Impressions of a Lay Communicant" by Mr. Robert E. Waite, of Little Rock, Arkansas.

As a Communicant of the Protestant Episcopal Church in the U. S. of America, one who was born in our Church and loves it dearly, I cannot resist the temptation of writing you a few words to commend the writer in his very just criticism of some things which seem to be becoming more prevalent of late in our Church.

The word "Catholic" is not especially distasteful to me, but I know it is to many and surely many of the forms and Ceremonies indulged in by the Clergy and Communicants savor too much of the Roman Church and are not only distasteful to me but I know they are to very many of our Faith.

I sincerely hope that sometime our Church may broaden and strengthen and feel disposed to realize that while it is the Historic Church, it is not by any means the only Christian Church on earth, and that we should recognize our Brethren of the so-called Denominations and work with them to the one great end.

V. H. BRANCH.

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December 12, 1892.

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