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The Witness

"FOR CHRIST AND HIS CHURCH"

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CALLS UPON THE CHURCH TO ACT

Robert B. Eleazer, writing in The Southern Methodist, warns the churches against the effort being made by financial interests to involve this country in an unholy war with Mexico.

He says, in part:
Did you know that the United States is steadily drifting toward war with Mexico? Did you know that powerful financial interests in this country are doing their utmost to bring about intervention, to the end that their investments in Mexico may be protected? Have you not observed that a large section of the daily press, always subservient to big business and apparently eager to make trouble, is persistently seeking to inflame the public mind and prepare it for intervention? Have you not noticed that certain "statesmen" are energetically doing their bit in Congress to the same end? Is not every case of aggression against American interests in Mexico played up in lurid colors? But what about the exploitation and murder of Mexicans on this side of the border? What about the recent raid of Americans across the border, for example, in which six Americans are said to have been killed, because one, a store keeper, refused to sell the raiders liquor? Had you heard of these things? I dare say not. Such facts make poor arguments for intervention.

The purpose of this persistent propaganda cannot be mistaken. It means intervention and intervention means war. Whether it shall succeed remains to be seen. The issue is largely with the American people.

And what is behind all this clamor for intervention? Chiefly property interests without a doubt—lands, oil fields, mineral wealth. "American investors complain," say the headlines—and that tells the greater part of the story. To save some hundreds of millions of dollars invested in Mexico as a risky speculation, there are those who would plunge two whole nations into war, involving the loss of millions of dollars and thousands of lives. The American people, if given the facts, would not for an instant consider a step so sordid and inhuman. Hence the present inflammatory propaganda, misrepresenting the government of Mexico, abusing the President, exaggerating every offense against Americans and minimizing or suppressing all the facts unfavorable to intervention.

Surely we have seen enough of war, at the time being, at least. It is unthinkable that so soon after the close of the great war and the formation of the League of Nations, which we fondly hoped was to put an end to war, this country should seriously consider a mercenary offensive against a weak and relatively helpless neighbor, to which by every law of right we owe an attitude of forbearance and helpfulness. There is every reason why the suggestion should be vigorously repudiated by the great masses of our Christian citizenship—and now is the time to do it. Unless we want thousands of our boys to march away again never to return, we must wake up and protest, vigorously, persistently! We must let our representatives in Congress know that the American people have had enough of bloodshed.

Our differences with Mexico can be composed on a peaceful and Christian basis, and they will be, provided the Christian citizenship of America will express itself. If on the other hand we sit still and let the interested propagandists have their way, we may as well get ready to pay the price in treasure, in blood, in the confidence of all Latin America, and in the sacrifice of our moral and religious leadership among these peoples.

NEW DEPARTURE BY MISS ROYDEN

Miss Maude Royden is embarking on an experiment which will be followed with keen interest. A telling platform speaker, she had not, until invited to the City Temple, London, attempted to "preach," in the specific sense of that word. When urged to conduct one of the services every Sunday she at first refused the invitation but agreed to do so for a limited period, afterward extending the time. As all the world knows, she has been phenomenally successful, the building (which holds about 2,500 people), being thronged whenever she enters the pulpit by a keenly appreciative audience of men and women. But she never quite settled down on Holborn Viaduct and never intended to remain there permanently. For one thing, she is an Anglican, passionately devoted to the historic Church; hence she has been in the anomalous position of not being a communicant member of the City Temple where she has exercised so fruitful a ministry. For another, she has had a growing desire for a free and independent rostrum. Not that she has been in any way hampered at the City Temple; she highly appreciates the liberty she has enjoyed; but she wants to be able to say and do things that can be more fittingly said and done where she alone is responsible. A third reason for her resignation is her desire to reach that increasing number of young people of both sexes—many of them students, and some of them among the ablest and most religious of the younger generation—who are estranged from organized religion, say they have "no use" for churches, and rarely if ever enter them. So on Sunday, March 21, Miss Royden, in conjunction with Dr. Percy Dearmer, an Anglican clergyman, begins at Kensington Town Hall afternoon and evening services—she taking the latter, he the former. Endeavor will be made to bring into the service of religion "all that is lovely in music and the other arts." There is also a crying need, Miss Royden feels, for experiments at the present time in the creation of a more vivid sense of fellowship among Christian people; in the services which may be rendered by the laity; and by women, who have been even less valued by the churches than laymen; in the revision of the Prayer Book, and in many other directions. Unfortunately, it has been impossible to obtain the use of an auditorium anything like the size of the City Temple, and the accommodations at the Kensington Hall will certainly prove inadequate. The idea of putting up a suitable building for Miss Royden has been mooted, and there may be developments.

CHURCH PUBLICITY DEVELOPS NEW PLANS.

Church publicity is justifying itself, if one may judge by the money and ingenuity that is now being expended upon it. The men's class of First Christian church at Houston, Tex., has projected a ninety-day campaign of advertising, purchasing a full page each week in a Houston paper. The first Sunday after the enterprise was begun, the building was filled. In some sections, the churches are not only using the display space to advertise church activities, but also to advertise religion itself. Rev. O. F. Jordan has written this winter in behalf of all the churches of Evanston, Ill., a weekly religious editorial which was set in display type in the midst of church advertisements on Saturday. The newspaper found that the public interest in religion justified it in devoting a whole page to a sermon on Monday, and the sermon is furnished by various ministers of the city in turn.

BUSINESS-LIKE METHODS NOW USED

Dr. Freeman, the Rector of St. Mark's Church, Minneapolis, and a member of the newly formed Executive Council, has given out a statement pertaining to the work of this new committee. He says:

While in New York recently, attending two of the departments of the new Executive Council, I was impressed with the fact that the Church is attempting more and more, through its executive bodies, to administer its affairs in a business-like way. The importance of doing this was impressed upon me by a personal experience I had. Returning from one of the meetings, I happened to meet a distinguished justice of one of the courts in New York, and the first thing he said upon discovering my relation to the Church's new board was "I sincerely hope that now we are to have a consistent business administration of the Church's affairs. Nothing is more seriously needed than this to win the confidence and support of the laity over the country. There is no reason in my judgment," he continued, "why the administration of parochial, diocesan or general Church affairs should be less business-like and orderly than that of any enterprise with which we have to do." We believe the justice was entirely right, and we further believe that those in charge of the administration of the Church's affairs must seriously heed and respond to the demands now laid upon them for a sane, reasonable, business-like, and may we add, honorable administration of the Church's concerns. When the general Church, a diocese or a parish, makes an appeal for money for any purpose whatsoever, it is obviously imperative that the money should be spent for the one object for which it is raised, and should in no case be diverted or temporarily "loaned" to any other object. The general Church, the diocese and the parish have essayed to operate their concerns on what is known as the "budget system," to be inclusive of known and contemplated needs for a given period of time. Funds have been raised to that end, and it now becomes the imperative duty of the Church to operate under these conditions. It is our observation that the new central boards in New York are following this method and following it rigidly, and we believe that it will result in restoring the confidence of the general Church and vastly increasing contributions. We recall that, again and again in the past, where special appeals have been made to the Church's boards, irrespective of funds in hand or funds contemplated, the suggestion has been made, "Let us make a venture of faith," but alas! in most of the cases, the venture of faith has proven a venture of folly, and deficit on deficit has been piled up with the expectation that, at the end of a certain period, when the deficit became greater, a special appeal could be made and the deficit liquidated. The day for this sort of thing has gone by in every department of the Church's affairs, general, diocesan and parochial, and it augurs well for the future of the Church that this is so.

ORDINATION OF ROBERT FRAZIER.

On Sunday, April 11th. in Christ Church, Chamberlain, S. D., Rev. Robert P. Frazier, deacon, presented by the Rev. David W. Clark of Fort Thompson. The sermon was preached by the Rev. J. A. Weed of Mitchell, who, together with Mr. Clark, joined in the imposition of hands. The Bishop of the diocese officiated. Mr. Frasier is in charge of the work at Chamberlain.

STUDENTS GATHER TO CONSIDER MINISTRY

A Conference of men from Eastern Colleges to consider the call to the ministry, was held at Berkeley Divinity School, Middleton, Conn. over the week-end beginning April 16th. On that evening a dinner was held in the Parish House of Holy Trinity Church at which the toast-master was Loyal Y. Graham, formerly of the U. S. Marines and now a student at Berkeley. Addresses were made by Bishop Brewster of Connecticut, Dean Ladd and the Rev. Albert H. Lucas, a senior at the School. At the opening session of the Conference which followed, addresses were made by the Rev. John N. Lewis, D. D., Rector of St. John's Church, Waterbury, on "The World's Need" and the Rev. Theodore Sedgwick, D. D., of Calvary Church, New York, on some of the opportunities of the ministry in city parishes. In the discussion that followed, questions from the delegates were answered by the speakers, Father Sill, of Kent School, the Rev. George B. Gilbert, Rural Missionary of Middlesex County, and Dean Ladd.

The following morning, after an early celebration of the Holy Communion in St. Luke's Chapel, the Rev. Ernest de F. Miel, D. D., Rector of Trinity Church Hartford, spoke on "Democracy and the Church," after which Father Sill conducted a Question Box period, answering many queries from the young men present as to the opportunities and the difficulties of the work they are considering. In the afternoon session The Rev. George B. Gilbert gave an inimitable account of his work in rural districts, pointing out the need for the church to supply the scattered and remote farming population with the advantages of religion, education, and social life.

The evening session began with an address by the Rev. George Heyn, of the Diocesan Religious Education Association and Rector of Trinity Church, Portland, on Religious Education. After this there was an informal discussion by the men present on "Why I am thinking of the ministry." This meeting was held in the Deanery, and as the men gathered around the fire-place in the spacious drawing-room, there was an opportunity for straight-forward expression that made this in many ways the climax of the conference. The next morning the delegates assembled for a Corporate Communion in the Chapel, and the conference closed with a service later in the morning with an address by the Rev. F. C. Lauderburn, Professor in the School. There were forty delegates present, representing Harvard, Yale, Williams, Dartmouth, University of Pennsylvania, Lehigh, Trinity, Wesleyan and Kent School. Action was taken looking toward the regular continuation of these conferences under the direction of a committee from the colleges represented.

ORDINATION AT WILKINSBURG.

St. Stephen's Church, Wilkinsburg, Pa., was crowded on Low Sunday morning, April 11th, at eleven o'clock to witness for the first time in the Parish's history an Ordination Service. Mr. Albion Charles Ockenden, a communicant and a senior student of the General Theological Seminary, New York, was ordained to the Diaconate, the Bishop of the Diocese officiating, the Rt. Rev. Cortlandt Whitehead, L. L. D., and the Rector, the Rev. William Porkess presenting the candidate. The Most Rev. H. E. W. Fosbroke, D. D., Dean of the Seminary, was the special preacher. In the evening of the same day Mr. Ockenden was the preacher.

Man increases his happiness to the extent that he brings it into the lives of others.

SALOONS TO BE OPENED BY CHURCH

One hundred "saloons" are to be opened by the Churchwomen's League for Patriotic Service, according to plans announced at the home of Mrs. Whitelaw Reid, at 451 Madison Ave.

In order to get members and funds for this work a 'Week of One Thousand Teas' will be held beginning May 1 in the homes of prominent members of the league. The meeting at Mrs. Reid's home was preliminary to this May drive, but \$1,500 was collected. Ten thousand members are needed for the work.

The Rev. H. Percy Silver described the work of the model 'saloon' which the league maintains at 243 East Thirty-fourth Street. The building is provided by Mrs. Reid in a former mansion once occupied by one of the Astors, with spacious rooms easily turned into libraries, pool and billiard rooms, a bowling alley, shower baths and dance hall.

Dr. Silver said that before prohibition went into effect he had spent much of his time investigating the saloons of the neighborhood to see what they really gave the men that was of permanent value, that should be incorporated into saloon substitutes. He found, he said, that the barkeeper in many instances was a good citizen and real friend to his patrons.

"There was one barkeep who was so genial and friendly and competent," he said, "that we made him a proposition to run our substitute saloon after he gave up his saloon. And the only reason he didn't get the job was that one night I caught him sliding ginger ale under the counter for a swig of something that was not ginger ale."

"I talked with a hat check boy in a hotel saloon soon after prohibition went into effect and learned that he made \$100 a week. Not from checking hats of course. He said he sold whisky to the hotel patrons at \$25 a bottle that cost him \$8."

The Rev. Charles L. Slattery, rector of Grace Church, described the work of the Grace Church Club among former patrons of saloons. He advocated the establishment of clubs for working men on every block by the city government.

The league has inaugurated an intensive period of work during the next few weeks and as a result of this concentration on its needs and activities it expects greatly to increase its membership.

A series of luncheons will be given in various parts of the city on May 6 at one o'clock, at which the scope of the work of the league will be outlined, and a plea for membership voiced by speakers who are thoroughly acquainted with the needs and aspirations of the organization.

SUCCESSFUL ATTENDANCE CAMPAIGN.

Elmira, N. Y.—The Emmanuel Church, the Rev. Lewis E. Ward, rector, has just finished a successful church attendance campaign. On Easter Day of the 287 communicants there were only 36 who were not present at the church to make their Easter communions. This number will have made their communions by the end of the octave. The attendance at morning services has been very much increased and a confirmation class of fifty was presented by the rector this year. This is by far the largest class in the history of the parish. A Rector's Aid, composed of fifteen men who have offered to assist the rector in any way possible, has helped very much in making the attendance campaign a success.

EDITORIAL

By Bishop IRVING P. JOHNSON.

MISERABLE SINNERS

Frequently one hears it said that they do not enjoy calling themselves "miserable sinners" in the services of the Church.

It certainly is jarring to one's sense of propriety to enter a beautiful church with lovely music and a well-rendered service and to get down on one's knees and confess that only man is vile.

* * *

And this is especially true if we rather flatter ourselves on our culture and good breeding.

Of course we are perfectly willing to apologize to God if we do an overt act that is offensive to Him, but that is a very different thing from regularly acknowledging that "there is no health in us" and praying God to "have mercy upon us miserable sinners."

If this is the language of ostentations hyperbole, most certainly it ought to be stopped, but if it is the most real and vital statement in our religious life then we ought to say it and say it willingly.

Is sin the common attribute of us all, or is it the peculiar quality of jail birds and outcasts?

In other words, what is sin? In a real sense, it is the unpardonable.

* * *

It seems to be a different thing under different circumstances.

In childhood sin is the disobedience of the commandments laid upon us by our parents against whose authority we frequently rebelled.

We were told not to do this and we did it, or we were told to do so and so and we failed to do it.

But as we grow into youth and enter a social set the unpardonable becomes a different thing. It is to have soiled linen, or to wear the wrong kind of clothes or to be clumsy and tiresome.

Later on, in the business world, sin is to break your word, or to repudiate your debts, or to cheat in a business deal.

In the musical world the unpardonable is to flat or to sing out of tune.

In educational circles the unpardonable is to pronounce a word incorrectly or to spell badly.

In a way sin is a relative term among mortals.

It would be more unpardonable for me to go to a formal reception in a flannel shirt and overalls, than it would be to embezzle or to spend the money of widows and orphans in purchasing a correct outfit.

So the Pharisees regarded sin as ceremonial uncleanness. To have touched a leper was worse than to have robbed a widow, and to rub the grains of wheat into one's palm on the Sabbath far more unpardonable than to have cheated an orphan.

The unpardonable which causes us to be classed among the miserable, seems to depend so much upon atmosphere and circumstance.

One thing in one place and another thing in another.

So that I can well understand why it is that people who live in a certain set of surroundings find it difficult to appreciate that their correctness in that environment does not protect them from being miserable sinners in another.

* * *

I presume that, in our religion, we may gather from Holy Scriptures that which God regards as sin, for He certainly has as much right to His standard as we have to our various ones.

The first example of sin was Eve's act of disobedience, the next Cain's jealousy and hate and the third Lamech's boastfulness and arrogance. Then all the world became vile and filthy and Noah, who was the most decent, though far from sinless, was the only head of a family that was worth saving.

Then later on Abraham was the only one whom God thought worthy of calling to serve him. The rest seemed to be unpardonably sinful.

And when Abraham in turn prayed for Sodom, Lot was the only one who was decent enough to be saved.

And so it goes on. Out of the 600,000 Israelites who went out of Egypt only two entered the Holy Land.

Job was the only decent man in his generation and Elijah felt himself rather lonesome in his. Truly there were 7,000 who had not bowed the knee to Baal, but these were not enthusiasts for God, or Elijah would have heard of them.

Isaiah tells us that if it had not been for a small remnant Jerusalem would have made another Sodom, and there was very little to make Jeremiah cheerful.

And so it goes throughout the Old Testament; there was none that was righteous, no not one, and very few that were hopeful cases.

* * *

Our Lord is fully conscious of this failure in Israel.

There were many widows in Israel in the days of Elijah, but a heathen woman of Sarepta was the only recipient of God's special favor.

There were many lepers in the days of Elisha, but Naaman, a pagan, was the only one to whom God showed His favor.

"And they in the synagogue when they heard these things were filled with wrath" just as people in the synagogue are to day when a preacher bears down too hard on their pet fancies.

It was certainly hard for the Jews in Nazareth to hear this indictment. It did not improve as our Lord went on. The man who turned aside to bind up the wounds which the priest and the Levite had passed by was an heretical Samaritan,

So was the one man who returned to give thanks for being healed.

The rich Jew who neglected the beggar at his gate went to a place of torment.

And the only two who entered Paradise, one was a beggar and the other a thief.

What does it all mean? It means that the unpardonable with God is not the same as the unpardonable with man.

* * *

What is the unpardonable with God? In other words if "the soul that sinneth, it shall die" and if "he that offendeth in one thing offendeth in all," what is sin in God's eyes?

If Christ's parables mean anything they mean that you and I were created to do something and if we do not do that for which we were created, we are unprofitable servants.

Meditate upon the parable of the talents. The sinner just buried his talent and refused to use it as the Lord directed him.

So the parable of the rich man and Lazarus. Dives merely failed to see his opportunity for service and to do it.

So the five foolish virgins to whom the door was shut had empty lives. Nothing to make their light shine before men.

So was the fig tree cursed because it bore no fruit.

Sin in Christ's eyes was far more than transgressing the law. Sin was the failure to love the good one, and to worship God and to do for one's brother.

With Christ uselessness is sin, far more than stealing.

Because one can pardon a thief if he repents and he becomes an honest man; but if one pardons a useless servant, he is still useless.

* * *

When Christ warned us to have salt in ourselves, for if the salt once lost its savour it was a useless thing, He stated that Christian ethics made sin a far deeper thing than a mere practice of vices.

Sin is an absence of purpose in life. It is rejecting the sovereignty of Christ who calls us to service.

* * *

It is a strange thing that it is not the uneducated man who is conscious of his ignorance. The uneducated man is usually cocksure that he is right.

It is the peculiar power of education that it produces a profound consciousness of the limitations of our knowledge. The educated only know how miserably ignorant they are.

So it is the musician who detects the false note or the failure to produce a perfect tone. The man without the musical ear sings on in blissful ignorance that he is ruining the harmony.

So it is not the sinner who is conscious of sin. He is as good as his neighbor.

It is the righteous man who like Elijah is conscious of the futility of his service.

"If thou doest well" (that is, if you render conscientious service, conscious of its imperfections) "shalt thou not be accepted and if thou doest not well" (that is if you bury your talent in selfish ease and indifference) "sin lieth at the door."

It is characteristic of the sinner that he is fairly well satisfied with himself.

But just as soon as you are satisfied with yourself, you cease to grow in grace; you merely grow in your own esteem.

The student, the artist, the Christian who has reached the point where he is profoundly unconscious of his limitations, has become paralyzed. He cannot grow because he is satisfied.

We need constantly to remind ourselves that we are miserably inadequate according to Christ's standards or we will cease to follow Christ, and follow merely the meaningless gyrations of delusive philosophy, which makes God a specimen to be studied rather than a Master to be followed.

If we really try to follow Christ in worship and service we will soon learn that we are unprofitable servants or miserable sinners, as you please.

EXPANSION AT RHINE-LANDER.

St. Augustine's, Rhinelander, Wisconsin, the Rev. Campbell Gray, Vicar, had an encouraging Holy Week and Easter. Palm Sunday is always a great day at St. Augustine's. The people always anticipate with pleasure the beautiful palms which are sent each year by friends in Florida, which are blessed and distributed at the 11 o'clock Eucharist. In the evening Stainer's "Crucifixion" was sung under the direction of the Vicar. Good Friday and Holy Saturday, there was a blizzard, with heavy snow fall and thermometer well below zero, so that it seemed as though we were approaching Christmas rather than Easter. At 7:30 a. m., the Church was filled with Easter Communicants and was again filled at the 11 o'clock Eucharist.

At the beginning of Lent, the Vicar asked the Congregation, 212 communicants to wipe out the debt of \$1700.00 with the Easter offering. It seemed almost impossible. A little later the Guild voted \$600.00 toward the Easter offering.

A circular chart with blocks for the different amounts and different colored crayons and also an offering thermometer were placed at the door. It was interesting to see the circle grow and the thermometer rise during Lent.

The Easter offering was \$1900.00 and there was also a gift of a Five Hundred Dollar Liberty Bond to go toward the furnishing of the Chapel in the proposed plans of enlargement and two Thousand-Dollar Liberty Bonds with coupons for the equipment of gymnasium and bowling allies in the new plans. This last to be a memorial to Carl Donaldson, a former Vestryman.

MISSIONER TO SCANDINAVIANS

The Rev. Philip Broburg, Rector St. Sigrid's Church, St. Paul, Minnesota, has accepted the position as General Missioner to the Scandinavians in the Northwest, as an associate of Dr. Hammarskold. Mr. Broburg is a native born American of Swedish ancestry, with fine American ideals. He is thirty-one years old; has proved himself a good organizer and leader and knows the different Scandinavian dialects almost as well as English. He is also thoroughly familiar with the present tendency of the National Churches of the three Scandinavian countries, Sweden, Norway and Denmark, and with the life among our Scandinavian settlers.

This appointment marks a new epoch in the important work of our Church, ministering to the large numbers of unchurched Swedes, Norwegians and Danes in our country.

ANOTHER LARGE CLASS.

Having noticed the account of several large confirmation classes recently, St. Johns Church, San Bernardino, Calif., takes pride in adding another one to the list.

Sunday, A. M., April 18, Bishop Sanford, at the request of Bishop Johnson visited the parish and confirmed the largest class in its entire history. The largest heretofore consisting of seventeen candidates. The recent class was composed of representatives from at least five of the leading denominations and numbered thirty. The class was composed nearly altogether of adults, the youngest being fifteen years and the oldest sixty-two.

The class was prepared by the Rector, the Rev. W. A. Cash. After the confirmation service Holy Communion was administered, every candidate receiving. More communicants received at this service than at any previous time.

St. Johns is steadily improving both spiritually and materially. Congregations are increasing and during the past few months the indebtedness on the parish has been reduced from \$4,000 to \$1,500 and it is expected that it will all be lifted during the year. Part of this debt has been a burden for the past twenty years.

URGE SOCIETY WOMEN TO PERSONAL EVANGELISM.

Sherwood Eddy spoke recently before a parlor meeting of the social elite of New York. He recited the story of the losses of the membership of the evangelical churches, reporting a loss of 56,000 in the Methodist church, 53,000 in the Baptist church and 28,000 in the Presbyterian church. His solution of the problem of evangelical religion was presented in these words: "We all imagine people would be offended by a personal religious appeal. But that's a subjective, imaginary fear. Every woman of your acquaintance needs God whether she knows it or not. Twenty-nine years ago I began the habit of speaking to people about the one only great issue in life, Jesus Christ. It's like learning to swim. You imagine you'll sink, but you don't. It's a natural human instinct. I've spoken to thousands of persons, one by one, on ships and trains, in the street and offices. How many of them resented this approach by a stranger? All of them in my mind before I spoke. As a matter of fact, one solitary man in these twenty-nine years; and he, three days later fell down before God and confessed his rotten life."

THE IMPRISONMENT OF PASSIVE OBJECTORS.

During the war a considerable number of conscientious objectors and passive resisters were put into prison in the effort to discourage defeatist propaganda. There are still many of this class in confinement. In some cases there is good reason to believe that great injustice has been done. In none of the cases, so far as we can learn is there any excuse for the continuance of the punishment. The war is over, even if Congress has failed to take the steps hoped for to bring it to a rightful conclusion. But no one can plead that a state of belligerency still exists. The injustice of continued imprisonment is patent to all, and only aggravates the sense of wrong which in many of the cases was generated by the first prosecution. Every day makes more excuseless and intolerable the situation. The office of the Secretary of War ought to be bombarded with protests and petitions for liberation from those who know of instances of this miscarriage of justice—*The Christian Century*.

INTERESTING THE CHILDREN.

Carthage, N. Y.—Each year the Rev. S. F. Eastman interests the 1600 children in Carthage in writing Bible verses. This year he offers a beautiful colored picture of Christ mounted on beaver board to every child that writes the account of the Resurrection from the twentieth chapter of St. John's Gospel. He also exhibits one hundred pictures in a large business window especially Christ in prayer and Christ among the doctors, by Hoffman; the Crucifixion, by Raphael, and the Last Supper by Da Vinci. The offer closes April 26.

Never listen to a man who speaks evil of others and well of yourself.

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SPIRITUAL HEALING

A REPLY TO DR. VAN DYKE

By Rev. Morton C. Stone.

I have no reason to suppose that Dr. Van Dyke in his interesting article "Spiritual Healing—A Rejoinder" in the April 17th issue of the Witness was aiming especially at my own previous article in certain criticisms which it makes, for many others have discussed the subject in the columns of the Witness. But he does mention my name and asks a direct question. For that reason, and also because he has apparently misinterpreted what I said, his article demands some reply. Were it otherwise I should rather leave it to more competent hands.

It is not my wish to argue, however, nor to enter into a controversy on the subject. Arguments seldom accomplish their purpose, that of converting the opponent. More I feel can be gained by trying to find a common ground of agreement, by uniting rather than opposing views.

The present "argument" is a case in point. I confess that when I first read Dr. Van Dyke's article I felt a bit "peevish" and started mentally to think of "crushing arguments" for his views. But on a second reading I came to the conclusion that we really were in substantial agreement, and that what seemed like disagreement was due to a misunderstanding. I am glad of the criticism. For if Dr. Van Dyke could have so misunderstood me, others doubtless were likewise led astray by a very defective presentation of the subject.

It is of course possible that Dr. Van Dyke "takes no stock" at all in the reality of "Spiritual Healing." I am reluctant to believe that without a direct statement from him to that effect, because he plainly does believe in Christ's healing and that of the Apostles. But in his misapprehension of that point of view of those who practice spiritual healing in the Church he has set up a straw man which does not exist save in his own mind.

He asks: "Does the Rev. Mr. Stone intimate that God is going to wait until someone interposes his sin-stained hands between Him and the object of His most anxious and tender solicitude before He begins His defense of His sick child?" Most certainly not. Of course God's processes of healing begin long before either clergy or doctor interpose their "sin-stained hands" whether in medicine or sacramental anointing. But surely we are not going to stop trying to harmonize conditions so that God can work better, just because this is true. Does the doctor stop practicing medicine just because God's forces of healing are already in motion? The Doctor's hands are equally "sin-stained" and yet God works through his ministrations. Is it incredible that He should work through the means He himself plainly ordained? For Christ plainly commanded the Apostles to heal the sick, which they invariably did through prayer "In His Name" and by the sacramental means of anointing with oil and the laying on of hands. I confess I do not know where Dr. Van Dyke gets his evidence that the apostles worked "With very little success." A perusal of the following passages gives a rather different impression: Acts; 5:16; 8:7; 28:8-9.

If the sin of the minister is to stop the working of God's grace, then we can have no confidence in any of the

sacramental ministrations of the Church, because we all are sinners. St. Peter was a sinner, self-confessed, but he healed the sick, or rather God worked through him as an instrument. Likewise today, through His ministers, sinful though we be, God still heals the sick, as He also gives us His presence in the Holy Communion, and forgiveness in Absolution.

I cannot use the space necessary to a detailed account of the evidence for the cures wrought by spiritual healing. The Rev. Percy Dearmer has given extended treatment to this phase of the subject, which anyone can read for himself in "Body and Soul" published by E. P. Dutton. It is true that they do not fulfil the detailed tests that Dr. Van Dyke deems necessary. In the light of the admitted healing of Christ and His apostles I cannot quite see why all this elaborate testing is necessary. It would doubtless be very interesting to have such tests made, and it certainly would be useful for Apologetics. But where Christ commands can there be ought but obedience on the part of Christians. Surely Dr. Van Dyke believes in the power of prayer and the sacraments. The reality of spiritual healing does not depend on either "knowledge" or any "therapeutic" or other "Tests," but on obedience to His simple command "Heal the sick." Christ did NOT say: "O ye of little KNOWLEDGE" but "O ye of little FAITH." We do not pretend to explain how the Holy Communion works, though we often erect theories. We do not here demand a "proof" or a "test" that Christ is present. It IS JUST FAITH that is necessary in spiritual healing. "According to thy FAITH so be it unto thee." In commanding the apostles to heal, and through them the Church through the ages, Christ was not instituting a new form of "medicine." Nor is there the slightest conflict between spiritual healing and the ministrations of the doctor. The two should go hand in hand and be allies. Medicine and psycho-therapy deal with the mind and body alone. Spiritual healing deals with the spirit of man and only indirectly with the body. All three kinds of healing are equally God-inspired and God-empowered.

I apparently gave the impression that I thought sin was the cause of all sickness. Sin may be the cause of some sickness, but not always. As Dr. Van Dyke points out, and I heartily agree, sickness is caused by an often unconscious disobedience to the laws of "Nature" which of course are the laws of God. And this disobedience may not even be on the part of the individual but of the community or of some other kingdom of nature which runs counter to human welfare. Of course this is not sin. But it certainly is some kind of a mistake. If God intended sickness, as some hold, or sends it as an affliction, why does he have such elaborate means as Dr. Van Dyke so interestingly pictures to guard us and to heal us? No, God does not intend sickness. There is always something wrong somewhere when we are sick, and spiritual healing by dealing with man's spirit is ONE agency to restore to health, as are also other means of healing. But the prerequisite of spiritual healing is faith in Christ, while that of successful medical practice or psycho-therapy is knowledge. The first was bestowed as a sacramental gift on the Church, the other has been won from the use of man's intelligence.

If such a faith is the worship of a God of the looking glass, then the whole Christian religion is but the reflection of our own ideas. An exegesis which explains away Christ's command to heal, will likewise explain away His command to preach the Gospel.

CHURCH AND COMMUNITY CONVENTION.

The Church and Community Convention under the auspices of the Federal Council's Commission on Interchurch Federations and the Council of Executive Secretaries employed in over thirty leading cities in the United States, will be held at the Cleveland Hotel in Cleveland, Ohio, June 1-3. Nine commissions composed of leaders from the Federal Council, the Interchurch World Movement, Y. M. C. A., Y. W. C. A., and denominational forward movements are preparing community programs to be discussed by the convention. These commission reports will constitute a book on methods of interchurch work. Delegates will come from all parts of the United States.

NEW YORK NOTES

At 2:30 p. m. on Saturday, May 1, the annual service for the presentation of Sunday School Lenten offerings was held in the Cathedral of St. John the Divine, with approximately 3,000 children and adults present. The procession of hundreds of Children clad in many colors and carrying dozens of beautiful banners, encircled the Cathedral and filled the Chancel. It was a stirring sight. The addresses were made by Bishops Burch and Gailor. Canon Nash announced that the offerings this year amounted to nearly \$22,000, which is at least \$6,000 more than last year, and the largest ever given in New York. As in several recent years Calvary Church won the banner for having the largest parochial Sunday School offering, between \$2,000 and \$3,000. The banner for the largest per capita offering, the average for each member being \$11.44 went to St. Thomas Church. The largest increase in giving was made by St. Mary's, Manhattanville, with the astonishing per cent of 800. This is all the more laudable since it comes from a little Sunday School half made up of orphans from the Sheltering Arms.

Another great event under Cathedral auspices was a mass meeting in the Synod Hall, Sunday night, May 2, to demand recognition of Armenia's right to territory and to military as well as financial support. Bishop Burch presided and urged the fullest support of Armenia's claims. This was seconded by an able though brief speech from Judge Gerard late ambassador to Germany who is a member of St. Thomas' parish.

The speech of the evening was an eloquent one by Rabbi Wise, who began by saying facetiously that he supposed Synod Hall was thus called because it was an assembling place for Anglican sinners!

A motion to further the efforts of the Committee on Armenian affairs was made by Canon Robert Ellis Jones and seconded in a clear speech by Bishop Darlington. Both these Churchmen favored a strong declaration in behalf of the United States as mandatory for Armenia. Surely we should go to the rescue of that afflicted nation.

There were several distinguished Armenians on the platform with our own Clergy, and it was interesting to note a Jewish rabbi enthusiastically singing "Onward Christian Soldiers" from the book held by Bishop Darlington. Synod Hall is becoming more and more the home of righteous protest for all religious people in New York, and it will do much to justify the existence of a great and costly Cathedral plant.

The annual meeting of the Junior Clergy Missionary Association was held at the General Theological Seminary, where the members were luncheon guests of Dean Fosbroke. President Willis, rector of St. Ann's Morristania, retired from the presidency after a successful year, and the Rev. J. Henry Fitzgerald, rector of Christ Church, Ridge and 73rd St., Brooklyn, was elected to his place. Other elections were Rev. Chas. B. Ackey, vice-president; Rev. Geo. F. Bambach, treasurer; Rev. E. Briggs Nash, secretary; and new member of the executive committee, Rev. J. Mark Ericsson.

The address at this meeting was unique in the maker and the subject. It was "an interpretation of the mosaic symbolic ritual in the terms of life," by Miss Florence Seeley Ben-Oliel, said to be a lecturer for many years on the Chautauqua and Lyceum platforms. It was an endeavor to show that biblical symbolism could be applied in dramatic presentation to the physical and moral welfare of our young people. It was the first time a woman had ever spoken in the Junior clergy meetings.

There is a good deal of sympathy being shown for the Rev. Albert E. Bentley, a brother of the Rev. Walter E. Bentley, so well known as the founder of the Actors Church Alliance. Mr. Albert Bentley about a year ago had to be operated on for appendicitis, and last winter had the influenza, since when he has been much hindered in doing his work as rector of Grace Church, West Farms. There are plans now to have him spend several months away for his health's sake.

St. Mary's Church, Manhattanville, might not indicate just where it is located unless one adds that it is near

125th and Broadway, in the valley where the Riverside Drive crosses on a high and handsome bridge, by the Fort Lee Ferry. It is a village sized church, built somewhere about 100 years ago, and made over a few years since by Bishop Hulse, of Cuba, who spent twelve successful years as the rector of St. Mary's. It is in a district that never has been rich, and is not now densely populated, chiefly because it is so near the Hudson River, and so much surrounded by spacious institutions. But St. Mary's holds its own, with 500 communicants and a Sunday School of nearly 300. Recently the Rev. Charles Breck Ackley has become rector, and congregations as well as contributions have arisen, an illustration of which is seen in the remarkable increase of children's Lenten offerings of nearly 800 per cent. In addition to the parochial work, the rector has a sort of chaplain's relationship to the Sheltering Arms, a home for children, which has roomy grounds adjoining the church and its ancient picturesque rectory.

Mr. Ackley began his work in the ministry under the best of auspices as curate to Dr. Huntington, and was for several later years vicar of St. Bartholomew's chapel, on East 42nd Street. He was also a missionary archdeacon in Cuba and served the United States there as army chaplain during the last year of the great war. At present he is doing a special public service as lecturer for the Board of Education on governmental topics.

The Diocesan Convention is booked for May 10 and 11, and there are newspaper rumors of Episcopal elections therewith. One newspaper insists that a coadjutor is to be elected, and it has picked out Drs. Manning, Slattery and Stires as the favorite candidates. It mentions the strong undercurrent of opposition to electing suffragans, based on a feeling that the office is an anomaly, without beginning of days and deserving an early death.

The Diocese certainly is awkward to administer, and the chances are that the convention will treat generously any wise plan proposed by Bishop Burch for its successful development. There are parts of it in the north, on both sides of the Hudson River, that are as truly missionary in character as are portions of Kentucky or Tennessee; but, being attached to the richest Church city in America, the Bishop and other diocesan officials get very little credit for hard work of that sort. Division into two or more dioceses does not seem to meet the problem on account of inability to support themselves separately. They are unlike Ireland in that they do not spurn the mother land, but much like Ireland in their clinging poverty. It is also truly contended that the city needs such a field at its doors to preserve it from slavery to the besetting sins of a haughty Metropolitanism. If suffragans are the best response to this need, it is hoped that the votes will be for men of brains and experience in addition to being full of the Holy Ghost and power. In faithful times, this combination is as easily found with a small salary as with a large. Another proposition is to elect an expert business executive to assist the bishop, a big layman on a big salary.

J. S.

LECTURES ON CHURCH PUBLICITY.

More than two hundred clergymen have accepted the invitation of a New York daily newspaper which has arranged a course of lectures expected to contribute towards helping ministers to secure more effective publicity for their work.

The plan includes a series of three lectures to be delivered by Mr. Herbert H. Smith, of Chicago, author of Publicity and Progress, a leading figure in the church publicity movement, under the title "How to Increase the Power of the Pulpit Through the Press."

The course began with a lecture on "Interchurch Printed Matter" which was delivered Monday, April 19, immediately after luncheon at one o'clock at the Plaza Hotel. The dates of the other two lectures which will be on "The News Element in Church Activities" and "Effective Church Publicity" will be announced later.

Clergymen of all denominations are invited, whether they receive formal invitations or not. However, they are requested to leave their names with Mr. Laurence Jones, 1834 Broadway, as soon as possible. There will be no expense, either for the luncheon or the lecture.

BUSY-NESS AND LAZINESS.

Busy-ness is the most delusive and mischievous of all excuses for laziness. A busy lazy man can always persuade himself and can sometimes persuade others that he is industrious, whereas an unemployed lazy man is an object of public censure and is sometimes even ashamed of himself. The busy idler is the person who is willing to do anything else rather than to use his mind for all the work of which he is capable. This kind of make-believe is excusable only in him whose mind is capable of but very little.

The ordinary employee who prefers busy-ness to work will remain an employee—if indeed he is so fortunate as to retain the semblance of a job. But how about the preacher? He is of all men the most likely to forget how to work through keeping up the mere pretense of work. Unless he has been singularly fortunate in his marriage he has no boss. He is expected to set the day's task for himself and often without a proper standard of measurement. Moreover his habits of inconsequential busy-ness are aided not only by the invisible old Adam within but also by the very plainly visible Adams and Eves without—the church officers and committee members who are always eager to have him give the best of his time and attention to the departments of work for which they are seriously responsible. With so many enemies of his real usefulness in league against him, is it any wonder that many a middle-aged preacher begins to fear the dead-line? The average pastor can always find something to be busy about but indeed he must see clearly and struggle heroically for a chance to do his real work.

Pastoral work is a part of the preacher's real task. He must know his people if he would help them, especially if he would have them seek his help. But there are many preachers whose "visiting round" disguised under the name of pastoral work, has been their intellectual undoing. A filing may be a most practical aid to systematic work, but there are many preachers who are beguiled by the elves of mental indolence which lurk in an innocent-looking filing cabinet. A card-index rightly used is a labor-saving device but there are many preachers who put fustiness with a card-index in the place of study and constructive thinking.

Whittling a pencil is not preparing a sermon. Every preacher should learn to be his own inexorable taskmaster. He should learn of what work he is capable or can make himself capable, and should, with the beginning of each day, demand of himself not merely that he be busy, but that he be doing the thing that counts in a way that counts.

IN MEMORIAM—DEAN HART

Every member of the Vestry poignantly realizes that in the passing of our beloved Dean Hart we have lost a loving and helpful friend and he who was the inspiration of St. John's Cathedral after a life full of usefulness has truly gone to his reward. Some of us have grown up to manhood under his ministry, others have spent our adult years under his pastoral care and guidance and all of us have been stimulated and helped by his teaching and life.

Two cathedrals and a chapter house are the material results of his labor among us—these are a tribute to his tireless energy and undaunted faith, but cathedrals are the things seen, spiritual things are unseen and eternal, they are impossible to enumerate, they are recorded in the lives and deeds of hundreds of men, women and children, now non-resident as well as resident, living and deceased, who in turn have helped and benefited unnumbered other lives.

The temporary financial embarrassment of many was relieved by his generosity and frequently the recipient did not know who gave, so unostentatious was his loving charity—for every needy and sorrowing one he was always ready with his cheering word and helping hand. To many thousands in the generation and more he lived and labored among us he was indeed a man of God.

He would not wish us to mourn his "passing into that other room of the Father's house"—his faith was so strong, his teaching so emphatic that death is but the triumphant entrance into a larger life, that we cannot be untrue to it by mourning.

He needs no epitaph on stone for his is imperishably written in the hearts and lives of the innumerable throng whom he led and helped. The Vestry of St. John's Church in the Wilderness, Denver, Colo.

CHURCH OF ENGLAND OBTAINS A NATIONAL ASSEMBLY.

The anomaly of parliament—often a parliament made up of Jews, free-thinkers, and Roman Catholics—making laws for the government of the Anglican church has passed away. There was passed by that great body recently a bill permitting the English Church to have more freedom than it has ever had since the days of the Reformation. A national assembly of the Church will be created, and this assembly will pass the legislation of the Church, subject only to the veto of parliament, which will probably not be often called into action. Since the Anglican Church has in its membership less than one-third of the population of England it is obviously moving in the direction of complete disestablishment. The disestablishment of the Church would make Christian union in England a much easier task, since free churchmen are fundamentally opposed to a state church.

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SERMONS ON THE SCREEN

By the Rev. Carl W. Nau.

"I believe in preaching the Gospel," said a minister, as he registered his disapproval of our first Sunday night motion picture service, given at the Electric theatre in Emporia, Kansas.

After leaving my conscientious friend, I was stopped on the street by a man who desired to thank me for what our "movie" services were doing for his boy. As the father opened up his heart, I learned the story of a fifteen-year-old lad who had been almost totally deaf from babyhood and who, by reason of his unhappy infirmity, was denied the many joys and opportunities privileged to other boys. But the picture services had met in the boy a real need, and in seeing the wonderful picture, "From the Manger to the Cross," he had for the first time really understood what the life of the Carpenter of Nazareth meant in all its beauty, unselfishness and manly sacrifice. The boy had caught a vision of the Christ and the story, denied him by word of mouth, had been vouchsafed him through the sense of sight.

As I left that grateful dad my thought would refrain from rehearsing the words of my minister friend, "I believe in preaching the Gospel," and I felt that after all we were really in agreement in spirit, only he had desired to limit the approach to the soul to the spoken word alone.

The story of how an experiment evolved itself into an established institution over night makes rather an interesting study. It is the story of a bunch of young men who felt that their own particular parish, together with the other churches of the community, was not reaching out far enough in touching and serving a large percentage of the people of the community who, for one reason or another, were not responding to the call of the church. Plans were talked of for getting these "unchurched" people to come to our services, but immediately we felt the task was almost hopeless, since the people we desired to serve simply would not come either to our church or go to any other. What was to be done? Should we give up the idea of serving them entirely and go along in the old routine way, side-stepping the problem? "No," said our fellows; "if they won't come to us, let us go to them." That sounded good and met with hearty approval but the next question was, where, and how? Then came the inspiration to try out the "movie," to meet these people in an environment of their own making, where they felt at home and at ease.

Thus commenced our institution, "The Monthly Picture Services." The first night some fifty people were turned away from the theater for lack of seating accommodations, every one of the 400 seats being occupied fifteen minutes before the service was scheduled to begin. The second service saw us turning away a goodly sized congregation of about 150 persons, and the third month we were compelled to hold three services; and although we were able to care for some 1,200 persons, many were still denied admittance. Our endeavors have therefore grown to such large proportions in the last three months that the question now is—not how to reach people, but how to accommodate them in the limited confines and capacity of the theater at our disposal.

However underlying the whole question of the Motion Picture Service is the still greater problem of the procuring of appropriate pictures and the finding of a sufficient supply of films to meet our peculiar needs. The supply of the definite "religious" film is already far inadequate to meet the growing demand. Of course there are many and plenty of pictures to choose from, but our object being to convey some definite religious message through the medium of the "movies" makes it quite a serious matter. While the church as a whole has not yet awakened to the value of this new method of preaching the Gospel story, yet to the awakened mind the outlook is not over-encouraging, because of the deplorably limited supply of pictures. But you may say, "The public does not care for the religious picture." I am perfectly willing to admit the sharing of that doubt three months ago, but our experience, or rather I should say our new institution, has given the lie to that fallacy. The words of the gospeller, "The common people heard him gladly," are just as true today as they were in the time of the great Teacher.

Where "The Sign of the Cross" brought out 550-odd people, the simple picture story of the life of Jesus, "From the Manger to the Cross," magnetically drew more than twice that many. Undoubtedly the non-church-attending people are intensely interested in Jesus, but the trouble seems to be in the point of contact.

Added to the limited supply of religious films is the ever increasing demand for this type of picture. The exchanges are endeavoring, with their limited supply, to keep up with the demands in the larger cities, which makes it almost impossible for those of us on the "outskirts of civilization" to secure these films under a two months' booking, and sometimes even then they are not available. True, some of the prominent film concerns have already sensed the market for the religious subject and are creating definite "religious departments" to care for this comparatively new feature of their industry so that the future looks "rosy" after all for those who are desiring to turn this new art "to the glory of God." It is, therefore, merely a matter of time when the "movie" will come into her own in the program of religious education, and already the educational boards of some of the churches have created their moving picture departments, and the film will soon become one of the biggest assets of interpretation and teaching of the message of the church through the sense of sight.

As one surveys the centuries of Christianity, the truth is brought home to the mind, that one of the weaknesses of Reformation Christianity has been the too long ignoring of the teaching value of the eye as a medium of approach to the soul. The richness and value, as an interpreter, of symbolism and ceremonial, of the mystery play and the pageant, denied by the reformers in the church, has already found its expression in the modern ritual of the lodge. And yet the medium of the eye has been used from the earliest days of man to convey the message of religion, and Christ himself was a profound psychologist, for He realized the powerful and undenied entrance to the soul through the eye and taught His wonderful lessons mainly through that medium. With Him it was the "candlestick" in the Temple, "the flowers," the nets, "the vine," "the sheep," "the seed," "the child," etc. All these were things "seen and handled," but under His masterly hand and guidance they became the symbols of spiritual realities; and today as we are emerging from the influence of the four centuries of Puritanism, her plain and gloomy teachings are ceasing to attract the modern mind, and once again the arts are being welcomed back to their rightful position as the "handmaid of religion," and with their advent there comes the welcome response to the motion picture, which is our own distinctively American contribution to their cause in the interest of religion.

Faith, in Jesus' use of the word, did not mean shutting your eyes and folding your hands. He said it was an explosive that could remove mountains.

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AN OPEN LETTER

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

Dear Friends:—

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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.

This society possesses in the person of Mr. Benjamin A. M. Shapiro, one eminently qualified to prepare the kind of literature of which they stand in need. His scholarship in the original tongue; his keen perception of the divine plan of redemption; his acumen for presenting truth directly and forcibly; his intensity of conviction carry his message into the hearts of all who hear Him or read His writings.

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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,

WAYS AND MEANS COMMITTEE

KENNETH MACKENZIE, AMBROSE S. MURRAY, JR.
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Robert D. Wilson, Ph.D., D. D., Professor of Semitic Languages and

Old Testament Criticism at Princeton Theological Seminary, who, writing to the Society about this tract, says:

"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 unsullied 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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