

Next Week: The second of the series on our Seminaries—The General. The fourth article by Donald Hankey, "Protestant Catholicism."

# The Witness

"FOR CHRIST AND HIS CHURCH"

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## INTERCHURCH MOVEMENT UNSOUND

That the Interchurch Movement is fundamentally wrong and doomed to failure is the opinion of the Rev. G. Ashton Ollham, rector of St. Ann's Church, the author of "A Fighting Church," and the soundness of this opinion seems to be borne out by the recent action of the Presbyterian Church in withdrawing from the movement. Preaching on Whit Sunday from the text, "They were all filled with the Holy Ghost," he said:

"Today there is too much trust in externals, and too little dependence on spiritual forces. Skillful organization, intricate machinery, publicity, trained rally teams, expert secretaries and organizers, huge sums of money—these constitute the golden calf which modern Protestant Christianity has erected and before which it falls down to worship. It all represents a pitiful paucity of spiritual power and a sad and misguided trust in material things.

"The whole Interchurch Movement is fundamentally wrong in several vital points. In the first place, it reverses the method of the Master by beginning at the top instead of the bottom. Who can imagine Jesus Christ, of whom we read 'The poor heard Him gladly' dining at a fashionable hotel with a group of millionaires and successful business men to consider the best method of 'putting over a religious campaign? Who can imagine Him estimating the number of dollars it costs to convert a human soul and then mobilizing everything, even spiritual forces themselves, to secure the needed amount? This is a woefully wrong emphasis, to say the least. It puts too much dependence on money, social station, human brains and astute business methods. It appears to assume that God Himself is too old fashioned for this modern day and presumes to solve His problems by man's advanced methods.

The Spirit of God is not so harnessed or directed, nor the soul of man so easily won. Such methods might conceivably fill our church treasuries and adequately equip every mission station with its material needs, but when all that was accomplished we should find ourselves in possession of vast machinery with inadequate power. We should have a house too large for its tenant. The crucial weakness of this whole movement is that it is flowing in the wrong direction. It attempts to work from without inward, instead of from within outward. Its dependence is too much on external resources rather than internal powers; on ways of man's devising rather than of the working of the Holy Spirit.

First things must be first. What this world, as well as the church, needs to-day is to turn from material things to spiritual, to trust not in the world's weapons but in the "Armor of God" to call not primarily upon the money amassed by men, but to resort to the Divine storehouse of spiritual treasures. Not money, but soul wealth, is the world's greatest lack, and to secure this we must turn from man's fussy activities to the inner workings of the Holy Spirit. It is time to have rest from 'drives' of every kind and surely the Church of God might take the lead and set the example. We all need to practice the prophets' injunction, "Be still and know that I am God."

Honolulu—At St. Andrew's Cathedral, on Witsunday, May 23rd, the Rt. Rev. Henry Bond Restarick, D. D., ordained to the diaconate Messrs. Christopher Stanley Long and James Walker. The Rev. L. H. Tracy presented the Candidates and the Rev. James F. Kieb preached the sermon. The Rev. C. S. Long read the Gospel.

## COUNCIL ELECTS AN EDUCATIONAL EXPERT

Mr. Edward Sargeant, M. A., who was elected assistant secretary in the Department of Religious Education at the January meeting of the Presiding Bishop and Council, tendered his resignation as Superintendent of Schools, Meadville, Pa., on June 1st and will take up his new duties July 1st.

Mr. Sargeant will devote his efforts particularly to the field of religious education in the public schools, building up the movement for week day schools for religious instruction and seeking co-operation between the public school authorities and the churches. During the summer he will conduct conferences at several summer schools, notably those at Racine, Geneva and Conneaut Lake.

For the past five years Miss Vera Noyes has been working quietly giving week day instruction in religious training to the children of Gary, Ind. in co-operation with the public schools. This same work is being carried on in Toledo, Grand Rapids, Mich., Batavia and Evanston, Ill. It will be begun next winter in Rochester, Buffalo and Pittsburgh.

Mr. Sargeant was born in Cincinnati in 1873. He attended Sewanee Grammar School two years. University of the South until 1892, and graduated from Western Theological Seminary, 1897. He has been in educational work since 1898, serving until 1908 as grade and high school teacher in the states of Michigan, Wisconsin and Illinois. Received his master's degree from the University of Chicago, 1904.

In 1908 he became principal of the Emerson School, Gary, Ind., and remained there in that position four years. He went to Pennsylvania in 1912 as principal of the New Castle high school and went to Meadville in 1914 as superintendent of schools, being elected to a second term of four years in 1918 and resigning on June 1st to accept the present appointment.

Mr. Sargeant is a member of the National Educational Association and the Pennsylvania State Educational Association and is president of the Pennsylvania State Athletic Association. He served as summer lecturer at Edinboro State Normal School, Edinboro, Pa.

He is secretary and treasurer of the Men's Club of the Diocese of Erie and is senior warden and lay reader of Christ Church, Meadville, Pa.

He should be addressed care Department of Religious Education, Presiding Bishop and Council, 289 Fourth Avenue, New York City.

## COMMISSION ON PAGEANTRY.

Dr. William E. Gardiner, head of the Department of Religious Education, Presiding Bishop and Council announces the appointment of the Commission on Pageantry for the purpose of using and developing the dramatic art for religious education and the deepening of spiritual ideas through the interpretation of biblical missionary and Church history events through mystery, miracle and morality plays.

The commission will provide for a pageant for use this fall in the Nation-Wide Campaign which will carry on the spirit developed by the one used last year, "The Builders of the City of God." The new pageant will be adapted particularly for the portrayal of the main characters by adults. It is proposed that plans will be made during the summer to offer a substantial prize for the best pageant submitted. The committee should be addressed care of the Department of Religious Education, Presiding Bishop and Council, 289 Fourth Avenue, New York City.

## PLAN SOCIAL SERVICE IN CHICAGO

The Rev. M. W. Ross, executive secretary of Social Service in Chicago, has submitted a plan of organization to the Bishop and Council which is very extensive in scope. He says:

"This plan is based upon the principle which should, in my judgment, govern all social service activities, the principle that Every Man, Woman and Child is Entitled to a Square Deal. It is my conviction that in every parish and mission of this diocese there should be a committee or league to do definite things along social service lines. I would suggest the following activities, wherever practicable:

"I. Appoint socially conscious, competent persons to cooperate with the Chicago City Missions' Staff, and to act as parochial representatives of our Diocesan Institutions, visiting such institutions whenever such visits seem advisable, and providing for such emergency needs as may from time to time arise.

"II. Cooperate with other social agencies, such as the board of education, in its plans for carrying on community center work; the Chicago Housing Association, the Council of Social Service Agencies, the Girls' Protectorate, the Juvenile Court (particularly the Juvenile Court), and the United Charities.

"III. Make four surveys:

1. A general survey extending to the very metes and bounds of the parish or mission field, with a view to ascertaining what social agencies are actually at work, the percentage of their efficiency, and what the outstanding community needs are for which no provision has been made. This survey should include an investigation as to housing conditions, dark rooms, overcrowding, inadequate sanitary provisions, etc.

"2. A school survey, to include both public and private schools, remembering that every child represents a community, as well as a parental responsibility. Ascertain if teachers are doing efficient work and if they are receiving proper remuneration. Inquiry should be made as to medical inspection, training and competency of school nurses, the number of cases of truancy, and preventive measures used, provision made for free noon lunches, the employment of the Binet test for ascertaining mental age of children, etc.

"3. An industrial survey. Ascertain average wage in various skilled and unskilled occupations, hours of labor, sanitary conditions, opportunities for wholesome recreation and self-improvement, relations between employer and employee, causes of dissatisfaction, if any, conditions under which women and children are employed, observances of laws pertaining to woman and child labor.

"4. A survey of public institutions, such as orphanages, homes for the aged and indigent, homes for the insane, hospitals, and penal institutions. Particular attention should be paid to penal institutions.

"IV. Take up the study of labor literature and labor problems. Give particular attention to the various cooperative movements. Get what is commonly known as the working class viewpoint. Establish, whenever possible, a labor forum. Study the results of the various surveys.

"V. Provide for the education of parents and of children, through their parents, in matters which pertain to sex hygiene. Advocate such measures as will secure for every child what is every child's unquestionable right, namely, to be well born. Parents should be reminded also of the im-

## CONVENTION OF NESTORIANS HELD IN CHICAGO

The first Convention of the Nestorians, the Church of the Assyrians, was held in Chicago recently. It was presided over by Bishop Yawalaha of Amadia who is on a visit to this country. Important measures were adopted in regard to the relations of our Church to theirs. There were representatives there from New Britain, Flint, Gary and Chicago, where are the principal members of this ancient Church, and there were present as special guests, the Rev. Thomas Burgess, Secretary for Foreign-born Americans of the Department of Missions, and several of our Chicago clergy.

Toward the end of the Convention, the sad news was received from Mesopotamia, that the Patriarch of their Church, Mar Shimun, had just died. Mar Shimun had for some time been suffering from tuberculosis. He succeeded his uncle, martyred by the Turks only a short time ago. The office of Patriarch is hereditary—that is to say, the nearest male relative. The new Mar Shimun is only fourteen years old, so the Church will be under the regency of the Metropolitan and Bishops.

This ancient Church is in many respects remarkably like our own, and for the last forty years it has been upheld and strengthened in the faith by the famous Archbishop of Canterbury's Mission.

During the war, these people suffered grievously. The Archbishop of Canterbury Mission press was destroyed and nearly all the service books, so that the clergy and the people (and the latter have a very prominent part in the singing of the services), are almost destitute of service books.

In this country they desire, where they have no priest of their own to come to our clergy for worship and sacraments, and the training of their children in the faith.

## SUCCESS IN SOUTH DAKOTA.

Handicapped because it was not able to undertake its work in the Nation-Wide Campaign until Spring the Missionary District of South Dakota has come through with a splendid rush that should be a real incentive throughout the Church. The quota on the campaign for 1920 has been pledged in full, which means that this missionary district, with 7,402 communicants reported, a large number of whom are Indians living on reservations and with very limited incomes, has pledged for the general work of the Church in 1920 the sum of \$30,121 or \$4.07 for each communicant and has, in addition, raised a budget for diocesan missions amounting to \$7,238, making a total of \$37,259, or \$5.03 per communicant.

portance of a well-balanced diet for their children, and of training them in proper rest habits and they should be warned against neglect of ade-noids and diseased tonsils.

"VI. Cooperate with the diocesan Commission on Social Service in its efforts toward making the Executive Secretary's office a bureau of information on all social service matters, and a clearing house for all social service activities.

"VII. Adopt a definite Rule of Prayer on behalf of the social service work of the Church. Make daily use of 'Our Father,' with special intention, and of intercessions on behalf of 'all sorts and conditions of men.' The book of devotions entitled Sursum Corda makes excellent provision for daily intercessory prayer. Use these devotions as frequently as possible at a celebration of the Holy Eucharist."

## A NEW SPIRIT IS MANIFEST IN JAPAN

A group of about one hundred and fifty laymen from the Churches of Osaka and Kyoto, in the Missionary District of Kyoto (or more properly in the Diocese of Kyoto, of the Nippon Sei Ko Kai or Holy Catholic Church in Japan, since this is a purely Japanese movement), met in Christ Church, Osaka, on April 17, and inaugurated a movement to strengthen the work of the Diocese. The day began with the Holy Communion. Bishop Tucker being the celebrant. After this service came the business meeting in the Parish House, lasting for several hours. There was plenty of frank discussion, at the end of which the following resolutions were passed, and steps taken looking to immediate action upon them.

Whereas, at this time, when a new spirit is peevading the whole world, and the call for reconstruction is universal, we, laymen of the Diocese of Kyoto of the Nippon Sei Ko Kai, have met together to pray for a spiritual revival among the people of our Churches and to confer with each other in regard to methods of work and efficiency in our Diocese,

And Whereas, we hope and pray that the impetus given by this meeting to the work of the Nippon Sei Ko Kai in this Diocese of Kyoto will enable the Churches to meet more adequately the needs of the present day,

Therefore, be it resolved: That we, layment of the Church in this Diocese of Kyoto, initiate and carry on to the best of our ability, such special work as shall best answer the needs of the hour. This special work shall be carried on along three lines, as follows:

1. A movement for the deepening of the spiritual life of the people of the Church. All religious movements must depend upon a revival of faith among those already believers. Any proclamation or action not founded upon a true spiritual basis would be useless. The Forward Movement and the Doubling Movement described below will be but measures of our spiritual power, their aim must be spiritual and the burden of this effort should be shared by the laity.

2. A Forward Movement. This meeting of laymen wishes to express its full accord with the plans for advancement made at the meeting of the Church workers of the Diocese in March of this year, namely, that ten churches be selected, and that an earnest, concentrated effort, lasting for a week in each case, be made for the purpose of pushing forward the work of these Churches along all lines.

3. A Doubling Movement. This is to be a concentrated and sustained effort to double the efficiency of the Church in all directions; to double Church attendance, the number of communicants, the amount of all Church subscriptions, and the attendance at Sunday Schools, throughout the Diocese, within a period of three years at the longest.

This movement has been from the first a laymen's movement. The leaders have consulted all along with the clergy and have acted in conjunction with them in such a way as to show that they have no desire to shake off their present leaders, but simply wish to create a machine for the aid of the clergy in the work of the Diocese. The same is true of their attitude toward the missionaries. They have no desire to push the missionary aside, but simply wish to take the burden that belongs to them upon their own shoulders and to do their share in the task of bringing the blessings of the Church to their countrymen. It is a movement full of promise for the future of the Nippon Sei Ko Kai.

"Any administrative policy requires considerable education before it can grasp the wider vision." Do your part by boosting The Witness in your community.



# EDITORIAL

By Bishop IRVING P. JOHNSON.  
MEN MONEY AND MORALE.

The first period of the Nation-Wide Campaign has revealed the fact that the whole Church has not yet been convinced of the fact that the Episcopal Church is a national concern, but rather a parochial and diocesan institution, and this attitude of mind is not surprising.

A national organization which for 130 years refused to federate in any administrative policy requires considerable education before it can grasp the wider vision.

A national body which consists of some sixty segregated units, which meet once in three years for a General Convention, must unavoidably be provincial in its vision and each section must look askance at other sections which it knows chiefly only in the field of academic and theological debate.

It has come to be an accepted fact that this section of the Church is evangelical, and another section mediaeval and another section latitudinarian.

We have been thinking in terms of Dioceses and Provincial tendencies.

One section, which owing to a favorable past is strong in wealth and numbers, feels keenly that it lacks a proportionate representation in a deliberative Council, and finds itself often defeated by what seems to be a combination of weak and ineffective dioceses.

The Church is divided by sectional suspicion which often rallies around some specific piece of academic legislation and then carries its suspicion into a sort of mutual distrust.

This distrust is triennially fed on bogies, which scare but do not score.

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For example, let us take that triennial bogey, the change of name. We are gravely told that a party in the Church desires to take the word "catholic" out of the creed and put it into the title page of the Prayer Book, and point gravely to the fact that at Cincinnati in 1910, the scheme failed by the vote of a single lay delegation.

I happened to be present at that convention and was one who favored the resolution to drop the words "Protestant Episcopal" from the title page of the Prayer Book, but I was unalterably opposed to the use of the word "Catholic" in that title and, moreover, at a meeting of some twenty arch conspirators who wished for the dropping of the two words, there was not a single person who advocated the substitution of Catholic for these words, and among these twenty there were a goodly number of those who were regarded as extreme.

Most of us favored the thoroughly patriotic use of the word "American" in close analogy to the scriptural phraseology of St. Paul's Epistles.

I know that there are those who do not favor the use of such an euphonious title because they hesitate to press the claim of this Church to be the American Church, but at least it was not a pro-Roman movement, but rather a movement to bring into sharp contrast the words Roman and American. Personally I do not apologize for the position of this Church and I would like to see its complete claim nailed to our mast.

Moreover, there were some of us who were so unwilling to force even this on our unwilling brethren that we had resolved a motion to reconsider, if the proposed change passed by a bare majority.

I am constitutionally unable to analyze the type of mind who enjoys being called a Protestant Episcopalian, but I can respect his prejudices if I can't accept his reasons.

I do not know of a Church in Christendom which ever delighted in such verbiage of designation as we affect. Imagine calling any body of humans by the title, "The W. A. to the P. B. and C. of the P. E. C. in the U. S. A." It would be difficult to make anything more alphabetical and absurd.

But we desist. We are wandering from our theme, which was to bemoan the fact that we cannot avoid perceiving that there are fractions of the Church which do not trust the whole, in spite of the fact that the whole is greater than all its parts, except in the case of improper fractions.

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The strong metropolitan parish often regards the diocese as an alien enemy and the bishop as a potential tyrant.

The strong metropolitan diocese often looks at the General Church as a bird of prey that has designs upon that most sensitive of all sensory organs,—the pocket book.

The well-knit province with a definite theological policy which it is powerful enough to control, looks with suspicion upon a sister province with a different theological bias.

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Now there is one thing that is positively certain—the Episcopal Church will never be an aggressive force until its component parts are willing to trust one another. And I know of nothing so calculated to accomplish this as a central administrative body that is fairly representative of the strength of the Church in its various parts.

These gentlemen do not meet for the purpose of discussing academic questions and arousing a theological odium, but they meet to plan for the carrying of the gospel, as this Church has received the same, into various parts of the earth.

To do this they must have men, money and morale.

It means that, where there is a young man who has a life to give to the ministry of Jesus Christ, that he gives it fully conscious of the fact that he is incurring the odium of being thought

queer, and that he is absolutely sure of being permanently poor in this world's goods.

It means that where there is a Churchman who has made money in business, that he shall not merely use his wealth for his own individual caprice, but for the work of his Master.

It means that where there is theological difference, consistent with personal loyalty to the Constitution and to the flag of our faith, that we forget to discuss academic questions and unite to push the faith delivered unto us.

And I am not sure that a spirit of pacifism in mission work is not as distasteful to our common Master as is disloyalty to His person and His Church.

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I am fully aware of the business man's attitude toward the Church. He often fails to discriminate between a corporation in which all the elements are subject to wages and dismissal, and a corporation in which nearly all the workers are subject to grace and self-determination.

As one priest remarked to me once, on returning from a meeting in which a group of business men were insisting upon business-like principles in the Church, "How would these very men act if the Clergy were to take them at their word and treat them as employees?" How would they?

It is so easy to lay down a general law for the general public, providing you yourself are an exception to the general law thus enunciated.

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The most serious effect of the Nation-Wide Campaign will be the reaction upon the Dioceses who went into the Campaign 100 per cent when they begin to realize that the strongest dioceses have gone into it less than twenty per cent.

I believe that these same strong dioceses had a grievance in that they were not consulted in the inception of the movement, but now that we have a Presiding Bishop and Council in which these same dioceses are most adequately represented, they have a grave responsibility in discharging their stewardship.

After all, the giving of money is a per capita affair in ecclesiastical as well as national taxation.

It is a question as to how much each individual communicant will give to the Episcopal Church for its organic work just because he is a part of it. He cannot hide behind parish or diocese, but must answer for his stewardship to the Master whom he serves.

I may be unfair; if so, I should be glad to be corrected, but I have for years been impressed with the fact that so far as the support of the Episcopal Church, apart from its parochial life, is concerned, that the reputed wealth of its members has been its greatest liability.

I have never seen, except in the single exception of the Pension Fund, any evidence that this wealth existed as a vital force in the work of the Church.

I do not mean that the wealth of the Episcopal Church is not a generous wealth. I believe quite the contrary, and I am willing to concede that in parochial life, in community service and in great public charities, there is no wealth in the country more freely dispensed, but in the administration of the Episcopal Church as a member of Christ's body, it has never manifested the interest that it would seem that such membership would involve.

And I am afraid that the reason is that there is an undercurrent of suspicion that the Episcopal Church is not run as they feel that it ought to be.

It is run now as the representative council of the Church has determined.

It is the same problem that we have in the state. Shall we loyally depend upon our admiration for the particular administration under which we happen to be serving?

## CONVENTION OF NEW DIOCESE.

The first annual Council of the Diocese of Southwestern Virginia, met in Lynchburg, with nearly the complete number of Clerical and lay delegates present. The three parishes in Lynchburg joined in giving a reception to Bishop Jett and his Council on Monday evening and entertaining the Council during the three days session. The sessions were held in St. Pauls church, while the splendid parish house was used for committee meetings and a luncheon for all members of the Council each day.

Morning prayer was read each day at 9:30 a. m., and on Tuesday there was a Celebration at 7:30 and again at 10 a. m., when the Council sermon was preached by the Rev. Walter M. Hulihan, D. D., of Staunton. Also on Tuesday Evening at 8 o'clock was held a service in the interest of Diocesan Missions, the speakers were the Archdeacon, Rev. E. A. Rich, the Missioner, Rev. C. F. Smith and Rev. G. Otis Mead, Rector of Christ Church, Roanoke. On Wednesday evening at 8 o'clock, Rev. Floyd W. Tappkins, D. D., Holy Trinity Church Philadelphia, led a devotional service full of inspiration and power. The Bishop made his Council address as the first order of business following luncheon on Tuesday. He reported unusual large confirmation classes and much activity since his Consecration March 24 last.

He laid great emphasis on real

vital religion and activity of vestries and clergy. He suggested to those vestrymen who were not trying to fulfill their duty according to the Canon that they had best resign. An appeal for the restoration of the family altar was made by the bishop, and he urged upon clergy and laity alike the importance of having family prayer in every home in the diocese. He asked the clergy to report at next council meeting how many families had established the custom, and said: "Never cease your efforts until the family altar has been erected in every home in the diocese."

Church attendance and ways of increasing it, were subjects given consideration by the Bishop who called attention to the Canon of the church concerning that. He called upon the clergy to "be pastors," quoting Bishop Tuttle, "Ring door bells, ring door bells, ring door bells." He begged them to know their own people, to have love, courage, foresight, and interest, and above all consecration. "Keep always before you that your purpose is to bring men and women to Christ," he said, declaring that having spiritual instruction at church is a great factor in this.

## A Suitable Hymn.

A new preacher was asked if he would like any special hymn to be sung to agree with his sermon. "No," he replied, "the fact is, I scarcely ever know what I am going to say until I arrive in the pulpit." "Well, in that case," said the vicar, "we will sing 'For Those at Sea.'"

## REUNION OF CATHEDRAL CHOIR.

The Second Annual Reunion Dinner of the Cathedral Choir was held in Sumner Hall, Chicago, on Wednesday evening, June 2nd. There were over 80 present, ranging in years from the oldest choir man, who sang in Canon Knowles' choir in 1857, to the smallest choir boy in the Cathedral choir now.

After supper Mr. C. Gordon Wedertz, the Choir Master of the Cathedral Choir, who acted as Toast-master, spoke briefly about the preparations that are being made for the reunion, and introduced Mr. Cowper, now Senior Warden of St. Luke's Church, Evanston, who sang in the choir in 1857.

The next speaker was Dean Lutkin of the Music School of the Northwestern University. Dean Lutkin was the boy soloist of Canon Knowles choir, which was the first vested choir in the West. Dean Lutkin told many interesting stories about the early days of the choir and about the pioneer work which Canon Knowles did in introducing dignified church music in the West. He said that the boy choir was quite a curiosity when he sang in it in 1867, and told how the boys were taken on trips to Racine and other more distant places to sing at special festivals.

The Nation-Wide Campaign Committee was holding a meeting in the Diocesan Offices on Wednesday afternoon and evening, and attended the choir dinner in a body. Dr. Patton was in Chicago for this meeting and spoke at the dinner. He seemed very much impressed with the history and traditions of the Cathedral choir, and suggested that in carrying on the work of the Nation-Wide Campaign this year more emphasis should be placed on music and on the help which the choirs might give. He suggested that a great choir festival be held this Fall to take up again the work of the Campaign with enthusiasm and vigor.

Mr. Wedertz then spoke of the formation of a permanent organization of old choir men. Plans for this will be made by a special committee before the next Choir dinner. As one of the oldest churches in the diocese, the Cathedral has in all the parishes of the city men and women who used to belong to his own congregation. It is hoped that as these choir reunions go on from year to year more men will be glad to renew the old friendships and their old devotion to the Cathedral in these annual gatherings.

## A GHOST CITY IN ARMENIA.

We have read and heard much of the destroyed cities and villages in Belgium and France. We are not so familiar with the ghost cities and villages of the Near East; cities and villages into and out of which there have swept hordes of Turks, leaving desolation and death in their wake. Such a city is Aintab, once a prosperous city of 43,000 inhabitants on the caravan road from Aleppo to Constantinople; now a collection of roofless houses, with the few Syrians and Greeks left alive living in the ruins of their homes; with the voices of children not the voices of laughter, but the voices of pitiful wails. The Near East Relief is exerting every effort to bring back life to this Ghost City; it is supplying money and materials for reconstruction; it is housing and feeding and nursing the babies; it is bringing a hope of happiness to these afflicted people, a work in which every American helps. June is the month for a nation-wide collection of clothing. Bring your bundle.

## A PRAYER FOR THE USE OF PARENTS.

We pray Thee our heavenly Father, that Thou wilt enlighten our hearts by Thy spirit that we may more fully understand the traits and dispositions of the children that Thou hast committed to our care.

Reveal to us the mystery of their natures that we may not err in their training. Clarify our judgments, enlarge our sympathies, increase our knowledge and give us wisdom that we may guide each of them according to Thy Will.

As Thou hast placed them in our home that they might receive parental watch, care and training, enable us by Thy grace to bring them up in Thy nurture, through the power of Jesus Christ. Amen.



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KOSOVO DAY

One asks why it is that Serbs celebrate the Battle of Kosovo (June 28, 1389), why they commemorate the victory of Moslem Turks over Christian Serbs.

The Christian Serbs to this day will tell you that the Battle of Kosovo is observed not to commemorate a military defeat, but a spiritual victory.

The evening before the Battle of Kosovo, so the story runs, King Lazar, who commanded the Serbs, was asked which he preferred, an earthly kingdom or heavenly bliss and peace with God. King Lazar, true to the fine spirit of his people, replied that he would choose peace with God—come what would on the morrow.

When the morrow came, the battle raged so furiously that the Serbian army was entirely destroyed but the people never gave up the struggle against Mohammedism, and by sheer power of patience, courage and devotion, they finally won their freedom from Turkey and they have the glory of being the only Balkan nation who was able to break the bonds of Turkish slavery without help from other nations. They prevailed against the Turks because they believed in the triumph of the "peace of God," the choice of King Lazar.

Although the battle of Kosovo was fought long before Columbus discovered America, the power of Lazar's choice has kept the day alive all through the centuries. The spiritual forces which still stir the heart of Serbia strike fire with the spiritual forces of America. In acknowledgement of the influence of gallant Serbia, it is most fitting that Kosovo day should be celebrated in America as a sort of prelude to the commemoration of our Independence anniversary; and as the battle of Kosovo was a spiritual victory to Serbia, it is even more obviously proper that it should be observed in every Church in America this year, following the example of many churches throughout the land during the past three years.

The Serbian Child Welfare Association of America offers to mail from its headquarters, 7 West 8th Street, New York City, special literature on this subject to any who help in preparing for Kosovo day.

Serbia has a place in the ranks of Christian martyrdom and she stands second to none in gallantry, in defense of Christian principles for which King Lazar fought in 1389. The inspiring story of Kosovo Day is worthy to be told in our churches. It is a challenge to Christian ministers in America.

NO DIVORCES IN ISLANDS

Though there is a divorce law in the Philippines there are no divorce cases to bring the law into courts, according to Miss Ramona Tirona, a young Philippine woman who has been sent to the states by the government to study the court system here. She is studying in New York City. In the islands, according to Miss Tirona, there is a common court to try all cases instead of the separate courts, juvenile, domestic relations and the like, that we have in this country. It is to decide whether the establishment of separate courts is adaptable and necessary in our country, that I came to study the system,' says Miss

Tirona. She is one of the women students of New York who form the International Foyer of the Y. W. C. A., a center for foreign students at Columbia University which has women of thirty-three nationalities on its list.

BOOK TASTER

The New Social Order: Principles and Programme by Harry F. Ward. The Macmillan Company.

The title of this book does not entirely indicate its nature. It treats of the New Social Order from the standpoint of Christian ethics. The author, a Methodist clergyman and professor in Union Theological Seminary (Presbyterian) has thus produced a work that is distinctive. He reviews the world affairs and post war trend towards a proletarian reign from the viewpoint of a Christian far ahead of the average Christian conception. The writer of this review predicted a decade ago, that the appearance of "Christianity and the Social Crisis" by Raushenbusch marked the beginning of an epoch when Christian scholars would increasingly place the weight of their abilities on the side of the practical application of the Christian religion. Two years ago, James Bishop Thomas of Sewanee produced his book, "Religion: Its Prophets and False Prophets," a carefully prepared and scientific study of historical religion. Prof. Ward produces a like analysis of history but of history in the making; and he does it fearlessly, with the keen eye of a Christian thinker in modern terms and modern Christian vision.

As political democracy grew out of the ideals of the French thinkers, antedating the French Revolution, which permitted the dominance of the bourgeois, so Professor Ward conceives that industrial democracy will follow in the path of the great war and the slavic revolution of Russia, all more or less guided by the persistence of that moral idea called socialism. The proletarian will come into his own. Men may speculate about government, social, economic and industrial order; but these are all a part of, not eternal to the framework of society. This living organism responds to the ideals of groups only when conditions of life itself become so intolerable to the mass that the tiny but penetrating rays of the ideals catches the eye of the entombed toiler and guides him to liberty and freedom. The dynamic force of the working class is that of mutual service. An aimless and blind aspiration before the war, it is now finding coherence in the world wide movements of working class solidarity. It will not only prove to be, but deserves to be successful for it is based on a fundamental principal of the Christian religion,—mutual service.

In Part I Professor Ward discusses the Principles of the new order in chapters entitled Equality, Universal Service, Efficiency, Supremacy of Personality and Solidarity. The chapter on Equality is complemented by that on Supremacy of Personality. The spiritual forces of both have functioned imperfectly in the past. They will function immeasurably better in the New Order. Equality carries responsibility, Universal Service is the teaching of Jesus. Efficiency has been measured by material production. In functioning in the future material production will be increased under fraternal cooperation. Nationalism is now commercialized by the great powers and brings on great wars. International Solidarity, without suppressing normal Nationality, will prevail under the New Order.

This rapid review of Professor Wards own review of the facts of the past and ideals of the future would put him down simply as an old time socialist enthusiast, prating of an impossible Utopia. But in the next five chapters, Part II, he takes up the recognized programs of the New Order, submits them to critical analysis and concludes in a closing chapter on the Trend of Progress, that the hope of the world lies not in the councils of the great powers, but in those forces that are working at the bottom of society. "There is neither healing or hope in the professional statesmen of the world." Out of the mouths of babes the eternal God speaks eternally. The chapters in Part II displaying Professor Ward's astuteness, betokens his wonderful grasp of industrial and social facts and justifies our denomination of him as a modern prophet as well as scholar are entitled as follows. The British Labor

Party, The Russian Soviet Republic, The League of Nations, Some Movements in the United States; and the Churches. Only the barest outlines could be given here. Their lucid treatment of current and critical movements would alone justify one's securing and reading the book. He finds but little hope in the League of Nations. The Russian Soviet Republic, though he criticises it unsparingly, has within it the regenerating leavane of an entirely new order or state of society. The Soviet Republic's Constitution is given in the text with critical comments. It shows the imperfections of haste and immaturity but as he points out, in more than one instance unconsciously quotes from the Holy Scriptures in support of its provisions. In the chapter on The Churches he says in the main they are meeting the demands of the New Order in resolutions and declarations of principles in keeping with the movement; but they themselves cannot move on to the New Order until it arrives, yet they must work towards it or suffer a serious setback when it does arrive. It is a courageous book forcefully putting forth facts with which the author has familiarized himself by careful study, and is bravely looking at present affairs with Christian optimism.

A. L. Byron-Curtiss.

SUMMER SCHOOL AT LAKE WAWASEE, IND.

The Board of Religious Education of the Diocese of Northern Indiana announce the fourth annual School of Religious Education to be held at Lake Wawasee, Ind., June 21 to 26 inclusive. The success of the past three sessions has proven the worth and the need of this school. It is not intended to be a competitor of any other school or conference but is meeting the needs and demands of those who live in the Diocese and surrounding parishes where many cannot afford the time or the expense at larger conferences. This years program will include a number of national leaders who will speak on Religious education, Social service and Church Extension. A special feature will be the emphasis upon young people's work in the Church. Among those who will give courses of lectures are the Rev. Charles H. Young, B. A., Rector of Christ Church, Chicago, the Rev. C. C. Rollitt, Secretary of the sixth Province, Miss Julia Fish, Executive Secretary of the Young People's Association of the Diocese of Detroit, and the Rev. Charles T.

Bridgeman of the Department of Missions of New York. Along with the educational features of the school are the wonderful recreation facilities of the beautiful Lake Wawasee, and the inspiration derived from the daily services at All Saints Chapel within the grounds. Lake Wawasee may be reached by the B. and O. Ry. and Union Traction Line.

THE HISTORY OF 'CHRISTIANITY ILLUSTRATED.

On the Sunday evenings in June the Rector of St. Mary's Church, Lawrence St., New York, is giving a series of Illustrated Lectures on the History of the Christian Church. The Rev. Mr. Ackley has an exceptionally fine collection of beautiful slides, including not only historical places but reproductions of the best pictures of the great events of history and the manners and customs of the past ages. On June 13th the subject will be The Church of England, June 20th the Church in America and June 27th Mission Fields.

CANNON BICKERSTETH OF CANTERBURY VISITS NEW YORK.

The Rev. Dr. Bickersteth, Canon of Canterbury, formerly Vicar of Leeds visited New York on his return from

a trip around the World. On Trinity Sunday he preached at "Old Trinity" in the morning and at St. Mary's Church, Lawrence St., in the evening. Dr. Bickersteth was the guest in New York of the Rev. Charles B. Ackley, Rector of St. Mary's Church. On his trip around the world he visited mission stations in India, China, Japan and other fields where the "S. P. G." of which he is Vice President, is carrying on its great work.

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# THE CHURCH AND ITS IDEALS

## III—CATHOLICISM

By Donald Hankey.

### The Meaning of the Word Catholic.

The word catholic means through all. When applied to the Church it means that it must include everyone, and fill all whom it includes with the spirit of Christ, and there can be only one Catholic Church. But there may be many limbs in the body, and many parts in the Church. Nevertheless, all parts must act as a part of a whole, or all will suffer.

The Church became Catholic after the conversion of Constantine, for then the whole Roman world began rapidly to follow the example of its emperor, and profess Christianity. The work of the Church immediately changed. It could no longer aim at being a small society of keen people trying to keep up a high ideal in a corrupt and hostile world. It had to make the world part of itself, clean it, fill it with life, help it to find its best self in the body of Christ. The body of Christ had suddenly shot up; and as with a quickly growing child, there was a danger that its energy and character and vitality would suffer. It had new possibilities, new responsibilities; but there was a danger that the body would be less firmly knit together, and the different members less under control. And as a matter of history the Church developed weaknesses at that time from which it has never since entirely recovered.

### Weaknesses of Catholicism. Bishops.

To begin with, the bishops of the Church became very important people, especially those who lived at the capital cities, Constantinople and Rome. They became courtiers and diplomatists, and caught in a greed for money and power. And so the Bishop of Rome still sits enthroned in a palace, as ruler of a petty kingdom, and is surrounded by intriguing diplomatists in red hats. So, too, our English bishops live in "palaces," are addressed as "my lord," sit in the House of Lords, and have to "keep up the dignity of their position." Of course, individuals realize how absurd it is for the head shepherds of Christ's flock to set store by outward honours and position, and think longingly of "Monseigneur Bienvenu" in Victor Hugo's "Les Misérables"; but the tradition started in the reign of Constantine is too strong for them. The Church has become worldly, and is no longer free.

### Dogma.

Another weakness was due to the fact that a lot of rather second-rate philosophers, who had hitherto confined their attentions chiefly to the Greek philosophies and Oriental religions, started to explain Christianity. They were generally not very good Christians, and just looked on the faith as an intellectual problem. Up till that time Christianity had, in the main, been an attempt to live a spiritual life, and what creeds there were were simply statements of the facts of experience on which that life depended. For instance, the Christians knew that through the man Jesus they got into touch with God. They found God in Him. He was God's Son. And through contact with Him their lives became quite different. Their weakness and fear and snobbishness and greed disappeared. They knew that the change was not brought about by their own strength. They knew that it was the Holy Spirit, the Comforter, whom Jesus had promised, that made them new men. So, in their creeds, they just said what they knew—that they believed in God the Father, and in Jesus Christ His only Son—the man that Pilate crucified and who rose again. And in the Holy Ghost. There was no philosophy about this—nothing to argue about. It was either true or not true; and from their own experience they were willing to bet their lives, even in the circus, that it was true. But now these philosophers came along and asked conundrums. How could Jesus be God and man? How could the Son of God suffer? How could the Father, Son and Holy Spirit all be God, and yet there be only one God?

If the Christians had been wise they would have stuck to their guns and said, "We can't know all about God. We can only know what God

has chosen to tell us. We know that so much is true, and if you try to work it out in practice you will find that it is true. But exactly how it ought to be put philosophically we neither know nor care." Unfortunately the Christians tried to argue, with the result that they argued for about 200 years, when the barbarians came and stopped them. But meanwhile the faith had got tied up in little fifth century boxes, like the Athanasian Creed. We have never stopped making dogmas and arguing about them. Roman Catholicism has added the immaculate conception of the Virgin, and the infallibility of the Pope to the faith in quite recent years; while many Protestants would have liked to enunciate as a counterblast the infallibility of the Bible, which, indeed, is practically made part of the creed by the wording of the ordination service. Anyhow, even the English Church has never escaped from the Athanasian Creed, which is a document of unknown origin. In fact, all that is definitely known about it is that it was certainly not written by Athanasius, and that no council ever launched it as a creed.

The practical result of this philosophizing of Christianity is that even now Christians are taught so many things that have no relation to experience or life, that they generally forget the things that have. Also for a hundred years or so, both Roman Catholicism and English Protestantism have been fighting scientific truths in the interests of obsolete theology, thus disgusting all who love the truth for its own sake, and turning men's attention from their heavenly Father and their Master His Son to such subjects as the behaviour of the sun on the occasion of a battle that may or may not have taken place about 3,000 years ago, and whether a fish that Peter once caught had a coin in its mouth or was sold for a coin.

### Mass.

Again, whereas Jesus Christ, on the night that He was betrayed, instituted a symbolic service which was meant to define for ever the meaning of His Church and the ideal of His disciples, the converts who swarmed into the Church at the conversion of Constantine must needs bring in their own superstitious ideas. They did not in the least want to be members of Christ; but they wanted to take part in the mysteries and magic of the new religion. And so in time came the doctrine of transubstantiation, which means that just as when the pagan priest mutters an incantation over the idol of his god the spirit of the god enters the idol, so when the Christian priest mutters an incantation over the bread and wine they become the body and blood of Christ. The only good thing about the Roman mass is that, even under the cloak of superstition, it does bring home to the worshippers the presence of their Lord, which is more than can be said for sung matins at eleven.

### The Cup.

From this followed the refusal of the priests to offer so precious a thing as the blood of Christ to the laity, especially to such a laity as were the new converts of the age of Constantine.

### Latin.

Since Holy Communion had become a bit of magic, it did not matter much what language was used; and so to this day the incantations of the Roman Church are said in Latin, which is not always understood even by the priest; and in this way the understanding of the real meaning of the service is still further hindered.

### Absolution.

Further, it is probable that the Roman doctrine of priestly absolution also dates from the time of Constantine. We have said in the first part of this book that we believe that Jesus preached that God forgives as soon as a sinner repents, and that the meaning of forgiveness is that God is ready to help. Evidently it will make a tremendous difference to a sinner to know this. If a man has sinner and is full of shame and sorrow, and thinks that God has ceased to love him or hear him, he will despair. But if he knows that God still

loves him, and is willing to help him, he will have the power to mend. Therefore the declaration by Jesus "thy sins are forgiven" was effective in saving the sinner from despair, if he believed that Jesus knew. The pronouncement of forgiveness by Jesus did not alter God's attitude to the sinner, it altered the sinner's attitude towards God, and made him take advantage of the fact of God's love and forgiveness. Just as Jesus is always present in those who love Him, but the sacrament of the bread and wine enables them to realize the fact more than at any other time; so God always forgives the sinner who really repents, but the declaration by the priest in Christ's name of this fact brings the fact home to the sinner, urges him to real repentance, and enables him to count on God's love in fighting temptation. This, we think, is the true meaning of "priestly absolution," and surely it is the view of the Church of England; but the Roman Church, and certain advanced English churchmen seem to preach the to us impossible doctrine that God does not forgive until the priest gives the word. One explanation of this custom of priestly absolution is as follows: Before the conversion of Constantine the Church had been obliged to exclude from communion people who fell into such sins as adultery and idolatry, and before being readmitted to communion they had to make a public confession of their sins in the presence of the whole congregation. After the conversion of the court of Constantine the number of these confessions became so great that the congregation delegated the duty of hearing them to the priest.

However the custom arose, it has certainly had very bad effects. The Roman Catholic is often not at all troubled about leading a good life if he thinks that he can get absolution before he dies. The system has only one advantage, and that is that it makes the sinner feel that he has a right to be in the Church, and therefore he may come to love the Master. The difference in this respect between Roman Catholicism and English Protestantism might be summed up by saying that the message of Romanism is, "If you can't be a saint, be a sinner, and get absolution," while that of Protestantism runs, "If you can't be a saint, be a Pharisee." Surely the message of Christ was, "If you can't be a saint, try, and God will help you to succeed."

### Saints.

Finally, the pagans who came into the Church would not give up their ancient shrines and images and festivals; so these were "Christianized" by turning the gods into saints. It is said that there is still a shrine in Sicily dedicated to "Santa Venera" on the spot where once stood a shrine of Venus.

### Summary.

To sum up, the charge against Catholicism is that in trying to include the world it became worldly. The limbs of the body of Christ which are called "Catholic" seem to be paralyzed by the bandages of superstition and magic and language and philosophy and greed and worldly arrogance and power. But the bandages are dropping off from sheer old age, and unless new ones are woven the great "Catholic" limb of the Church may yet gain freedom of movement and real power.

### REFORMED EPISCOPAL SEEKS FELLOWSHIP IN MOTHER CHURCH.

The southern Synod of the Reformed Episcopal church recently was in session at Christ church, Harlesden, England. The spirit of union which is so much a part of English church life these days has affected them and they passed the following resolution: "This Synod, being desirous, so far as in it lies, of maintaining unity among all Christian people, would be prepared to consider the question of the union of the Reformed Episcopal church with the Established Church of England, provided that the ministers of the Reformed Episcopal Church are received as clergy duly ordained in accordance with the XXXIX. Articles of that church, and that it is allowed to retain its Declaration of Principles unaltered with its doctrine, discipline and worship, as set forth in its Constitution, Canons, and Prayer Book. Further, that this resolution be forwarded to the authorities of the Church of England."

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