

# The Witness

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## New Summer School to Open at Gambier, Ohio

Plans are Being Perfected for Another Large Conference on Religious Education

A Conference for Church Workers in the southern end of the Fifth Province will be inaugurated at Gambier this year. It is being undertaken as the joint enterprise of the Departments of Religious Education of the Dioceses of Ohio and Southern Ohio. Appropriations have been from the Nation-wide Campaign funds of the two dioceses to underwrite the initial expenses of the conference.

The President and Trustees of Kenyon College have most generously proffered the use of the college and all of its facilities. Harcourt Place School and Bexley Hall will be utilized as dormitories for the women who attend the conference; while the men will be quartered in Hanna Hall and Old Kenyon at the other end of the hill. The Alumni Library and Ascension Hall will provide the class rooms for the conference and the chapel, which is centrally located, will be a splendid rallying place for the religious services.

The Special Commission on the Revision of the Junior Courses of the Christian Nurture Lessons will meet at Gambier during the period of the conference. Arrangements with the Departments of Missions, Religious Education and Social Service of the General Church will make possible for those who care to, to pursue courses that will lead to definite credits. There will be a Demonstration Class in the Christian Nurture lessons, using the regulation equipment and materials and with a class of average boys and girls as the subjects. The program will provide a special group of courses for the clergy.

The Rev. George P. Atwater, D.D., is the Executive Chairman of the Conference, the Rt. Rev. William A. Leonard, Bishop of Ohio, is the President, Bishops Vincent, Reese and DuMoulin, and the President of Kenyon College, the Rev. William F. Pierce, are the Vice-Presidents of the Conference. The Rev. Robert S. Chalmers is the chairman of the program committee.

Exclusive of railroad fare, the charge for the entire Conference, including registration fee, need not exceed \$20. Gambier is situated in the beautiful hilly country of the Ohio Valley.

Accommodations for a conference of 250 are being provided for this year and reservations will be made in the order in which the applications are received. A great many have already registered. The Secretary for the Conference is the Rev. Bartel H. Reinheimer, 206 First National Bank Building, Columbus, Ohio.

## Effort is Being Made to Kill Freedom of Speech

Bills are Being Introduced in Legislatures to Make Criticism Impossible

A concerted move has begun to introduce into Congress and state legislatures a bill of insidious character making it a prison offense for any one "to print, paint, carve, hew, mark, stamp or stain anything in derogation of any religious denomination, sect or order, or any race or member thereof, in whole or in part." That is the so-called Rayher bill, introduced as a criminal libel bill in the New York Assembly at Albany. This bill has been denounced as an especially dangerous piece of legislation, an assault upon free speech, the freedom of the press, and an astonishing abridgment of personal liberty. Canon William Sheafe Chase, of Brooklyn, representing the clergy at the hearing, said:

"I wish to speak of this bill from the standpoint of a preacher and a reformer," said Canon Chase. "I can well understand myself or many preachers of my acquaintance in the course of our work arousing the antagonism of other religious denominations and people of other races. If this bill were law, under such circumstances I would be put to the expense of defending myself, which I could not afford. And the same is true of other preachers. And the would stop the mouths of the clergy."

The bill introduced in Congress is almost identical with that presented in the Pennsylvania Senate, defining libel of any religious denomination or sect, and providing that any "malicious defamation expressed by printing, sign, pictures or the like, tending to impeach the honesty, integrity, virtue, reputation, character, or patriotism of the people of any religious denomination or sect, by thus exposing them to public hatred, contempt, ridicule, prejudice, or disfavor," would constitute a misdemeanor and be known as a general libel, punishable by \$1000 fine and imprisonment.

### Methodist Pastors Endorse Steel Report

While the steel report of the Inter-church World Movement is being condemned in some quarters as too radical, three hundred leaders of Methodism in city pulpits assembled at Buffalo recently passed a resolution commending the report to the ministers and laymen of the church. In the resolution they say: "We assert the fundamental right and duty of the Christian church to preach and to teach those ideals of social and industrial justice which will prevent the strife and misunderstandings now so characteristic of human relationships."

## Correct Our Mistakes

We want to serve well. The Church needs a good, inexpensive weekly. The paper, and the service, can be improved doubtless. We make mistakes. As Fred Stone says, most of us do—that is the reason they put rubber on the end of lead pencils. Won't you help us correct our mistakes by writing us of our faults? It will mean an improved Witness.

## Services in Southern Ohio Are Well Attended

The Lenten noon-day services in Cincinnati at the Lyric Theater under the auspices of the churches in Cincinnati and vicinity, showed a total attendance of 16,326, an average of 494 for the 33 services held. The smallest attendance was 278 on a rainy day and inclement day. The largest, 1250. The total for the year 1920 was 14,632, a decided improvement over preceding years.

Easter Day in the Cincinnati churches was noted for perfect weather in the morning, with the result that the services were very well attended, and the offerings larger than for some years past.

In the afternoon a storm descended on the city, with a wind which unroofed 15 houses, but did no serious damage to any church property. This was accompanied by torrential rains, which kept up all evening, materially reducing attendance at evening services.

The Cincinnati City Mission held Easter services at the jail, the Home for the Friendless, the Girls' Opportunity Farm, Clovernook Home for the Blind, the General Hospital, the Cincinnati Tuberculosis Hospital, the Rockhill Sanatorium for Tuberculosis, where many ex-soldiers are taking the cure, the Widows' and Old Men's Home, the Home for Incurables, and the City and County Infirmary.

Archdeacon Reade held a mission in St. Luke's Church, Marietta, Rev. Maurice Clarke, M.A., rector, during Passion Week. Perhaps it was a coincidence and not a breach of Christian comity that during the same period, three other churches had a week of special services. In spite of all counter attractions the total attendance for 9 services was an even thousand.



## GENERAL NEWS OF THE EPISCOPAL CHURCH

### Exceptional Work Being Done at St. Mary's

Among the smaller churches on Manhattan Island, New York City, is St. Mary's, formerly the parish church of what was known as Manhattanville, a region on the west side through which 125th Street passes. The rector is the Rev. C. B. Ackley, who left the vicarship of St. Bartholomew's to do war work. In his brief experience in this little run-down parish, once the scene of Bishop Hulse's successful labors, there has been remarkable advancement, probably greater in proportion than in any other of New York's more than 100 churches. For example, a year ago the Sunday School received the banner at the annual Cathedral service for the greatest per cent of increase in Lenten offerings, rising from \$50 to \$450 in one year. This year it is not quite so large, but remains high, in the neighborhood of \$400. As 150 of the children are orphans in the nearby Sheltering Arms, the average of nearly a dollar a scholar is admirable.

The seating capacity of the church is only 175, and yet 400 attended the Palm Sunday 11 o'clock service, and on Easter 440. The total attendance on Easter day, by actual count, was 1,175, with the banner offering of the parish history, nearly \$1,500. Mr. Ackley has a combination of preaching and managing ability that is not as common as may be needed.

### The New Rector at Warren, Ohio

The Rev. Rudolph E. Schulz became rector of Christ Church, Warren, Ohio, March 1. For eleven years he had served successfully as rector of St. James' Church, Pittsburgh, and was an influential factor in city and diocesan life. He received his education, after a business career, in St. Stephen's College and the Cambridge Theological School. He is a great reader of books and a strong preacher, who combines the spiritual and intellectual to an unusual degree. Warren had almost the most remarkable increase in population of any town or city, rising in the recent census from 10,000 to 30,000. This was caused by the overflow of steel business from Pittsburgh and Youngstown. Before that it had had some vigorous clean factories for electric globes and similar products, but as a county seat it was chiefly known for its unusual culture and its comfortable, refined home life. Now it has the problem of reconciling the old Western Reserve aristocracy with the great influx of new industrial people. Thus far the church lagged away behind and had done but little to meet the situation. With his extraordinary energy and knowledge of modern problems, Mr. Schulz ought to be able to bring this old parish up to its new field, and the recent Easter congregations with an offering of \$1,500 looks promising in that direction.

### Town Co-operates With Church on Good Friday

The Rev. Lionel Difford, Rector of St. Stephen's Church, East Liverpool, Ohio, writes us as follows on the Good Friday and Easter Services:

"Being a member of the East Liverpool Ministerial Association I placed the matter of a general observance of Good Fri-

day before them at one of our meetings, and after a general discussion a motion was passed in favor of it. I was then appointed chairman of a committee to secure the co-operation of the Business Houses and Factories of the city, etc. I was able to secure the endorsement of the movement by the Mayor and City Council, the Chamber of Commerce, the Trades and Labor Council, the U. S. Potters' Association, the City Board of Education and several of the leading merchants of the city. As a result practically the whole city and surrounding neighborhood ceased business activities for three hours, 12 to 3 p. m., and our Churches were largely attended, and exercises appropriate were held in all the public schools. St. Stephen's Church, with a seating capacity of over 600 was nearly filled the greater part of the Three Hours, people coming and leaving as they felt they must, while I gave the addresses on the "Seven Words on the Cross," interspersed with hymns and prayers.

In the evening the choir sang a cantata, "The Story of Calvary," when even standing room was scarcely available. I feel assured a great deal of good has been done by such an observance of Good Friday, and hope we can continue it in years to come.

On Easter Day services in St. Stephen's were larger attended than ever and we report the largest number having made their Easter Communion than any year in the history of the parish. Two hundred and twenty-nine received at the early 7:30 service and a large number at the later service. The offerings for the day, which were asked to pay off the balance of indebtedness recently incurred by the installation of a new heating system in the church, were far in excess of the \$2,000.00 required. This parish has increased its contributions for current expenses over 400 per cent during the last two years and its contributions to missions and benevolences over 600 per cent, and in addition during the last three months has paid for the new heating plant installed at a cost of \$4,000.00."

### Promoting Racial Friendship In Georgia

Appealing to the negroes of Georgia to do their share to stamp out the crime wave sweeping the country the Colored Evangelical Ministers' Union of Savannah has prepared a document addressed to the race urging adherence to law and order and a friendly attitude in their relations with their white neighbors. The ministers speak of the increasing number of friends the race has among influential white people, and urge that the negroes stand with these friends upon the side of law and order. The statement which contains eleven paragraphs of excellent counsel, was drawn up at a meeting of the Evangelical Ministers' Union of Savannah and was unanimously passed. It is addressed to the colored people of Georgia. The last paragraph calls attention to the increasing number of friends in the white race, as bishops, ministers, judges, lawyers, business men, and the press, notably in sermons, addresses and lectures and in courts of law, gives evidence of their friendship. Bishop Reese is chairman of the inter-racial committee of Savannah, and a short while ago, the Rev.

J. Henry Brown, archdeacon of the colored work of the Diocese, preached a strong sermon in Savannah, advocating the doctrine of friendship between the races.

### Prayer for the Sick on Easter Day

The members of the Healer Prayer Circle, of Saranac Lake, N. Y., adopted a novel plan of asking that on Easter Day every resident of the village would unite in prayer for the sick. All who were able to attend churches were urged to do so, and others to remember the sick in their private devotions. Members of the Prayer Circle throughout the country observed the day with special intercession for the sick in mind and body, for the Healer Prayer Circle, and for Mr. Hickson and his work. They are praying as well for a Church hospital and chaplain for the sick at Saranac Lake.

### Good Friday Tends to Become National Holiday

There is a strong tendency to establish Good Friday as a National holiday. It is already so recognized in the states of Alabama, Connecticut, Delaware, Florida, Louisiana, Maryland, Minnesota, New Jersey, Pennsylvania, Tennessee and Porto Rico. The New York stock market has closed on Good Friday for a number of years. For two years past the churches in Detroit have held solemn services on the afternoon of Good Friday. This year the mayor has issued a proclamation favoring the closing of business houses for two hours. In San Francisco, Seattle, Los Angeles and Denver there were street parades on that day. These parades are arranged by Roman Catholics, but are participated in by many Protestants.

### Easter Day at St. Luke's, Evanston

Beginning at 6 o'clock in the morning on Easter Day the clergy at St. Luke's, Evanston, administered 563 communions at the early services, and 700 during the entire morning. A thousand people attended the 11 o'clock service. At 4:30 the Church was crowded again for the procession of choirs (75 vested boys and girls men and women) and the Church School, each class bearing its banner and all joining in the carols as they made their way about the Church, led by Crucifers and torchbearers. The offering to the Church missionary work amounted to \$550.00. The other offerings of the day to the current expense fund of the church amounted to Four Thousand Dollars, which was the sum asked for by the Rector.

The Altar Chapter has presented a cassock and a very beautiful hand-embroidered surplice to the lay assistant, Mr. Harry Lee Smith, who is soon to be ordained Deacon.

### Hobart Brotherhood Chapter Reorganized

Geneva, N. Y., March 10.—The Hobart College chapter of the Brotherhood of St. Andrew has been reorganized, and held its initiation service in the Hobart chapel in connection with the early Communion service. President Murray Bartlett had charge of the service, assisted by Dr. J. B. Hubbs,



chaplain of the college. Dean Washburn, of the Episcopal Theological School, Cambridge, Mass., preached at the evening service.

The local chapter of the Brotherhood was established at Hobart in 1898, and was then known as the Bishop Coxe Chapter. It now has a total membership of eleven, and plans are being formulated to extend the activity and scope of the work of the branch.

#### Death of Prominent Layman

David J. Pearsall, one of the most prominent citizens of Maunch Chunk, Pennsylvania, died a week ago Sunday. Mr. Pearsall was probably the best known Churchman of the Diocese of Bethlehem. He was secretary of the Diocese for many years, was often a delegate to the General Conference, was a member of the Board of Religious Education and a trustee for the Endowment Fund.

#### More Facts About Service at Wilkinsburg

After going to press we received a letter from the Rev. William Porkess, giving us the following interesting facts about the unity Good Friday service, an account of which happened in the Witness last week. Over one thousand people attended the service, the church being filled to capacity during the entire three hours. Seventeen pastors of other communions attended the service. By order of the Burgess of the city all places of business were closed during the three hours. This is the first time that such a proclamation has ever been issued in Wilkinsburg.

#### United Services Held in Cleveland

All of the West Side Protestant Churches in Cleveland joined with St. John's Church for services on Good Friday. Addresses were made by the pastors of the various churches, as well as by the rector, the Rev. F. B. Avery. The Disciples, Methodists, Presbyterians, Reformed, and Congregational Churches were represented at the service.

#### Unique Bible Class at York, S. C.

Rev. T. T. Walsh, rector of the Good Shepherd, York, S. C., has a unique Bible Class. It comprises men of the congregation and several others from outside. The class was duly organized with president, secretary and treasurer and by-laws, but no dues. Meetings are held every Wednesday night at the homes of members, and smoking is allowed.

By way of foundation, Mr. Walsh first gave synopses of two books, viz.: Patterson Smythe's "How God Inspired the Bible," and "The Bible in the Making." These books assume an attitude of reverent and constructive higher criticism and reflect the attitude of the class. The first course is the Life of Christ. The rector assigns from three to five chapters to be read before the next meeting. And now comes another unique feature. The leader does not catechise the class, but instead allows himself to be the target for a bombardment of questions from the men. This proves that they have read their assignments and have found many interesting points. Some

of the biggest questions in theology and life, that would require hours for an answer, are fired at him. Most of the men are "from Missouri." There have been some very interesting discussions of The Supernatural, the Deity and Virgin Birth of Jesus, etc. The leader tries to confine all discussions to the several important questions suggested in the assignment, but they are so eager that it is difficult. They are a most interested and enthusiastic group of men. The sessions are for one hour only, but many stay on after the rector has gone, and argue among themselves. Men who have seldom read anything in the Bible confess that they stay up nights to read it. The attendance is generally 100 per cent, and they make a fuss if there is a proposition to omit a meeting for some thing else. The last meeting was during a torrent of rain, but every fellow was there. The class is the talk of the town.

Results—A marked interest among the men of the parish, in all things religious. Other men who have been adrift in religion are enthusiastic with a desire for light and guidance. Men are now attending the Church services who formerly were non-Church goers. The rector has been studying harder than for twenty years past. He has to, for he is forced to be an encyclopaedia of religious knowledge. It would be well if every rector had such a class. It would help him to reach men and incidentally strengthen him and his parish.

#### Large Class Confirmed at St. Luke's, Evanston

Seventy-three persons were confirmed on Palm Sunday afternoon at St. Luke's, Evanston, of whom 47 were men and women. There were 25 women, 22 men, 13 boys, and 13 girls. In addition one woman was received from the Roman communion. This class made its first communion on Easter Day. Another class is in preparation to be presented before Whitsunday.

#### Dr. Stewart Preaches in Baltimore

Dr. Geo. Craig Stewart, Rector of St. Luke's, Evanston, spent the week of March 8th, as special preacher at St. Luke's Church, Baltimore, Md. While there he spoke each afternoon in Emanuel Church. During the past week he has addressed the Y. M. C. A. Life Work Conference of Older Boys in Chicago, the Oxford Club of students at Northwestern (students who are looking forward to the ministry), and the Y. M. C. A. club of young men in Evanston, who have met weekly during Lent for an address.

#### Holy Week at Fort Scott

Holy Week was observed in St. Andrew's Church, Fort Scott, Kansas, by a Quiet Day held on Tuesday afternoon and Wednesday forenoon by the Rector, Rev. R. W. Rhames, and by a Good Friday evening service at which the rector preached on "The Meaning of Death." On the Quiet Day there was four addresses given by the rector on "Jerusalem, the Holy City," "The Barren Fig Tree," "Gethsemane," and "The Cross"; on Tuesday and two celebrations of the Holy Communion on Wednesday, one at 6:30 a. m. and one at 10 a. m. All these services were well attended, showing a marked spiritual interest in the

parish. On Easter the congregation was asked to make an offering to pay off a mortgage of \$1,500.00, and on Low Sunday a Parochial Mission will be begun by Rev. James P. DeWolf, Rector of St. Peter's Church, Pittsburg, Kansas.

#### Forward Movements Confer With One Another

Representatives of practically all the forward movements of the various denominations met in conference on Saturday, March 19, in New York, at the invitation of the Federal Council of the Churches of Christ in America, to consider their common problems and to learn from one another's experience.

The program of the conference centered around the following five topics:

1. A report from each movement as to its origin and results and lessons learned from its experience.
2. A discussion of the methods by which the larger giving of the people, stimulated by these movements, may be made permanent.
3. Consideration of the various problems which have arisen and which are now before the movements for solution.
4. The question of the future of these movements and their relationship to the other agencies of their denominations.
5. How these movements can be most helpful to one another through future conference or in other appropriate ways.

A committee on findings was appointed to present an analysis of the present situation in the forward movements as disclosed by the discussions of the day and to consider the whole question as to the desirability of future relationships to one another. This committee on findings is to report at another conference to be held sometime within the next few months.

The following organizations were represented at the conference at the office of the Federal Council:

The Committee on Conservation and Advance of the Council of the Boards of Benevolence of the Methodist Episcopal Church.

The Centenary Movement of the Methodist Episcopal Church, South.

The Congregational World Movement.

The New World Movement of the Northern Baptist Convention.

The New Era Movement of the Presbyterian Church in the U. S. A.

The Nation-Wide Campaign of the Protestant Episcopal Church.

The New World Movement of the United Presbyterian Church.

The Forward Movement of the Reformed Church of the United States.

The Progressive Campaign of the Reformed Church in America.

The Forward Movement of the Friends.

The United Enlisted Movement of the Church of the United Brethren

The Larger Life Movement of the Moravian Church.

#### Cheaper Silver Means Buildings

Exchange in the Orient has fallen to a point which will probably mean a saving of \$200,000 in expenditures on behalf of the Church's mission in China. This also means the resumption of certain building enterprises there, delayed by the high rate of exchange.



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We urge our readers to watch the date of expiration, printed under their address, and to renew promptly; or else notify us if they wish their paper discontinued.

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## COURTESY TO CHRIST

By BISHOP JOHNSON

When the Lord Christ was invited to dine with Master Simon, the rich Pharisee, He was treated with scant courtesy.

Our Lord noticed the omissions and appreciated the act of the woman, who had been a sinner, in bathing His feet with her tears and wiping them with the hairs of her head.

And yet I am sure that Simon prided himself on his punctilious observance of the rules of good society. He omitted them probably because he thought that the rustic Galilean would not notice the omission and that the rules of politeness would be wasted on Him. What a mistake!

How foolish to think that we do polite things merely to be appreciated by men instead of doing them to preserve our own self-respect.

Most of the discourtesies that I have ever received have been from those who prided themselves on belonging to polite society.

Such people are apt to suffer from the limitations of their qualities, and that limitation is in thinking that politeness becomes patronage with inferior folk.

They should learn a lesson from the Father of his Country, who took off his hat to a colored slave who had taken off his hat to him.

On being questioned as to the meaning of his act, he replied, "I cannot afford to allow a slave to excel me in politeness."

Would that all snobs could learn this lesson.

\* \* \*

But the queer thing is that people who are polite to their peers in their own houses are so often discourteous in their Father's house.

I am inclined to think that a rented pew is in itself an abomination unto the Lord, but a pew in which strangers are discourteously treated in God's house is a work of the devil.

God's house should be a place where courtesy excels and discourtesy is never thought of, and yet I have seen people more courteous in a street car than in God's house, if someone appropriated the pew of which they held a lease.

Surely the Lord is in His Holy Temple, let all His children be extremely courteous therein, for their own self-respect and for the honor of their Heavenly Father.

The church of God should inspire His children with other acts of courtesy. The stranger within our gates is entitled to at least a smile of welcome and the offer of a book, properly opened, from which he can take part in our common worship.

It is the most inappropriate place in the world for a child of the King to be stiff. Nor does it call for a department store glad-hand. The manner of the greeting should be determined by its fitness as to time and place.

\* \* \*

It is very curious how people who know just how to dress for a dinner or a reception or a ball, lose every instinct of courtesy when they dress for church. Anyone who attends a church wedding in a low-neck gown or a full dress suit, unless decently covered by a wrap, is sadly lacking in an appreciation of the fitness of things and is offensive to the decencies of the situation.

There is a courtesy to God's presence which even the dullest spiritual moron ought to sense.

But the piece de resistance of stupid discourtesy is the action of communicants of the church toward the Lord's Supper.

I presume that the lowest of churchmen will acknowledge that it is a supper to which we are invited and that the Lord is the Host.

This is not a question as to whether He is an absent or a present Host, although His absence does involve Him in some difficulties, having invited us to the banquet. It does not involve us in the same difficulties.

One of the courtesies is to be on time. Of all places to arrive late, the Lord's Supper is the most inappropriate.

We are reminded of the time when the door was shut to late comers.

Neither should we come clothed in our own supercilious arrogance, but in the humility which is the first lesson in an approach to Christ.

We are reminded of the fate of him who came without the wedding garments.

Nor should we, in courtesy, make the excuses for not coming that are so frequent.

We are reminded of those who said, "Pray, have me excused," and whose

places were filled with their social inferiors.

Nor when we have come and eaten at His board, should we push back our chairs and hush for the door. We are reminded of the one who lead the procession of leaving the Lord's Supper before the feast was ended—Judas.

\* \* \*

In the early church there was a place in the service equivalent to our prayer for the church militant when the unbaptized and those under the discipline of the church went out because they were not invited to the supper, but that is no excuse for those who are bidden to the feast. It is an act of discourtesy that would be justified only under imperative necessity.

But what do these people do who rush out of the sanctuary before the blessing has been pronounced.

They are the same kind of people who disturb the last act in the theater, who rush out as the curtain drops, who motor home at the rate of forty miles an hour, and then, oblivious of the discourtesy they have committed, sit down and twirl their thumbs.

"Could you not watch with me one hour," said the Master to the weary disciples. It is discourteous to go to sleep when you are expected to be awake, but not half so discourteous as to show the Lord how anxious you are to get away from His house as soon as you have eaten and are filled. This is not a matter of theology, but of ordinary politeness, and we will have to explain some day why we turned our back on our host before the supper was ended and for the trivial reason that we were tired of the service.

There may be some excuse for your sins and the Lord will forgive them under certain conditions, but there is no excuse for deliberate discourtesy and you will have a hard time explaining why you left like a heathen before the service was ended.

Can you not give one hour a week to your Lord? And when you give Him that hour, can you not give it all, without insulting His hospitality to you?

Who are you, anyway, that dare show discourtesy to the King such as you would not dream of showing to some earthly princeling?

## The Witness Fund

The Witness acknowledges with thanks the following donations to the Maintenance Fund:

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## NEWS LETTERS FROM NEW YORK AND LONDON

## THE LONDON LETTER

By Rev. A. Mandy Lloyd

Lord Desborough's bill for fixing Easter on the second Sunday in April from 1922 onwards has given rise to some controversy.

At present Easter may occur at any time between two extreme dates—March 22 and April 25—therefore Septuagesima may fall any time between Jan. 11 and Feb. 22.

The first term of the year which depends upon Easter may last three months, 24 days, or may be reduced to two months and 21 days. The following term, as a natural consequence, suffers from a like instability. The effect of these variations is keenly felt by business men, schools, etc.

Even from a liturgical point of view a certain confusion results. Christmas-tide, which normally should contain six Sundays after the Epiphany, may be reduced to two. The penitential spirit of Septuagesima is thereby substituted for the meditation on the mysteries of the childhood of Jesus, which should be the object of our devotion until at least the Feast of the Purification, Feb. 2nd.

Contrary to expectation, the Church papers offer no very serious opposition to the proposal to fix the date in accordance, not with the lunar, but the solar calendar. They point to the historical fact that the Church did not want to keep Easter at the same time as the Jews, that is, on the Sunday after the full moon following March 21. The new manner of reckoning was fixed in the second century. Those who elected to keep Easter on the 14th day of the moon in March were called Quartodocimans.

But, says the Tablet, the Church (that is, the Roman communion) would have no hesitation in abandoning a date in the lunar calendar, for she is not tied to that system, but follows the Julian calendar, which is that of the solar year, by which Christmas and all fixed feasts are determined. But she must be sure that the new system is better and more acceptable than the old one, and the decision cannot rest with one parliament or nation.

## A Breezy

## Bishop

A new type of Bishop has developed in modern England. The Georgian Bishops were Court Chaplains, society favorites, or genial sportsmen, judges of wine and horse-flesh. The Victorian Bishops were scholarly and sometimes saintly. Samuel Wilberforce, the most famous of them all, as familiar a figure in the hunting field or Rotten Row as in the House of Lords; Westcott, a scholar of world repute; George H. Wilkinson, an Evangelical High Churchman. Men of different type, but always true to tradition, clad in conventional apron and gaiters.

Bishop Furse, the stalwart Bishop of St. Alban's, is a good representative of the new type which approximates more to the American ideal. Coming from the Colonies, he has already said and done things that would make the nineteenth century Bishops turn in their graves. He is appalled at the snobbery which we take for granted and English society trembled when he attacked the caste system on which it is based. And the mid-Victorian turned pale

when he hoped, some day, to hear a good laugh in St. Alban's Abbey.

His latest indiscretion is an address to the Guild of Health. We want, he said, more joy in religion. Christ was continually saying, "Be of good cheer." He (the Bishop) protested against a moral life which was a system of "don'ts." He had been asked to license a little book of prayer for children in which the questions for self-examination were all "Have I done this or that wrong thing?" There was not a single positive thing in the whole of them. If he wanted a term to describe the devil he would call it fear. It made men horribly self-conscious, crafty and suspicious. If we could get rid of the fear of things, not of capitalism, but of the fear of capitalism, socialism, Germany and so on, we would get a social system worth living. Some men took a perfect delight in calling themselves miserable sinners. But they were afraid of the confessional. Dr. Furse asked them to lift the idea of confession above the range of controversy. It was the most sensible and scientific way of dealing with a man's soul.

## NEW YORK LETTER

By Rev. James Sheerin

Sometimes nature itself seems to act in harmony with the feelings of devout Christians in the Easter season. But this year in New York, though it rained violently Maunday Thursday night, Good Friday was balmy and sunny and Easter was rather gloomy, with threats of rain in the morning. Notwithstanding this the attendance could hardly be surpassed, and the worshippers seemed to be in the proper mood of the hour for both days.

The great parishes that usually draw crowds greater than their churches hold, took the precaution to issue Easter cards of admission to their regular parishioners. In every case hundreds came who had no cards, and aisles and doorways were filled by some of these, while thousands all over the city, unable to gain admission, were obliged to depart more disconsolate than they came.

Newspapers and other critics have been disposed for years to assume a mocking attitude towards these multitudes who dress themselves as gayly as possible and try to get into prominent seats in the House of God on Easter, or are conspicuous in the sidewalk parades after services. I am inclined to give human nature more credit. Many of these people intend all the year to do better, but the better impulses never come to action until the combination of spring and Easter inspires them. What should be condemned is not the fact that they dress well and come out to church Easter Day, but that they do not do so other days in the year.

There is, if the multitude could only be made to feel it, something extraordinarily exhilarating in the dramatic contrast between Good Friday and Easter in our churches. In the feast of tragic death which Christians honor as Good Friday the colors of the hangings in the sanctuary, the absence of music, or the singing of wail-like songs, the sad-toned preachings of the

cross, with their denunciations of sin and their halting explanations of pain, the rebukes and warnings for those whose mind and heart can only express themselves in bitter cries of Crucify Him! Crucify Him!—these are all depressing and agonizing to the sympathetic worshipper, and would be unbearable if there were nothing beyond. But, in a brief forty hours, a wonderful change takes place. Songs of joy burst forth. The glorias, the alleluias, the drums, the harps, the trumpets, the violins and the voices all chime in with the eloquent sermon and the thrilling anthem to give a triumphant note to the whole religious atmosphere. The people seem to be in a new world of hope and joy. No one can blame them for the renewed color in hat and dress, nor for the new sense of happiness in the countenance. Sometimes glorious sunshine adds its radiant hues to the general enthusiasm.

Church people should dwell on this effect more than they do, even at the peril of being a little rhetorical. If we only realized it, there is no drama in all the world, not even that effort to concentrate it in Parsifal, that is in the least equal to the Church year's arrangement of Christmas to Easter. Leaving out the Christmas interlude of expectant merriness, the condensation of this dramatic plan is superb in the extreme between the eve of Good Friday and the night of Easter. No music is too great for it, no sermon too eloquent.

Crowds at  
Intercession

This year it was my privilege to help in the Chapel of the Intercession. In three days at the services I preached to 3,000 people and assisted in administering the sacrament to 1,500. On Good Friday about 2,500 people attended the services. On Easter the total for five services was nearly 7,000. At 11 a. m., 600 extra seats were added to the regular 1,700, and all were taken half an hour before the service was to begin, so it began about 10:50. People were standing at every open space and it was said that more than a thousand had been turned away.

The service was Morning Prayer and Holy Communion, with an able sermon by the vicar, who revealed the fact that before he became a theologian he had been a zoologist. This made his discussion of the resurrection peculiarly interesting from a scientific standpoint.

The choir and organist had drums and trumpets to help in their very fine music. The lively processional tune to "Christ Is Risen" was composed by Mr. Harrat, the organist.

There is probably no Episcopal church in America that can equal the Chapel of the Intercession in size of congregations. There is a thrill in this fact alone.

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## Why I Gave Up Business

BY WILLIAM E. SWEET

Of the Firm of Sweet, Causey, Foster & Co., Investment Bankers, Denver, Col.

I gave up business because I wanted to give more of my time to the Kingdom of God. The ministry stands almost alone in this conflict between two opposing forces in the church. A certain majority group of leaders will not tolerate the Church's having any relation to mooted industrial questions. This is illustrated by the division of opinion as to the propriety of the report of the Interchurch World Movement on the Steel Strike. There is as yet no lay leadership on this subject. One can scarcely blame a minister for giving up in despair when he finds little or no response from the pew to the social message which he believes constitutes the very heart of the Gospel.

Unless the Church concerns itself with the manner in which men live, men will not long make it their concern how the Church itself shall live.

As part of the great business machine I found that my ideas of what constituted justice did not agree with the views held by most men in the business world. To have remained in business, piling up profits under existing conditions, would have been to lay myself open to the charge of inconsistency. On the other hand, I am well aware that as society is organized a man cannot withdraw himself entirely from business affiliations. I am confident that many men are thinking seriously on this subject but through force of circumstances they are caught up in the whirl of business

and are powerless before the mighty tide of public opinion.

The fact is that the Christian man in applying the teachings of Christ with respect to brotherhood and service starts from an entirely different premise than the non-Christian business man. Indeed, in business where the ideal of brotherhood interferes with profits, brotherhood must step aside. While there are some notable examples to the contrary, they constitute a mere fraction of the business world. Christian men in business cannot practice the Christian principle of brotherhood under the competitive system—to do so is to invite disaster.

"An eye for an eye and a tooth for a tooth" characterizes business in most of its relationships. Certain labor groups are criticized for promoting the class-conscious spirit, but if one wants to meet a thoroughly class-conscious group of men, let him visit the ordinary Chamber of Commerce of a large city, especially during a labor disturbance. Any man whose views differ from those of "Big Business" would be ostracized.

I gave up business because I desired to be perfectly free to express my convictions on public questions whether or not they were in accord with the views of my business friends. The unconscious influence working in the minds of most business men is the question, "What will be the effect on my business if I express my convictions

publicly?" A business man must conform. If he does not, he is guilty of the worst crime in the catalogue of business. In labor parlance, he is a "scab." In a great crisis he cannot be independent, he cannot even be neutral. What the business world needs today more than anything else is a group of business men who are not afraid to utter their honest convictions on the subject of social and economic justice. Unfortunately the voices of such men would be scarcely audible in the business councils of the nation.

There is no man quite so narrow as the average successful business man. He is narrow because he is unacquainted with affairs which do not touch his business, and he is ignorant because his whole thought is on markets. He feels that his leisure must be given to exercise and amusement, while the needs of the great seething tide of humanity scarcely touch him.

### Doctor Gives Earnings for Nurses.

The Nurses' Training School at St. Elizabeth's Hospital, Shanghai, has been substantially enlarged. The entire expense has been provided from money earned by Dr. Ellen C. Fullerton in her practice among well-to-do Chinese outside of the hospital. The department has expressed its gratitude to Dr. Fullerton for her successful and generous work.

## DURING THE PAST TWO YEARS

the following program has been made at St. Stephen's College, the official College in the East for Men of the Episcopal Church:

1. The following six men have been added to the faculty as heads of departments: Lucius R. Shero, Ph.D., Greek; Phineas W. Whiting, Ph.D., Biology; Lyford P. Edwards, Ph.D., Sociology; Clarence R. Williams, Ph.D., History; Percy S. Prince, M. A., Physical Training; A. Willoughby Henzell, M. S., Physics.
2. Over 6,000 new books have brought the library to a strength of 47,000 volumes.
3. New and modern biological and chemical laboratories have been installed.
4. A new \$70,000 gymnasium and clubhouse has been built.
5. The student enrollment has doubled.

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### Chinese President's Sons Educated in Vermont

Five Chinese boys of the family of Yuan Chih Kai, late president of the Chinese Republic, have come to Middlebury, Vermont, for their education. They are from ten to sixteen. The Yuan family is managing the education of the boys through the Presbyterian Board of Missions, though not a Christian family. It is a great compliment to Missions, and a great honor to Middlebury.

Two of the boys live at St. Stephen's rectory and are partly instructed there. The lads have captured everybody by their fine appearance and gentlemanly ways. They have entered into their studies with a fine zest and are rapidly mastering the English language in which they have had some previous instruction.

### Unique Offering from Alaska

In Stephen's Village, Alaska, each family last year made an offering of "one muskrat" toward the expenses of the Mission, which, at the high price then prevailing, meant a generous gift. When the missionary, Mr. Thomas, was passing through and was unable to obtain necessary fish food for his dogs, each family contributed from their very scanty store one fish, "to help the minister's dogs get home."

### Towns Have First English Services

At Cokato and Dassel, Minn., a new work has been begun upon the recommendation of the Reverend Philip Broburg, our Associate Dean of the Church's Scandinavian work. These missions are under temporary charge of one of our nearby clergy until a regular clergyman can be put in charge. The work is almost entirely among Scandinavians but the services and teaching are entirely in English. This is the first time that services in the English language have ever been held in these towns.

### Asserts That Business Ethics Are Bad

Since Mr. Babson began his preaching, a number of laymen have taken the platform to set forth the truth that business welfare is impossible without an ethical basis. Among these is Mr. Dick Miller, president of the City Trust Company of Indianapolis. In an address recently before the Rotary Club of Wabash, Ind., he said: "The ethics of business is bad. We

are getting into sharp practices that are not sound. Big financial institutions are stooping to methods that should be frowned on and that must be discontinued before business can get back to the sound basis of several years ago. Too many of us think the world owes us a living.

### Power of the Letter Writer

William J. Showalter, assistant editor the Geographic Magazine, has told the preachers something about bringing about reform. Resolutions passed by preachers' organization have little weight. But personal letters make every man in public life sit up and take notice. An editor who received letters from as much as one-tenth of his constituency would probably be impelled to change his policy. If the church is to count in reform, its members must be taught to write letters to the men in public office whom they desire to influence.

### Bishop to Take Over Methodist Plant

As the Southern Methodists have decided to give up their mission in Guantanamo, Cuba, Bishop Hulse has been authorized to purchase the land and buildings, with funds already in his hands.

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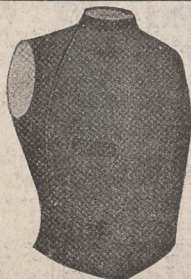
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By this sacred smoke ascending  
Lord, our love to Thee we show,  
Ever upward, upward tending,  
Linking Heaven to Earth below.  
Where the altar-candles burning  
Like thine own stars' hearthfires shine  
May thy children's hearts, returning,  
Dwell in fellowship with thine.

In the smoke of Moloch's altar  
All the nations mourn their slain,  
And our voices faint and falter  
Mid the outcry of their pain.  
By thy blessed dew of healing  
Quench the flames of hate and hell,  
By thy light, thy love revealing,  
All the fumes of war dispel.

To the Father of our spirits  
Now our songs as incense rise;  
To the Son whose love inherits  
All our hopes of Paradise.  
To the Holy Spirit, brooding  
O'er the night to make it day,  
May thy love, all loves including,  
Win the world to peace, we pray.—Amen.  
Irwin St. John Tucker.

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