

The Witness

Vol. VI. No. 13.

CHICAGO, ILLINOIS, NOVEMBER 19, 1921

\$1.50 A YEAR

Synod of the Fourth Province Meets in Savannah

Takes a Firm Stand on the Important Social and Religious Questions of the Day

In point of attendance, in the inspirational addresses, in the passing of several notable resolutions, and in the progress shown in the departments of missions, religious education and Christian social service, the Synod of the Fourth Province, held in Savannah, Ga., was markedly one of the greatest ever held. The opening service was held in St. John's Church, and the feature of the evening, and it might be said of the Synod, was the address of Dr. W. C. Sturgis on his world-wide tour of the mission field. For half an hour, Dr. Sturgis held his audience spellbound while he gave glimpses of the countries through which he traveled, laying particular stress on conditions in India, China and Japan. The same evening, the Rev. R. Bland Mitchell, of New York, spoke on the Nation-wide campaign, and called on the Church in the Fourth Province to nourish the great movement it had sponsored.

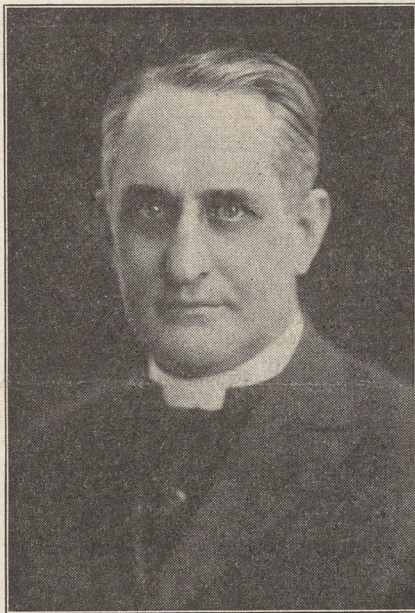
In his annual address, at the business meeting the next day, the Bishop of Kentucky, president of the Synod, dealt searchingly with the present day problems. Regeneration, not reform, is what the world needs today, said Bishop Woodcock.

Condemnation of the hideous principles underlying the Klu Klux Klan was made in a resolution offered by the Bishop of South Carolina, and the Bishop of Georgia offered a resolution which was passed, that the Synod express its belief in the inter-racial commission. A commission of nine was approved, one from each state within the province to be known as the commission on race relationship, whose duty shall be to assist in the co-operation with the racial relationship commission in the formation of such joint committees in every community and in any other practical way to promote the cause of friendly relations between the white and colored people throughout the Province. Later, the Synod expressed itself by resolution condemning the outrage perpetrated some months ago at Miami, Fla., on the person of the Rev. P. S. Irwin, also deploring the fact that up to the present time there has been no punishment of the perpetrators of this outrage. The resolution provided that a copy of the resolutions be transmitted to the press and to the mayor of the city of Miami.

The report of the Provincial Board of Christian Social Service presented by the

Chicago Churchmen Meet To Demand Disarmament

Resolutions Passed Unanimously at the Big Mass Meeting Held on Armistice Day



Rev. George Parkin Atwater, D. D.
The writer of "Cheerful Confidences"

chairman, the Bishop of South Carolina, called for six resolutions which were adopted as follows: that the Synod approve the plan of a field secretary for this department; recommending the abolition of the present day fee system in connection with the feeding of prisoners in county jails; urging the clergy and members of social service committees to visit jails and convict camps to investigate conditions and seek by all lawful means to improve them; endorsing and approving the action of the Sewanee Training School for Workers in its efforts to establish in the Province work among delinquent girls under the Church Mission for Help; recommending the appointment of a committee to confer with the American Church Institute for Negroes and the heads of the Church schools for Negroes with a view to the establishment of a training school for Negro deaconesses and social and parish workers; and an appeal to all Christian people to obey the law, the resolution expressing deep concern for the welfare of the country in the spread of mob violence and lawlessness.

Churches in Chicago made last Friday the most notable Armistice Day held thus far. The conference on the limitation of armament which opened in Washington the following day gave inspiration to the promoters and workers in the various celebrations. The World Friendship Bureau sponsored a huge mass meeting in Orchestra Hall, which was in session from eleven until twelve thirty noon—the time of the funeral of the "Unknown Hero."

Bishop Anderson—a man who always draws a crowd whenever he addresses a public meeting—presided. The speakers were Dr. John Timothy Stone of the Presbyterian Church; the Rev. Father Siedenburgh, who represented the Roman Catholics; and Rabbi Joseph B. Stolz, who spoke as a representative of the Jewish faith. The principal address was made by Mr. Raymond Robins, who has just returned from a thorough study of European affairs. His subject was "Disarmament or Bankruptcy, Which?" The Chicago Church Federation and the League of Women Voters also held large meeting during the day, while in the evening a meeting was held in the big Labor Auditorium by the Chicago Federation of Labor, which was addressed by Miss Jane Addams and Mr. Raymond Robins.

On the Sunday previous, according to a report recently released by the Church Federation, 450 ministers representing 350,000 Church members spoke on the arms conference; while 311 churches, with a total membership of 225,000, signed the petition calling upon the President not to adjourn the conference until it had accomplished its purpose concerning the limitation of armaments. The resolution, which was forwarded to President Harding, was passed unanimously at St. George's Church and was printed in the news columns of The Witness last week.

Date Set for Dr. Shipman's Consecration

The Rev. Herbert Shipman, D. D., is to be consecrated Suffragan Bishop of New York in the Cathedral of St. John the Divine the morning of St. Andrew's Day, November 30th. At the same time Bishop Lloyd is to be inducted into office as suffragan. Bishop Thomas, whose relatives belong in Dr. Shipman's parish is to preach the sermon.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Committee On Church Workers Reports

The Church Personnel Bureau, Inc., which was organized by the Rev. Arthur W. Brooks, and operated for twenty months, endeavored to secure the endorsement of the last General Convention. In this connection the Convention adopted the following:

"Therefore be it Resolved, the House of Deputies concurring, That a Joint Committee be appointed, to consist of five bishops, five presbyters, and five laymen, to take under advisement the whole subject of vacancy and supply; and especially to consider the advisability of giving the endorsement of the Church to the Church Personnel Bureau, Inc., aforesaid, and to report during this present session of the General Convention."

This committee reported that in its opinion it was "inexpedient for the General Convention of the Church to give official endorsement to an organization which both in origin and status is largely, if not altogether, a private enterprise, no matter how efficient such an arrangement may be."

The committee further recommended that there be referred to the Presiding Bishop and Council the following:

"The urgent need of a department of vacancy and supply, created and controlled by the General Church, having as its principal function the establishment and operation of a bureau or bureaus from which bishops and parishes may secure full, prompt and accurate information about clergy seeking cures or temporary work."

In pursuance of the above, the Presiding Bishop and Council requested that the Department of Religious Education study this whole matter and appointed a commission composed of Rt. Rev. Thomas F. Gailor, D. D.; Rev. William E. Gardner, D. D.; John W. Wood, D. C. L.; Rev. Arthur R. Gray, D. D.; Rev. Franklin J. Clark, Miss Grace Lindley.

Conferences were held with the authorities of the Church Personnel Bureau, Inc., and an agreement was reached by which they turned over their office records and the papers of such registrants as gave their consent to the transfer of their files and dissolved their corporation in consideration of the payment of \$1,500, which covered all the outstanding obligations of the Church Personnel Bureau, Inc., and the salary of the executive secretary for six months in advance.

The commission began its work on April 12, 1920, and up to date there has been registered with us, both lay and clerical, 536 persons.

Through change of plans, or the securing of work through other sources than this commission, 153 names have been removed from the register. (Of this number 47 were clergy.)

The commission has made to date the reference of 728 names, of these references 302 were clergy and 426 lay workers.

There is now an active list of 320 registrants, of whom 98 are clergy, 9 deaconesses and 213 lay workers. We have classified as lay workers, teachers (200), special subjects), social service workers, parish visitors, organists, workers among the foreign born Americans, office workers, matrons, house mothers, directors of religious education and workers among boys.

Of this active list there is now out 393 references, of which 178 are clergy and 215 are deaconesses and lay workers.

The known placements to date are 11 clergymen, 50 lay workers, and 3 deaconesses. This commission was instrumental in securing for work in Cuba, a school teacher, a school secretary and a registered nurse. In addition, a directress of religion education was sent to China. Another woman worker was secured for work among the mountaineers of Virginia. As a result of a visit to the Church Missions House, one registrant is now entering his second year at a seminary.

A CHALLENGE TO PRAYER

(3) For a Christian Solution of the Problems of the Pacific

Let us give thanks:

For the noble work of the missionaries of the Cross in breaking down barriers between race and race and in interpreting East and West to each other;

Let us humbly confess our sin:

In having sometimes looked with condescension upon other races and having even thought of them as not entitled to equal opportunities and equal treatment with men of our own race;

In having thought too much of our own rights and others' duties and too little of our duties and others' rights.

Let us pray:

That as a nation we may unselfishly seek to help the Chinese people in their aspirations toward a fuller life;

That suspicion and distrust toward Japan may give way to goodwill and a firm desire for peace.

The calls during the past year have been varied. Teachers, parish secretaries, parish visitors, social service workers, workers among boys, directors of religious education, kindergartners, hand craft workers, camp counsellors, organists and housekeepers (school).

The calls for Sunday Supply were numerous and the extra help that is always needed for Lent was taken care of. There have been many calls for part time workers in churches and settlement houses and for trained teachers for Sunday work. We have met all these demands.

A Special Centennial Service

In accordance with the suggestion that parishes try to unite in various centers throughout the diocese to celebrate the

vice was held in Emmanuel Church, Norwich, New York, on Monday evening, Nov. 7th. The church was filled to overflowing with nearly six hundred people from the parishes of McDonough, New Berlin, Greene, Oxford, Sherburne and Norwich. The choirs of all these parishes united in a long procession with 110 vested persons in line and the singing was most inspiring. The special speaker of the evening was Dr. John W. Wood, executive secretary of the Department of Missions and Church Extension, who gave a most interesting address. The following clergy took part in the service: Rev. A. A. Bresee, rector of Zion Church, Greene; Rev. H. D. B. MacNeil, rector of Christ Church, Sherburne; Rev. Edmund J. Gates, rector of St. Paul's Church, Oxford; Rev. Dr. Henry H. Gofford, rector of St. Andrews' Church, New Berlin; Rev. Frank Dean Gifford, rector of Emmanuel Church, Norwich. After the service a reception was held in the parish house especially for the out of town guests and over 200 remained to greet Dr. Wood.

Hobart Has a Professor with Brains

The latest professor to join the Hobart College faculty turns out to be an intellectual prodigy. Professor Walter H. Durfee, assistant professor of mathematics at Hobart, who joined the faculty last month, has just made the best record in the U. S. Army intelligence test that has ever been made at Hobart. Of 212 questions asked, Prof. Durfee answered correctly 205.

Prof. F. P. Boswell, head of the department of psychology at Hobart, says that he has never seen as good a paper as Prof. Durfee handed in. Prof. Boswell examined 60,000 intelligence test papers during the war when he was stationed at Camp Wadsworth, Spartanburg, S. C. Prof. Durfee is 32 years old, and is the son of Dean W. P. Durfee, of the Hobart faculty, who is widely known as a mathematician.

Two Noteworthy Services in New York

The most important matter in New York parochial affairs within a month was the institution of the Rev. Frank E. Jones as rector of St. Mary's in Bronx Borough to succeed the late Rev. J. A. McNulty. Mr. Jones was born in New York City but received his education at Kenyon in Ohio and was ordained by Bishop Brooke, of Oklahoma. For seventeen years as a member of the City Mission staff he served in his native city as chaplain of the Willard Parker Hospital, and was for a long time the efficient secretary of the New York Association of Kenyon College Alumni. He has a genial personality and a manly way about him that ought to tell for superior work in a promising parish. Bishop Lloyd officiated at his institution.

Another official induction into office was that of the Rev. Dr. Van de Water, for many years rector of St. Andrew's in Harlem, now the successor of Dr. Barbour at the Church of the Beloved Disciple. Bishop Manning presided and preached. Outside of two or three

strong personalities known perhaps better for public service than Church loyalty, Dr. Van de Water is the best known and most influential Episcopal clergyman in New York City. At one time he was a favorite special preacher at his alma mater, Cornell University. He was chaplain of the 71st Regiment at the Battle of Santiago in the Spanish-American War. He is a curious and pleasing mixture of very high and low in his methods of worship and preaching and he has enough of sentiment in his accurate public speech to lift his hearers to higher realms of thinking as well as feeling. His friends wish him a long and useful life in his present field.

The Advent Corporate Communion of the Brotherhood

Once more the Brotherhood suggests to the men of the Church, as its call goes forth to its own members, that they gather in their parishes on the first Sunday in Advent (November 27) for the Corporate Celebration of the Holy Communion.

Last year over 66,000 cards announcing these services were procured by rectors from the Brotherhood's national headquarters for distribution among their men. And the cards are available this year to those who wish them at the usual rate of \$1.00 per hundred. Correspondence should be had with Mr. Spencer, executive secretary, at the Brotherhood office, 202 South Nineteenth Street, Philadelphia.

Although separated in hundreds of parishes and missions throughout the Church, this annual Celebration of the Holy Communion among her men has come to be a national event eagerly looked forward to by the clergy and laity participating; and the Brotherhood requests rectors everywhere to cooperate in furthering it among their confirmed men and boys.

Essentially a men's organization in the Church, the Brotherhood during the nearly four decades of its history has ever stressed the sacramental side of the Church's life, and it asks again only the privilege of being a helpful medium in order that on the coming First Sunday in the Church's new year more men and boys than ever will join in this holy sacrifice.

Church Behind on N. W. C.

Up to November 1st ten months, or 83 1-3 per cent of the current year, had passed, but only 56 1-2 of the year's income expected through the diocesan treasurers had been received by the national treasurer, leaving 43 1-2 to be paid in during November and December.

The amount of income expected from this source during 1921 was \$3,200,000. This estimate was made carefully and conservatively. It was based not only upon what the dioceses were actually doing but upon the pledges made.

Upon the basis of this estimate appropriations were made for 1921. The appropriations cannot be fully met unless at least this amount is received from this source.

It is unfortunate that delay in the payment of individual pledges and delay in the transmission of funds through parish and diocesan treasurers to the general

treasurer has made it necessary to collect so large a portion of the year's income in the closing days of the year. Such a situation could have been avoided by promptness and regularity in payment of large sums paid for interest on temporary loans made to keep the work going.

New Professor Installed at Berkeley

The installation of the Rev. Fleming James, Ph.D., as Professor of the Literature and Interpretation of the Old Testament at the Berkeley Divinity School, Middletown, Conn., took place in the Chapel of the School on Wednesday morning, Nov. 2, when a large number of alumni and friends of the school gathered for the exercises. The Rt. Rev. C. B. Brewster, D. D., President of the Board of Trustees, announced the appointment of Professor James and made an address of welcome, mentioning some of the previous distinguished occupants of the chair of Old Testament, notably the Rt. Rev. Thomas F. Davies, D. D., former Bishop of Michigan, the Rev. Dr. W. H. Vibbert, and the Rev. John Binney, D. D., afterward Dean of Berkeley.

Dr. James then delivered the installation address, "Some Thoughts on the Teaching of the Old Testament in Our Seminaries." He said that the seminaries should train men to make use of the Old Testament both personally and socially, and to make the experiences and achievements of the heroes of the faith a contributory part of the experiences of modern life. "There is doubt," he said, "about the practical value of the Old Testament at the present time, but nowhere, not even in the New Testament, can we find such a wealth of religious experiences and situations for our encouragement and instruction. If we do not appreciate this, it is not Homer who nods, but we who are sleeping."

"We must go to the Bible itself, and not to books about the Bible, if we would get the best out of it. It is its own best interpreter. We must also make use of the best and most modern criticism, which has made the Old Testament no longer a book full of obstacles to faith, but has made it the Word of God in a new and living way. Who would return to the Old Testament of our grandfathers?"

"If we study the Old Testament with a view to its bearing on the problems of modern life, the centuries drop out, and the old book meets living men face to face. It becomes not only a book of origins, but also a book of destiny. It shows us not the roots but the fruits of religion."

After the installation address there were addresses of greeting to the new professor from the Rev. George C. Foley, D. D., of the Episcopal Divinity School, Philadelphia, on behalf of the delegates from other institutions; F. J. Kingsbury, Esq., of New Haven, on behalf of the Board of Trustees; the Rev. Theodore Sedgwick, rector of Calvary Church, New York, President of the Alumni Association, on behalf of the Association; and the Rt. Rev. E. C. Acheson, D. D., Suffragan Bishop, on behalf of the Diocese and the city of Middletown. "Middletown," said the Bishop, "is a city of traditions. In it was held the

first ordination of the Anglican Communion in all history out of the mother country. It is probably the only city in America that has been the founder of two universities and a Divinity School, and it was here that the father of modern history, John Fiske, was born."

The delegates from sister institutions were the Rev. Professors Adams, of Trinity College; Dahl of the Yale Divinity School; Easton, of the General Theological Seminary; Foley of the Philadelphia Divinity School; Pratt of the Hartford Theological Seminary; Dean Ivens of Nashota Seminary, Wis., and Professor Howland of Wesleyan University.

A Gift to Bishop Manning

The Bishop of London and other eminent Churchmen of England are a committee to present Bishop Manning, of New York, with a pastoral staff "as a symbol of the love which subsists between the two great branches of the Anglican communion, and of the respect which is felt for the Bishop's character and zeal in the cause of religious unity."

Pageant on Indian Work

At Victoria, Texas, an Indian Mission Pageant was held on Sunday October 30. This pageant had been prepared by Rev. D. A. Sanford, a former missionary among Indians.

HEALTH

when digestive organs function normally

C-O-D TOASTED CEREAL

A WONDER FOOD for indigestion.

A DELICIOUS TASTY FOOD for the Children. It contains bran in the right portion to aid digestion.

A Hot Wheat Food Quickly Prepared.

CREAM O'DURUM satisfies the most delicate stomach, and makes a good wholesome wheat food for the family.

Fresh from the mill to you.

One 26-oz. package, 35 cents; 3 same size for \$1.00. (Postage paid up to the 4th zone.)

C-O-D-Cereal Co., St. Paul, Minnesota
443 University Ave.



Used for more than 42 years. The benefit derived from it is unquestionable

For more than a generation we have been receiving grateful testimony to the virtues of this thoroughly tested and proven treatment. It stops violent coughing and difficult breathing, assuring restful sleep because the antiseptic vapor carries healing with every breath. Booklet 44 tells why the diseases for which Cresolene is recommended yield to this simple and dependable treatment.

Vapo-Cresolene is sold by druggists
VAPO-CRESOLENE CO.,
62 Cortlandt St., New York



The Witness

Published every Saturday, \$1.50 a year

THE WITNESS PUBLISHING CO.

(Not Incorporated)
6219 Cottage Grove Ave.
Telephone Midway 3935
CHICAGO, ILL.



BOARD OF EDITORS:

Bishop IRVING P. JOHNSON, Editor-in-Chief.
REV. WILLIAM B. SPOFFORD, Managing Editor.
REV. JAMES SHEERIN, New York Editor.
REV. A. MANBY LLOYD, London Editor.
REV. J. A. SCHAAD, Contributing Editor.

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

THE GOAL AND THE PRIZE

By Bishop Johnson.

On Advent Sunday we hit the trail for another year of Christian training.

On the Sunday before Advent we pray God to "stir up the wills of faithful people" that they may "plenteously bring forth the fruit of good works."

Stir up Sunday is a call for volunteers who will go into training for the vocation to which they are called.

There is something about training that is extremely distasteful to those who put self-indulgence first and who do not care enough for the game to put themselves to the personal inconvenience of training.

If St. Paul had seen a modern football team, trained to take any amount of gruelling punishment and trained further to go through the other line for substantial gains and the final touchdown, I have no doubt he would have had the same reaction as he had when he saw the athletic contests in the Corinthian arena.

"I punish my body and keep it in subjection lest that by any means, when I have preached to others, I myself should be a castaway."

He would have seen in the football contest the effect of careful training in the results.

It is the well trained athlete who can execute the intricacies of a difficult play and see it through.

It is the poorly trained athlete who has to be taken out of the game because he is completely exhausted.

Football is largely a matter of careful training and no one can hope to play the game well unless he is willing to take the training.

No amount of ability or strength can be effective until it has been trained to do its share in the team work which wins the victory, but as St. Paul says, "They do it to obtain a corruptible crown and we do it to obtain an incorruptible one."

The man who would win his victory over the forces of evil must first be willing to gain the victory over himself.

* * *

The most apparent weakness of the American people is their futile confidence that they can win spiritual victories without training.

For this reason we are forever starting things which we do not finish.

It is not at all difficult for the optimistic cheer leader to imagine victories and

to plan campaigns on paper, but it is only when that optimism is backed by a well trained team that imagination can become reality.

It is all right to hear inspirational leaders and they contribute mightily to the success of the team, but when these same inspirational leaders fancy that they can substitute enthusiastic conferences and eloquent cheers for conscientious training and practiced plays, they miss the mark inevitably.

It is an interesting but fatuous process to mark the successive laymen's movements and interdenominational campaigns that have been started enthusiastically by men of unusual personal force; then committed to local committees who meet and pass resolutions; and then entrusted to callow secretaries who persuade themselves that their cause is mighty by the extravagant way in which they spend money to further the same.

Of course such a team never makes a touchdown, because the vagueness of the plans is exceeded only by the incapacity of the players.

It is characteristic of American religious enthusiasm that it wishes to grab the prize without pressing toward the goal.

* * *

The Episcopal Church is awfully slow. We concede it. Most of the enthusiastic people seem to prefer to follow the cheer leaders than to go into training.

Consequently our team lacks enthusiasm and their teams lack training.

We want to get rich quickly and to get healed quickly and to get salvation quickly, and so we are in the exact frame of mind to be humbugged quickly in all these enterprises.

The blue sky is the only limit to our expectations, while most of those expectations land in the cemetery.

Our religion in America lacks staying qualities. We want to "march to Zion, the blessed city of God," on our enthusiasm.

Consequently most of our players have to be taken out of the line long before the whistle blows.

We hate the tedious monotony of adequate training.

Given in a loud voice, some glittering generalities, the language of the street and a crowded tabernacle, and the devil is whipped already.

As a matter of fact he is about as scared as a well trained 'varsity team would be scared by the noise and enthusiasm of an ill trained high school team.

It is about time the American people learned that these methods are ineffective.

The more instantaneous the method of making saints, the less effective is the nation in establishing righteousness.

The more noisy the salvation, the less ethical the results.

Not that noise is wicked nor that it is wholly ineffective, but that mere noise without training will never reach the goal.

"Leaving those things that are behind let us press toward the goal for the prize of the high calling of God in Christ Jesus our Lord."

These cheer leaders have mixed up the goal and the prize most woefully.

They want to seize the prize (salvation)

without ever reaching the goal (which is the righteousness of Jesus Christ).

"Until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

* * *

But the Church still invites us to go into training, to gradually learn what is the unity of faith and to slowly acquire the knowledge of the Son of God in order that if possible we may attain our goal.

In order to make this training effective the Church has set forth a Church year in which we may ground ourselves in the knowledge of our faith.

Let us approach these various seasons with this intention, that we shall learn the lesson of each season so that we may have a knowledge of the Son of God and that we will take our place on the team and do our stunt faithfully in order that we may practice the unity of the faith.

As these seasons come around let us seek the particular note of each season and emphasize it in our faith and practice. What are these notes?

Advent. The preparation for Christ.

In faith that from Abraham to John the Baptist God was preparing the world for Christ.

In practice that we are to prepare our souls for Christ's coming. We are to repent of our sins for the Kingdom is at hand.

Christmas. The coming of Christ.

In faith that "He was conceived by the Holy Ghost, born of the Virgin Mary."

In practice that Christ may dwell in our hearts. That our inn be not so full of other things, that there is no room for Him.

Epiphany. The acknowledgment of Christ.

In faith that the truly wise men of the earth have brought their gifts to Him; and

In practice that we welcome Him not only with angelic songs but with our gifts of gold and incense and myrrh.

Lent. The trial of Christ's obedience.

In faith that He learned obedience by the things that He suffered.

In practice that we learn the value of enduring all things for love of Him.

Easter. The victory of Christ's obedience.

In faith that He rose again from the dead and so overcame sin and death.

In practice that if we live in Him we too shall rise.

Ascension. The triumph of our Risen Humanity.

In faith that He now sitteth on the right hand of God to be our judge.

And in practice that we serve a living Christ who knows our necessity.

Whitsuntide. The promise of His Comforter.

In faith that He sent the Holy Spirit to be our guide and comfort.

In practice that if we walk in the spirit we shall reap the fruits of the spirit.

Trinity Season. The fellowship of the Holy Catholic Church.

In faith that through Baptism and the Holy Eucharist we are one body with Him.

In practice that we endeavor to keep

(Continued on page 8)

Cheerful Confidences

By George Parkin Atwater

VII

GETTING MEN FOR THE MINISTRY

Have you read Dr. Drury's articles in *The Witness*? If not turn back to your file of the paper and read them. They are not a "message" in the much abused sense of that word. They are not intended to have you "catch the vision" and then settle back with the virtuous air of one who has really accomplished something. They are a straightforward, vigorous, human and humorous presentation and proposal of a constructive effort to do something about the recruiting of boys for the ministry.

Dr. Drury is a schoolman, the head of one of the greatest schools in our land, St. Paul's, Concord. He was recently called to be the rector of Trinity Church, New York, to succeed Bishop Manning. That, in itself, is a vote of confidence which would overwhelm most men. Dr. Drury declined. There are no doubt several thousand parsons in our land who would look with awe upon the man who declined to be rector of Trinity.

Dr. Drury has made a proposal to the Church, that is worth tons of appeals. He suggests that we have a great conference of boys, several hundred boys, gathered at some suitable place before whom shall be placed the ministry of the Church, as a life work.

The need is very great. If we cannot get boys for the ministry from our best type of American families, and if we cannot get the very best sort of boys, manly, intelligent, hard-working and lovable boys, our Church will suffer a collapse from which a dozen Nation-wide Campaigns cannot rescue us.

Will the Church back this effort? I can imagine that some one will say that it is not provided for in the canons, or the rubrics or endorsed by the Presiding Bishop and Council, and that it has no promoter but a single noble man, Dr. Drury. What then? Are we so bound by red tape that we need a General Convention before we can act?

The heart of the question is this: Will you let your boy go to a conference, at which the claims of the Christian ministry will be presented? Are you willing to tell him that the ministry is a field for a life work that will develop every power he possesses, enlarge every interest of life, bring the most notable and durable satisfactions and provide a field for action that is challenging, stimulating and productive. He will become not a priest of the Church alone, but a pathfinder for the pioneers in the newer and greater ranges of life; a minister to America, at its best; an upholder of democracy; a preacher of the power of Christ.

Does it pay? A thousand times, yes. Oh, you meant in money? You want your boy to make money? Do you really want that? Sit down for a little while and think it out. Is money the only register

of success and usefulness and happiness. You have a lad whom you love, for whom you would do anything, make any sacrifice, provide any of the joys of life possible. Can money provide these things? Only in a most limited degree and up to a certain point. Our really great men are not working for money.

Would you take a beautiful bronze statue from your house and melt it down, and sell the metal for its pound value? Do you sell your copies of Browning and Ruskin and Holmes to a rag man for the price of paper?

You do not? Why do you want to provide for your boy a field of action measured in terms of money? If physicians worked for money the people would die of disease; if our most useful citizens worked for money, this republic would go to smash.

Let your boy have his chance. The ministry may be his chosen field. America needs thousands of our finest boys, for the Church. Encourage them to think of this field of service as of the highest importance. Give Dr. Drury a chance to impress your boy. He will not overpersuade him, or pledge him to any decision, or mislead him by any false hopes.

But he will impress your boys with the value, and richness of the life of the ministry.

CHRISTMAS CARDS

Religious cards directly imported from Italy, France, Belgium and England. American cards, religious and secular. Samples of any value sent on receipt of a deposit to cover their cost.

Packets, containing twelve assorted cards, at the following prices: Religious or secular, from 20c to \$1.50; Religious—French, 65c to \$1.00; Bruges, 50c to \$1.00; Mowbray, 50c, \$1.00, \$1.25; Parchment, \$1.20; Italian Post Cards—Sepia, 50c; Colour, 55c, \$1.00. Send for price list.

The G. F. S. Kalendar, 35c per copy.

GIRLS' FRIENDLY SOCIETY
15 East 40th St., New York

An Unusual Legal Trial

An unusual legal trial in regard to a clergyman was begun last week in a Brooklyn court, when the Rev. E. J. Baird, once a Presbyterian minister, now Episcopalian, instituted a suit to recover \$50,000 from Grace Church, Milbrook, N. Y. Mr. Baird claims that after he had been formally called to that parish in May, 1918, Bishop Greer refused his approval and the vestry withdrew the call, on account of which he asserts that he lost an honorable life position and therefore is entitled to damages. It is understood that Bishop Greer's objection was based on court evidence that Mr. Baird had been divorced by his wife in Oklahoma.

OBITUARY

Resolutions adopted at a special meeting of the vestry of Grace Church, Port Huron, Michigan, on Monday, November 7, 1921:

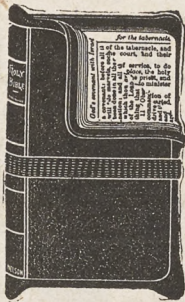
Whereas, It has pleased our Heavenly Father to permit the calling away from earthly life of our dear friend, Mortimer Willson, M. D., for thirty-five years vestryman, and for seventeen years senior warden of this parish;

Be it Resolved, That we, the rector and vestry of Grace Church, render our hearty thanks to Almighty God for His goodness in granting to us the companionship, counsel, and support of this His faithful servant, who, having finished his course in faith, doth now rest from his labors.

Be it Resolved, That we testify to the Church and to the world of his loyalty, generosity, and never failing self-sacrifice in behalf of his God and his fellow men, praying that grace may be given us to follow in his steps.

Be it further Resolved; That these resolutions be spread upon the records of our parish, and published in the public press of the Church and city, and that copies be sent to the family of our beloved friend.

JOHN MUNDAY, Rector.
C. F. HUEBER, Parish Secretary.



HOW DID THE BIBLE COME TO US?

Talks on the Bible—No. 4

1. Who wrote the books of the Bible?
2. In what form was the Bible first produced?
3. In what language was the Old Testament first written?
4. In what language was the New Testament first written?
5. Where was the Bible first revised?

All these questions and dozens more of interest to you are answered in "The Wonderful Story." Write to-day for it to

Thomas Nelson & Sons
The American Standard Bible text has been adopted by all the leading Colleges, Theological Seminaries, Y. M. C. A., Y. W. C. A., and Bible schools in the United States.

The American Standard Bible text is used by over 13,000,000 Sabbath School scholars from which to study the International, Graded or other Bible lessons
The American Standard Bible is for sale by all book-sellers.

THOS. NELSON & SONS,

383-385-P Fourth Ave., New York

Dear Sirs—Kindly send me a FREE copy of your book entitled, "The Wonderful Story." This does not obligate me in any way.

Name
Street No.
City

G. K. Chesterton Writes About Progress

By A. Manby Lloyd

The Church Times has been aroused to fury by Lord Dawson's announcement that Christian morality need no longer restrain us in the matter of "birth control." The secular press has taken this up; one paper says that if the Church is to live it must move with the times; another that it must move with the world; another that we must recognize after all that we live in an industrial civilization. Which tempts me to the quotation of another critic, the lay-champion of Christendom, Mr. G. K. Chesterton.

* * *

Mr. Chesterton Hits Out

Writing in the New Witness, the famous editor says the forthcoming declaration (say in 1925) in favor of polygamy will cause no surprise. It is the obvious way of meeting the problem of the surplus of women. The case for the encouragement of prostitution will doubtless be as clearly and eloquently argued—it is itself a system of practical birth control. He is unable to see why all the insanities of Sodom and Gomorrah should not be justified by these journalists, as they were justified by the mad Manichees, on the same ground, that they all favor sterility or the suicide of a race.

He goes on to apply this argument to the industrial problem and I quote him verbatim: "Nothing could be more false to history than the statement that, if a Church is to live, it must move with the times. Looking back at the past, we can all see that exactly the opposite was the truth. It must be clearest of all to those who are even more revolutionary than we are. It must be obvious in a special sense to a Christian Socialist or a Christian Communist. A man like the Rev. Conrad Noel, for instance, regrets that the Christian churches made any compromise with the commercial process at all; and certainly the Churches did it because such a process was regarded as progress. The Church was moving with the times. It was the desire to keep pace with the 16th and 17th centuries, or with the new economic sciences of the 18th and 19th centuries. It was the reluctant resolution to move with the times; when they were moving towards Manchester and Belfast. From the point of view of a very 'advanced' person like Father Noel, it would have been far better if the Church had never advanced at all. He would compare us unfavorably with early Christians because we are not early enough."

* * *

The Church of England, says Mr. Chesterton, always entangles itself with some snobbery or some tyranny, whenever it is so unwise as to listen to worldly wisdom. For instance, "the Renaissance was full of an intellectual enthusiasm for statecraft; and especially for king-craft. Its ideal figure was the Prince of Machiavelli, who might be not unfairly called the Prince of this World. Therefore the Bishops who followed Henry VIII basked in the blaze of glory that surrounded the almost theat-

rical throne of Elizabeth. And therefore they found themselves, in the very next generation, tied hand and foot to the Divine Right of Kings; and all that had prospered with Elizabeth perished with Charles the First. Monarchy had become a monomania; but only because it had very recently been the modern thing. Meanwhile the same mistake was soon made on the other side. Religion reacted towards Puritanism: Puritanism was the new and progressive thing; Puritanism was the spirit of the times; and the Church began to move with the times. The result was that, two hundred years afterwards, people came crawling out of the coal-cellars of a horrible Calvinism, where they had been locked up and forgotten by the first reformers, when they decided to move. The blindest Toryism was the legacy of progress in one age; the blackest Calvinism was the legacy of progress in the other. We have the power to leave to our posterity many such legacies of chains and darkness and stupidity and slavery; we have only to follow the latest fashions and accept the newest ideas."

* * *

Mr. Chesterton Sums Up

Society, he says, especially industrial society, has advanced into a blind alley, where it has not either the madness to go forward or the manhood to go back. And this is the last word . . . the secular world is not leading. It is not even moving, it is drifting towards barbarism and slavery. And this is the very simple answer to nearly everything written in the newspapers about Progress and the Church. "The Church cannot move with the times; simply because the times are not moving. The Church can only stick in the mud with the times, and rot and stink with the times. In the economic and social world, as such, there is no activity except that sort of automatic activity that is called decay; the withering of the flowers of freedom and their decomposition into the aboriginal soil of slavery. The Church has much the same task as it had at the beginning of the Dark Ages; to save all the light and liberty that can be saved, to resist the downward drag of the world, and to wait for better days. A real Church might be able to do more. It might make its Dark Ages something more than a seed-time. It might present its more human ideal in such abrupt and at-

tractive a contrast to the inhuman trend of the times, as to inspire men suddenly for one of the moral revolutions of history; so that men now living shall not taste of death until they have seen justice return. We do not want a Church that will move with the world. We want a Church that will move the world. It is by that test that history will really judge, of any Church, whether it is real Church or no."

The management of The Witness acknowledges with thanks the following donations to the Maintenance

W. M. Habliston\$2.00
Sarah H. Lindley1.00
Miss Mary Clarke50
Mrs. J. P. Wintringham50
Mrs. W. A. Falconer50

Christmas Carols

16 page Pamphlet, 2 color title, containing the following carols, words with music:

It came upon the Midnight clear
All my heart this Night rejoices
God Rest you Merry Gentlemen
Away in a Manger no Crib for His bed.
O Come all ye Faithful
Hark the Herald Angels sing
O Little Town of Bethlehem
As with Gladness Men of Old
Once in Royal David's City
Good King Wenceslas
Good Christian Men Rejoice
We three Kings of Orient are
The First Nowell
Silent Night
Gather Around the Christmas Tree

\$5.00 per 100 copies postpaid.

Church Hymns and Services

Our new Church School and Mission Book. 272 pages, contains 270 hymns with music and all the services and chants. The most complete Service and hymn book published. 25c a copy in manila. 40c a copy in cloth boards. Carriage extra, postage on one book 8c. TERMS: check with order or C. O. D.

PARISH PRESS
FORT WAYNE, INDIANA

ALTAR FURNISHINGS

Of Brass or Bronze

CANDLE STICKS AND BRANCHES

ALTAR DESKS

ALTAR AND PROCESSIONAL CROSSES

SANCTUARY LAMPS

CHALICES AND CIBORIA

of Sterling Silver

HONOR AND MEMORIAL TABLETS

Of Brass, Bronze or Marble

STAINED GLASS

MOSAIC PANELS FOR ALTAR OR BAPTISTRY

SPAULDING & CO.

Michigan Ave. at Van Buren St.

Chicago

"DADDY" HALL, PROHIBITION AND THE THEATRE

By James Sheerin

Vestries of churches sometimes have some pretty small men on them. When a New York Times reporter asked a certain vestryman of Ascension Church if the vestry was going to ask Dr. Grant to resign, he replied in a straight negative, giving this as an explanation: "We don't believe in that small town stuff. This is not Oshkosh, Wisconsin. This is New York City." It is talk like this from a junior vestryman that makes New York provincial and the West resentful. If a thing is right in Oshkosh it must be right in New York. If broad Churchmanship is to peter out into mere breaking of laws canonical or moral, its days as a helpful part of Christianity are numbered. If, as I said in a former article, there is to be a row between East and West in religion, it will be as bad for the Church as the same spirit is for the nation when East and West, South and North are arranged against each other in politics.

* * *

About five years ago it was one of the religious events of my life to be escorted toward midnight by the Rev. Dr. Washburn, rector of Old Christ Church in Philadelphia, to see the wonderful rescue mission work done by one known from a human rather than an ecclesiastic standpoint as "Father" Hall. I had the pleasure of saying some complimentary things of him and his work in The Witness the next week. I note now, in a letter published Oct. 22, that Mr. Hall has derogatory things to say of W. B. S., managing editor of The Witness, for having the courage to publish some of his contributions as to present day prohibition. He also refers to me as "the brilliant New York correspondent," whose views as to theatres he certainly does not like. The trouble with me is that I am neither brilliant nor a mere "correspondent," rescuers or bishops to the contrary notwithstanding! I am very proud of being an "editor" with the right to views of his own, subject to censorship of anybody who does not like them, but with the right of full publication in The Witness, so long as they are decent, without being edited or ruled out by anybody. Along with this high and lofty claim goes another pride, that with Bishop Sage I was one of the founders of The Witness, and I am very hopeful that it will long live to publish religious truth as conceived by unbiased writers.

Well, then, as to prohibition: It may have reduced the work of some rescue missionaries, but it has not as yet reduced the number of drunkards, as recent figures show in Boston, New York and Brooklyn. I have personally seen more drunkenness and suffered more from drunken employes in the last two years than in the previous ten, and there are other anxious observers who say the same. It is a profound mistake to take prohibition as a final cure. It is no more a cure than aspirin is for headaches. Aspirin will stop a great many headaches, but it will never cure any. Nor will we ever get anywhere in a real cure if we shut off all debate on temperance

questions in the interests of one exclusive method of attack on the evils of intoxication.

As to the theater, I estimate that I have written on something like 1000 subjects in The Witness, and have referred to the theater and actors about three or possibly five times out of all that thousand. Am I to assume from Mr. Hall that no good was done since he objects to three items? The truth is that it takes a pretty clear unprejudiced head to discern the truth in a method of doing good that is affirmative and not based on one theory alone. Rescuers are needed for the few stray sheep, but Churchmen and statesmen are needed to direct a multitude aright that has no need of rescuing from drunkenness or other filthy conditions of merely inhuman things. Here is a multitude going astray as sheep without a shepherd in literature and education and art and the drama. They are as ten to one, or 1000 to one when compared with the few night prowlers of circumscribed bad habits which a midnight mission can pick up. Are they, this much greater crowd, to have no shepherds, no rescuers? I am entirely in earnest, in these few direct words, in urging the Church's bounden duty to point out the evil and the good in the things people enjoy. If I can in a small way share successfully in this sort of fundamental work I shall be most happy, for I shall have helped save millions fall into the condition where the rescuer gets his mere tens or his several hundreds. A man or woman who learns to discriminate in moral acts and social customs is on the high road to perfection, and such is the sublime object of bringing into these columns every phase of human life that needs moral attention. Furthermore, it may be that Mr. Hall has heard of the great dictum, "Truth through Personality." One can bring a person, an actor, or

a preacher, like Grant for example, into a discussion without agreeing with all he does, and yet pin to his personality a great declaration of truth which will be read all the more clearly and convincingly because it has been made a part of a man who appeals to his fellows by his personal fascination. It will not do for preachers of the gospel, in fashionable church or struggling mission, to scorn the application of the same gospel to the great departments of life where men and women feel the most enthusiasm. The theater may need reforming, though not as much as some think. What it most needs is wise use by those who call themselves the children of light without being as quick in natural perception of what is right to do as are myriads of the children of this world.

A Christmas Offer

The GOOD HEALTH magazine, edited by Dr. J. H. Kellogg, of Battle Creek, Mich., established in 1866, is authoritative in matters of health and biologic living. This monthly magazine contains departments devoted to eugenics, diet, physical education, medical progress and all that pertains to race betterment and longevity.

Subscribers have the privilege of asking questions on health and diet; a two-cent postage stamp should be enclosed with the question and a personal letter will be written in reply.

The subscription price is \$2.50 a year. A Laughlin fountain pen, self-filler, either long or vest-pocket size, will be given with each subscription. The pen alone retails for the price of one year's subscription to GOOD HEALTH. The magazine and the pen will make acceptable Christmas gifts.

Avail yourself of this unusual offer—the GOOD HEALTH magazine and a reliable pen for only \$2.50.

We will send the pen and magazine to any address with an attractive Christmas card bearing your name as donor. Shop early. Send order and remittance to

THE GOOD HEALTH PUBLISHING CO.

270 W. Main St.
BATTLE CREEK, MICHIGAN

Colored Pictures, Masterpieces.

Christ in prayer, Sistine Madonna, Raphael's Crucifixion, Lord's Supper, for Sunday School scholars. Samples mailed for twenty-five cents.

Church and Bible Dictionary

Forty-five pages, needed by teachers. Introductory offer, fifteen cents.

FREDERIC J. EASTMAN
Salem, Ohio

Immigrants may become good Citizens if we give them the Bible. Your donation will help us distribute it in 53 languages. The sailor, the blind and the poor also need the Bible.



Every kind of a Bible for sale. Scofield, Oxford, Bagster, Cambridge, Holman, Nelson, at special discounts.

Write us about Annuity Bonds
NEW YORK BIBLE SOCIETY

5 East 48th St. (112th Year) New York

CHURCH SERVICES

CHICAGO

ST. CHRYSOSTOM'S CHURCH.
1424 North Dearborn Street
The Rev. Norman Hutton, S. T. D.,
Rector.
The Rev. Robert B. Kimber, B. D.,
Associate.
Sunday Services: 8 and 11 a. m.; 4:30
p. m.

NEW YORK

CATHEDRAL OF ST. JOHN THE DIVINE
Amsterdam Avenue and 111th Street,
New York.
Sundays: 8, 10, 11 a. m., 4 p. m.
Week-days: 7:30 a. m., 5 p. m. (choral).

CLEVELAND, OHIO
TRINITY CATHEDRAL

The Very Rev. Francis S. White, D. D.,
Dean.
Sunday Services, 8:00, 11:00 and 4:00.
Daily Services, 8:00, 11:00 and 4:00.

NORFOLK, VIRGINIA
CHRIST CHURCH.

The Rev. Francis C. Steinmetz, S. T. D.,
Rector.
Sunday Services, 7:30 and 11:00 a. m.,
4:30 p. m.
Wednesday and Saints' Days, Holy
Communion, 11:00 a. m.

HOWE SCHOOL


A Superior and Thorough
CHURCH SCHOOL FOR BOYS
Careful Selection—Limited Enrollment
A separate school with individual
attention for little boys.
Rev. Charles Herbert Young, M. A. Rector
ADDRESS BOX W. HOWE, IND.

St. Alban's School

SYCAMORE, ILL.
A School of High Scholastic Standing
Moderate Rates.

LOANS, GIFTS AND GRANTS

to aid in building churches, rectories
and parish houses may be obtained of
the American Church Building Fund
Commission. Address its Correspond-
ing Secretary, 281 Fourth Avenue,
New York.



Write for this Booklet
For Christian investors. You
receive regular, generous, non-
taxable life income. Your money
helps a Christian enterprise.
Ask for Booklet 37 American Bible Society
25 Bible House, Astor Place, New York.

STATIONERY

NOTE OR TYPEWRITER SIZE
printed with your name and address.
200 sheets and 100 envelopes \$1.50 and
\$2.00. Samples on request. Lewis Sta-
tionery Co., 156 2nd Ave. Copyright 1920, New York.

PHILADELPHIA DIVINITY SCHOOL
LAYS CORNERSTONE OF NEW
BUILDING

The cornerstone of the library building
of the Philadelphia divinity school was laid
on Monday afternoon, November 7th. On
its old property (sold four years ago) a
library building had been erected in mem-
ory of William Bacon Stevens, fourth
Bishop of Pennsylvania, one of the found-
ers of the school, one of its first over-
seers, and one also of its first instructors.
The new building will perpetuate this mem-
orial, being known as the William Bacon
Stevens Library. This is the first unit to
be erected in the group of fine buildings
that will ultimately stand upon the superb
new site acquired by the school at Forty-
second and Spruce streets. The building
will be used, pending the erection of fur-
ther units, for chapel as well as library.
Its lower floors will contain class-rooms,
and refectory and kitchen. The corner-
stone was laid by Bishop Rhinelander,
Bishop Garland and Dean Bartlett assist-
ing in the service.

THE EDITORIAL

(Continued from page 4)

the unity of the spirit in the bond of
peace.

Surely we want to be like Him for oth-
erwise we know that we cannot overcome
our enemies and be with Him.

Then let us put on the whole armor
of God and let us learn that having done
all to stand in the line—ready to do our
part in reaching the goal and ready also
to endure our share in resisting the wiles
of the devil.

The Christian world needs training in
order to fight; the Church provides that
training for those who have the patience
to undergo it all.

Other teams make more noise, but we
will make more real progress toward the
goal if we take our training as good play-
ers in the game of life.

BISHOP JOHNSON'S
Historical Development
of the Church

is the book they are all going
to use for the Advent Study
classes.

Have you sent in your or-
der?

Single copies . . . 35c
By the dozen . . . \$3.50

The Witness Publishing Co.
6219 Cottage Grove Ave.
CHICAGO

FLORENTINE CHRISTMAS CARDS

\$1.00 per dozen. Calendars, etc.

M. ZARA, 4243 Box, Germantown, Pa.

CHURCH SCHOOLS

BERKELEY DIVINITY
SCHOOL

Middletown, Connecticut

Address:

Rev. WILLIAM PALMER LADD, Dean

The Protestant Episcopal Theo-
logical Seminary in Virginia

The ninety-ninth session opens Wednesday,
September 21, 1921. For catalogue and other
information address THE DEAN,

REV. BERRYMAN GREEN, D. D.,
Theological Seminary,
Alexandria, Va.

College of St. John, the Evangelist

Greeley, Colorado

FULL COURSE IN THEOLOGY

Opportunity afforded to combine this
course with Arts Course in the Colorado
Teachers' College.

For information apply to

DEAN BONELL

ST. STEPHEN'S COLLEGE

The only Eastern college officially con-
trolled by the Episcopal Church and en-
dorsed by the Synod of any Eastern Prov-
ince. Its degree of B. A. is recognized by
all universities in this country and
abroad. Tuition, board and room, \$500.00.
Post-office: Annandale-on-Hudson, N. Y.
(Station: Barrytown on the New York
Central Railroad).

"On the Hudson River Facing the
Catskills."

Write to the President, the Rev. Bernard
Idings Bell.

HOBART COLLEGE

(FOR MEN)

WILLIAM SMITH COLLEGE

(FOR WOMEN)

Geneva, N. Y.

100th Year Opens Sept. 20, 1921.

Hobart offers a large number of scholarships
to students preparing for Holy Orders.

RT. REV. CHARLES H. BRENT, D.D., LL.D.,
Chancellor.

REV. MURRAY BARTLETT, D.D., President.
For information address the President.

The Donaldson School

ILCHESTER, MARYLAND

Rev. W. A. McClenthen, D.D., Rector
Rev. H. S. Hastings, Head Master

A Church boarding school for
boys, in the hills, twelve miles from
Baltimore. Self-help and self-gov-
ernment gives the school exception-
al tone and spirit.

The school prepares for college and
is limited to sixty boys. \$600 a year
Write for a catalogue and pay the
school a visit.