

The Witness

VOL. VI. NO. 33.

CHICAGO, ILLINOIS, APRIL 8, 1922

\$1.50 A YEAR

Commission Gives Suggestions on Educational Work

Finds That Provisional Organization is the Best
for Promoting Religious Education

The Commission appointed by the Presiding Bishop and Council through the Department of Education to study the question of Provincial Organization for Religious Education has made its report. The conclusions were only reached after extensive questionnaires, conferences and several commission discussions, and the thoroughness of the inquiry may be gathered from the headings of the sections of the report, viz.: The General Situation, The Provincial Idea, Provincial Organization a Necessity for Religious Education, A New Organ for a New Function, Provincial Activities, Form of Provincial Organization for Religious Education, Financing a Board of Religious Education, and Conclusions.

The report aims to meet the difficulties of administration in the larger Provinces by definite suggestions as to organization. In all cases there should be both Diocesan and Provincial representation upon the Board to keep both units in vital touch with the work, and only the best men (or women), those informed and qualified to lead, should be chosen to membership. But in the Provinces of wide areas where time and expense of meetings are a vital consideration, it is recommended that the Board meet but once a year at the time of the Annual Synod for reports and for the framing of policies, and that from this Board a small Executive Committee, of members living near each other, be selected which can meet often, carry out the said policies, seize upon new opportunities and keep the whole membership informed by correspondence. A Field Secretary is of great value as a co-ordinating and directing factor, but as a pioneer measure, he might also represent Missions and Social Service as well.

The report closes with the following conclusions:

1. That the Provincial System should be given its place in the organization and work of the American Church.

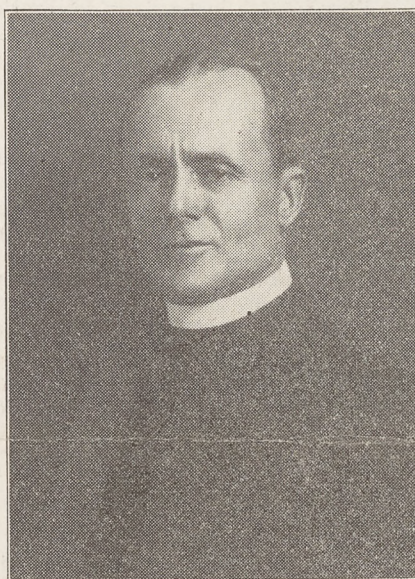
2. That a Provincial Organization is indispensable for the carrying out of the New Program of Religious Education, and that if one did not already exist, those charged with the responsibilities of Religious Education in the Church would be compelled to create one.

3. That it is possible to create a form of organization for Provincial Boards of Religious Education which will meet the chief difficulties of distance and expense.

4. That care should be taken and meth-

League Says Labor Situation is a Real Challenge

Calls Upon Churchmen to Live Up to the Challenge
Laid Down by Lambeth Conference



BISHOP MANNING
Lenten Meditation on Page Five

ods employed to send the best men and those especially qualified to the Provincial Synods, and especially to appoint only such to the Provincial Boards of Religious Education.

5. That there is ample work to be done by Provincial Boards of Religious Education, and that the several Boards can be trusted to select the portions most appropriate to each.

6. That the work should be financed by a fixed percentage of the total amount of the Nation-Wide Campaign Fund raised in each Diocese deducted before a division of the Fund between the Diocese and the National Church.

7. That the work thus far accomplished makes advisable the continuance of this Commission for another triennium.

Looks Like a President's Party

President Frederick G. Ferry of Hamilton College, and formerly dean of Williams College, will deliver an address at the Centennial celebration of Hobart College on June 13th.

President L. Farrand of Cornell, President R. B. Ogilby of Trinity, and probably President A. L. Lowell of Harvard will also deliver addresses.

The Church League for Industrial Democracy has issued a challenge to Organized Religion by means of a half page advertisement which appeared last week in the Chicago Tribune. The labor situation is particularly intense in that city due to the unsettled conditions in the building trades. While condemning, in no uncertain terms, the vicious acts of certain of the leaders of labor organizations, the League warns Church people not to come to conclusions without investigating both sides of the controversy.

Attention is called to the fact that anti-labor organizations are taking advantage of the widespread unemployment to smash up the unions, and the advertisement quotes ex-President Taft and the New Jersey Chamber of Commerce to back up its contention.

Sherwood Eddy, Bishop Charles D. Williams, Frank Vanderlip, Roger Babson, Father Ryan and Bishop Francis J. McConnell are cited as churchmen who are meeting the challenge of the day in the industrial field—men who are acting on the social pronouncements of the various churches.

The advertisement closes with the now famous pronouncement of the Lambeth Conference of 1920:

"The Conference regards it as an outstanding and pressing duty of the Church to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This can only be effected by accepting as the basis of industrial relations the principle of co-operation in service for the common good in the place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change by which alone we can hope to remove distinctions and resolve industrial discords."

A list of the names of the more prominent officers of the League also appear in the advertisement: Bishop Williams of Michigan, Professor Vida Scudder of Wellesley, Bishop Brewster of Maine, Bishop Faber of Montana, Bishop Parsons of California, Bishop Roots of China, Bishop Tucker of Japan, and the Rev. Richard Wallace Hogue, the Secretary of the organization.

Dr. Hogue said that similar advertisements are appearing in the large dailies throughout the country.

GENERAL NEWS OF THE EPISCOPAL CHURCH

In Memory of a Fighting Bishop

With a simple and impressive service a beautifully designed bronze tablet was unveiled in St. Luke's Church, Scranton, Pa., Diocese of Bethlehem, on Sunday morning, the 26th, the gift of a great number of men, women and youth both within and without the old parish of St. Luke's Church.

This tablet commemorates the long ministry of nearly a score of years in the heart of the industrial city that Scranton is.

The Presiding Bishop and others have joined in noting the work that Bishop Israel did as parish priest, as the head of a diocese, and chaplain in the late war, by sending to the rector, Rev. R. P. Kreidler, letters in which the late Dr. Israel is mentioned with affection and esteem.

The phrasing upon the tablet is beautifully characteristic of his life and work:

"A Loyal Friend
Charitable to All—Wise in Counsel
Devout in Spirit"

The Presiding Bishop in his own intimate way has also said aptly what others would like to have said:

"I am glad to hear of this memorial tablet going into its hallowed place. A brave and faithful soldier and servant of his Master was Bishop Israel, both under the Saviour's Cross and under the country's flag. He richly deserves remembrance and reverence and grateful appreciation. He was of great help in the House of Bishops."

A Builder of Temples for God

On the second Sunday in Lent, a memorial service was held in Christ Memorial Church, Danville, in commemoration of the great architect of that parish church, the late Henry Martyn Congdon, of New York. The rector, the Rev. Floyd Appleton, Ph. D., preached a special sermon for the occasion, and during its course alluded to the late Mr. Congdon's long and interesting career, in which he devoted his attention to the best period of English Gothic architecture—the Age of Chaucer and Wycliffe. Mr. Congdon revealed his lofty Christian character in all his work, and many examples of it are to be found in the state of Pennsylvania, such as the parish churches at Brookland, Lebanon, Philipsburg, and St. Luke's, Germantown; but his masterpiece is at Danville. Christ Memorial Church, Danville, is considered by many the finest church in Pennsylvania, and its reputation is more than state-wide.

Bunch Them and You Have a Theological Seminary

For the subjects of their Lenten addresses, the clergy of Savannah, Ga., have arranged a varied program. In Christ Church, the rector, the Rev. John D. Wing, D. D., has selected a different subject for the four afternoons when Evening Prayer is read. They are as follows: "The Church," "The Holy Communion," "Christ Our Example," and for the service for the pupils of the Church school, Wednesday afternoon, an address suitable to their

needs is given. Friday morning after the Litany service Dr. Wing has an instruction class on Church Doctrines. A remarkable attendance has grown out of this third annual custom. Holy Communion is celebrated every Thursday morning.

At St. John's Church the rector, the Rev. William T. Dakin, preaches two afternoons on "The Life Within," and the assistant rector, the Rev. W. A. Jonnard, preaches twice on "Personal Religion." Thursday evening, Mr. Dakin instructs the adult confirmation class on "Church Doctrines," and at the Church school pupils' service Saturday morning, his subject is "The Worship of the Church." There is a celebration of the Holy Communion every Thursday morning.

St. Paul's Church has a daily celebration of the Holy Communion at 7:30 a. m., and daily evening prayer, with an address one afternoon on "The Faith and Sacraments of the Church." The young people have their service every Friday afternoon.

St. Michael and All Angels' Church has two afternoon and one evening service. At the afternoon service, the rector, the Rev. J. D. Miller, gives a short address on something applicable in one of the lessons for the day, and at the evening service he preaches on "Church History."

Three branches of the Woman's Auxiliary in Savannah are studying "The Task of the Church." Christ Church has a reading circle, St. John's has a discussion group with a leader, and St. Michael and All Angels' has reading and discussion.

For a "Dead" Church It Has a Powerful Kick

Bishop Darlington made his annual visitation to St. Mark's Church, Northumberland, on the second Sunday in Lent, and administered confirmation to a class of ten candidates. The class is nearly twice the size of the next largest class in the seventy-five years of the history of the parish. This is noteworthy as the church was reopened only a few months ago, after having been closed for a considerable period. So discouraging was the outlook for this mission that it was rumored that it would be abandoned. On this particular Sunday, the congregation numbered ninety-nine persons. The work here is in charge of the Rev. Dr. Appleton, rector of Christ Church, Danville. Through his missionary zeal, Dr. Appleton has made an enviable record for himself in the diocese.

To Prove that Children Are Important

There is certainly a "sound of going" among the young people of the Episcopal Church. No longer need anyone observe the multitudinous activities of Christian Endeavor and Epworth League and sigh because we have no similar movement for service and devotion. We have the makings of one. We have, in a bulletin just issued under the direction of the Presiding Bishop and Council, sixty pages of evidence that such a movement exists. (The Young People's Movement, Bulletin 24. A copy may be obtained from The Book Store, 281 Fourth Avenue, New York.)

late and to crystallize the discussion which is going on all through the Church in connection with young people's societies. Some fifty societies and clubs report their concrete suggestions as to programs, prayers, hymns, activities, rules, services, officers, emblems, study books, finances, age limits, admission services, etc. The reports reveal the great variety of work which young people can and will do for the Church, including work in all departments.

From this evidence and such reports and discussion as may follow from it, it is hoped that the movement may assume whatever definite form shall be found best suited to the high purpose of winning and holding the young people to the service of God.

The Girls' Friendly Society and the Brotherhood of St. Andrew have achieved notable results, but their membership represents only a small portion of the youth of the whole Church. Outside of these organizations is a great mass of young men and women, many entirely outside the Church, or only loosely connected with it.

The chief problem connected with the movement is perhaps the finding and training of good leaders. Apparently wherever there is a good leader, successful programs and organizations result. If there is sufficient demand for it, a conference of leaders, which has already been suggested, may be called to meet in Portland in September, at the time of the General Convention.

In the words of the bulletin, "The time has come when the whole Church should study this part of her membership and devise ways and means that will develop the interest and allegiance of young people. If the Church has made religion and the spiritual life demand too much introspection for this age of youth, if she has failed to outline tasks that command the service of an age which if aroused, gives freely; if she has failed to make romantic and thrillingly adventurous the task of building a Christian nation, then let her confess her neglect and call her best young people into co-operation for the study and establishment of those methods that will enable the Church to enlist and inspire her youth."

Ought to Be Able to Put Up Fair Building

At a recent parish meeting the members of Calvary Church, Tarboro, N. C., gave or pledged \$48,000 for the erection of a parish house. The generous interest shown is remarkable as Calvary is not a wealthy church and the whole South is still feeling the business depression.

It is to be known as the Cheshire Memorial Parish House in memory of the late Rev. Cheshire, father of the present Bishop of North Carolina, and for fifty years rector of Calvary Church. It was through Dr. Cheshire's devotion and genius that Calvary churchyard stands out today as one of the most picturesque settings in the South. Mr. Hobart B. Upjohn, the architect, has drawn up plans which harmonize splendidly with this setting and at the same time provide all the requirements of a modern parish.

People in the South who have left

Tarboro but still retain their interest, are sending in contributions large and small and it is hoped that enough funds will soon be forthcoming to assure the erection of the entire plant this summer. When completed it will be connected with the church by a cloister.

Calvary Church, of which the Rev. B. E. Brown is pastor, is the center of an extensive missionary work, maintaining no less than ten missions all served by laymen of Calvary Church, and the rector of the church and the two assistant priests. Recently Calvary Church was instrumental in bringing about week-day instruction in co-operation with the public schools. This is the first place south of the Mason and Dixon line to have it. It is working well but only makes more imperative the erection of a parish house. Calvary Church is one of the few places where our church is numerically the strongest.

Preachers Asked To Be Merciful

At a meeting of the St. Louis Vestrymen's Association last week a resolution was presented and passed calling upon the clergy to limit themselves to sermons twenty-two minutes long. A number of the clergy were present and concurred in the vote. One vestryman said long sermons were conducive to fatigue, another said they were always a bore, while a third stated that protracted pulpit orations made him "fidgety." They all seemed to feel that long sermons kept many people from church and backed the statement with the declaration that more persons attended non-sermon services than services where the sermon was the feature.

The clergy present there countered by agreeing to curtail their homilies if the vestrymen would agree to attend both the sermon and non-sermon services.

It was finally agreed to try the experiment the four weeks following Easter.

Consecrate Church at Blakely, Georgia

Due to the zeal and devotion of the Very Rev. James B. Lawrence, Archdeacon of the Albany Archdeaconery, Diocese of Georgia, Holy Trinity Church, Blakely, was consecrated by the Bishop, February 21, at the time of the meeting of the archdeaconery, February 20-22. The choir of Calvary Church, Americus, of which the Archdeacon Lawrence is rector, rendered the music, and the sermon was preached by the Bishop. The instrument of donation was read by Dr. J. G. Standifer, secretary of the mission, and the sentence of consecration by Archdeacon Lawrence. During the meeting of the archdeaconery, visits were paid to the county jail, and

Locking the Door After the Horse Has Gone

The reports of officers and committees at the March meeting of the trustees of the American Church Building Fund Commission showed a reaction in the volume of business done for the first two months of the year, due to the necessity of use of the Permanent Fund as a Revolving Fund to be loaned, returned and loaned again. Loans are being made only as funds be-

come available from outstanding loans, and applications are taken up in sequence or on assigned dates. Five loans of \$14,100, however, were made, as were also, from income, one Grant of \$600 and three Gifts of \$1,575. A new booklet entitled "How can it be built?" has been issued, and will be forwarded on application. It is attractively illustrated with cuts of buildings which stand as types, and sets forth the needs both of the Church and of the Commission. The subject of the insurance of Church buildings occupied the particular attention of the trustees. Recent fire losses on churches in New York City led to the consideration of the subject of full insurance protection at present replacement values, which policy will hereafter be most strongly urged upon parishes wherever a loan is made; and to the consideration of adequate protection for existing loans where values may have changed, where there is coinsurance, or where other policies not under the Board's control, may have lapsed.

Wonder What a Christian Science Lecturer Does When Ill?

Illness has played havoc with the program for the Lenten noon-day services in Cincinnati. First an attack of grippe prevented the presence of the Rev. S. S. Marquis of Detroit and his place was filled very acceptably by the Rev. Edward M. Parrott, Jr., of Jackson, Mich. The serious illness of Mrs. Melish makes it imperative for the Rev. Howard J. Melish of Brooklyn to give up his annual Lenten visit and

week of addresses. His place is being taken by the Rev. George Southworth of Fern Bank and the Rev. Gilbert P. Symons of Glendale.

A Pocket Bible for the Blind

The American Bible Society is producing a small handy volume of Scripture selections for the blind. The purpose is to have a light book for easy handling by the aged and invalids, and for easy carrying by those who travel. The cost of the book will be very moderate so that it can be widely circulated. The passages of Scripture will be among those universally cherished by Christians for instruction, comfort and inspiration.

The blind are not only handicapped seriously by blindness, but by the necessary bulk and cost of books in embossed systems. While an ink print Bible can be supplied for 50c, an average embossed Bible costs over \$50. The 50c ink print Bible weighs about a pound, while an average Bible for the blind weighs over 150 pounds. Of course such a Bible is not in one volume. It takes from eleven to fifty-eight volumes, according to the embossed system used, to make a Bible, the pages of which are 13x14 inches, on an average.

The small volume will consist of approximately 40 sheets 7x14 inches and will weigh about one pound. It will be the nearest approximation of a vest pocket edition ever issued for the blind.

ST. STEPHEN'S COLLEGE IS ENDORSED

As an Educational Institution

By President Hibben, of Princeton; President Micklejohn, of Amherst; President Sills, of Bowdoin; President MacCracken, of Vassar; Dr. Graves, Commissioner of Education of New York State, etc., etc.

As a Church Institution

By the Presiding Bishop and Council; by Bishops Manning, Burgess, Stearly, Nelson, Fiske, Davies, Leonard, Rhinelander, Brewster, Perry, Harding and 69 other Bishops; by 548 rectors of parishes; by the Province of New York and New Jersey; and by scores on scores of lay people.

**THIS COLLEGE MUST RAISE
\$500,000 BY JUNE 1**

**Every Churchman Ought to Have at Least Some
Share in This Project**

(Send contributions to Room 1014, 17 E. 42nd St., New York City. The College is located at Annandale-on-Hudson, N. Y.)

The Witness

Published every Saturday, \$1.50 a year

THE WITNESS PUBLISHING CO.

(Not Incorporated)

6140 Cottage Grove Ave.
CHICAGO, ILL.



Editor-in-Chief

Rt. Rev. Irving P. Johnson

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

POOR RELATIONS

By Bishop Johnson

It is a very general sentiment among business men today, that true charity consists in helping people to help themselves.

Because of this sentiment, many busy people are discharging their duty of philanthropy by writing a check which some professional charity worker disburses, having divided said check into overhead, underfoot and under-the-belt expenses.

This charity becomes a part of the industrial system in which we are condemned to lose our identity by the beneficent will of our secular deities, common, once as Mammon, and now as Magnates.

No magnate, big or small, likes to feel that some poor barnacle is attaching itself to the polished sides of his vessel. He does not like to be leaned upon too heavily by poor relations.

It is bad for the poor relations and disquieting for the magnates.

* * *

I wonder sometimes if God hasn't a lot of poor relations who are leaning upon Him very hard.

We speak of God as the "Giver of all good things," and we may not like to confess it but even the richest of us are beggars in God's sight.

Now there is no disgrace in being the recipients of gifts—

For we receive our life and all that we have as a gift from God.

"We are saved by grace," and that not of ourselves, it is the gift of God.

The disgrace lies in the way in which we make our returns for the gift received.

One way to avoid assuming any responsibility of gratitude is to deprive God of personality and call Him, force. Of course, we can receive water from a faucet without manifesting any act of gratitude in return.

So we speak of God as nature, and say that "Nature gives us so and so"—and then we are under no obligation to make any return in worship.

* * *

The moment we believe in a personal God, we fasten upon ourselves the responsibility for returning thanks to the person who gives us those good things.

The moment we realize that we are the recipients of God's charity, then we must see that the rules which we apply to our poor, apply likewise to His poor; and those rules are, that we do not waste that which has been given us by the kindness of another; that we make some act of appreciation for the gratuity that we have received; and that we use the gifts thus re-

ceived so as to develop in us the spirit of self-help.

* * *

This seems to be the threefold purpose of religion.

1st. We are like the poor miner who has been grub-staked.

God has given us all things necessary to search for treasure.

The question is, what are we looking for? Riches for ourselves, or treasure for God? And our treasure is not His treasure. He is perfectly willing that we should seek and enjoy our treasure, if we will show some interest in returning to Him that which He seeks.

And what can we give God that He wants, in return for that which He has given us?

We can give Him worship, which is a kind of gratitude; and we can give Him our love, which is a surrender of ourselves. Or we can shrivel up into a thankless, self-important atom.

God must be very tired of the crowd of poor relations, who take from Him and are impressed only with their own arrogance.

Certainly He will no more permit flesh to glory in His presence than would an ordinary millionaire allow a poor relation to flaunt his own generosity in his face.

There is a modesty which rich beggars ought to seek.

2nd. Ingratitude is the basest of vices, and the ingrate the least attractive of all beggars.

Let your requests and supplications be made unto God with thanksgiving, and then, and only then, will the peace of God rule in your hearts.

One can understand how men, who believe in a blind force as the giver of all good things, feel no obligation to be grateful. But a man who believes in God must expect such God to believe in gratitude.

We do not merely worship God because He needs it; we worship God also to pre-

serve our self-respect. If all good gifts come from the Father of light, then there can be but one adequate return for those gifts, and that is adoration.

It is just this attitude of mind that differentiates beggars from one another.

Better be a beloved vagabond than a churlish boor, which is about the measure of some of God's prosperous poor relations.

* * *

But we are told by experts that there is one real purpose in charity; and that is to teach the poor to help themselves, so that they can be self-respecting.

It's a poor rule that doesn't work both ways. And unless we receive our blessings from a faucet, then perchance, God is watching His beneficiaries to see whether the manhood which He desires is being created by the blessings that he bestows.

He is very generous to us; are we generous to others?

He puts up with many slights from us: are we equally patient with others?

He sent His son into the world to give us a standard of manhood that none are brash enough to question.

Are God's gifts to us having such an effect, that we are even anxious to grow more like Him?

It is odd that God's blessings either make us more human or more trivial.

The more human seek to find their joy in helping others.

The more trivial lose their joy in fussing about what they have failed to get.

There is nothing more pitiful in God's world than one of God's poor relations, with his arms full of things, frantically grabbing for more things, with no gratitude and much complaining.

We are all God's poor relations. We cannot help that; but we can be decent poor relations and not selfish pigs if we believe that He is interested in the charity He administers.

Do You Know a Young Man?

One who is beginning to ponder over the problem of his vocation in life? Especially one who impresses you as the sort of youth who ought to be considering the ministry? Would you not be glad to find something which would help him?

THE MINISTRY

By the Rev. Charles Lewis Slattery, D. D.

Here is a book written expressly to be put in the hands of the youth who is about to decide on his career. It was prepared as one of Scribner's Vocational Series. The style is simple and charming. The subject is treated simply and sanely.

The Department of Religious Education is deeply impressed with this work. The Department has purchased a special edition of 3,000 copies, Dr. Slattery generously waiving all royalties and the publishers printing the book at cost, thus making it possible to offer the book for 50 cents.

THE BOOK STORE

Church Missions House, 281 Fourth Avenue, New York City

NOTE: Here is an opportunity for parents, rectors, superintendents, teachers, Boy Scout leaders and others interested, to help in recruiting for the ministry.

Cheerful Confidences

By George Parkin Atwater, D.D.

THE CHILDREN'S EUCHARIST

Some time ago a letter appeared in one of the Church papers advocating a shorter service of the Holy Communion for use with the children of the parish.

I wish with all my heart to endorse this idea. The General Convention should give attention to the matter. The Commission on the revision of the Prayer Book has experts who could provide a service that would retain the essential features of our present service. I hesitate even to suggest the method of revision. But unless we present our individual ideas, the matter may never get attention.

Why would it not be possible to have two or three short Collects, Epistles and Gospels, suitable for a children's service? Some of the Epistles are long and utterly meaningless to children.

Again, we should have permission to omit the Prayer for Christ's Church Mission on any one Sunday of each month.

It would be a distinct advantage for the people to say, with the priest, the Prayer of Humble Access. Every part of the service that can be put upon the lips of the people is a further participation that has devotional and educational value.

Our Church, indeed, needs a Junior Prayer Book. We have countless lesson leaflets and orders of service. But a Junior Prayer Book, with the usual offices beautifully printed, a short collection of Psalms, a selection of Prayers, the Catechism, and other teaching material, would be of inestimable value to our children and to our people.

Within the year 1921 our bishops confirmed 61,881 persons. There can be no doubt that many of them were uninstructed, previous to the confirmation classes. No doubt many of them today have difficulty with the order of service. One of the astounding facts of my own ministry is the constant discovery of the lack of information among our people about things we take for granted, and the eagerness of our people for plain and simple teaching.

A Junior Prayer Book that would introduce children and even grown-ups to the service would be a most useful manual. Here is a chance for the General Convention that would mark an epoch in the life of the Church. What a glorious ideal for the new era of the Church's work, the enlightenment and nurturing of children by a Book of Devotion and Instruction. We have a wealth of material for such a book, and the need is great. It would be a real laborer sent into the ripened harvest.

One should not allow Lent to pass without reading Bishop Johnson's "The Personal Christ." Single copies from The Witness for fifty cents.

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 Corresponding Secretary, 281 Fourth Avenue, New York.

A Lenten Meditation

By Rt. Rev. William T. Manning, D.D.

"Why do we believe in God the Father?"

I have received a number of questions in regard to this. Someone asks, "How can I make my prayers more real and feel more truly that God is my Father when I pray to Him?"

I think probably the answer is that you need to be more simple and natural and unconventional in your prayers. Very many of us need this. We have in the Episcopal Church great dignity and order and beauty in our services and this is a great thing. But for this very reason, we need to be on our guard against becoming too formal and stereotyped in our religion. We need greater variety and flexibility in our services and we can have this without in any way violating the principles of the Church or the laws of the Church. We are not tied down always to begin with "Dearly beloved brethren." We need the stated services of the Church with their dignity and order and we need also services of the utmost simplicity and informality.

And I believe that in our private prayers many of us need to be much more simple and natural.

To the one who asks this question and to others who feel as he does, I say break away from formality in your prayers and take a new start. We can speak to God in our own words and we ought to do so. Use your prayer book as a help and a guide in your prayers but do not be limited to this. Let your prayers each morning and night include some expression in your own words of your own feelings, and wants, and needs. If you will do this, your prayers will be more real and you will feel that you are speaking to your Father in Heaven.

Here is another question which I have to answer:

"As we look over the world and see the sufferings and wrongs and injustices in it, can we believe in the justice of God? If God is a loving Father and if He is also all-powerful, why does He allow such crimes as we read of against defenceless girls and little children?"

The answer is, that the injustices and

crimes and wrongs in this world are not God's doing, they are our doing.

God has chosen to make us in His own likeness with the power of free choice so that we can be His children and not mere puppets. But if we have power to be God's children and to choose the good this means that we must also have power to choose the evil and to sell ourselves to the devil if we wish to do so. If God were to force our wills and compel us to be good, He would "break His own image in us." What we need to remember is that as God's children, made in His image, we ought to be doing far more to make such wrongs and crimes unlikely and impossible.

Much of the disease as well as the crime and wrong in the world exists because we do not prevent it. If we could set ourselves earnestly to improve the conditions of life, to bring Christ's law of justice and love into every department of human life, crime and wrong in the world would be greatly lessened.

Instead of asking why God allows these evils to continue, see that you are doing your part to prevent them, put yourself on the Lord's side, take your place in the ranks of God's army, the Church, and help to resist these things and overcome them.

THE NAZARENE

A Magazine of Healing

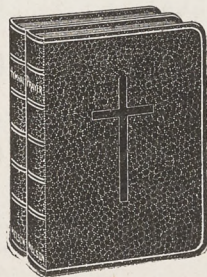
Invaluable as an aid to the stimulation of healing in the Church and its restoration as a Normal part of the Christian life.

Invaluable for rectors who are losing communicants to healing cults. Published monthly.

Sample copies, 10 cents. Subscription, \$1.00 per year.

THE NAZARENE PRESS

Boonton, N. J.



Price 50c
to \$20.00

For Sale by All
Booksellers

NELSON PRAYER BOOK and NEW HYMNAL . . .

Nelson's Imprint a Guarantee of Excellence

Conforming to the Standard adopted by the General Convention of the Protestant Episcopal Church

The Prayer Books published under Certificate of Approval from the Custodian of the Standard Prayer Book.

The New Hymnal as authorized and approved for use by the General Convention of the Protestant Episcopal Church in the United States of America.

Made in four sizes of type, on fine white paper and thin India paper, and in a great variety of bindings from the low priced cloth editions to the handsome combination sets in beautiful Morocco, Levant and Seal skin covers.

THOMAS NELSON & SONS

383-385-P Fourth Avenue - - - - New York

Christianity a Man's Religion

By Julius A. Schaad

Its deepest spiritual experiences are suited to man's personal needs.

As one looks within, or listens to the voices of his own soul, he discerns unused capacities, unsatisfied yearnings, and unfulfilled aspirations of a spiritual nature. Failing to realize anything in our religious experience which corresponds with these, it is perhaps but natural that, instead of striving for attainment, some should simply say, "I don't get anything out of religion," and let it go at that.

Mysticism is founded upon this longing. "A Christian mystic is one who longs for and believes that he can have an experience of communion with God, through Christ, in this life." "Mysticism brings the soul face to face with God, which is what the soul wants." And relatively few there be that find it.

As one reads the New Testament carefully, especially the Epistles, he is impressed with the presence of a subtle something, between the lines, which eludes the grasp of the uninitiate. Sometimes the words themselves convey spiritual ideas which we can neither understand nor express.

For want of a better name I shall call this the mystical element of Christianity. From the language of the Epistles it is clear that religious experiences are described which men seem really to have had, but of which we are ignorant. What is the reason?

I think the trouble is with US. Our ideas of religion have become so objective. For many, Christianity is merely a system of ethics and morals, of philosophy and philanthropy. The spiritual, which is the heart of it all, is not taken much into account.

This is a pragmatic age. Nothing counts which cannot be physically demonstrated. A subjective consciousness of God is a rather rare experience. "Brother Lawrence" and a few modern mystics may tell us that the practice of the presence of God is possible. But, if we believe such statements at all, it is on the testimony of others and not from personal experience.

Our Church women sometimes sense this element, as I have discovered from conducting Meditations during parochial Missions. And the modern cults have capitalized mysticism, even if the jargon of ideas and the jibberish of their literature leave us out in the cold with chattering teeth.

But relatively few modern men think of the mystical experiences of religion as belonging to them. And yet, the mystics of the New Testament era, and most of the spiritual leaders adown the Christian centuries (being mystics) were men—red-blooded men.

If the deeper spiritual experiences were to be the exclusive privilege of women, the New Testament has a singularly effective way of concealing that fact; for the narrators of such personal experiences were all men, and were writing chiefly to men.

Let me present the New Testament statement of the case. First as to the fact

of something deeper and beyond the objective phase of religion:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God revealed them unto us by His Spirit. . . . But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, for they are spiritually discerned." And again, St. Paul bursts out with these words: "O, the depth of the riches, both of the wisdom and knowledge of God." He speaks of the "peace of God which passeth knowledge"; of "peace and joy in the Holy Ghost"; and in Ephesians 3:14-21 gives a view of personal experience which is as fascinating as it is rare. St. Peter speaks of our relations with God on this wise, "Whom having not seen ye love; in whom, though now ye see Him not, ye rejoice with joy unspeakable, and full of glory." How much do we men know of such personal experiences?

There is not space here for further detail. But we may ask, are these passages mere words, or do they express real experiences which it would be possible for us to have today? There is only one answer, The apostles, men, having had these experiences, tell other men about them, so that they also may share in them.

Let me repeat that a study of the New Testament will disclose the fact that Christianity has spiritual truths and experiences to give which meet the inner needs of men, and are suited to their masculine nature.

When Christ called MEN to follow Him, He knew what He was doing; that He had both privileges and duties to offer them which would satisfy their manhood, and enrich their personal experiences. If men know what THEY are doing, and what will most minister to their manhood, and give it fullest expression, they will heed the call of Christ and follow Him, even though

it may lead them into the fellowship of His suffering which this Holy Week commemorates.

THE END

RHEUMATISM

A Remarkable Home Treatment Given by One Who Had It.

In the year of 1893 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who are thus afflicted know for over three years. I tried remedy after remedy, but such relief as I obtained was only temporary. Finally I found a treatment that cured me completely and such a pitiful condition has never returned. I have given it to a number who were terribly afflicted, even bed-ridden, some of them seventy to eighty years old, and the results were the same as in my own case.

I want every sufferer from any form of muscular or sub-acute (swelling of the joints) rheumatism to try the great value of my improved "Home Treatment" for its remarkable healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it, and it has proven itself to be that long-looked for means of getting rid of such forms of rheumatism, you may send the price of it, One Dollar, but understand I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free? Don't delay. Write today.

Mark H. Jackson, 431-H Durston Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

EUROPE

Rev. Dr. L. D. Bass, Kilmarnock, Va., and Miss Eleanor Bass, music teacher, Greenville, N. C., are to take a party through Europe, starting in June, visiting ten countries, the battlefields, the Passion Play. Those who covet the opportunity offered for travel, at moderate expense, in a congenial group of cultured people are cordially invited to join this party, conducted by an experienced guide.

One should not allow Lent to pass without reading Bishop Johnson's "The Personal Christ." Single copies from The Witness for fifty cents.

MOWBRAY'S EASTER CARDS

Packages of these Genuinely Christian Cards at prices varying from one to five dollars.

EASTER OFFERING ENVELOPES

PALMS FOR NEXT SUNDAY

The Bishop Book Shop

180 North Wabash Avenue, Chicago

Honor Rolls and Memorial Tablets

ALTAR FURNISHINGS

Of Gold, Silver, Bronze, Brass, Marble or Wood

ALMS AND RECEIVING BASONS

ALTAR DESKS

CANDLESTICKS

ALTAR AND PROCESSIONAL CROSSES

VASES

CHALICES AND CIBORIA

SPAULDING and COMPANY

Michigan Avenue at Van Buren St.

Chicago, Illinois

A Quiet Day With Prebendary Denison

By A. Manby Lloyd

The situation in Protestant countries today, such as England and U. S. A., may be summed up in a sentence. There is plenty of natural religion, (finding expression in the Y. M. C. A., Modernism, New Thought, Christian Science, etc.) but little sense of the supernatural. Scientific research—ethnological, biological, psychological, etc.—is supposed to have undermined the foundations of traditional Christianity, Protestant or Catholic. Miracles have been ruled out; the Old Testament declared to be incredible, together with large portions of the New. The recent attempt to explain away the resurrection of the body is the logical outcome of unreasonable rationalism.

There are a few left among us who foresaw this result, and have refused to parley with the New Gnosticism. Of these, the famous Archdeacon Denison was the leader. He has been well seconded by his nephew, Henry Phipps Denison, who is the subject of this sketch. As an interpreter of the Old Testament in particular, I venture to say he has no living equal. Here are some rough notes of Quiet Day addresses.

The Ark and the Flood

Point 1. There is the Ark. There is the Flood. *There is no third factor.* Outside the Ark is the Flood. Outside the Flood is the Ark. No people not visited by the Flood. So it is today. Only two things. The Church and the World, and there is no betwixt and between. At any given moment I am wholly in the Church or wholly in the World. There is no tertium quid. There is one God and one Mediator between God and man, and the Holy Catholic Church is the only living thing on the face of the earth. All else is vanity and vexation of spirit—everywhere else is destruction and death.

Point 2. It is an *Ark of Salvation*.

When the overwhelming scourge comes, it passes them by. Noah and his family are saved by faith, but it is an ACT of faith. Nonsense to think faith is separate from action. Getting inside the Ark is an act of faith.

People outside, no doubt, had their opinions on this and that. They were liberal, or agnostic, or free-thought. They did not hold with this or that. Let every man enjoy his own opinion. Very beautiful doctrine till the flood comes. Very good maxims if the world is in a normal condition. But gross folly if—as the Church teaches—the world condition is subnormal—if it is all upside down through Original Sin.

Point 3. The Ark is a place of *privation* and *discomfort*. All the comforts of life gone. Salvation, but what a salvation! Not much better off than men on a raft. Much more comfortable outside the Ark. There is all that we value, life and liberty; fresh air and sunshine. So it seems. But the test is in the final issue. At last the flood comes and then—inside is life. Outside is Death!

Life in the Holy Catholic Church a life

of privation; very galling to our fallen nature. Not the sort of life that we would choose. We want to live our own life, to think, believe, act and worship as we like. Let every man enjoy his own opinion. Quite so, but let God enjoy His opinion, too . . . So we are hemmed in by commandments, covenants and creeds. We have to learn the meaning of sacrifice and sacraments.

Greek thought very wonderful—men feeling after God. Altars to the unknown God. Platonic ideas; Socratic wisdom. But all ended the same way—all is vanity and vexation of spirit.

Epicurean and stoic attempts to solve the problem of the Fall by denying or ignoring it. But the fact remained. And Greek thought sank to its lowest depths in Sophism, and its denial of absolute right and wrong.

* * *

The Dove

There came a movement when the rain ceased, Noah opened the window, and sent out the dove. What a relief to get out of that dark, cramped place and to find itself in the fresh air. Compare Tennyson's picture of the Soul in the "Palace of Art"—everything ugly had been shut out; everywhere sweet music, the scent of flowers, rooms covered with pictures, windows reflecting the crimson fires of the setting sun. All was well for three whole years—

"I take possession of man's mind and deed.
I care not what the sects may brawl,
I sit as God, holding no form of Creed
But contemplating all."

* * *

And then she throve and prospered, so
three years

She prospered—on the fourth she fell
Like Herod, when the shout was in his ears
Struck through with pangs of hell.

* * *

And death and life she hated equally
And nothing saw, for her despair
But dreadful time, dreadful eternity
No comfort anywhere.

* * *

So the Dove took no notice of anything but the joy of light, and air and freedom; but, bye and bye, when the evening began to draw in, and the dove sought a tree's branch whereon to pass the night, then, perhaps for the first time, it realized there was nothing there but a waste of waters, for it "found no rest for the sole of its foot."

So there are moments in our lives when we let ourselves go and cease to practice self-restraint and live in the pure delight of some earthly pleasure. (a) It happens at some glad Springtide, after the restraints of Lent. (b) Or it may be in the pursuit of some hobby or work, not merely artistic or aesthetic; but the mere pleasure of "doing something"; great pleasure of "overcoming obstacles," so dear to great organizers. But these wings will not carry us for ever: that tired feeling sets in; the fire of the soul begins to fail; we can't do the things we once did; our friends are gone or affliction has found us out; we find no rest because we are *outside the Ark*; there is nothing but a wilderness and a waste of waters. . . .

If we could only get outside the Creation of God, and sit aloft "contemplating all" in lonely isolation like the Soul in the

Palace of Art! . . . Alas! outside the Ark, outside the Holy Catholic Church is nothing but death, death temporal leading only to death eternal, and it is no use saying,

"Let us break their bonds asunder,

"Let us cast away their cords from us. . . .

We must face the alternative:

"He that dwelleth in heaven shall laugh them to scorn.

"The Lord shall have them in derision.

. . . ."

* * *

The above extracts from note of a Quiet Day in 1912 may be helpful as showing (1) what can be done with such a simple story as that of Noah's Ark; (2) the reason why the Old Testament is so dull to some people. They simply do not realize the continuity of Church history, or the reality of the Communion of Saints. They do not see that the Ark is a great foreshadowing of the Church militant here on earth, which will float about as long as the flood lasts, until there is a new Heaven and a new earth wherein dwelleth righteousness.

CLASSIFIED ADVERTISEMENTS

FOR SALE

PREACHERS AND TEACHERS—Index the best you read in books, and file clippings by our almost automatic, inexpensive, topical and textual system. Highly commended. Circulars. Wilson's Index, Dept. K, East Haddam, Conn.

MADONNAS AND SUBJECTS on the Life of Christ. Reproductions in colors of the Great Masters. \$1.00 per dozen, assorted. M. Zara, Box 4243, Germantown, Pa.

"CARD METHOD OF INSTRUCTION." A Method to be used as a Game in Families, Church Schools and Confirmation Classes. Prepared by Rev. George P. Atwater, "THE CHURCH YEAR." 72 cards \$1.25. "THE CUSTOMS OF THE CHURCH" 48 cards, 50 cents. Full directions. Order from the Parish Publishers, Akron, Ohio.

TRACTS By REV. T. TRACY WALSH. Why be a Professing Christian? 5 cents; Antiquity of Church of England, 5 cents; Episcopal Church Merits, 5 cents; Facts and Principles, 5 cents; Why Use Forms of Worship? 3 cents; Departed Souls, 10 cents; Why Baptize Infants? 10 cents. Morehouse Publishing Co., Milwaukee, Wisconsin.

TREMENDOUS VALUE FOR 15c

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C. (Special).—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 500,000 circulation mark, which will be in a few weeks. Exciting serial story starts soon. Fifteen cents mailed at once with your application to Pathfinder, 213 Douglas St., Washington, D. C., will keep the whole family informed, entertained, helped and inspired for the next three months.—Advertisement.

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).

BROOKLYN

ST. ANN'S CHURCH

Clinton and Livingston Sts., near Borough
Hall

The Rev. G. Ashton Oldham, Rector
Sunday Services: 8 and 11 a. m., 8 p. m.

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.

DENVER, COLO.

ST. MARK'S CHURCH

Lincoln and Twelfth.

The Rev. Herbert William Prince,
Rector.

Sunday Services, 7:30, 9:30, Juniors;
1:00 Morning Service and Sermon.

Mid-week Open Bible Class every Wed-
nesday from 8 to 9:15. 100 now attending.

SHATTUCK SCHOOL

A Church School for Boys—57th Year

It is conspicuous among schools for its select
class of boys, its high rank in scholarship, its
moral and physical training, the care taken of
its boys, and their character when graduated.

A Military Boarding School of the best type. A
Church School with the traditions and ideals of
fifty years. Graduates prepared for any college.

Boys may be entered at Mid-Year. Summer
School on a Unique Plan. Address
The Rector, Shattuck School, Faribault, Minn.

EARN \$25.00 WEEKLY
AS A PRACTICAL NURSE

This simple home-study,
short course soon trains you.
Learn how to recognize differ-
ent diseases, to take tempera-
ture, care for patients, give
baths, etc. Easily understood.
Study "Nursing in The Home,"
by Dr. Lee H. Smith. This
gives new improved methods,
complete course, five hundred
pages, only one dollar. Send
today. Money back if not sat-
isfied—no red-tape. World's Medical Press, 655
Washington St., Buffalo, N. Y.

Ants Have a
Good Meal

White ants, or "anay" as they are called
in the Philippines, have eaten the wood
supports, ceilings, beams and a good part
of the handsomely carved reredos of the
Cathedral of St. Mary and St. John in
Manila, considered the finest structure the
Church has in the Far East. The condi-
tion has become so serious that the roof
of the building would collapse were it not
for the support given by bamboo poles re-
sorted to as a temporary measure. The
Cathedral Chapter, utilizing limited avail-
able funds, has renovated the high altar,
morning chapel and other parts of the
structure at a cost of about \$10,000. There
still remains to be repaired the south
transept, nave, choir and chancel. This
calls for a very thorough and expensive
work of reconstruction. Bishop Gailor,
Bishop Brent, Stephen Baker, George
Wharton Pepper and Dr. John Wood have
made a joint appeal for funds to do this
work. Experts estimate the total cost of
repairs will be about \$22,000, which
amount is beyond the ability of the Manila
community to pay. The donor of the ca-
thedral, a woman, has agreed to give the
last five thousand dollars and one gift of
five thousand dollars has been received. If
it is possible to complete the repairs within
the estimated amount there would thus re-
main \$12,000 to be raised. It is considered
likely that this amount will not be suffi-
cient so the committee is making an appeal
for \$20,000, which will amply take care of
the necessary rebuilding. A native hard-
wood, guaranteed by experts to withstand
the ants, with steel supports will obviate
any future difficulty.

Be Patriotic and Have
a Cup of Tea

The Churchwoman's League for Patri-
otic Service Club, 9 Park Ave., New York
City, is now open and rooms can be se-
cured there at weekly or transient rates
on application to the executive secretary.
Breakfast is served for the convenience of
those living in the house, and a most de-
lightful luncheon will be ready for any
member who gives the secretary a few
hours' advance notice. These meals, served
in the quiet, dignified, old-fashioned rooms
of the club, provide a restful contrast to
the bustle of the average city lunchroom.
Tea is served every afternoon, free of
charge, and it is hoped that Church women
living in the city as well as those who are
visiting here, will drop into the club for a
cup of tea and interest themselves in this
new and vitally important work of the
Church.

The Witness Fund

We acknowledge with thanks the fol-
lowing donations to the Maintenance
Fund of 1922:

Mary E. Alden	\$1.50
Mrs. N. R. Tervehr50
Mrs. Henry Burr50
Mrs. A. H. Marsden50
Rev. B. C. B. Smith	2.65
	5.65
Total for 1922	\$109.30

CHURCH SCHOOLS

BERKELEY DIVINITY
SCHOOL

Middletown, Connecticut
Address:

Rev. WILLIAM PALMER LADD, Dean

The Protestant Episcopal Theo-
logical Seminary in Virginia

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
Iddings 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.

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.

THE WOLCOTT SCHOOL

Boarding and Day School for Girls
DENVER, COLORADO
College Preparatory and General
Courses
Affiliated with the Wolcott Con-
servatory of Music

CIRCULAR UPON APPLICATION