

The Witness

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Russian Relief Work Must Not Be Allowed to Lag

Food Still the Greatest Need of Country But Medical Supplies Are Also Essential

The American Committee for Russian Famine Relief has agreed to turn over to the American Friends Service Committee (Quakers) for transportation to and distribution in Russia, the net proceeds of all funds and supplies collected in the different states where the appeal for Russian Famine Sufferers will be made.

The step was taken to assure the people that supplies and funds contributed by them for Russian Famine Relief will promptly go to the starving millions in the Volga valley and be administered by an organization in which the whole world has complete confidence. Attacks have been directed at the American Committee for Russian Famine Relief because of its announced intention to distribute part of its supplies through the Russian Red Cross. The Russian Red Cross was contemplated as our original distribution agency for reasons of economy. It has units of trained workers all over Russia. It has been recognized by the International Red Cross and highly praised by Dr. Fritjoff Nansen, head of the League of Nations relief work.

Wisconsin, the first state in the union to make the state-wide appeal for this committee, is making encouraging progress. A number of the committees have made the famine appeal a community wide project. Mayors and other city officials are taking active part in their respective communities. Money, grain and clothing is being contributed.

Typhus is raging. Next to food supplies, hospital supplies are needed in Russia. The Russian Red Cross reports that because of insufficient help the corpses are buried in shallow trenches which threaten a new epidemic in the spring. Forty-two per cent of the physicians of Russia have died within the last two years or have gone insane. Our work in ministering to the suffering people, weakened their constitution and made them susceptible to disease.

Mexico has agreed to send two ship loads of beans, cocoa, coffee and peas to Russia to be distributed by the Russian Red Cross. The Soo Railroad is carrying all grain donations, to the American Committee for Russian Famine Relief free to Chicago.

In Iowa we are asking the farmers to give us 500,000 bushels of oats. For fifty per cent of the money donations from Iowa, oats will be purchased. All oats will be ground into oatmeal. The oatmeal will be sent over to the Russian Famine

DuBose School Supplying Real Need in the Church

School Has an Enrollment of Twenty-five Men Who Are Preparing for Church Work

By Rt. Rev. Thomas F. Gailor

At the General Convention of 1898 in Washington a very interesting discussion took place in the House of Bishops on the general question of the supply of clergy and more especially as to the feasibility of preparing men for the ministry, who are of mature years and have come from the experience of business life.

Since that time several experiments have been made with special "schools of postulants" and, while a number of our most efficient and successful clergy have been trained in these schools, there was not sufficient income provided to put the schools on a permanent basis.

It was left to the Rev. W. S. Claiborne, whose work as Archdeacon had impressed him with the need of men in the home mission field, particularly in the rural districts, to initiate a movement to establish a training school, which should take its place as a permanent factor in the educational life of the Church.

A number of bishops and laymen gave their hearty co-operation and finally the Synod of the Province of Sewanee adopted a resolution strongly endorsing the school. The Rev. Mercer P. Logan, D. D., well known throughout the Church as a leader in the movement for teacher-training, accepted the position of warden and gave up his parish in Charleston, in order to devote his life to this adventure of faith.

The school is situated at Monteagle, Tennessee, the home of the Southern Chautauqua, and has a beautiful and fertile domain of sixty acres and comfortable buildings, sufficient to house about forty students. Within a month of its opening eighteen men had applied, with the consent of their bishops, for admission. There are now 25 men enrolled at the school.

The school will give a thorough course of instruction in all branches of theological learning which do not involve a knowledge of Hebrew, Greek, and Latin; the study of the Bible, the Prayer Book and Church History and Pastoral Theology will be more serious and complete because the classics are not required. The course of study is for men of mature years, who have proved their ability to teach and lead, and who will bring to the ministry their knowledge of men and their experience of business life.

The Trustees and friends of the DuBose School believe that it supplies a real need in the Church's system of training

EASTER

In the light of early morning, on the
Resurrection Day,
Came two Marys bearing spices,
Love had cast their fear away.
In the tomb an Angel sitting, bid
them seek there not in vain,
For the One they loved most dearly,
whom the grave could not re-
strain.
Now the light of Easter morning o'er
the earth its beams hath cast,
Now we have no cause for sorrow,
for the night of death is past.
Now immortal hope is streaming
from the place where Jesus lay,
Now we pass to life eternal, on the
Resurrection Day.

W. L. Davis.

Area since it serves as a good food for the Famine Sufferers.

Nine hundred empty box cars are waiting on the borders of Russia to carry relief to the Famine Area, according to Wilbur K. Thomas, executive secretary of the American Friends Committee. The Russian Government carries all supplies free into the Famine Area.

Haste in the great factor now. Thousands are dying every day in the Famine Area. According to Wilbur K. Thomas, between ten and fifteen million people will have to die before this winter is over. Approximately 33,000,000 are affected by the famine.

The American Committee for Russian Famine Relief has spent much effort getting an organization in the different states. The results will soon show what splendid work has been done.

\$1,000,000 ENDOWMENT

The Committee on Increase of the Episcopal Endowment of the Diocese of New York, headed by J. P. Morgan, announced last week that effort had been begun to establish an endowment of \$1,000,000 to meet the expenses of administering the office of Bishop of the New York Diocese. The intention is to invest the endowment to yield \$50,000 a year, the amount needed.

GENERAL NEWS OF THE EPISCOPAL CHURCH

President Bell Speaks at Yale

President Bell has long been known as one of our most effective college preachers. At his recent visit to Yale he attempted a more difficult task. After preaching at the college chapel on Sunday morning, March 19, he conducted three evening meetings on Sunday, Monday, and Tuesday nights, speaking to the men on *The Necessity for an Ordered Faith*. These meetings were under the direction of the Berkeley Association but no effort had been made to work them up, the association leaders depending on a simple announcement with the favorable impression which they were sure Dr. Bell would make at the morning service, and the earnest prayers of a few men who had these meetings in their hearts.

Some three hundred men were present each night, the great number of questions, which Dr. Bell answered with rare skill, being evidence of the interest in his addresses.

The addresses were followed by discussion groups meeting in men's rooms, and many personal interviews. Assisting in these discussions and interviews were the Rev. Francis B. Roseboro, of Christ Church, New Haven, who is devoting his ministry to work among Yale men; the Rev. Malcolm Taylor, executive secretary of the Province of New England, who has been giving much time to college work, and the Rev. Spence Burton, of the Society of St. John the Evangelist, Boston.

Healing Mission Successful in Tennessee

Mr. Henry Blandford of Atlanta, Ga., held a Healing Mission at St. Luke's Church, Jackson, Tenn., of which the Rev. T. S. Russell is rector, from Feb. 17 to March 5. The attendance at the services was large, especially toward the close of the mission, and from half to two-thirds of those present came from outside the Episcopal Church. Prayers were offered for hundreds of persons unable to come, and hundreds of those in attendance came to the altar rail to receive the laying on of hands. Many benefits and blessings, spiritual, mental and physical, resulted. Many of the sick or suffering were relieved, and the faith of many was strengthened, enabling them more fully to realize the presence and strengthening power of God.

Church Will Sing Hymn Every Sunday

Trinity Church of Boston has a new idea. It proposes to have a favorite hymn which it will sing on all occasions. The following note in the parish paper will explain: "How Firm a Foundation, Ye Saints of the Lord," is to be sung by the Trinity congregation for the next three months, or until it is sung full voiced, with confidence, and without the book. If the Kiwanis Club can have a good time with 'Old McDonald Had a Farm,' and the Rotary Club can wax enthusiastic over 'Today Is Monday,' or 'Lizzy Jane,' and sing them every time they meet, worshippers at Trinity Church will sing such

hymns as 'How Firm a Foundation' till they shake the shingles on the roof, and break the hearts of doubters of our Christ. Lend a hand. Help sing. All the great congregation needs is a chance to sing. They shall have it at Trinity Church."

Discussion of Coadjutor for Massachusetts

About 150 were present at an informal gathering last week to consider favorable men for the Bishop Coadjutor for Massachusetts. The Rev. Charles L. Slattery, D. D., rector of Grace Church, New York City, received the largest number of clerical and lay votes. Rev. Laurens MacLure, rector of Grace Church, Newton, presided. The eligibility of Dr. Slattery was championed by the Rev. Philo W. Sprague, of St. John's Church, Charlestown.

There was a fairly large attendance of clergymen and laymen. Dr. Slattery's vote was forty, twenty-nine of which were cast by the clergy, and eleven by laymen. The Rev. Percy G. Kammerer, curate of Emmanuel Parish, advocated the choice of the Rev. P. F. Sturges, D. D., of Grace Church, Providence, R. I. Others whose names were proposed as candidates and who received votes were the Rev. Alexander Mann, D. D., of Trinity Church, Boston; Suffragan Bishop Samuel G. Babcock, D. D., the Rev. Appleton Lawrence, of St. Stephen's Church, Lynn, who is a son of Bishop Lawrence; the Rt. Rev. Herman Page, D. D., Missionary Bishop of Spokane, and Dr. Campbell of Jamaica Plain, Mass.

Educational Secretary Keeping Busy

St. John's Parish (the Rev. William T. Dakin, rector), Savannah, Ga., has recently organized all of its group work under the Church School Service League. The Rev. W. A. Jonnard, assistant rector, Savannah, Ga., who is the educational secretary of the diocese, is in charge of the young people's work, and director of the League. A group of young people holds itself in readiness at the call of Mr. Jonnard, and is assisting him in the work for the Province of Sewanee of which Mr. Jonnard is field worker, by helping in his office. As parish work, they fold and wrap the parish allotment of The Church at Work.

Laymen's Missionary Movement to Resume

The outlook is for a resumption of the activities of the Laymen's Missionary Movement. Quiescent since the inauguration of the Interchurch World Movement, in order to cause that organization no embarrassment in undertaking the large task which it had set itself to do, the time now seems ripe for renewing the activities at that time laid aside.

With this conviction, a group of laymen in the Central West are calling a Missionary Conference in Chicago, May 3 and 4, for the purpose of facing frankly the present situation in order to ascertain the mind of the laymen of Protestantism with reference to the part they want to take in the type of work which the Lay-

men's Missionary Movement inaugurated and carried on so efficiently for so many years.

The conference will be strictly unofficial and self-entertaining. The program will call for the reviewing of the present missionary situation, the considering of the increasing need for unofficial and friendly association in the missionary work of the Church which affords opportunity for the cultivation of a spiritual co-operation among Christian forces, particularly in respect to the development of missionary vision and purpose, and the ascertaining quite definitely the policies on the basis of which the Laymen's Missionary Movement may be of the widest and greatest service.

One Might Think Moonshining Was Limited to the Mountains

The first Institute for the Church's workers among the mountain dwellers of Appalachia was held in Knoxville, Tenn., April 3rd to 6th, in connection with the Tenth Annual Conference of Southern Mountain Workers.

Church workers from Kentucky, Tennessee, Virginia and West Virginia were in attendance in addition to Dean Lathrop, Dean Davis, Miss Tillotson and the Rev. Franklin J. Clark of the Missions House staff in New York.

There was a reception for the workers at the Hotel Atkin on Monday evening, April 3rd, followed by a discussion on the subject: The Handicrafts of the Home. Should they be encouraged?

The program for the Institute, held in the Hotel Atkin on Tuesday, was as follows:

The Mission School.

1. How can we overcome irregular attendance?

Can we get the homes interested in the schools?

2. What shall we do with the child of low tendencies?

Should we plan a kind of education for the subnormal or physically handicapped child?

Is it advisable to admit a child who has been taken by the Juvenile Court and put in the school?

3. A suggested curriculum for the mountain school.

Moonshining.

What can we do about it?

Political activity for the mountain worker?

Recreation.

What should we give the child?

What plans can be made for supervising community recreation?

How about dancing?

Modernism Strong in English Church

The continued demand for the trial and expulsion of the various modernist leaders in the Church of England is evidence that these modernists are making a deep impression upon the Church. The ninth conference of modern Churchmen will be held at Oxford August 21-28. At this time the subject to be considered will be "Is Christianity the World Religion?"

The Archbishop has recently rebuked the zealous conservatives who are bringing railing accusations against the men who are concerned with modernizing their church.

Harrisburg Church Has Anniversary

The thirtieth anniversary of St. Andrew's Parish, Harrisburg, was celebrated on March 24, with a splendid program. Not only was the Church School crowded to overflowing, but large congregations also attended the three services of the day. At the 11 a. m. and 7:30 p. m. services, the church was filled to its capacity. The special speaker at the morning service was the Rev. Leroy F. Baker, who gave a brief history of the founding of the parish. Mr. Baker was rector of St. Paul's, Harrisburg, when St. Andrew's was started, and has been closely connected with St. Andrew's ever since. Bishop Darlington was the special speaker at the evening service. A beautiful incident at this service was the presentation of a large bouquet of flowers, with the best wishes and greetings of St. Andrew's Church, York. The present rector of St. Andrew's Parish, Harrisburg, is the Rev. William C. Heilman. Since its foundation thirty years ago, the growth of the parish has been steady, but under the present rector's leadership, it has grown by leaps and bounds. Beginning with a Sunday School in 1892, so steady has the growth been, that in the present year, the communicant enrollment alone numbers 301. The Sunday School is the largest of all the Church Schools in Dauphin County. Under Mr. Heilman's administration, an extensive Social Service work has attracted wide attention far beyond the confines of the Diocese of Harrisburg and the State of Pennsylvania. In the recent issue of "The Grit"—a national weekly newspaper—the parish and its rector were given a most favorable write-up, which was an intelligently-written appreciation of the splendid work accomplished for the community by this prosperous parish.

Girls' Friendly Gets Started in Savannah

Three branches of the Girls' Friendly Society are the result of the visit of Miss Lucy N. L. Watkins, extension secretary, to Savannah, Ga., in February—one at Christ Church, one at St. Michael and All Angels' Church, and the third at the House of Prayer Mission, the parochial mission of Christ Church. The branches are starting out in a small way, and will extend their work as the members better understand the aims of the society.

Parish House for Waycross, Georgia

Definite plans for beginning in the fall the building of a parish house were discussed at the March meeting of the Men's Club of Grace Church, Waycross, Ga. A lot has been bought next to the church building, and it is proposed to build one story at a time. This parish has recently been visited by the Rev. W. A. Jonnard, executive Secretary of the department of religious education. Mr. Jonnard preached twice on Sunday on religious education,

and addressed the members of the Church School, explaining the Church School Service League.

Tulsa Builds Big Church

Construction of a \$300,000 church in Tulsa, Oklahoma, is under way (Rev. Rolfe P. Crum), and it is expected that the crypt will be ready for occupancy the first Sunday in May. The crypt will seat six hundred people, and the completed church about nine hundred. There is also a gymnasium, locker and shower room, kitchen and pantry in the sub-story. The church is of English Gothic, and will be cruciform, with a lantern tower over the crossing. In this tower will be suspended a set of chimes, for which \$10,000 has already been donated. There will be guild rooms, choir practice rooms, sacristies, and curates' quarters in the parish house.

There will be a side chapel in the southern transept of the church in memory of the Rt. Rev. Francis Key Brooke, D. D., the first Bishop of Oklahoma.

Bishops Stir Them Up in Texas

The most stimulating experience in the religious life of Gulf has been the Preaching Mission conducted by Bishop Quin, the week of March 5th to 12th. The Mission began with a good attendance, which gradually increased until it exhausted the seating capacity of the Chapel. By actual count, less than thirty families in the entire community were untouched by the Mission. The Children's Mission was a particularly bright spot, with nearly a hundred in attendance every day. Fifty-three silver crosses were awarded for every day attendance. The Mission began with a corporate Communion, followed by a family breakfast. The daily Eucharists were well attended and only three confirmed persons in Gulf failed to make their Communions during the Mission. Intercessions, in increasing numbers, were offered each morning. The direct aim of

the Mission was to give a reasonable, attractive presentation of the Gospel of Christ to the people of the community. The Missioner outlined the successive steps in the Christian life. As a natural reaction, there will be formed, at once, a class for instruction and preparation for the Sacrament of Confirmation.

Bishop Winchester of Arkansas was a visitor in St. Paul's, Waco, on Sunday, March 26. He gave a short devotional address to the men and boys at their annual corporate Communion and preached at the 11 o'clock service.

St. Paul's is rejoicing in the good work being done among the young people by Mr. John C. Roak, who has been assistant to the rector since Feb. 1st. The average attendance at the young people's Lenten services has been eighty. The activities among the young people are so great that plans have been adopted and contract let for remodeling the old rectory and for building an additional recreation hall. Both buildings are to be used to advance the work among the young people.

Active Lent in Diocese of Bethlehem

From all over the Diocese of Bethlehem come reports of an unusual Lent in attendance. St. Luke's Church, Scranton, says the noon-day services the first week were at a conservative estimate 50 per cent above any previous year. Grace Church, Honesdale, reports increases from 75 per cent to 100 per cent for the mid-week services. Trinity, Easton, has four adult Bible classes which meet at different hours each week to accommodate the variously circumstanced members. One class meets after the visiting preachers' night. For an hour after the regular service some twenty men remain to study the Scriptures. Among these men are professors and students of Lafayette College. These classes must satisfy the spiritual hunger of the members or they could not continue with increased attendance, some of them throughout the year, for neither men nor fish will nibble long at an empty hook.

Is Easter the End of the Church Year with You?

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IMPORTANT
MESSAGE
SOON

If not, you will certainly want to keep yourself informed throughout the Convention Year by reading a Church weekly regularly.

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LIFE

By Bishop Johnson

There is nothing so miraculous either in this world, or in the world to come, as the mystery of life.

An inanimate world could be in very truth a senseless world.

The moment that conscious life became a fact, just that moment the greatest miracle in all time occurred, for there can be no limit to its possibilities.

Let us go back in time to chaos; when as Scripture says, "the earth was without form and void," or as scientists tell us, "the earth was cooling off."

Let us go back to that particular epoch when Manhattan Island was a rock that had cooled, surrounded by an illimitable waste of ocean and enveloped in a gigantic cloud of mist.

The time and the place and the circumstance are just as real as any historical occurrence.

* * *

Let us take with us a scientist, a business man and a prophet.

The scientist will tell us what has been. Natural science necessarily deals with the past, and can form only hypotheses as to the future which are based on the experiences of the past.

The business man deals with the present and its opportunities for barter.

The prophet, likewise a product of the Creator's power, deals with the future.

As we assemble on Manhattan rock a million years ago, the prophet says, "There will be life." The scientist searches the rock, the water and the mist. "There is no evidence on which to base the assumption." The business man sees nothing to interest him. Life came.

* * *

We move along a hundred thousand years, and we find a carboniferous age in which the great coal fields and oil deposits were in the making.

The prophet says, "The earth will be inhabited by great monsters."

The scientist can find no evidence and negatives the prophecy.

The business man cannot function. The coal and oil are not ready for the market

and anyway there are no buyers.

We move along another cycle.

The prophet tells us that a creature is coming who has a mind which will be capable of abstract reasoning and will invent tools and muddle in art and create literature.

"There is nothing in these Saurians to indicate it," says the scientist.

The business man senses traffic but is skeptical. The cave man came.

Next says the prophet, "This man will possess a conscience, and will be able to discriminate between right and wrong, and become a great sinner."

"Nothing in the cave man to indicate a conscience," says the scientist.

"Let us hope this conscience will not interfere with business," says the merchant. And the sinners came in great numbers.

And then, strange to say, there came a nation of prophets—the Hebrews; and a nation of scientists—the Greeks; and a nation of opportunists—the Romans; and the Greeks lived in the past; the Romans in the present, and the Hebrews in the future.

And a long line of Hebrew prophets told of a Savior who would save men from their sins and who would give men eternal life.

To the Greeks this was foolishness and to the Romans it was a stumbling-block, but the Hebrew prophets were justified in the coming of the Lamb of God who has taken away the sins of those who believed on Him.

* * *

And now the Christ says, "In My Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for God." And the scientist still resists and the business man still doubts, but why not?

If you are permitted to follow the plans of an architect as he creates a beautiful temple, and you see it going up step by step until the vaulted roof is all that is needed to complete the plan, is it not fair to suppose that he has solved the problem of the roof before he has erected the walls and buttresses that are to support it?

Does he not demonstrate enough wisdom in that which has already passed before the eye, for you to believe that he can master the roof, even though you never saw an arch, and know not how it can be made.

The miracle of life is not the New Jerusalem but New York, which has arisen before your eyes in all its diversity and marvelous purpose.

Surely "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that we are without excuse."

Surely "He that hath begun a good work in us" will not leave off until He has completed that which He has thus far developed.

The infinite wisdom and, along with it, the marvelous benevolence which He has shown until now, will not be frustrated by His own incapacity to finish His work.

Is it not rather childish to hold that the end of His creative genius is either an ash pit or a cemetery?

But the world does need just what Jesus Christ promised—"a new heaven and a new earth," in which righteousness shall be triumphant and God's goodness will be completely vindicated.

* * *

"I am come that ye might have life and that ye might have it more abundantly."

Not without fire and earthquake did the world assume its present form.

Not without storm and violence did the fit survive.

Not without strife and bloodshed did man become civilized.

So "therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe." Blood and sweat are the price of progress. Of course if God is a mere force, then there is no occasion for us to make supplication to Him. Man cannot be grateful to a faucet from which he draws his sustenance.

But if "every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadows of turning," then, and then only, have we cause to be grateful; nay! woe be unto us if we are ingrates, for ingratitude is the meanest of vices.

Surely then when the Church bids us "Lift up your hearts," we can do no less than "lift them up unto the Lord."

Surely, "Let us give thanks unto the Lord," for "it is meet and right so to do."

If man is born with a prophetic instinct to lift up his heart unto God, surely it is a part of his bounden duty and service so to do.

Every man who is grateful for life, and has confidence in a personal God, will find that in the Day of Resurrection for which his soul craves.

"He that believeth in the Son of God hath the witness in himself." "Like as the hart desireth the water-brooks," so God has made man with the capacity to hunger and thirst after righteousness.

It has never happened that when man's need called upon God for the coal and the oil and the metal, that He denied the need. So confident are we that the natural world contains that which is necessary to solve our problems, that we go on planning inventions, sure that the need will be supplied.

So man has the right to feel that if he hunger and thirst after God, God will not mock his desire.

TWO GOOD BOOKS

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THIRTY-FIVE CENTS

The Witness Publishing Co.
CHICAGO

Cheerful Confidences

By George Parkin Atwater, D.D.

REPAIR THE SIGN-BOARD

At a country crossroads was a small settlement, store, blacksmith shop and a town hall. The town hall was almost ready to tumble down, and the township trustees were terribly perplexed about it, as they had no money to build a new one. One night a heavy storm broke on the settlement, and the wind blew down the town hall. The trustees met the next morning and decided that God had sent the storm. Being pious, they offered prayer for the storm, which destroyed a building that might have menaced their lives. They thanked God for the effects of the storm.

Later in the day they found, to their consternation, that the storm had twisted the signboard at the crossroads, so that the finger of the board pointed up a blind lane. The legend on the board was "to ———, 4 miles." The traveler who might follow the board, as twisted by the storm, would find himself, at a deserted coal mine, a mile away.

The pious trustees were perplexed. They had publicly declared that the storm, was the visitation of God. The storm had twisted the board. God knew better than man. They feared to touch the board.

So thereafter, travelers went astray, lost time, were confused, and had to inquire the way. They never had any satisfactory explanation of the misleading signboard.

This is a parable. We have in the pages of the Prayer Book a misleading direction. It is this—"Remember the Sabbath day to keep it holy, etc.,"—

That is a part of the old Jewish ceremonial law. Christians observe Sunday, the weekly commemoration of Easter.

Whatever divine sanction lies beneath the fourth commandment, has been transferred to the later observance. Yet we retain the language, and the injunction, of the ceremonial injunction.

Why had not the Church sufficient common sense to make its language, and its practice agree? If we should say, "Remember the Lord's Day to keep it holy" and stop there, we should not have to spend hours in explaining to the perplexed, that the ceremonial element of the fourth commandment is an abandoned lane.

If we plant ourselves four-square on the real fact of Sunday, in a Christian sense, we may assist perplexed Christians, who find no halting place between Sabbatarianism and a woefully neglected Sunday. In their confusion they have chosen the lawless way, because the proper, lawful, consistent and joyous Sunday has not been made clear to them.

We would progress faster, if we cut away some of the unnecessary overweight, if we would correct our signboards.

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.

Dr. Church and Mr. Busyman; A Parable

By Rev. E. H. J. Andrews

Mr. Busyman was tired out. Every difficulty had come to assume the proportions of a mountain. His mind reeled; his nerves popped. With a gesture of despair, he brushed aside the papers on his desk and slumped forward in his chair.

Not having heard anyone enter, he almost jumped out of his seat when Dr. Church's hand descended on his shoulder.

The doctor was the famous lawyer's physician as well as his friend and for some time he had been anxiously watching him. "Man, man!" he said. "This won't do. My car's outside. Come along!"

Busyman looked at the physician stupidly, but, unequal to argument, submitted without a murmur.

They drove to Busyman's rooms. The bracing air had a reviving effect upon the lawyer.

"Now," said the doctor, "throw into that grip of yours some flannel shirts, golf-stockings, thick-soled boots, a mackinaw, a sweater, a raincoat, and so on. You're going to need them."

"Why? What's up?" queried the lawyer.

"This. Tomorrow morning, you and I and Jake (Jake was the doctor's handy man) leave for the Catskills, for a six weeks' breathing spell among God's hills."

The doctor was already hauling grips out of a closet. "Come, get busy!" he urged.

"Why, man, you're crazy!" cried Busyman, at last. "Crazy! I couldn't get away even for a day. What are you thinking about? There's that Crowley case hanging over my head—that Dempster Corporation muddle threatening my life—Slapperton's been hounding me to death over that wretched——"

The doctor faced him. "You've said it,"

he interrupted. "Threatening your life" is right. Busyman, suppose you were to drop dead tomorrow."

His friend started. A scared look came into his eyes. All the agony of months of increasing mental and physical unfitness flashed before him.

He gave in. He would telephone the office for certain papers, and——

"Nothing doing!" said the doctor, peremptorily. "Absolute change of activities."

A few hours' ride, followed by a ten-mile stage trip, with a stiff climb at the end, brought them to the doctor's camp. A roaring fire, a piping hot supper and to bed!

Next morning, Busyman slept till noon, but, the day after, when the doctor opened his eyes, he was gone. Outside, with chest out and head back, he was pumping mountain air through his lungs.

"Doc," he exploded, "you're right; it's God's country, sure! Slept like a top and now—this!"

In a week he felt like a horse, in two like a locomotive, in three, like a whole fleet of steamships!

Fit! Fit in mind and body! Fit in nerve and faculty! Fit for work—any amount of it!

When, the next year, about the same time, the doctor dropped into Busyman's office with a similar proposal, no arbitrary action was necessary. At sight of him Busyman's eyes beamed. "Doc," he said, "I had begun to be afraid you weren't coming!"

Dr. Church is the familiar friend and physician of us all and his camp in the Catskills—LENT!

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Canon Bodington; The Children's Missioner

By A. Manby Lloyd

It may be that the modern Mission for children includes courses on Relativity, Psycho-Analysis and Pneuma-Therapeutics. But I am speaking of the methods in vogue in the nineties, when priests loved souls rather than dissected them.

It is thirty years since I slipped into a suburban church, behind rows and rows of eager children, and heard one of the master-minds of the English Church cast a spell over his juvenile congregation.

Charles Bodington, more than most men, realized that life, especially civilized life, is a very complex thing. Yet there is in man's better self a longing for simplicity. Rousseau sought for it, when he advocated the return to nature—to the childhood simplicity of the race. That was a false solution and therefore useless. We can have simplicity in life (however complex be the details) only by allowing it to revolve around one great principle. In all the troubles that beset the chosen people, the Psalmist found consolation and a unifying principle in the greatness and sovereignty of God.

The average teacher of children runs off into abstractions—temperance, patriotism, social reform, class-consciousness, and what not. The ethics might fit in equally with those of Christ or Confucius, of Moses and Mahomet. Long before the children know what the poor man is driving at their little brains are too bewildered to follow him.

* * *

There was no doubt about Canon Bodington's central principle. It was this:

I AM A CHILD OF GOD

Grant that, and the rest is all plain sailing. The same simplicity was behind the whole week's course. Like the first chapter of St. John's Gospel, it contained few words of more than two syllables. Every day the children learned it by heart. They built up the skeleton and the Missioner clothed it with flesh and blood and breathed on the dry bones. The first sections ran thus:

(1) I AM. I OUGHT. I CAN. I WILL.

I am the child of God
I ought to do my duty
I can do my duty and
By God's help so I will

(2) I AM THE CHILD OF GOD BECAUSE GOD CREATED ME.

God created me in His own Image
He gave me a moral nature

- (a) A reason to think with
- (b) A will to chose with
- (c) A conscience which always says—
Do the thing which is right
Avoid the thing which is wrong.

* * *

Simple as this outline seems, the student of moral and dogmatic theology knows how much it involves. The very first phrase is a challenge: I AM, etc., sums up the philosophy of being and becoming, and gives us solid ground to tread upon when we are well nigh washed off our

feet by floods of Calvinism, Eddyism and know-nothingism, which in polite ears sounds better (being Greek) as Agnosticism.

It may be objected that the skeleton outline is too rigid—tell the children the simple Gospel story.

Which reminds me of another story. It is related in the life of Bossuet that, orthodox as he was, he was sometimes accused of being too tender towards those who differed from him, and speaking of a very rigid Catholic he sent a message to him, and it was this: "Tell him that he has got no joints." And the man, infuriated, sent back the message to Bossuet: "And you may tell him from me that he has no bones."

Well, now, we want joints and we also want bones, otherwise we shall suffer from spiritual arthritis.

So we go on to the third section.

(3) I AM THE CHILD OF GOD, BUT I WAS BORN IN SIN.

A sinner is one who chooses to do his own will instead of doing the will of God. Sin is lawlessness.

Sin is the worst thing in the world.

Sin (a) darkens the mind; (b) pollutes the heart; (c) weakens the will; (d) separates me from God.

The sinful state in which I was born is called Original Sin.

The sinful deeds I do are called Actual Sins. I cannot serve the Lord with a mind made dark, a heart made foul, and a will made weak by sin.

* * *

Canon Bodington loved the children and the children loved him, and drank in every word. For illustration, he drew on that rich picture book, the Bible; the Old Testament justifies its existence if it is only a picture book. Children love the old stories—Cain and Abel. The Flood and the Ark and the animals going in two by two. They are not in the least interested in J. E. and P. or the Tübingen school of criticism. After all, Noah's Ark was not nearly so funny as Henry Ford's peace ship.

So this brings us to Canon Bodington's next point. If the Old Testament princi-

ple is Law and the Sovereignty of God, the New Testament idea is grace and the Lordship of Jesus Christ.

(4) GRACE IS GOD'S REMEDY FOR SIN.

Grace is a spiritual gift of God, which makes me acceptable to God and able to serve Him.

Grace is the best thing in the world.

Grace (a) enlightens the mind; (b) cleanses the heart; (c) strengthens the will; (d) unites me to God.

I was made the child of God by adoption and grace by the sacrament of Holy Baptism.

* * *

But space fails me. The concluding section dealt with VIRTUE and VICE, the four Cardinal, the three Theological Virtues the seven Deadly Sins, described as Seven Thieves. Humor had a large place in the instructions as the concluding example will suffice to show.

"(7) Thief SLOTH robs me of everything, leaves me nothing, makes me a pauper; but the lock and key which he cannot pick is Diligence.

There is another nimble thief against whom I have to watch very carefully, of whom it has been said, "Little Jack Lie runs round the parish before old Father Truth can get his boots on." Beware of him."

* * *

The full synopsis of these Mission teachings used to be obtainable for a penny or two from the S. P. C., London. It is also printed as an appendix to one of Canon Bodington's devotional books, published by the same firm

Next to the Church Catechism itself, the gaps in which it serves to fill, I know of no dogmatic outline of equal value; it avoids the psychological defects of the average Sunday School course, which seek to cram the poor children with scenery, with flora and fauna and a number of unrelated facts. Our ancestors, who were psychologists long before psychology became a science, knew the importance of memory training, and that the formation of good habits was the foundation of character, and not the cramming of the mind, or the encouragement of the speculative side of things.

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The Grail and Yussuf

By Louis Tucker

Scene: John Mark's house at Jerusalem. Upper chamber.

Time: Sunset, Good Friday.

Persons: Yussuf of Arimathea and the Ten. Rhoda, a servant. John Mark.

John Mark: Hail, Men of the Way. My mother Miriam would have you know that food is ready.

Thomas: The Way leads nowhere.

Peter: I cannot eat now. I denied him.

James: We all forsook and fled.

Mark: At least, let Rhoda come and clear the table. We were so shaken—so much has happened—that Mother sent her out for news instead.

Philip: Of course; of course. When he was tried and crucified—and the great darkness—and the earthquake—Who could wash dishes? Let her come in.

Mark: Rhoda.

Rhoda (entering): There is a man outside who asks for entrance, and begs to speak with you.

James: Who is he?

Rhoda: He did not tell; but his phylacteries are broad, his cloak has Babylonian fringes and his eyes blaze. He is some great one; but bowed with grief, as ye are.

James: As we are, Rhoda. Your own eyes are red with weeping. Admit him.

Yussuf: I heard and came. I am that Yussuf who had not heart enough to stand for him when Annas judged him.

John: Yussuf? Yussuf of Arimathea? Why, you are of the Sanhedrim, and the Sanhedrim killed him. Begone.

Yussuf: Nicodemus and I were not consenting unto his death. They tricked us—called a meeting without us; but we should have looked for tricks, forced our way in and spoken for him. I came to you to bring one little shred of comfort, because you were his faithful friends and loved him.

Jude: We faithful? No.

John: We loved him? Yes. We loved him.

Yussuf: Nicodemus, the sometime coward grown very brave at last, defied the Sanhedrim, braved Pilate in his den, and begged the body. We have buried him, wrapped in linen, in the new tomb where never man yet lay, deep in my garden.

Peter: Now may God reward you.

John: Dead? Buried? And it was only last night, less than a day ago, that he stood up here in this very room, took in his hands this cup of wine and water, and shared it among us saying: "This is my blood of the new covenant, now being shed for you and for many, for the remission of sins." How well he knew. How bitter well he knew.

Yussuf: The grandest man the Temple ever saw: but oh, Jerusalem that slays the prophets. I thought, at one time, that it must be he who should redeem Israel.

Philip: So thought we all, good friend. Would that we might reward you.

Yussuf: You call me friend? You speak twice of reward? Send me, then, something that his hand has touched, that I

may treasure always; for I, too, loved him. Give me, perhaps, this cup.

Andrew: 'Tis John Mark's, or we would.

Yussuf (turning to John Mark): Let me, then, have it, John. I have no doubt it is your mother's; and not yours to give. Therefore I will send another and a heavier one to you to take its place. This I shall have surrounded with a shell of cunning graven work, and hand it down unto my children's children with the tale of the good man whom we thought Son of God, able to conquer Death; until, despised, betrayed, rejected of his nation, he let them kill him.

Peter: Oh.

Yussuf: Our hope is dead. God turned His face away from Israel. Evil has conquered good. Our trust is dead. Our hearts are dead within us. Jesus is dead. But, one thing is not dead. We love him still. Give me this thing his hand has touched. I, also, love him.

Dora (in tears): Oh take it, take it. Miriam will say yes.

John Mark: Dora is right, Yea, take it.

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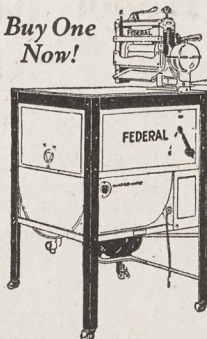
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Daughters of the King
Meet in Colorado

The Quinquagesima meeting of the
Local Assembly of the Daughters of the
King in Colorado was held on February
24, 1922, in the Parish House of the St.
Peter's Church.

The meeting was called to order at 8:30
by the president, Dr. Gale, with eighteen
members present. Reports were read
from the following chapters: Walton Hall
Roggett of St. Peter's, Bishop Spalding
of St. Mark's, and H. Martyn Hart of the
Cathedral, followed by reports of the
Corresponding Secretary, read by Miss
Lamb, and the Treasurer's report by Miss
du Pont.

The special report by Mrs. Lamb on
Field Work in the Sixth Province was
given in full and interesting detail, indi-
cating that Mrs. Lamb's energetic efforts
had carried enlightenment and accom-
plished progress in a part of her vast ter-
ritory and that she had enlisted the inter-
est and established a friendly feeling of
the bishops toward the order; yet giving
the impression that it is a large under-
taking only begun. Referring to a possi-
ble non-appropriation by the Presiding
Bishop and Council for this year, Mrs.
Lamb asked if the Daughters of the King
would be willing to contribute individually
one dollar a year for extension work. In
conclusion, she moved the Local Assembly
send to the Public Library of Denver a
Church Periodical for one year.

At a subsequent meeting, the Publicity
Committee recommended subscriptions
for one year from April 1, 1922, to the
"Spirit of Missions," "The Witness," and
"The Churchman," same to be placed in
the Public Library at Denver, and the
"McClelland" Public Library at Pubelo.

Hard Work Done by
Prayer Book Commission

Of the original commission of twenty-
one appointed by the Convention of 1913,
ten still remain on the present commission
of twenty-four. Eight of the original
members having died in the course of the
nine years, and three having resigned.
When Dr. Parsons was made Bishop, the
number was increased to twenty-four,
eight of each order.

The meetings of the commission have
been seventeen in number, averaging
about two a year, and the work has been
continuously in progress, the whole mat-
erial having been carefully reviewed after
each of the conventions of 1916 and 1919,
when the first and second reports were
presented. Much of the work has been
done in the committees into which the
commission was divided.

It is true that revision is in part already
accomplished. Changes in Morning and
Evening Prayer, in the use of the Psalter,
and in Prayers and Thanksgivings having
now been incorporated in the Prayer Book
by the action of two Conventions. The
process has, however, been slow—a slow-
ness due to pressure of business in the
Conventions. The readiness of the Church
for a Revision of the Prayer Book, in the
interest of flexibility and enrichment, and
for the sake of more adequately meeting
the religious needs of the time seems in-

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