

The Witness

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Prominent Layman Explains Prayer Book Changes

Mr. George Zabriskie, Foremost Authority On Ecclesiastical Law, Explains Revision

Mr. George Zabriskie, member of the Commission on the Revision of the Book of Common Prayer of the Episcopal Church, and one of the foremost authorities on ecclesiastical law in the United States, has issued the following statement on some of the changes in the Prayer Book which have been recommended to the General Convention of the Church meeting in Portland, Ore., next September, by the commission:

"In reviewing the Marriage Service the Commission considered that the status of woman has greatly changed since the service was incorporated in the Prayer Book in 1789, and has changed far more since the compilation of the mediaeval rite of Sarum, from which, through the Prayer Book of the Church of England, it is mainly derived. The Sarum rite grew up in the twelfth and thirteenth centuries. At that time the common law regarded the personality of a married woman as merged, for most purposes in the personality of her husband. The Church always recognized her spiritual identity. The legal conception persisted through the Reformation. Accordingly the reformed Prayer Books of Edward VI made no change in the ancient promise of obedience and service on the part of woman which were contained in the espousals, or pre-matrimonial contract or of obedience in the marriage proper; and our American Prayer Book took them as it found them. At this day in the United States, women have been relieved of nearly or of quite, all the disabilities which attached to them in the twelfth and in the sixteenth and in the eighteenth centuries.

"The duty of obedience which the common law imposed upon them has been abrogated. In law they are, in nearly all respects the equals of men. They even enjoy both in law and through social convention, privileges and immunities which are denied to men. The Church's view of their spiritual freedom has pervaded all their legal and social relations. The Commission thought it high time to conform this obsolete part of the Marriage Service to the facts of life; and they saw no reason why the promises and vows of the men and the women should not be made reciprocal, as their obligations are.

"The origins of the endowment of the woman with all the man's worldly goods go back to remote antiquity. In the Christian Church it became in ancient times something like a marriage settlement; and in marriage rites it is said that

Half Way Mark is Reached in Bishop Rowe Fund

Women's Committee Has Been Appointed to Help Raise the Money Needed by September

The Right Rev. Peter Trimble Rowe, D.D., of Alaska, like Dr. Grenfell, in Labrador, is well known and beloved from the Pacific coast to the Atlantic for his wonderful fortitude, faith, self-sacrifice and devotion for the twenty-five years of his bishopric in Alaska.

Once a year in the early winter he starts with his dog team and Indian into the Alaskan wilderness to visit his flock. Over ice-bound mountains, glaciers, through blizzards and untold dangers he goes to minister to his scattered people, who greet his coming with joy, as shown by this touching letter from one of his Indian flock. "When you come to please you make big church, and help all people get straight in God way. I wait here for you all summer. You come here and then all this country you make light and then I be glad. All children and everyone want to see you. Sure you make light all this country if you come, and if you no come, everyone be too much sorry. You help me, your friend."

His work is among the white people as well as the Indians and Esquimaux. At Ketchikan, Fort Yukon and Tanana fine hospitals are maintained. Fort Yukon is the only place for several hundred miles where white people may be brought for treatment, and is the only place for 900 miles where natives may obtain relief. At such missions as Point Hope (in the Arctic), Anvik, Allakaket, Nenana, Tanana Crossing and elsewhere, medical attention is given by nurses and other workers to many who otherwise would suffer.

The Church wishes to present to this devoted Bishop at the General Convention in Portland, Ore., in September, a Foundation Fund of \$100,000, the entire income of which he will receive for building churches, hospitals, schools, etc., and the income will always be used for Alaska.

At the present time only half of this fund has been raised.

A women's committee has been appointed by Bishop Nichols to supplement the National Committee. Mrs. John Markoe, 1630 Locust street, Philadelphia, has been appointed chairman of this committee and will be glad to give any information in regard to this fund, or to receive any money or pledges. Mr. Stephen Baker, 40 Wall street, New York City, is the national treasurer.

BUSINESS RECOVERS WHILE THE CHURCH DECLINES

This is the first statement of receipts applicable to the quota for the general work of the Church issued this year and shows an alarming decrease in receipts amounting to \$119,327.89, or about 32 per cent.

Every province and the majority of the dioceses show decreases.

Business conditions are in general better than they were six months ago, or a year ago, and this decrease must therefore reflect a relaxation of effort on the part of the Church.

A continuation of the present situation means disaster.

Lewis B. Franklin,
Vice-President and Treasurer.

the ceremony took place in the espousals. It was afterwards transferred to the marriage proper. The common law conferred upon the wife a right of dower in the husband's lands, which he could by no means defeat. It made no provision for her in his personal estate. For a great while now the law has been so changed as everywhere to give her a share in his personal estate if he die intestate. In the course of time the formula in the Marriage Service has become a mere fiction, and no serious meaning is attached to it by anybody. It sometimes happens that the woman's worldly goods exceed any endowment that the men could confer upon her. If the formula has any real meaning the doctrine of reciprocal obligation should attach at this point as well as elsewhere; but as nobody now attributes to it any reality, the Commission thought the wiser course is to remove it entirely from the Service."

Rector Honored by the Community

The Rev. Frank H. Nelson, Rector of Christ Church, Cincinnati, has been signally honored by his community by being chosen as Chairman of the Committee to raise the Community Budget of \$1,744,760 in which seventy-seven agencies and institutions share.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Bishops to Lead at Gambier Conference

The Gambier Conference for Church Workers inaugurated in 1921 by the Department of Religious Education of the Dioceses of Ohio and Southern Ohio will through the courtesy of the President and Trustees of Kenyon College again meet there, opening June 26th.

The registration last year reached 312 and from the present indications this year will reach 350. The joint Committee is: For Ohio—The Rev. Messrs. Robert S. Chalmers, Chairman; Frederick G. Harkness, N. R. High Moor; Arthur S. Payzant, and Archdeacon Gerard F. Patterson; for Southern Ohio; the Rev. B. H. Reinhaimer, Mrs. Philip Hull, the Rev. Geo. T. Lawton, S.T.D.; the Rev. Hubert Cowley-Carroll and Miss Catherine Morrison.

The outstanding feature this year will be a conference for young people having its own faculty but joining with the Conference for Church Workers in the Bible Classes and lectures.

The program will this year as last, cover all fields of the Church's work.

The Rt. Rev. Chas. D. Williams, Bishop of Michigan, will be the Conference preacher. The Conference lecturer will be the Rt. Rev. Irving P. Johnson, Bishop of Colorado and Editor of "The Witness," speaking on "The Church Visible and Invisible," and the Rt. Rev. Theodore I. Reese, Bishop Coadjutor of Southern Ohio, on "The Challenge of the Middle-West to the Church." The Very Rev. Francis S. White of Cleveland, will be the Conference chaplain. The Rev. Z. T. B. Phillips has tentatively agreed to lead the Conference Bible Class.

The faculty will also include Archdeacon Drane of Alaska, Mrs. George Biller, Mrs. John Lohman of Philadelphia, Miss Ethel Jones of Toledo, the Rev. L. B. Whittemore of Pittsburgh, Miss Mabel E. Cooper of Memphis, the Rev. Morton C. Stone of Chicago, Miss Julia Fish of Detroit, Mr. E. E. Piper of Detroit and Miss Mary L. Cook of Columbus.

Retreat Conducted by Trinity Rector.

The Rev. Caleb R. Stetson, D.D., rector of Trinity Church, New York, will conduct a one day Retreat for Deaconesses and Church Workers, in St. Peter's Church, Westchester, in New York City, on St. Mark's Day, Tuesday, April 25th, from 7:30 a. m. to 4 p. m. Those desiring to make the Retreat will please notify Deaconess Armstrong, 2511 Westchester Ave., as to attendance at breakfast and luncheon. The day has been arranged by the Chapter of Deaconesses of the Diocese of New York.

Participates in Methodist Communion Service

According to a report in the New York Times, dated from Poughkeepsie, N. Y., March 29, "An unusual incident marked the opening here this afternoon of the one hundred and twenty-third annual session of the New York Methodist Conference. A Protestant Episcopal clergyman walked up to the altar rail, knelt by the side of the Methodist brethren, and partook of the

communion. He was the Rev. Dr. Alexander C. Cummins, rector of Christ Episcopal Church, this city. With him was the Rev. Dr. J. Addison Jones, pastor of the Reformed Church of this city, and also kneeling at the rail was the Rev. Dr. William Mackay, Presbyterian. Dr. Cummins is the President of the Poughkeepsie Ministerial Association."

New Church Opens in Richmond

On Sunday, March 26th, the first service was held in the new St. Mark's Church, situated on the Boulevard, near Kensington Avenue, Richmond, Va. A service of Benediction was read by the rector, the Rev. William D. Smith, D.D., after which a short address was made by the Rev. G. M. Brydon, a former rector of the church, and the sermon was preached by the Rev. R. Cary Montague, the city missionary of Richmond. Bishop Brown visited the church at the evening service, and confirmed a class of eighteen.

St. Mark's is one of the oldest churches of Henrico parish, having been established under the rectorship of the Rev. T. G. Dashiell, D.D., in 1867. Owing to the changes in the population of the section of the city around First and Clay Streets, its former location, and the rapid filling up of that section with colored people, St. Mark's was forced to remove in November, 1919, into the western part of Richmond. Its congregation has been worshipping in the Robert E. Lee public school until the erection of the new church building.

The new church is of the Virginia Colonial style. For the present the congregation is worshipping in the basement of the church.

Conference for Rural Clergy at University of Wisconsin

Under the auspices of the University of Wisconsin, a short course in agricultural economics and rural sociology, especially for the rural clergy, will be given at Madison, Wis., from June 26 to July 8. Six hours will be given to supervised discussions each day, and there will also be opportunities for recreation. To discuss the vital economic and social problems of modern agricultural life is the purpose to which the course will be devoted. Such a course is being given by many of the agricultural colleges of the country. Before the war Wisconsin gave a short course for country pastors, so that next summer's plans are but a revival of an ante-bellum custom. National leaders in Church and country life will take part in the program as it is now being planned. C. J. Galpin, in charge of rural life studies for the United States Department of Agriculture, and formerly connected with the Wisconsin College of Agriculture, has been secured to take charge of the course on Rural Life. Dr. Edmund de S. Brunner, representing the National Committee on Rural and Social Surveys, will lead one of the sections under the heading, The Rural Community and the Church.

Our own Church authorities are similarly arranging to supplement this course for the rural clergy. In St. Francis' club house, under the direction of the Rev. Stanley M.

Cleveland, the student chaplain at Madison, there will be, during the free hour allowed each day to the members of the course, a special instruction along Church lines. The hope is expressed that many of our own rural clergy will avail themselves of the opportunity to study the religious subjects, and also the farm economics, and rural community service, and the other practical things that will have attention at these conferences.

Lenten Mystery Play in Evanston

Under the auspices of the Social Service League of St. Luke's parish, Evanston, Ill., there was presented on Thursday and Friday, March 30 and 31, a mystery play, written by the Rev. Irwin St. John Tucker, entitled Sangreal. The play was given by "The Cathedral Players," a band of amateurs who, for some six months past, under the able direction of Lester Luther, dramatic director for the Chicago Conservatory, have been working toward that end. Dr. Stewart, rector of St. Luke, is president; the Bishop of Chicago, vice-president; the Rev. Irwin St. John Tucker, secretary. So successful was the play that a competent critic writes: "All of the art of the modern stage, all of the fervor and reality of religious feeling, combined to create one of the most striking productions that I have ever witnessed. One hesitates before making such comparisons, but, taking into account that the play was acted, staged, and costumed by amateurs, and that it was but the first public presentation, it may fairly be said to have been worthy the players of Oberammergau, acting under the direction of Belasco."

As the title indicates, the play is founded on the quest of the Holy Grail. As given in the auditorium of the new parish house at St. Luke's, the staging and costuming were remarkably fine, including the marvelous lighting effects. The auditorium was crowded to capacity on both nights.

The players are prepared to produce the play in other cities on a guarantee of their expenses, any profits to be devoted to local religious or charitable purposes.

Bishop and Clergy Represented at Hobart

Sons and daughters of three bishops are students at Hobart and William Smith Colleges, and sons of twelve clergymen are students at Hobart, according to the Reverend John B. Hubbs, Chaplain of Hobart College. The three bishops are: Rt. Rev. David L. Ferris, Suffragan Bishop of Western New York; Rt. Rev. George A. Beecher, Missionary Bishop of Western Nebraska, Hastings, Neb., and the Rt. Rev. Walter H. Overs, Missionary Bishop of Liberia.

The clergymen who have sons at Hobart are: Rev. Alexander Mann, Boston, Mass.; Rev. Pierre Cushing, LeRoy, N. Y.; Rev. James Clarence Jones, Brooklyn, N. Y.; Rev. William H. G. Lewis, Lockport, N. Y.; Rev. Fred J. Davis, Windsor, N. Y.; Rev. Gilbert A. Shaw, Medina, N. Y.; Rev. W. Guy Raines, Clifton Springs, N. Y.;

Rev. Henry S. Sizer, Oswego, N. Y.; Rev. Louis H. Buisch of Monroe, N. Y. and Rev. H. L. Gaylord, Canadaigua, N. Y.

Augusta Parish Has Soviet Government

Following the plan of the Church at large and of the diocese, St. Paul's Church (the Rev. G. Sherwood Whitney, rector), Augusta, Ga., has organized "The Rector and Parish Council." The council is composed of the rector, two members of the vestry, and a representative from the Church School, the Church School Service League, the Men's Bible Class, the choir, and five women's organizations. There are to be four departments, Missions, Education, Social Service and Finance. A letter has just been issued by the Finance Department showing the percent of pledges for the current year, and how in percentage these pledges are less than the actual requirements. A pledge card was enclosed in the letter asking that those members of the parish who are not giving in proportion to either their income or their living expenses, make an additional pledge.

Children Are Positive in Savannah Parish

At the beginning of Lent in the Church School of St. John's Church (the Rev. William T. Dakin, rector), Savannah, Ga., a box was conveniently placed, and the pupils were asked to write on a piece of paper what they would and what they would not do during Lent. A chart was made from the contributions placed in the box, and it was interesting to note that the list of the positive resolutions outnumbered those of the negative. Some of the positive included, "Will try to be thoughtful of others," "Will stop biting finger-nails," "Will study hard," "Will be at church every Sunday," "Will obey quickly," "Will get up early," "Will be cheerful," "Will go to bed early," "Will get up in the morning when called," "Will mind my mother," "Will try to do my best in all my work"; and some of the negative were, "Will not fuss with brother and worry mother," "Will not talk in school," "Will not be bossy," "Will not be late to school," "Will not eat dill pickles," "Will not grumble," "Will not be late to Church School, to Church and to Scout meetings," "Will not do the things I have given up for Lent."

Sons of St. George Visit Chicago Church

The Sons of St. George are to hold their annual Church Service at St. George's Church, Chicago, tomorrow. The church is located on the South Side at 76th Street, near Cottage Grove Avenue. The Rev. William B. Spofford, Managing Editor of The Witness, will be the preacher. The service is at three o'clock in the afternoon.

Canon Reade Breaks Three Records

On Palm Sunday, St. Stephen's Church, Winton Place, Cincinnati, Rev. Canon Charles G. Reade, rector, broke three records.

Thirty-three persons, twenty-two of them adults, were confirmed by Bishop Reese and two adults were received from

the Roman communion. This makes an addition of a third to the present number of communicants. In the thirty-seven years of the history of this parish the largest previous class was eighteen in the first year of its existence.

The attendance at the service was 166, straining the capacity of the beautiful little church to the utmost. An offering of \$42 was taken for the Bishop's Discretionary Fund.

The same day the Church School beat all former records of attendance.

Large Confirmation Class at Grand Rapids

On Palm Sunday at Grace Church, the Rt. Rev. J. N. McCormick, D.D., confirmed the largest class ever presented in the parish at Grand Rapids, Mich., and in the Diocese of Western Michigan, the number of candidates being ninety-seven, besides three others who were added by letter from other parishes. The class is interesting in that forty-four of the candidates were recently baptized by the Rector, the Rev. G. P. T. Sargent. Thirty-seven of the members were men and the average age was twenty-three. Of the whole number sixty-three were adults. In many instances fathers and mothers were confirmed with their sons and daughters. Instruction had been given them by the Rector for the past two months.

No Dean Yet for Bexley Hall

As yet the special committee of the trustees of Kenyon College have been unable to fill the vacant deanship of the Ohio seminary. In the meantime the enrollment at Bexley has increased and there is promise of even a greater enrollment next year. Here is a call to a work that is fundamental to the whole problem of the Church in the Middle West. The best man is none too good for the work of training and ministry.

Artist Rector Presents Church With a Painting

The Rev. Roy J. Ford, Rector of Christ

Church, Berwick, Pa., has presented his parish with an oil painting, done by himself, entitled "Christ in Gethsemane." Mr. Ford is a professional painter, and has painted religious themes in many churches and cathedrals. When leaving this work to enter the ministry, he was conducting four studios in towns in New York state. The painting, which measures 8 ft. by 4 ft., will be placed in the sanctuary over the altar.

Bishop Darlington Visits York Parish

Bishop Darlington visited St. John's Parish, York, Pa., recently, and administered Confirmation to a class of twenty-nine candidates, thirteen of whom were men. The previous religious affiliation was as follows: Episcopalian, 19; Presbyterian, 1; Mennonite, 1; Reformed, 4; Methodist, 2; Lutheran, 1; Roman Catholic, 1. The congregation present was the largest that has ever greeted Bishop Darlington in this parish.

Growth of Observation of Lent in Ohio

The Evangelical Protestant churches of Ohio have come to a pretty general observance of not only Holy Week and Easter Day, but of the whole of the Lenten season. It provides a churchman with the starting point for a lot of interesting conjectures. Our efforts to approach these churches in the matter of reunion may fall short, but from all appearances there certainly is among them a steady infiltration of the Church's principles and ideas.

CURED HER RHEUMATISM

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 508 E. Olive St., B. 51, Bloomington, Ill., is so thankful at having cured herself that out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice and mail it to her with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once before you forget.

Is Easter the End of the Church Year with You?

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

In case you are one of our Lenten readers, make The Witness a permanent thing by subscribing. Fifty-two issues for \$1.50.

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EASTER FASHIONS

By Bishop Johnson

The world loses its interest in Christ after Easter.

Having commercialized the season of His Birth and the season of His Resurrection it becomes singularly indifferent to His Ascension.

The Christmas trade and the Easter parade are perfectly harmless if they are accompanied by our real devotion to the author of these seasons.

It is meet that we should make gifts and clothe ourselves in bright raiment, if there is still room in our heart for Him.

But as a substitute for righteousness, clothes and social customs are poor stuff.

We can dress most carefully and correctly while we have the heart of a snob and the mind of a moron. Beneath social convention we may find little brains and less virtues; whereas the season of Easter reminds us that we must have a hunger for righteousness, and a capacity for friendship, and the love of worship.

The age is so concerned with the mechanics of existence that it has forgotten the joy of the sail.

The age is more concerned as to the style in which a Christian is clothed, than it is with the quality of the soul which the clothes may cover.

And the sad thing is that so many so-called Christians put the world's standard first and Christ's standard next, oblivious of the fact that whatever they may think, He will not have it that way, but will see that the last shall be first and the first, last.

* * *

There is far more danger today of worldly fashion submerging the spiritual ideals of Christian folk, than there is hope that the advocates of Christ's gospel will carry His message into the world.

The man in the church, who is honest, capable and obliging, is often passed by and preferment given to some shallow self-seeker who employs a good tailor and cultivates the right kind of people.

It would be humorous, if it were not tragic. It is so difficult to fancy that the Man of Nazareth, whom we call Master, is so interested in current styles as some of His prominent disciples would make us believe.

Not that one would wilfully violate the rules of good society. Truly they have a tendency to cover up the beast within us, and, judging from court reports and press notices, a large percentage of well dressed people, who do the correct thing, are little better than beasts. So that in such cases, whatever man there is has been tailor-made.

It isn't that one would suppress social custom; it is that one would hope that Christian men and women would have sufficient moral strength to keep social customs from submerging the moral sense and spiritual discernment of Christians. It is a sad commentary on the time that when fathers and mothers are called upon to choose between social demands and Christian ideals, that the ideals so often go, and the poor little fish who are caught in the net of popular demand, never do get a chance to grow any bigger.

* * *

It is just this point! When are we going to develop enough cultivated Christians who are cultivated enough to realize that the service of Christ must come first in their lives, and that the world cannot command in the domain of Christian influence.

In other words, we have a right to expect that Christian men and women should be strong enough to put on the garb of social conventions, without losing the soul of a Christian.

Some of the most awful catastrophies in history have been caused by the shallow selfishness of social leaders, having a Christian veneer. This was the case in the court of Louis in France and of Nicholas in Russia, where the elegant manners of the elite were submerged by the brutal anger of the proletariat.

Either God is not in Heaven, or else He declines to be patronized by the smart set.

Unless the word "gentleman" can be made to represent something deeper than mere ritual, it gradually becomes a thing so hateful to God and man, that the former will not use His power to save it from the vengeance of the latter.

There is an ominous note in American life today.

It is a little cloud but one which may bring up the deluge. It is the present epidemic of silly Christians. Society has kept the ritual of the social era, but is contemptuous of the Christian order.

Now this may seem a small thing but small things sometimes indicate vicious diseases.

* * *

Somebody has called attention to the passing of romanticism, which means nothing more or less than that men are losing the power of the imagination. It is evident all about us. The quality of poetry, popular music, art and architecture indicate an impoverished imagination, a degenerate idealism. The American people need the

Church Year, not because it needs to keep Sabbaths but because it needs to learn the value of proportion.

Christmas, Lent, Eastertide are not mere names.

They symbolize spiritual values. We need the season in which we hear the carols telling us, of "peace on earth good will to men" and "glory to God in the Highest."

We need the season of Lent, not as a fad which we patronize, but as a rule which we keep, to give us the perspective that comes from meditation and prayer.

We need the Great Forty Days from Easter to Ascension, in order that we may visualize that if we be truly risen in Christ we must seek those things that are above.

We need the Season of Whitsuntide to remind us that "as we are saved by grace and that not of ourselves, it is the gift of God." And we need the Season of Advent, that we may "watch and pray lest we enter into temptation." When we have done all this, we have plenty of time left to take our place in the social order.

It is not that the age is wicked so much as that its leaders are hopelessly stupid—we seem to divide into groups who feed on the pious vituperation of frenzied evangelists without graciousness; and those who feed on the silly alterations of dress and the shallow sound of social gaiety. And all the time, Christ and the Church are asking us to keep the true proportions of life.

"If ye be risen with Christ, seek those things that are above."

Going to Church

By Rev. V. C. Bonnlander

The private prayers we say at home and the corporate worship we render in church are two different things. Church services are witnesses to the fact that the Christian does not live to himself alone, but show very plainly that he is a member of a Society of Brothers.

No Christian is a free lance, a solitary adventurer. He is a part of the body of Christ, as S. Paul calls the church. This society has a definite aim, a definite program of work, and a definite form of worship. In its services each individual heart is united to all the rest as with one voice the Christian fellowship worships the Lord.

Suppose our veterans of the late war, who are asked occasionally to turn out in honor of some national celebration, instead of meeting together should each one of them put on his uniform and parade around in his own yard. It would show that he belonged to a pretty poor army, and that the honor intended to be paid to his country was not worth the effort of getting together.

The Christian who does not answer the call of corporate worship belongs in this class. To come into a church and see the empty places of those who are wilfully or carelessly absent is like seeing a man who has carelessly lost his arms and legs.

On Sunday the Christian army assembles to render the worship of its Fellowship to God. He who is absent mutilates the worship that is due to our Lord.

Cheerful Confidences

By George Parkin Atwater, D.D.

"PAINTED WINDOWS"

A book with a good title has an advantage. "Main Street" has a good title, because it is so obvious. "If Winter Comes" is good because it is short and arouses the curiosity, although not obvious. "Painted Windows" is good and bad—bad, because it gives no idea of the contents, and good, because it sounds so superior to be familiar with a book of such a title that everyone will want to read it so as to ask the question of his neighbor.

The book itself is good and bad, too. It is good because it is vivid writing in patches, and bad because the writer has such a prejudice against Christianity. It is a picture of twelve English Christian leaders, by one who apparently is not a follower.

The title "Painted Windows" evidently refers to the fact that the true light as it filters through personality gives as varied a picture as sunlight filtering through a painted window. But when the writer wishes both to paint the window, and furnish the light, we suspect that it is a stage setting.

A movie actor recently told me that the very good motion picture, "Tolerable David," was made in New York and Virginia. The interiors were made in New York and were the product of the vast mechanical genius of the producers and the skill of the participants. The exteriors were nature, plus the art of being natural.

"Painted Windows" is an interior setting. It provides a good picture, indeed, and introduces us to a dozen leaders of Christianity in England. But the writer provides the light. The picture is pale or purple, according to the candle of his own judgment.

And that gives us the thirteenth picture, that of the writer himself. It is not a very satisfactory picture. Its Christianity is so refined and attenuated and washed out, it reminds one of the lecture of the Irishman on Buried Cities. "This city has been so long buried, and so few evidences remain, that it is doubtful if it ever existed at all."

It seems strange that the writer should take "Painted Windows" as a title because he would be the first to throw stones at painted windows. The true light has reached men with a glorious embellishment of human effort, with the sanction of ancient institutions, with the authority of well-tried methods, with the aid of every art, architectural, musical, liturgical, and streams on us, as through the windows of a thousand year's making. Pure light is never seen unless it is intercepted. And pure truth and light, by its impact upon human affairs, is more adapted to human needs than in its own invisible existence.

I once heard a young lady go into rhapsodies over "Truth." It was wordy and frothy. But it was abstract and left me cold. A man whom I know, who is truthful in every word, honest and painstaking in every conclusion of his

intellect and set square upon the fundamentals, painted for me more of "Truth" by what he was and did than the young rhapsodist.

Read "Painted Windows" if you will, but remember that these men and women are people in action, who verify their convictions daily, and who labor and achieve, and are not as the writer makes them appear, victims of a frosty and unimaginative intellectualism.

A Book Review

THE SIMPLE GOSPEL

By Harold Brewster

I first heard of Harold Brewster three years ago. The job (and "job" is the proper word) had been given to me of editing a special issue of the "Social Preparation" for the Detroit general convention. As the object of the magazine was to express Christian Socialism I was endeavoring to get contributions from radicals who were at the same time Christians—no easy task during these war days. I wrote Bishop Paul Jones for advice. His answer to my inquiries was in effect this: "If you want an article with a punch in it get one from Harold Brewster, who was 'deported' by the church in Arizona for his activities at the time of the Bisbee Deportations."

Brewster sent the article—an account, written at my request, of his stand with labor at the time of those, now admitted, atrocities against workers. It was the story of a clergyman who had put the Sermon on the Mount into action during a Labor-Capital war—and the price he paid for doing it.

That is a story by itself. The point in mentioning it here is that we all like a man who practices what he preaches—and

preferably a man who does the practicing first.

Harold Brewster, now a rector in California, is such a man.

The principles which guide his life are set forth now in this book—The Single Gospel. Our Lord said certain things in His Sermon on the Mount. This book sets out to prove that He meant what He said—all of it—and that it is as true today as it was when preached. There is dynamite here—enough of it to make the Church truly militant if sufficient believed. The general convention in Portland next fall would probably be raided by the police if a third of the delegates were converted to the idea set forth in this book. Even a reading of it might persuade them that there are more important things to consider than whether or not we will longer require a woman to cross her fingers and promise to obey her husband. If you want to give the book to a delegate it can be secured from MacMillan, the publisher.

W. B. S.

Healing Missions and Guilds Organized

The Rev. Henry B. Wilson, Director of the Society of the Nazarene, recently held healing missions at Christ Church, Rochester N. Y., and at St. Michael's Church, Naugatuck, Conn. Both missions were very largely attended and Nazarene guilds were organized in each parish and will be conducted with regular weekly meetings for healing and general intercessions for the sick.

Forty-five Confirmed at Oshkosh, Wisconsin

Bishop Weller confirmed a class of forty-five at Trinity Church, Oshkosh, Wisconsin, on Palm Sunday. The rector, Rev. Edwin W. Todd, is already planning another class for the fall.

Investments in Christian Leadership

College young men and young women of today will be the leaders of tomorrow. The vacation period offers an unusual opportunity for students to attend schools in Christian leadership. The initial investment to defray all expenses is from \$25 to \$50. The returns cannot be measured.

Summer Schools and Conferences

Under the direction of the National Student Council and the Girls' Friendly Society special training is offered at the many summer Student Conferences, to which more than 5,000 college men and women came last year.

Have you a son or daughter, or do you know a young man or woman whom you can send to one of these schools?

Full information may be obtained by writing to the Rev. Paul Micou, for young men, and to Miss Agnes M. Hall, for young women.

Address both in care of

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Church Missions House, 281 Fourth Avenue,

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The Goodly Fellowship

By Rev. Louis Tucker

It was not given to me to see all, for the noble army had passed and the last thundering echoes of the song which none but they can sing were rolling from east horizon to west horizon as we came up. I was not allowed to turn and look upon the Mount of Light, where He stood, though my heart yearned to Him. But I saw the Goodly Fellowship, I saw the Goodly Fellowship go by, and Oriel rightly says that is enough for any.

There are four prophets the greater and twelve the less, with Moses, David and some others. I did not look for any mighty multitude. But so many, so very many, strode joyous past it was bewildering. The column was hundreds broad and stretched beyond long vision. "Are there so many prophets as all that?" I asked myself. I might as well have shouted. I had forgotten that in this world men can hear thought.

"Yes, and still more," said one.

The next said: "God speaks through every preacher once in his life, at least;" and the next added: "God speaks to many men through men not preachers;" and the next: "Some books are God-breathed;" and the next: "So are some poems. Then I perceived that God has many prophets, and set myself to watch.

Miriam was not the only woman there,

nor Deborah. The flame of the Lord God blazed from their eyes. The eyes of all were light, clear light, and fire, happy fire. They did not shout and yet a sound of shouting ran before them. They did not sing and yet a singing followed after. The mighty messengers of the Almighty, they swept on, solid rank after solid rank, unhalting and unhurried.

Mostly they had no eyes for me, because of Some One greater; but now and then one glanced at Oriel and nodded, or took kindly pity on my own bewilderment and spoke to me.

"God hath not left Himself without witness in any nation."

"Prophecy is speaking out."

"All honest preaching is a kind of prophecy"

"Christ Himself spoke of the tombs of the prophets. Go search, and everywhere you shall find a prophet's tomb."

"But the prophet is not in the tomb."

"Prophets are like eagles, always looking and flying up."

"Go search the hearts of men, and everywhere you shall find the imprint of some prophet's message. But the prophet is not there."

The last ranks were not full, but scattered, like file-closers here and there, keeping place to show that room was left for others. The last few thousands passed and I was so moved, so strongly moved, to fill an empty place and join them, that

there was need of Oriel's outstretched arm to bar my way. They saw it and took up their prophecy.

"No prophecy is without honor save in his own country."

"And among his own people and in his own home."

"You will be held impractical."

"You will be called a dreamer."

"Men may praise you, but through all their praise will run a strain of pity."

"You will be poor."

"The false prophets, who prophesy lust, will get the money and respect and praise."

"God's prophets learn their messages in tears and blood, and none believes them."

"The dreamers of a century ago, their dreams rule the world today; but of the dreamers of today the World says, 'Behold, this dreamer cometh' and taps its forehead."

"Count well the cost. Count the cost well. Count well the cost."

"Why am I here, Oriel? I said.

"That you may see."

"And report?"

"Yes, and report."

"Then, friend, remove your arm."

So I fell into step behind the last rank and in so doing turned, and, turning, was allowed, for one swift moment, to see Him to Whom our hearts yearn. But I am not great enough to bear it: and so the vision passed.

The Baltimore Church Congress

APRIL 25—APRIL 28 inclusive

Well-known Clergymen and Laymen Will Speak. A Well-selected Program of Topics

Corporate Communion of the Church Congress will be held at Christ Church, corner of Chase and St. Paul Streets, Wednesday morning, April 26, at 9:30. Bishop Murray will make an address. Meeting of General Committee, Wednesday, 2:30. Hour of morning Meetings, 10:30. Hour of Evening Meetings, 8:00.

DAY	TOPIC	SPEAKERS
TUESDAY EVENING, APRIL 25	<i>What are our young people seeking in their apparent revolt from the moral standards of an earlier day?</i>	Mrs. Augustus Trowbridge Mrs. L. Frederic Pease Rev. Samuel H. Drury, L. H. D. Rev. Bernard I. Bell, D. D.
WEDNESDAY A. M. APRIL 26	<i>Creedal requirements and Church reunion.</i>	Rt. Rev. Charles Fiske, D. D. Rev. Frank Gavin, D. D. Rev. Robert Johnston, D. D. Rev. Ralph B. Pomeroy
WEDNESDAY EVENING, APRIL 26	<i>The second coming of Christ. The significance of current expectation.</i>	Rev. Burton S. Easton, D. D. Rev. John F. Carson Rev. W. Cosby Bell, D. D. Rev. Floyd W. Tompkins, D. D.
THURSDAY A. M. APRIL 27	<i>Psycho-analysis: Its value and its dangers.</i>	Rev. Loring W. Batten, D. D. Prof. Jared S. Moore Dr. William A. White
THURSDAY EVENING, APRIL 27	<i>Wherein is the Church concerned with labor's demand for continuous employment?</i>	Hon. William A. C. Redfield Rev. Norman B. Nash Rev. Samuel S. Marquis, D. D. Mr. William Hard
FRIDAY A. M. APRIL 28	<i>How can we best meet young men's hesitancy to enter the ministry?</i>	Rev. Charles L. Slaterry, D. D. Mr. Edward S. Martin Rev. Henry W. Hobson Rt. Rev. Robert Carter Jett, D. D.
FRIDAY EVENING, APRIL 28	<i>The necessary guidance of the present revival of interest in prayer.</i>	Rev. E. S. Drown, D. D. Rev. Laird W. Snell Rev. William Austin Smith, D. D.

For information regarding hotels, etc., write to the chairman of the Hospitality Committee, the Rev. H. P. Almon Abbott, D. D., 709 Park Avenue, Baltimore.

The New Crusade

By Sidney L. Gulick

The ratification of the Treaties creates a new world situation and a new danger. People may think that "the job has been done;" that since peace in the Pacific is now assured for a term of years we need not worry further nor strive.

The fact is that the Washington Conference only made a good beginning. Mighty tasks still face us. Misunderstandings, suspicions, animosities, hatreds still persist between nations. Big armies still exist. Though poison gas warfare is forbidden, vast appropriations for gas preparedness are still being asked. No limit has been placed on the building of submarines and airplanes.

The ten-year naval holiday is a God-given "Day of Grace." The Churches now have opportunity, free from the excitement and abnormal psychology of war-time patriotism, to re-examine with care the whole question of their responsibility in regard to war, and for the creation of international institutions of justice, liberty and law that will ultimately outlaw war. Christian leaders and organizations can now calmly consider their duty for creating in the masses of professed Christians an intelligent comprehension of international life and a vivid sense of personal responsibility for international policies.

The churches of the world can stop war if they will, and will go about it with intelligence and determination. If they fail to grapple effectively with this frightful evil, this terrible menace to mankind; if they do not cultivate right international attitudes of mind and heart, and create the essential institutions and processes for world justice, liberty, security, and equal economic opportunity for all, the world again will be overwhelmed in frightful tragedy, and the people will again lament the lack of vision and the incompetence of the leadership of the churches—because of which they perish.

As the next immediate steps toward a better world, should not America become a member of the Permanent Court of International Justice? Should we not unite in all international Commissions of a humanitarian nature, such as those which deal with the traffic in Opium, in Liquor, in Women and Children, and with the private manufacture and trade in munitions?

And should not America unite with all other nations in providing for the codification and universal acceptance of international law with a view to the effective outlawing of war? Should we not, moreover, help establish world institutions of justice, liberty, security, and equal economic opportunity for all?

The Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America is planning a large and strong and clear-cut program for the ten-year drive for a Warless World. A compact volume is being prepared, **THE CHRISTIAN CRUSADE FOR A WARLESS WORLD**, which will present the salient facts and issues and suggest the path of advance.

But it matters little how vigorously the

Commission may work, we shall not get very far unless tens of thousands of American Churches, with their scores of thousands of pastors and their millions of practical-minded members, both men and women, shall unite with passionate enthusiasm in a sane and practical program for the Christian ideal of a Warless World. Each church must work. All must work. And all must work together.

In every national ecclesiastical gathering and assembly and in every Summer School and Conference of Christians throughout our land, the practical steps to a Warless World should be seriously studied. Tens of thousands of young people should be promptly enlisted in the Christian Crusade to end war. Mission study classes and every kind of adult Bible study group should make the "Warless World" a major topic for study and prayer.

When in each denomination the ecclesiastical authorities, pastors and consecrated lay-men and women and young people, grapple as earnestly with the program for a warless world as they did with their war time commissions and their support of the Government to win the great war, and as they long have for Evangelism, for Foreign Missions, and for Christian Education, we may hope to accomplish real results. Prohibition was put into the Constitution only because millions of Christians became intelligent and determined to end the drink curse.

A warless world can be established when the Christians of the world really grapple with the task intelligently, and with the enthusiasm and determination of a new crusade.

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Daughters of the King Meet in Chicago

The semi-yearly meeting of the National Council of the Daughters of the King was held in Chicago April 5 and 6. Nine were present, including three of the officers, Mrs. Adam Dennicad, President, Baltimore; Mrs. William E. Lamb, Vice-President, Denver, Colo.; Mrs. Charles Henry Arndt, Germantown, Pa.; Mrs. John G. Ruge, publisher of the "Royal Cross," Apalachicola, Fla.; Mrs. Sidney Morgan, Seattle, Wash., chairman of the convention program of the Daughters of the King; Mrs. Felix G. Ewing, Cedar Hill, Tenn.; Miss Lettie Brennenman, Cleveland, Ohio; Deaconess Wurts, Des Moines, Ia.; Mrs. W. W. Wilson, Chicago. The council adopted for national use the "Sewanee plan" of cooperation with the brotherhood at the Seattle convention by attending their mass meetings and inspirational meetings. As many Daughters as possible will hope to be present in Seattle. Considerable legislation was transacted. Some recommendations were defeated and others referred for further consideration during the convention at Portland in September.

An informal reception was given the delegates Wednesday evening, April 5, at the Diocesan Church Centre. Over 100 members and friends were present. Short talks by the council members were enjoyed and appreciated. Mrs. E. F. Kenyon, president of the Local Assembly of The Diocese and Mrs. Sidney Morgan of Seattle, Wash., addressed the women of the Church of the Mediator, Morgan Park, Wednesday, April 12, on the ideals and purposes of the Order of The Daughters of the King. The Spring Local Assembly of the Diocese of Chicago will be entertained Thursday, May 18th by Haverall Chapter of St. Mark's Church, 4427 Drexel Blvd. The Rev. Malcom Van Zandt, rector.

Kenyon College Adds to Its Enrollment

Over twenty new students registered at Kenyon College for the second semester which began in February, making the present actual registration about 220. The dormitories are as badly over-crowded as they were in September, even basement rooms being occupied, while more than thirty students are obliged to find rooms outside the college campus. The need for another dormitory building grows constantly more urgent.

Just after the beginning of the second semester President Peirce returned after a leave of several months spent in Italy, France and England. Since returning to Gambier he has spoken before the students and several local assemblies about what he has seen of industrial and political conditions abroad.

On the Larwill Foundation a lecture was given March 20th by Shaw Desmond on "Dunsany, Yeats and Shaw—Three Irish Extremes," and on April 1 by Professor Philip Fox of Dearborn Observatory, Northwestern University, on the subject "Stellar Evolution."

The usual Easter recess of one week

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