

The Witness

VOL. VI. NO. 45

CHICAGO, ILLINOIS, JUNE 24, 1922

\$1.50 A YEAR

The Brotherhood Convention to Meet at Seattle

To Be Held the Week Previous to the Opening of
General Convention at Portland

By G. H. Randall

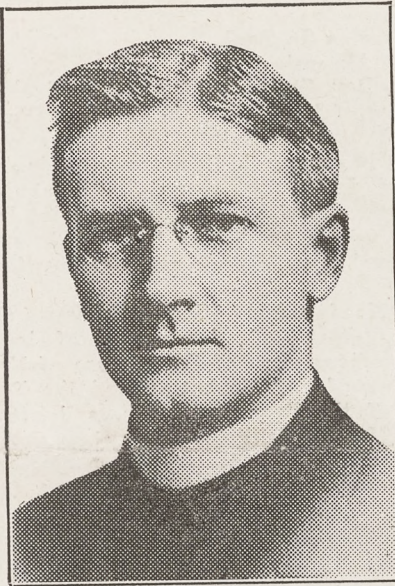
The thirty-seventh national Convention of the Brotherhood of St. Andrew will be held in Seattle, Washington, opening August 30, and closing September 3. It will be, as always, not only a Brotherhood meeting, but a great gathering of Churchmen; and there will be in conjunction with the main Convention the fifth Church Boys' Convention, held for and by the Juniors and other Church boys. This will be the second national Brotherhood Convention to meet on the Pacific Coast. Arranged just one week previous to the Church's triennial at Portland, lay and clerical deputies who attend the General Convention can include the Brotherhood gathering, combining both privileges with a wonderful vacation in the far West.

The theme of the main Convention will be, "The Church and the Boy." That of the Junior division, "Training in the Christian Army." Both themes will be admirably developed in conference and addresses, while other subjects of vital interest will be considered at meetings and sessions specially devoted to that purpose. Speakers and leaders who have accepted places on the program include: Bishop Keator, of Olympia; Bishop Lloyd, of New York; the Hon. George Anthony King, President of the Brotherhood in England; Bishop Gailor, of the Presiding Bishop and Council; the Rev. Dr. George Craig Stewart, of Evanston; the Rev. Dr. Floyd W. Tomkins, of Philadelphia; Bishop de Pencier, of New Westminster and Cariboo; Bishop Rowe, of Alaska, accompanied by Johnny Fred, popularly known young native missionary; the Rev. Dr. Winfred Douglas, of Fond du Lac; Mrs. John M. Glenn, President of the Church Mission of Help; Herbert A. Howat, General Secretary of the Canadian Brotherhood; G. Frank Shelby, General Secretary of the American Brotherhood, and others of its field and national office staff. Francis A. Williams, Junior Work Secretary, will be in charge of the Boys' Convention and will present to the main Convention the new Junior Plan.

The Convention will occupy the campus and buildings of the University of Washington, three miles from the centre of the city. Delegates and visitors will live in the fraternity and sorority houses. For the Juniors it is planned to have a commodious tent, making theirs a camp Con-

Mr. Hickson, the Noted Healer, to be in London

Recently Returned from a Trip in the Far East
where he had Remarkable Success



Bishop Bennett

Whose article on The Revision of the Prayer Book will be found on Page 6. Other articles dealing with this subject will appear in subsequent issues.

vention and to provide that they sleep under canvas. The boys will join the men in the great public meetings and services, also in sessions specially appointed for joint gatherings of the two Conventions. The Service of Preparation, the annual Corporate Communion, the Sunday morning Services, as well as several other meetings will be held in Seattle churches.

Recreational features are planned for both men and boys, at many of which visiting delegates will be guests of Churchmen in the Diocese of Olympia, not to speak of the fellowship and "things not on the program" that always enrich a Brotherhood Convention.

For information, write to the Convention manager, Walter Macpherson, 625 Henry Building, Seattle, Wash. Registration for men, \$2.00; for boys, \$1.00.

Dr. Richardson Goes to Vermont

The Rev. George L. Richardson, D. D., has resigned as vicar of the Pro-Cathedral of St. Mary, Philadelphia, and accepted the rectorship of St. Paul's Church, Burlington, Vermont, to take effect September 1st.

The Witness has secured the following account of the activities of Mr. Hickson, the healer, who so stirred our people two years ago, which we feel sure will be of interest to our readers:

Last year he went out to the Orient, and through introductions from prominent Churchmen in England came closely into contact with various missionary centers, especially those of the Society for the Propagation of the Gospel. He visited Bombay and Calcutta, but it was perhaps at Nandyal in Madras that he had the greatest reception, the people coming in literally in their thousands to hear him and to have him lay hands on those suffering from disease. Before exercising his gift he always preaches, and on this occasion he was interrupted by appalling noises from a group he described as "literally possessed by devils." He interrupted his discourse to "lay hands" upon them, when there was every evidence of the "devils" having been exorcised. He then proceeded with his sermon and afterwards spent the rest of the day laying his hands on as many of the other members of his vast congregation as could be reached in the time at his disposal. On another occasion a woman who was one mass of sores threw herself in the mud of a jungle path in front of him and begged to be healed. A month later he heard that she had been completely cured and was becoming a catechumen. Nor were his ministrations confined to the Indians, for a prominent Indian official, who came to him more or less as a joke to see if he could right the injured knee which prevented him playing polo, was both cured and converted.

After his visit to India Mr. Hickson went to China and Japan, and on his way home stopped for a time in Egypt. In the former land, Bishop McInnes, of Jerusalem, introduced him to the Greek Archbishop of Bethlehem, and the latter gave him leave to preach in his chapel. Here there was a marvellous cure of a Moslem boy with a withered arm and hand.

Mr. Hickson is shortly leaving for South Africa, and New Zealand. "After that," he tells his friends, "I shall tackle that most difficult of spots—London."

Just when his London missions will open has not yet been determined. His South African trip will certainly keep him away during the summer, after which he will require a rest before commencing this difficult task.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Summer Training School for Workers at Sewanee

The Summer Training School for Workers at Sewanee, Tennessee, will hold its twelfth session from August 9th to August 22nd, inclusive. Instruction will be given in Religious Education, Missions and Social Service.

In the Department of Religious Education, of which the Rev. Gardiner L. Tucker, D.D., is dean, special emphasis will be laid on Teacher Training Courses, the Christian Nurture Series, and the work of the C. S. S. L. The faculty of this department will include Dr. C. H. Boynton of New York, Dr. C. L. Wells, Ph.D., Miss Mabel Lee Cooper, the Rev. W. A. Jonnard, the Rev. Dr. H. W. Starr, Mrs. F. H. G. Fry, and others.

The Department of Missions will have as its dean Dr. Wm. C. Sturgis of New York, with classes conducted by Bishop Roots of China, Mrs. George Biller and Miss Ford.

Bishop Guerry of South Carolina will act as dean of the Department of Social Service, and he will have a very able faculty to assist him.

Besides these three departments there will be a Bible class conducted by the Rev. Louis Tucker of Mobile. Mr. Tucker is particularly gifted in the art of telling Bible stories and giving them an interpretation and setting which are peculiarly his own. Of particular interest to the clergy will be special courses for them under Bishop Bratton of Mississippi. Another special feature of the school will be a Young People's Department, which will have its own dean, and program and, if possible, separate quarters.

The school is held at the University of the South, situated in one of the most beautiful spots on the top of the Cumberland Range. With its wonderful natural setting and its impressive buildings of white Sewanee sandstone, it has truly become each summer a Mount of Inspiration to those who sought for guidance there.

Emery Fund Doubles the Amount

When the Woman's Auxiliary planned in Detroit to celebrate its fiftieth anniversary in October, 1921, it was suggested that this anniversary be marked by a gift of \$50,000.00, to be known as the Emery Fund, in appreciation of those three devoted sisters who had meant so much in its life and development. This seemed a large sum, but evidently we under-estimated what the Auxiliary meant to its members for the report by dioceses and missionary districts shows that almost twice the original sum has been given. The interest from this Fund will be used for missionaries home on furlough, for board, study, medical or dental care, or for recreation, so that they may have a little extra to take out their meager salaries when they are home. Already three missionaries have received small grants from this Fund. If the woman who gave this money could read the letters that these missionaries have written, they would realize what this Fund is going to

mean to our workers.

Wonderful as has been the financial response, the spirit in which this anniversary was observed is even more gratifying. All during 1921 while the money was being raised, there was an educational campaign to show what the Woman's Auxiliary had accomplished in the past and what it could do in the future. This culminated in a celebration of the Holy Communion on October 16th, or some nearby date, when women throughout this country and the mission field dedicated themselves afresh to the service of the Master at His Altar and offered thanksgiving for what He had accomplished through the Woman's Auxiliary.

Lectures on St. Paul in Poughkeepsie

The Rev. Stuart L. Tryon is delivering a series of lectures on St. Paul in Christ Church, Poughkeepsie, N. Y., Sunday evenings, beginning in May and continuing through June. The church is filled every Sunday evening to hear this brilliant lecturer, people coming in to Poughkeepsie to attend from distant parts of Dutchess County.

On Monday, June 5th, Dr. Cummins, the rector, entertained a large group of clergy from various parts of the Diocese of New York outside of Manhattan and the Borough of the Bronx at lunch, and afterward Mr. Tyson delivered a remarkable lecture on St. Paul's teaching concerning the Resurrection. His lecture was frequently interrupted by applause.

Following the lecture, Mr. Tyson conducted a Seminar. So much interest was shown by the clergy present in the presentation of the subject that the lecture and Seminar together occupied a period of three and a half hours.

Special Train to Take Deputies to Convention

A special Church train to the General Convention, offering a splendid opportunity to inspect work in the western missionary field, as well as the congenial atmosphere it will afford, will leave New York for Portland on August 31st, arriving in the Oregon city on the afternoon of Tuesday, September 5th.

The route chosen is via the Baltimore and Ohio to Chicago, the Chicago and Northwestern to Omaha, and the Union Pacific to Portland. This route seems to meet the convenience of the largest number, as the train may be boarded at New York, Philadelphia, Wilmington, Baltimore, Washington, Pittsburgh, and points west of Pittsburgh.

Leaving Chicago, the route makes possible the holding of Sunday services in the Cathedral at Laramie, Wyoming, and offers facilities for stops along a route in a number of Missionary Districts. Some of these stops have been arranged for in Wyoming and there will probably be two stops in Eastern Oregon. Informal meetings will be arranged at Omaha, North Platte, and Boise.

The trip down the Columbia River, unrivalled for its scenic beauties, will be made by daylight. The train will not

make the return trip so optional; routes for the homeward trip may be arranged to suit individual taste. There will be no special charge for this special train, and round trip tickets for \$138.32 from New York, and \$86.00 from Chicago will be accepted, with proportionate rates from other points. These tickets allow the option of any direct route returning.

All arrangements for passengers east of Chicago will be cared for by the business department of the Baltimore and Ohio Railroad. Address all communications to J. B. Scott, General Eastern Passenger Agent, 1270 Broadway, New York City.

The routing of the train and its itinerary have been arranged by an official committee of which Lewis B. Franklin, Treasurer and Vice-President of the Council, is chairman.

Further details of the trip with full accounts of the itinerary will be announced later. As a limited number can be accommodated on this train, and as it offers the best opportunity to see the missionary field en route, bookings should be made as early as possible.

Interesting Convention in Western Michigan

The Forty-eighth Annual Convention of the Diocese of Western Michigan, was held in Grace Church, Grand Rapids, on Monday and Tuesday, June 6th and 7th. Tuesday evening was occupied mostly by a banquet given by the Men's Club and served by the ladies of the Parish in the Parish hall. The group of special speakers made this one of the most enlightening and inspiring events in the history of conventions in this Diocese. The speakers were the Bishop of Western Michigan, Mr. Edward Sargent of the Department of Religious Education, and the Rev. B. T. Kemerer of the Nation-Wide Campaign. The Bishop presented a considerable portion of his annual convention address thereby benefiting the one hundred and twenty-five men gathered at the banquet, many of whom were not deputies and would not otherwise have opportunity to hear it.

Hobart Confers Honorary Degrees

Hobart College, at the celebration of its Centennial today, awarded Honorary Degrees to four prominent men because of humanitarian services. Each of them participated in the Centennial exercises that were held today.

The Degree of LL. D. was conferred upon the Hon. George W. Wickersham of Philadelphia, Attorney General of the U. S. in the Cabinet of President Taft, now a member of the law firm of Cadwalder, Wickersham & Taft, and the Hon. Frank P. Graves, Commissioner of Education of the State of New York, prominent educator and writer. President Livingston Farrand received the degree of L.H.D., in recognition of his important Red Cross work in Europe, and other humanitarian work, as well as his services to education.

The degree of S.T.D. was conferred upon Dr. Stetson of New York City.

Each of the four recipients of honorary degrees took part in the Hobart exercises. Mr. Wickersham addressed the graduating class, President Farrand was the principal speaker at the Centennial exercises at which the Rev. Dr. Stetson delivered the invocation. Mr. Graves spoke at the Centennial Luncheon following the Centennial exercises.

Seminary Acquires New Land

Through the interest and generosity of the Berkeley Associates, a body of church people who are furthering the welfare of Berkeley in many ways, and of which Mrs. Willard Straight of New York is the treasurer, the Seminary has acquired possession of a plot of land directly to the west of the present property. This acquisition will be a present protection to the beautiful grounds of the school and will be available in the future for additional buildings, a new dormitory or professors' dwellings.

The Conference of Bishops Prior to General Convention

Up to the present, seventy Bishops have signified their intention of being present on the Wednesday preceding Convention in order to hold a conference regarding important business matters, especially the revision of our Book of Common Prayer. Some thirty Bishops have not yet replied but are expected to come in most cases.

All the railroads running out of Chicago are giving special rates from that city to Portland, \$86 round-trip, with option of stop-over and alternative route, effective from May 15th to October 31st.

Reservations are pouring in daily and everything points to one of the most successful and well-attended Conventions in the history of the Church.

Commencement at Howe School

Perfect weather, combined with a program of attractive events and a large throng of happy patrons and friends of the boys, made the Howe School Commencement ideal in every way. The annual meeting of the Alumni brought together the largest number in the history of the school. The trustees announced plans for completely rehabilitating the present buildings and equipment, and for the erection of a new building for the lower school. The lower school has grown so rapidly and the demand for space is so great that a larger building must be provided at once. One of the most interesting features of the commencement was the program presented by the boys of the lower school.

In the annual competitive drill the prize was won by A Company, commanded by Captain Russell Williams of Toledo. A new and interesting feature of the athletic program was the aquatic sports at Still Lake. The baseball game between the Alumni and the school was won by the school team.

The Baccalaureate Sermon was preached by Bishop Anderson. The commencement address was delivered by the Rev. John Henry Hopkins of Chicago.

The rector, the Rev. Charles Herbert Young, announced that practically the en-

tire faculty will be continued next year. He spoke of the determination to raise to a still higher degree of excellence the remarkable academic work of the school. Mr. Archibald M. Langford, A.B., LL.B., will come to Howe as head of the academic department next year. He is a man of exceptional ability and ripe experience in school work.

Berkeley Honors Professor Hedrick

Berkeley honored one of her own professors at the Commencement on June 7, by giving the degree of Doctor of Divinity to the Rev. Charles B. Hedrick, who for ten years had been the head of the New Testament department. Dr. Hedrick is a graduate of Trinity College and the General Theological Seminary. The same degree was also given to the Rev. Dickinson Sargeant Miller of the General Theological Seminary, who has frequently been a special lecturer at Berkeley.

The four graduates this year are the Rev. Leon M. Brusstar of the Diocese of Michigan, George Clark of Milwaukee, Otis L. Mason of Western Massachusetts and John H. Townsend, Jr., of Connecticut. Mr. Brusstar has received the appointment as John Henry Watson Fellow, and has sailed for England where he will spend the year in study at Oxford. Mr. Clark goes to the Church of St. John Baptist, Star Prairie and Calvary Church, River Falls, Wisconsin; Mr. Mason of St. Mary's Church, Ludlow and St. Andrew's Church, Palmer, Mass., and Mr. Townsend will continue as Master at Hoosac School, New York, where he has been for the past year.

Perfumed, Peppered and Poisoned Bibles

Not only must Bibles be attractively bound and well printed, but some of them must be perfumed, peppered, and poisoned as well. Bibles going to the Gilbert

Islands contain in the binding glue and the paste which fastens the cover a mixture of oil of cloves, cayenne pepper and corrosive sublimate. It seems that the book-worms of the Gilbert Islands are more pious than those in other places and have a particular pleasure in devouring the bindings of Bibles, so that this appetizing and fatal menu awaits their attacks upon the Scriptures.

Twelve hundred such Bibles have been sent recently by the American Bible Society on their fifteen thousand mile journey to Ocean Island by way of Sydney, Australia.

Rev. Dr. Hiram Bingham, the famous missionary translator, gave his life to the preparation of the Bible in the Gilbertese language.

The Bibles are printed and bound by the American Bible Society in New York and a consignment is shipped every few years to the Gilbert Islands.

IMPORTANT NOTICE

How much have our Church people given and pledged to the Near East Relief through all agencies since the first of March?

It is important to know at once. May we earnestly ask all our clergy to send immediately a postal giving the amount from their parish, so far as known to them, to the Church Advisory Committee to the Near East Relief.

THOMAS BURGESS,
Acting Secretary.

281 Fourth Ave., New York City.

PRIVATE PRAYERS FOR THE FAITHFUL By Bishop Sage

An attractive little book of private devotions. Ten cents per copy, plus two cents postage. The Witness, 6140 Cottage Grove Ave., Chicago.

Missionary Typewriters

The Department of Missions could place at least a dozen typewriters at once in various parts of the missionary world.

Missionary after missionary writes: "Can you send me a typewriter to help me in my work among the people and correspondence with friends at home?"

Second-hand machines will often do, providing they are of standard make and in good condition. Owing to the difficulty of obtaining parts and making repairs in the foreign field, models that are no longer being manufactured are not practical.

The Department of Missions

Church Missions House, 281 Fourth Avenue, New York City

The Witness

Published every Saturday, \$1.50 a year

THE WITNESS PUBLISHING CO.

(Not Incorporated)
6140 Cottage Grove Ave.
CHICAGO, ILL.

287

BOARD OF EDITORS

Editor-in-Chief
Rt. Rev. Irving P. Johnson
Managing Editor
Rev. William B. Spofford
London Editor
Rev. A. Manby Lloyd
Associate Editors
Rev. Julius A. Schaad
Rev. George Parkin Atwater

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

ONE THING NEEDFUL

By Bishop Johnson

The greatest disappointment in church life today is not, in my judgment, the theological difficulties which receive so much attention in certain quarters; nor is it in any great moral obliquities on the part of those who belong to the Church. The disappointment lies in the absence of friendliness in our parishes.

Whenever one tries to emphasize this quality in parish life, one is at once cognizant of certain cross-sections of parochial life that seem to prohibit any real unity of spirit in Christian warfare.

In the army these cross-sections were temporarily obliterated and the son of the toughest citizen was often the buddy of the scion of the most illustrious family.

The taboos of caste life were forgotten in the common denominator of the khaki uniform, and the exigencies of war.

But somehow the cause for which Christ and the martyrs gave their life-blood, does not seem to be a real enough warfare, so that "the rich and the poor must together and the Lord is the maker of them all."

I am conscious wherever I go that there is a false emphasis in the household of faith in which the fellowship of the spirit is sanctified to other ideals, and the one great objective of the Master is set aside for other considerations.

* * *

The Church as it exists, so often consists of little coteries of the best families; or such strata of the earth's social soil as contain pay dirt.

Too often the only point of contact is that of the Church treasurer, an annual visit of the pastor, and an urgent invitation to attend a sale at the parish house.

As an institution in which all are members one of another, such contacts are neither refreshing nor inspiring.

Excellent people, who crave a few warm friends and a circle of intimate mutual understanding, find themselves outside of a rigid caste, formed by a few best families who have long enjoyed mutual fellowship one with another and so use the Church as an opportunity for social enjoyment, perfectly satisfactory to themselves; absolutely unpenetrative to anyone else; and very limited in its kindness or enthusiasm.

There is no more delightful atmosphere than that which is created by a limited number of selected families who know and practice the ritual of good society and enjoy the mutual confidence and respect of one another. One cannot fault their taste, but one may doubt that they are fulfilling the purpose of their Master in seeking their own personal comfort instead of paying more attention to "the least of these their brethren."

These excellent groups of excellent church people form one of the most difficult cross-sections in parochial life.

They are so nice to one another, that one "looks at heaven and longs to enter in;" but they are so frigidly distant to any one who violates their ritual code or fails to respect their peculiar excellence that one goes away humming "From Greenland's Icy Mountains."

It has been demonstrated time and again that no one can break into communion with these saints; therefore one waits with eagerness for the time to come when they themselves will awake to the fact that there is nothing in common with their little caste and the fellowship of Christ.

If it is true that these groups often represent the most gracious Christians in God's world, then they need to learn that the Church of the Nazarene is not a bottling works, and grace was meant to flow out of gracious people to the least of these their brethren, and never be bottled for home consumption merely.

Unfortunately for the effectiveness of the Church's work, there are so often in these groups of really conscientious, cultivated Christians, a few equally charming people who are thoroughly worldly; who seem to be able to resist the call of the parson, charm he ever so wisely, and who dominate the rest. In other words the really spiritually minded parson runs into a cross-section of social caste, which holds together by stronger centripetal motives, than any centrifugal efforts of Christian grace can overcome.

The Church automatically ceases to become a refuge for sinners (except such sinners as wear the living of eminent respectability) and become a hot house for the propagation of rare orchids and costly poinsettias.

Surely Christ never intended that and I am afraid will not appreciate it.

* * *

There is a joyousness of life in expansion; in strength that assists weakness and confers blessings.

There is stagnation and paralysis in the caste idea; and not only do those without get no real benefit from those within, but the possessors of these good things stultify themselves by their failure to communicate their strength.

The Religion of Jesus Christ brought together all sorts and conditions of people, who formed a brotherhood in which their common love and common life proved a power for good in a world of caste.

There is something in the caste idea that is hateful to God's benevolence, and there is something in the perpetuation of caste that is fatal to those who rest in its anasthesia.

It is a powerful opiate and those who indulge see beautiful visions and produce

ghastly results.

The idea of fellowship,—real genuine brotherhood is basic in the gospel of Christ and it is that phase of religion that is most difficult to realize and most rare in its achievement.

The fellowship of Christ involves all sorts and conditions of people, rich and poor, wise and simple, employer and employee, master and servant who do not allow their earthly differences to mar the unity of their spiritual fellowship.

It is a communion in which the poor are not proud, and the rich are not patronizing, but in which every element of society realizes that each is one ingredient only of a common whole; and that God is endeavoring to blend the diversity of human life into a unity of human fellowship—so that the diversity is not lost and the unity is something real.

To accomplish this result it is not the poor and ignorant who need to be converted to the program, but rather it is the cultivated Christian who needs to be converted to the program of Christ.

The hope for a new order must come from those who are the best of the whole order and they must make the sacrifice which will win the support of the humble and the meek.

Our own Church people must eventually learn to love the person that they do not like and do the thing that they do not want to do as good soldiers of Jesus Christ.

We have too many nice people in the Church who pray to God with reservations. "O Lord what wilt thou have me to do that I want to do already" is the real petition that many soldiers of Christ use to lull their own consciousness to sleep, for God never hears them.

GOING TO A SUMMER SCHOOL.

Take Bishop Johnson's Books With You.

THE HISTORICAL DEVELOPMENT OF THE CHURCH

35c a Copy.

THE PERSONAL CHRIST

50c a Copy.

THE WITNESS

6140 Cottage Grove Ave.
CHICAGO

The Witness Fund

We acknowledge with thanks, the following donations to the Witness Maintenance Fund:

W. C. Wangerin	50
Mrs. L. V. Emanuel	50
Total	\$1.00
Total for 1922	\$105.00

Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

OUR CHURCH SCHOOLS

It has often been noted that our Sunday Schools seem to be smaller than those of the denominations. The question has been frequently asked, "Why cannot the Episcopal Church build up a big School, such as our neighbors have?"

One answer to this question is to be found in the fact that the denominational schools have large classes of adults. I have before me the statistics of the largest Sunday School in Akron, Ohio. It has an enrollment of about 1500. On one Sunday the attendance was 1017. On one total, 633 were adults, and 384 were children.

Our own parish has an attendance that compares favorably with their attendance of children. I am sure that, the country over, our schools have as many children, proportionately, as the much heralded large Sunday Schools of the denominations. Their strong feature is the attendance of adults.

But what is the result of this large attendance of adults? A very good one in point of numbers. But many of them have merely substituted attendance at Sunday School for attendance at Church.

From my study window I can see the entrance of a Methodist church. Every Sunday morning I can see their Sunday School leave the building. Large groups

of adults depart. That preaching services seem to be a secondary consideration.

Nevertheless, we may learn something from them. I sometimes wonder if we do not allow our church schools to become too stiff and formal. Does not the Church service cast its shadow before, and envelope the school? Ought we not to have a SCHOOL and not a JUNIOR CHURCH? Perhaps if we had less service and more group action and instruction, our children would be more inclined to stay to the Church service. But like a piece of bread and butter at 5:30 p. m., which spoils the appetite for dinner, so too much service at 9:30 takes the freshness from the service at 10:30.

If my own church building were large enough I would certainly try the following arrangement of instruction and service:

At 10:15 I would assemble all the children and as many of the congregation as I could corral, with the choir, and spend fifteen minutes in singing, talking records, etc.

At 10:30 we would have the instruction, the rector taking all the adults.

At 10:55 we would conduct the adults into the church.

The service would then follow, either Anti-Communion or Morning Prayer, to 11:20.

Then the rector would speak briefly to the children and dismiss such of them as cared to leave. The small children would

be cared for, until their parents were dismissed.

Then a sermon, and the remainder of the service as usual. The congregation to be dismissed as near to 11:45 as possible.

Thus the entire congregation might be tempted to come at 10:15 or at least for the instruction at 10:30.

At present, we divide the hour and a half of our service about as follows: Service and music one hour. Sermon and announcement one-half hour.

Under the suggested arrangement, we should have this result:

Instruction—25 minutes.

Sermon—20 minutes.

Service and Music—45 minutes.

I am sure we would better meet the needs of our people by this distribution of time. And our children would go to Church.

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

WOEFULLY UNINFORMED

Can that be said about the people in your parish?

Isn't it true that your parish contains people who can discuss intelligently international and domestic affairs, but who would be stumped if asked where the General Convention is to be held; what all the Prayer Book Revision talk means; etc., etc.?

HERE IS SOMETHING TO DO ABOUT IT

Order a bundle of papers that can be put on sale at the Church door for five cents a copy. We will sell you copies of The Witness (getting them to you on Saturday) for two and a half cents a copy, with the privilege of returning unsold copies. We will bill you quarterly.

Try it from now until the close of the General Convention.

Besides articles by our notable group of editors, headed by Bishop Johnson, The Witness is running a series of articles on Convention subjects written by the foremost thinkers of the Church. Also a bi-weekly letter from Portland, giving the plans of the Convention Committees, and, finally, complete reports of the happenings at Portland during September.

THE WITNESS

6140 Cottage Grove Avenue, Chicago

Concerning Revision of the Prayer Book

By Rt. Rev. G. G. Bennett
Bishop of Duluth

Far back in the heart of the Sahara desert, guarded by the trackless sands, and filled with the mystery and strange beauty of barren places, is located the headquarters of the Senussiyah, the heart and head and probably soul of modern Mohammedanism. The leader or leaders are directing the spiritual and moral awakening of their followers which seems to be without parallel in the history of this far-reaching religion. Just what their methods may be we cannot tell beyond what evidences the results give to the world. We know of a certainty that so effective is the work that Christian leaders who through experience know the East are telling us in vivid words that Islam is to be watched and feared as no other power on earth. They tell us that the day is not far off when the two dominant philosophies of life, represented, the one by the Cross and the other by the crescent, will contend for the mastery of the world—possibly not on the field of battle, but through the souls of men.

Physically, the world is slowly recovering from the devastating horrors of the late war. Clever financiers are gathering to bring about a rehabilitation of the world's strained and broken credit. Morally the world limps and stumbles, because Spiritual values have become dim. When there is Spiritual dimness, civilization, that most delicate plant, cannot long survive. In the last analysis it is not a question of finance, of social order, or of politics, which will build foundations for decent and progressive living, but a compelling vision of God.

The crime wave in this and other countries is a dangerous symptom of spiritual disorder; when God goes out of the soul, cruel selfishness occupies the mind.

The whole question of the white leadership of the world rests not upon wealth or force or genius, but upon the grasp the white race has upon spiritual verities from which alone come the moral qualities of leadership. Today the white race is not evidencing a constructive leadership.

God has thrown down to this age a most magnificent challenge. In many ways it is similar to the one He gave to the Jews of old. They failed to meet it. Will we also fail?

In a few short months General Convention opens. What seems to be the main question now being pressed upon the attention of such body? Prayer Book Revision. Having heretofore expressed no opinion, I now ask in all sincerity, absolutely free from any party spirit, "Is this the time to consider a method of expression, when the world is crying for the Thing to be Expressed!"

For the last twenty years we have taught method and mode of expression, we have discussed liturgies and hymnology, we have taught Confirmation candidates how to hold their hands when receiving the Communion, the colors of the seasons, the usages of the Prayer Book,

and Jesus Christ has stood by our side waiting to be given to the child. Not in self-righteousness do I pen these words, but with a bitter regret, acknowledging my own shortcomings.

Are the words of the Master applicable to us today? "Ye pay the tithe of mint, anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith." Have we become servants of a system rather than the users of a system as a means to a great and wonderful end?

At the Convention in St. Louis I sat through three weeks of wordy days. Across the sea the world fire was raging, civilization was crumbling, and we discussed the minutiae of an elaborate system of expression. It reminded me of nothing so much as a family standing in front of a well built, comfortable and useful house, discussing what color they would paint it, while the neighbors were trying to extinguish a fire in the rear of the building.

The discussion of revision at the coming Convention will arouse all the antagonisms of the various parties of the Church. It would seem as though we cannot afford to waste our spiritual strength in family antagonisms.

We need today Spiritual Leadership which will arouse in the hearts of people a vision of God to produce a sense of sin, a desire for forgiveness, and a real appreciation of the Kingdom of God as it functions among men, not merely in liturgical expression, but in human relationships.

Would to God that the whole question of revision might be laid on the table and our whole time devoted to the question of Christian Leadership!

Cannot we too have our place in the desert where some of our big-souled men may go, clarify their vision, fill their blood with the Fire of the Spirit and bring us back a Christian Leadership adequate to the needs of a demoralized world?

The Greatest Mother in the World

By Rev. Julius A. Schaad

Who is she?

Here in America, our government has led us to think of the Red Cross society as the Greatest Mother in the World.

I would not detract from the glory of that great organization, nor accuse our government of misrepresentation in giving it that beautiful name. Nevertheless, that name, so applied, is not true to the facts in life.

THE GREATEST MOTHER IN THE WORLD is the Mother of the so-called "Greatest Mother in the World." I refer to the Christian Church.

There was no Red Cross society before the church gave to the world the inspiration and idealism and humanitarianism out of which the Red Cross was born.

The Christian church is "The Mother of us all," in all the finer things in the spiritual, moral, and social life.

Let us consider in this connection, a number of the outstanding facts in the long life and work of the church:

1. The dignity of her origin and character.

The New Testament writers give us glimpses of her divine nature, in that they use words almost identical with their references to Christ. For example—

Before the birth of Christ the angel said to the Virgin Mary, "The power of the highest shall overshadow thee, and that which is born of thee shall be called the Son of God."

Before the Day of Pentecost, the birthday of the church, Jesus said to His chosen apostles, "Ye shall receive power after that the Holy Ghost is come upon you." And the resultant organism was called the Church of Christ.

In each case there was the union of an human element with the operation of the Holy Spirit. In each a divine incarnation occurred.

Again, regarding the person and nature of Christ, St. Paul said, "In Him dwelleth the fullness of the godhead bodily." And of the Church he said, "The Church which is His body, the fullness of Him that filleth all in all."

In both cases there is a declaration of spiritual completeness. God's chosen agents for the salvation of mankind were adequately equipped for their spiritual mission in the world.

Of no other person or institution were such words used by the inspired writers.

Add to the foregoing the further similarity in world function and service, namely, "to save the people from their sins," and it would be difficult to imagine closer identity than exists between Christ and the Church, both in nature and purpose. In each case were three essential characteristics—the descent of the Holy Spirit, the evidence of divine power, and the definite program of service for the salvation of the world.

And so, through nearly nineteen hundred years the Christian Church has been the Greatest Mother in the world. The best men and women of the world have been her spiritual children. The highest attainments in human welfare and progress are the products of her ministrations. And the only hope for twentieth century civilization is cradled in the protecting lap and sheltering arms of her benign embrace.

2. The sorrows she hath borne for us.

The persecutions of the early centuries caused the blood of her sons and daughters to enrich the barren soil of pagan lands. And out of it grew the first great harvests of souls, from which humanity entered upon a new period in its evolution towards its highest destiny.

Nero and Diocletian might wish and boast to "blot out the very name, Christian." But their vain conceits came to naught, because—the Church had the divine promise that "the gates of hell shall not prevail against it."

In a later period the pride and self-will of rival claimants for ecclesiastical dominance impeded the progress of the Gospel of Christ through the work of the Church. But she endured the pain of that travail, and brought forth a better day in the world's history. The renaissance and the reformation marked the dawn of that day which you and I now enjoy.

Still later heresy and schism, twin

spirits of evil, laid low the finer forces of the Church's life. But out of the conflicts and competitions of sectarian divisions a missionary zeal was born which carried the Gospel into the uttermost parts of the now-known world.

And so, out of her stony griefs new altars she raised, ever bringing men nearer to God.

3. The burdens now resting upon her heart.

The disunion of modern christendom is a burden which the Church of Christ should not long have to carry upon her heart.

The material prosperity of her members, which now leads through greed to wantonness of living, is an excess baggage which ought soon to be converted into the natural resources with which the Church could wage world conquest for Christ in the hearts of men.

The selfishness which now worships at the shrine of personal pleasure at any cost to others, and which thinks in terms of privilege without responsibility, is a sin with which her members afflict the soul's life of the Church to the great limitation of her usefulness.

The indifference of nominal Christians to the needs of the world and the high mission of the Church, to say nothing of the neglect of their own spiritual welfare or the law of Christ, rests like a pall upon the heart of the Church; and quenches measureably the glow of her altar fires.

For these, and all our other sins which we cannot now remember or rehearse, we should be heartily sorry and purpose amendment, humbly asking of God pardon and forgiveness; because they bring the Church, our spiritual Mother, into reproach and limit her influence and power in the world.

In view of all that the Church is by nature; in view of all that God has done for us through the ministrations of the Church in ages past; in view of all that the Church has to offer to meet the world's needs today, we should think in terms of renewed allegiance and devoted reciprocal action.

Only thus can we do honor to the Greatest Mother in the World, who gave us spiritual birth and made us children of God.

In the face of all that the Church is, has done, and is now able to do for the welfare of mankind, some foolish ones still say—"I can be just as good without the Church as in it!"

Mr. Zabriskie a Deputy to Convention

At a recent Diocesan Convention, Mr. George Zabriskie failed to be elected a deputy to the General Convention owing to the fact that, through an oversight, his name was not placed on the printed ballot.

Mr. R. Fulton Cutting, one of the lay deputies elected to the Convention, has notified the Bishop that he will not be able to serve in that capacity, and, acting under the power given to him by the Canon to fill vacancies in the deputation, the Bishop has been pleased to appoint Mr. George Zabriskie as a lay delegate to the General Convention.

The Agnostics and their Logic

By Rev. Thos. F. Opie

Wrong premises always lead to wrong conclusions. We often form an opinion not justified by facts, because we have assumed too much—we have predicated our conclusions on grounds not proven. One may be ever so logical, and still occupy a position utterly untenable.

This occurs regarding one's theory of the church; it occurs in politics; in industry; in pure science, no less than in religion. The theory of evolution, so much in the limelight, is an excellent theory, it may be—and yet it is only a theory. Certain Darwinians have been dogmatizing rather liberally and have come to conclusions that seem to be tenable and logical until the premises have been thoroughly examined.

On the other hand, certain anti-evolutionists have become rather dogmatic, and they too, have been led often to a statement of fact, logical indeed, if we grant that their original assumptions are correct—but as yet they seem not absolutely demonstrable!

Some contend that "because men are passing from the 'ape' they are going to the angel," but, as G. K. Chesterton puts it, "you can pass from the ape and go to the devil!" By both induction and deduction one may go wrong, despite his logic and fine sequence.

Take the agnostic and the infidel. Some one reminds us that the agnostic is agnostic because "modern science" is getting us away from the "supernatural." Now his agnosticism, as a conclusion might be well founded, if his premise were true—but it is not true, because modern science is not moving away from the supernatural, but "is moving towards the supernatural with the rapidity of a railway train!"

Quoting Mr. Chesterton further, "He (the agnostic) doubts because the Middle Ages were barbaric—but they weren't! Because Darwinism is demonstrated—but it isn't! Because miracles do not happen—but they do! Because monks were lazy—but they were very industrious! Because Christian art was sad and pale—but it was picked out in peculiarly bright colors and gay with gold!" The figures might be multiplied, but these will suffice.

If all the assumed facts, as postulated,

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

CROUP OR WHOOPING COUGH
ROCHE'S HERB EMBROCATION
 Relieves promptly and safely. Effective in Bronchitis, Lumbago and Rheumatism.
 W. EDWARDS & SON All druggists or
 London, England E. FOUGERA & CO.
 90-92 Beekman St. N. Y.

were granted, then the agnostic and the infidel would doubtless be right, but their premises are wrong.

Do not assume that, because your neighbor's wife has been weeping, your neighbor beats his wife—nor that because her arm is bruised, your neighbor bruised it! Weeping and bruises are "conclusions" but their causes are innumerable. Your logic may be sound, but your wisdom may be shallow as a dinner plate.

Be sure of your premise, then on with your logic—and there will be little cause to deplore your sequential conclusions.

More About the Nation-Wide Campaign

By Bishop Manning

In view of its incomparable importance to us, let me emphasize with necessary brevity three vital points in regard to the Nation-Wide Campaign:

(1) No parish can do its proper share in this matter without bringing the message of the campaign directly and personally to its individual members. The basic idea of the undertaking is this bringing home of personal responsibilities to each individual member of the Church.

(2) The only way in which the message of the Nation-Wide Campaign can be brought home to each individual is by a thorough personal canvass of the whole membership of the parish each year. There is and can be no substitute for this.

(3) Such an individual canvass of the parish each year means arduous work, but it means spiritual and practical results which experience has shown to be unfailing and which can be achieved in no other way.

We have no reason and no right to be ashamed of the fact that the Nation-Wide Campaign asks for money. The giving of

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.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

CHURCH SERVICES

CHICAGO

ST. CHRYSOSTOM'S CHURCH,

1424 North Dearborn Street

The Rev. Norman Hutton, S. T. D.,
Rector.Sunday Services: 8 and 11 a. m.; 4:30
p. m.

NEW YORK

CATHEDRAL OF ST. JOHN THE DIVINE

Amsterdam Avenue and 111th Street,
New York.

Sundays: 8, 10, 11 a. m., 4 p. m.

Week-days: 7:30 a. m., 5 p. m. (choral).

CLEVELAND, OHIO

TRINITY CATHEDRAL

The Very Rev. Francis S. White, D. D.,
Dean.

Sunday Services, 8:00, 11:00 and 4:00.

Daily Services, 8:00, 11:00 and 4:00.

NORFOLK, VIRGINIA

CHRIST CHURCH.

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

THE WOLCOTT SCHOOL

Boarding and Day School for Girls
DENVER, COLORADOCollege Preparatory and General
CoursesAffiliated with the Wolcott Con-
servatory of Music

CIRCULAR UPON APPLICATION

SAINT KATHERINE'S SCHOOL

Davenport, Iowa

Under the care of the Sisters of St. Mary.

A thorough preparatory school
for a limited number of girls.Beautifully situated on a bluff over-
looking the Mississippi.School recommended by Eastern Col-
leges. Address

The Sister Superior

ST. FAITH'S SCHOOL

SARATOGA SPRINGS, N. Y.

Provincial School of the Synod of New York and
New Jersey.A Church school for girls which emphasizes
"vocation" and seeks to develop efficient Chris-
tian womanhood. Elementary and secondary
courses. College Preparatory, Household Arts,
Business Training, Music.Invigorating climate. Out-door sports and sys-
tematic physical education. Moderate rates.
Send for catalogue and list of patrons.

REV. H. C. PLUM, Rector.

SAINT MARY'S SCHOOL

KNOXVILLE, ILLINOIS

College Preparatory and two years of advanced
work. Music; Expression; Domestic Science;
Athletics. A separate school (St. Margaret's)
for younger girls. For catalogue address the
Rector.

our money to God's work is an intensely spiritual act. Our willingness to give our money is the expression of our faith, our interest, our desire to give help to others, and these are the very elements of spiritual life.

But the Nation-Wide Campaign is not primarily an appeal for money. Its appeal is pre-eminently spiritual. Its purpose is to arouse each individual to faith and interest and realization of his share in the work of God and we know how much it has done towards accomplishing this. It is bearing fruit in every direction; in larger confirmation classes, and more consistent attendance in our Churches; in a spirit of personal responsibility for parochial work; in a greater desire for knowledge of the Church and of the truths of our religion. It has greatly stimulated the interest of the boys and girls in our Sunday Schools and has developed widely a new sense of Christian stewardship among our people.

As to its financial results, the figures speak for themselves. Not only are the sums received for the work of the Church far larger than ever before, but many more thousands of individuals are making some contribution, and are doing this with more intelligence and enthusiasm. There are many indirect indications of the power of the Nation-Wide Campaign. One of these is the notably and greatly needed increase in the salaries of the clergy. In the Diocese of New York alone, the average increase is \$350. The whole work of this diocese, and of the Church, depends on the Nation-Wide Campaign. It is the duty of every Churchman to make it his personal business to see that his parish is doing its full share in this matter.

673 Confirmed
in Ten Years

Bishop Nelson visited St. John's Church, Ogdensburg, N. Y., May 28th, and confirmed a class of fifty-four presented by the rector, Ven. D. Charles White. During the present rectorship, comprising the past ten years, 673 persons have been confirmed in this parish; 312 were adults, 148 men and 164 women. The children numbered 361, of whom 150 were boys and 211 girls. 389 had been baptized and trained in the Church. 82 had had no particular religious affiliation but were baptized before their confirmation; 59 came from the Methodists, 55 from the Roman Catholics, 49 had been Presbyterians, 19 Congregationalists, 8 Universalists, 5 Lutherans, 4 Baptists, 2 Disciples, and 1 an Adventist. Also, a number of Roman Catholics, already confirmed have been received into the Communion of the Church.

One of the Whitsunday Communions was appointed as a Corporate Communion for the confirmees. The rector was celebrant, the Rev. Robert C. Loudry, Epistoler; the Rev. Charles Temple, D. D., Gospeler.

ST. ALBAN'S SCHOOL

Sycamore, Ill.

Preparatory for College

Will open September 18th. Summer
Office Church Club Rooms. Wednesdays,
11 to 1, 4 to 6. Reverend L. B. Hastings,
Head Master.

CHURCH SCHOOLS

BERKELEY DIVINITY
SCHOOL

Middletown, Connecticut

Address:

Rev. WILLIAM PALMER LADD, Dean

Western Theological Seminary

No fees, but such requirements as are
necessary for strong class-work, a
peaceable dormitory and a full chapel.

Address

REV. WM. C. DEWITT, Dean.

2720 Washington Blvd., Chicago

The Protestant Episcopal Theo-
logical Seminary in VirginiaFor catalogue and other information
address the Dean,

REV. BERRYMAN GREEN, D. D.,

Theological Seminary,

Alexandria, Va.

NASHOTAH HOUSE

THEOLOGICAL SEMINARY

Founded 1842

For Catalogue, Address

THE DEAN

Nashotah, Wis.

ST. STEPHEN'S COLLEGE

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

HOBART COLLEGE

(FOR MEN)

WILLIAM SMITH COLLEGE

(FOR WOMEN)

Geneva, N. Y.

100th Year Open Sept. 20, 1922

Hobart offers a large number of scholarships
to students preparing for Holy Orders.RT. REV. CHARLES H. BRENT, D.D., LL.D.,
Chancellor.REV. MURRAY BARTLETT, D.D., President.
For information address the President.

HOWE SCHOOL

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